NEWS FROM SCOTLAND.

His Excellency the Count de Nami-rez de Arellano, Forest of Birse Lodge, Aboyne, Aberdeenshire, signalised the jubilee of His Holine's Pope Pius X., by a series of celebrations at Aboyne. The proceedings commenced with Benediction in St. Margaret's Ci proceedings commenced with benediction in St. Margaret's Church, and an address by the parish priest, Rev. Joseph McLellan, at the close of which the Count entertaine a large company at tea in the Public Hall, while in the evening he provided a fireworks display on the town green. All those present received beautiful rosettes of the Papal colors; while the Papal flag floated from the flagpoles of the Church and the Lodge all day.
In the Public Hall the platform wall

was draped with silk of the Papal colors, and in the centre there hung a framed photograph of His Holiness, signed by himself, which arrived that morning direct from Rome. His Excellency the Count presided, and was supported by the Bishop of Aberdeen. Mr. Havers, of Forest of Birse, the Marchioness de Braceras, the Hon. R. Ershine, Admiral Beaceras, the Hon. K. Ershine, Admirat Sir Charles Fane, Lady Fane, and the Misses Fane; Rev. Father McLellan, Rev. Father Gerry, and Rev. J. Mac-Kenzie, the Presbyterian parish minister. Each of the company was presented with a splendid photograph of His Holiness the Pope as a memento of the occasion. A telegram of congratulation was sent A telegram of congratulation was sent to the Holy Father and his blessing asked and a reply has been received from Cardinal Merry del Val conveying the Apostolic Benediction.

Rev. Dr. Prenter, a Presbyterian minister from Dublin, addressed a gathering in one of the Aberdeen kirks the other day on the subject of Protestant.

other day on the subject of Protestant missions in Ireland, in the course of which he was compelled to admit the staunchness of the Irish Catholics. His whole lecture tended to show that the Catholic faith in Ireland had such a firm hold of the people that their perversion to Protestantism was a hopeless task. He said the Catholic Church in Ireland "had survived the Reformation; survived the Ulster plantations; survived the Penal Laws, and survived the Pro-testant missions." After such an admission of the impotency of the propa-ganda which he represented, it is not surprising that Dr. Prenter failed to make much impression in his appeal to the pockets of the long-headed Scotsmen

There has just taken place the consecration of a beautiful Celtic cross, which has been erected in the private cemetery of St. Mary's College, Blairs, in memory of professors and students. The cross, which is of grey granite from one of the local quarries, is about fifteen feet in height, and is artistically carved in high relief on all sides. It is also in-scribed with the names of the departed,

WHAT A PARISH PRIEST SAW.

BOOKS AND PAPERS THAT OCCUPIES PRO HOMES-NO ACCOUNTING FOR TASTES IN LITERATURE. There was no more building to b

done; and the mortgage on the church property was hit so hard with the surplus from the pew rent that it ceased to trouble, says the Catholic Citizen of In this posture of affairs, it occurred

to Father Dillon that he had leisure to take a census of the parish; and he would do it himself. The census he had in mind includes not only a matter of figures, but also an insight into condi-

Father Dillon, in his affable and pleasant manner, thought to inquire into the activities and tastes of his people outside their church going; the affiliations of the young men; the economic condi-tions of the young women; the progress of worldliness among the better-to-do: the actual nature of the people's home life, etc., etc. And one matter on which ooks and papers his people read.

He was not a little astonished at what

at the Darcey's he found "Cavendish on Whist" and no Bible in the house, he looked pained. Father Dillon was not down on cards. Had he not permitted St. Ann's society to give a cinch party to purchase a carpet for the rectory? At the Dolan's he found "Richard Carvel," "Wormwood" and "Janice Meredith;" but when he asked if they had Christian Reid's "Weighed in the Balance," or Father Sheehan's "My New Curate," or Egan's "John Longworthy," he observed that the Dolans had never heard of any of these authors or their books.

At Fogarty's he saw three bulky At Fogarty's he saw three bulky volumes published by Gray Brothers, entitled "The Doctrines and Practices of the Catholic Church." He picked up one of these volumes before Mrs. Fogarty would intervene to wipe the dust off it. Her son, Pete, a fireman in Engine House No. 1, had bought it from a clerical student, but hadn't put an eye on it since it came six months ago," said Mrs. Fogarty. And it cost \$12. "B though we don't read it, Father, "But wasn't money wasted. The \$12 will help to put the poor student through the seminary." "It won't do that," replied Father Dillon. "The Roman ollar the canvasser wore went with the outfit. He told me as much when he onfessed that he had never been to

Catholic college at all."

But in most homes Father Dillon found that the people read newspapers, if they read anything. There were two daily papers published in the town, one of them was called The Yellow Record, and the other The Family Post. The Yellow Record dished up all the latest sensations in double column heads with agonizing illustrations. Father Dillon's sermon on political honesty was reported in six lines, but the honeybug divorce

The result of his census showed that four hundred and sixty eight families in his parish took daily papers, and of these four hundred and eighteen took the Yellow Record. "This," said Father Dillon, "does not mean that the Church is failing as an influence, but that the forces of worldliness are active among the people along lines that we are per-

the people along lines that we are per-haps neglecting."

Father Dillon was pleased to find how true it was that his really good parish-ioners—the intelligent ones—uniformly read Catholic papers. He found some excuse for a few who did not. "I am not surprised that McClane doesn't take a Catholic paper; he is always an off-ox on everything, though he does come around to the support of the Church in the end."

One case especially amused the good priest. It was the reason assigned by old priest. It was the reason assigned by old Martin Dooley for not taking the Catholic Sun. "I've more papers now than I can read, Father," said Dooley. Father Dillon did not laugh until he got around the corner. "At least Dooley is truthful," he said. "Sure the poor man's education was neglected. He can't read at all. et all. !" at all, at all I"

At the wealthy Mrs. Lennox's mansion he did not encounter as good an excuse. There, too, they had more papers than they could read. Harry took Puck. It did you good to hear the dear boy guffaw over the jokes. Elizabeth subscribed for the Outlook, because somebody who lectured before the "Daughters" recommended it. "And I have nothing against it, either," said Father Dillon, "but as they are a Catholic family, it seems singular that they should take a Protestant weekly and did not care to take a Catholic paper."

THE SANER SOCIALISM.

ENGLISH BISHOP GIVES HIS VIEWS-SOCIALISTS AND THE CHURCH.

Under the auspices of the Catholic Young Men's Society attached to the pro-Cathedral, Clifton, the Bishop of

Clifton lectured to a large audience in pro-Cathedral Hall on socialism.

The Bishop introduced his subject by describing it as a wide, vast and mighty theme, so that he would have to confine himself to only one particular aspect of it. He wished to reply to one question, "Is the out-and-out socialist the 'whole hog 'socialist, as they might denominate him, the friend of liberty?" As far as his poor lights went the out-and-out socialist was the only logical type of his tribe, but, there were varieties of socialis n, and there were varieties of socialists.

The out-and-out socialist would give

to the community not only all the means of production, but all capital whatsoever including land. In their system all private ownership would vanish, and the fruits accruing from the immense patrimony transferred to the state would be distributed evenhandedly by the state to the members of the community. Each member of the community would be a worker, and would receive for his toil what the state would hand him in return. If he could not work he would be

by political convulsions, might be purchased at too dear a cost, and they were to consider whether such wholesale shoveling of the rights of property into the hands of the state, the great digestor and distributor, would not end in robbing every man of his liberties. Advanced leaders of socialism made no secret of what their views regarding religion were—materialism and atheism.
The Catholic Church was, and ever must be to them the arch-enemy. Under the social regime, the chief motive power of self-betterment being abolished, all would languish on the same dull level, forming a congregation of stunted growths and dismal mediocrities, inhabiting a huge monkery from which the joys and hopes of religion would be ban-ished.

Private wealth had had, and no doubt he never failed to speak related to the books and papers his people read.

still had, its abuses, some of which cried to heaven for vengeance, and the sooner those abuses were remedied the better. he called "the progress of worldliness" among the Catholics in the matter of secular reading. Not that he objected state and belonged to the state. The to good secular literature. But when child was already regarded as a at the Darcey's he found "Cavendish on state product. If the state were allowed

of liberty.

The socialist movement, however, was one that could not be ignored by any country. It warned each to put its house in order. Shorn of all its errors and exesses, a sane socialism might aid in bringing about a consummation devoutly to be wished, towards which every progressive state must perforce tend. It might aid in establishing the just and true equilibrium between wealth and increasing population. In many of their desires and aims they were at one with the saner kind of socialist, but they difthe saner kind of socialist, but they dif-fered from him largely on questions of means. There was another kind of quality which was not only possible, but was laid upon them as one of their highest duties, the equality that flowed from the great law of charity promul-gated by Christ; that law which bade them see in the poor and outcast n t only their equal but their brother, a fellow-t-aveller across this world, their companion and partner in the joys to come. To-day the air rang with the recital of wrong, reforms were loudly de-manded, theories of redress were every-

DR. A. W. CHASE'S 25c. in six lines, but the honeybug divorce scandal was reprinted in full from the New York dailies. The Family Post excluded scandal, and took for its moto: "All the news that's fit to print." The Family Post had given half a column to Father Dillon's sermon on political honesty; but his preference for it was purely on journalistic grounds.



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pacific ; others, flerce, immoral and revolutionary, that would pluck up society from its very foundations. Amid that conflict of opinion and through that warring of excited passion they would steer their course surely and tranquilly, if in all things they accepted the guidance of the Church, their common mother, and kept the words "Charity to all men" inscribed upon their

A DYING CHURCH.

The Rev. G. L. Cady, of Dorchester, Mass., has sounded a note of warning which his co-religionists would do well which his co-religionists would do well to heed. In a sermon he plainly told his congregation that what is known as "race suicide" is rapidly exterminat-ing the Puritan Church in Massachusetts and New England. After giving figure

o substantiate this statement, he said "Congregational families have ceased to perpetuate themselves. The days when the family came to Church and filled one or two pews, as in our youth, are gone, and in their place we look in vain for the children in the church or in

We have in these words an impressive reminder of the penalties that are paid for the violation of God's laws.

The sacredness of marriage, as taught

by the Catholic Church, is an effective safeguard against the crimes which have produced the results which threaten such dire consequences to the descend-ants of New England Puritans. The crimes, to which we have referred, mean the commission of murder. Catholic husbands and wives have been taught this. Moreover they have learned that one of the chief ends of matrimony is to bring forth children, who, after serving God in this world, will enjoy the beati-fic ision throughout all eternity. When this view of marriage does not exist, marriage degenerates into a species of concubinage in which the husband and wife are governed more by selfish motives than by a sense of the solemn obligations they entered into when they pledged their solemn troth to each other.

In this connection too much insistence cannot be placed upon the sacramental character of Catholic marriages as differentiating them from Protestant mar riages, which, deprived of the sacra-mental sanction, are in the last analysis contracts dissolvable for various reasons Catholics, when they assume the duties and responsibilities of matrimony, know that death alone can dissolve the rela-tions established between them at the foot of God's altar. Viewing marriage as a sacrament they necessarily have greater reverence for it, and consequently shun the commission of crimes which produce such disastrous results as those described by the Rev. G. L. Cady, who draws the following suggestive parallel between the condition of things in the Catholic churches of Massachusetts and the Congregational churches of the same

"The Catholic Church has a great army of children coming up each year, native born, and the priest knows just what he can count upon for confirma-tion each year and he knows that next year there will be just as large a crop to harvest.

"I have no doubt that, things being equal, if there were as many children born in Congregational as in Catholic families, we could to-day witness as great a proportionate native growth and front the future with a calm face.
"When the Puritan stock commits

race suicide the Puritan Church must also follow the path of involuntary hari-In these words is embodied a sad con

fession. The Rev. G. L. Cady plainly tells us that the members of the Protest-ant sect of which he is a minister have violated persistently the sanctities of the married state, and that consequently there is every prospect of the Congrega-tional Church dying by what he calls "involuntary harikari."—N. Y. Free-man's Journal.

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apple blossoms, point settias, Easter lilies, fleur de lis, wistaria snow balls, daisies, poppies, peonies in any colors at 45c, a doz. Electric light shades in any color at 15c. each. Express paid on all orders to the amount of \$2.50 or over. orders to the amount of \$2.50 or over. Any one ordering from us and are not satisfied with the goods they received we will refund the money and give them the goods free. We have in stock all kinds of goods for Bazar purposes from 10 cents a dozen and upwards. Get your order in early so as to receive promp attention. We will give free to all who place their orders in at once, a large round rosette measuring 30 inches large round rosette measuring 30 inches in diameter, which makes a pretty decoration. They sell at 50 cents each. Write the Brantford Artificial Flower

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