

replied these, when a sound and on a tier by to take pre-
 "But what has a like a Cras-
 g out for the
 "My lord, and if
 duty you
 "Before
 "I know
 "I hear you
 "His class,"
 "The Cardinal,
 "to subdue
 "My lord,
 "care about
 "his eye upon
 "ready to fall
 "opportunity. For
 "in an embrace at
 "you, and the
 "and but one
 "and as if he can-
 "and you and yours.
 "said, Angus is
 "The Hamil-
 "respond to the
 "nephew, year
 "too far. You
 "that Angus
 "Angus. If you
 "Angus Parthead
 "I just been on
 "saints, that the
 "induced by a
 "his help, what
 "right back with
 "collected, the
 "doubtful chief
 "Kerr Coussard
 "me of all this,
 "we have shared
 "just said, my
 "Arran?" said the
 "that I was
 "and that I an-
 "that you already
 "My lord, you are
 "from your see-
 "ceived these de-
 "and who persuaded
 "defensive. But
 "me is that which
 "Your son James
 "from a man he
 "mid's Inn. That
 "and feigning to
 "let escape the
 "James thus be-
 "renewed of our
 "I sent that man
 "me all that you
 "me," added the
 "of rally in his
 "near uncle, before
 "in this display?
 "to our people to
 "defensive?"
 "will tell you way.
 "of a minister of
 "not allow me to
 "put forward as a
 "our cause. Far
 "four my eye on
 "de, watches me as
 "he intends as his
 "sanding the de-
 "at the Council
 "meet, we still
 "other, an out-
 "of friendship, at
 "The citizens of
 "strife in horror,
 "they will sever
 "which commences
 "his party to stand
 "does not wish the
 "be attributed to
 "my lord, to arm
 "Arran, to arm the
 "for battle, the
 "ave failed to say,
 "e relate, without
 "the misery of the
 "the peace of his
 "political interest."
 "red in these cir-
 "ould have seen the
 "avour of the Dom-
 "on something new
 "anxious to add
 "in the meeting-
 "ent citizens, and
 "direct warning to
 "ended to make the
 "sembled there ac-
 "preparations Angus
 "ill now look upon
 "and consider your
 "necessary precau-
 "ate defence, and
 "speak out, you will
 "own with the Dou-
 "the Hamiltons?"
 "ran, is the expla-
 "and the reason of
 "ear uncle, and how
 "as one of the
 "natives of our age;
 "Will it be long
 "of the mask and
 "Since you are the
 "of which I am the
 "at I should conceal
 "Angus wishes to
 "cey. He desires to
 "the Queen mother,
 "not dared to avow his
 "is tempting, and
 "t of the day in the
 "young King, with
 "to ingratiate him-
 "his power. He began
 "something new in
 "ata. He now makes
 "of a more eter-
 "little while ago he
 "a splendid Spanish
 "minute bread that
 "made expressly for
 "me time James could
 "Then, when the

"That is well," replied the Cardinal,
 "adding kindly, 'Now, my man, go and
 "rest yourself; you need it.'"
 "When alone once more, the Cardinal
 "cried: 'Cessford! The Cessford
 "clan! And Sir Parkhead has taken
 "Sir Andrew Kerr into his pay. There
 "is no room for doubt. Angus must have
 "found out that I was sending a messenger
 "to Dunbar, and he wished to know my
 "plans. Oh, that letter—that letter to
 "Anthony d'Arcy! If that letter is now
 "in the hands of Angus, he will use it as
 "a weapon against me. What shall I do
 "—how act for the best? I can no
 "longer reckon on that boy," he con-
 "tinued, walking up and down for some
 "minutes plunged in deep thought.
 "Suddenly the clock struck and re-
 "called him to himself.
 "We will attend the Council," he
 "said aloud, in a tone that showed his
 "mind was made up as to the plan to be
 "pursued, adding, 'Look well to your-
 "self, Lord Archibald Angus.' Then,
 "calling for his litter, he was conducted
 "to the palace.
 "TO BE CONTINUED.

**MASTERSHIP EXPOSITION OF THE
 FRENCH QUESTION.**

LECTURE BY REV. W. J. MCCOLL, OF
 PETERBOROUGH.
 Peterborough Daily Review.
 Nearly one thousand people, repre-
 "senting all classes of the citizens of
 "Peterborough, including several of the
 "city clergy, were present at the lec-
 "ture on 'The Crisis in France' given
 "by the Rev. Father McColl in the
 "Grand Opera House last evening. It
 "was a notable event and the large and
 "representative audience was an evi-
 "dence of the interest taken here in the
 "great struggle now going on between
 "Church and State in the French Re-
 "public. The meeting was presided
 "over by Rev. Dr. Torrance in a most
 "capable manner. Rev. Father McColl
 "treated his subject in a broad and
 "liberal manner and showed a most com-
 "prehensive knowledge of the topic on
 "which he was lecturing. His address was
 "an able exposition of the conditions
 "that have led up to the present trouble
 "and went to show that the Catholic
 "Church in France was only asking for
 "non-interference by the French Gov-
 "ernment in spiritual affairs.
 "In introducing the speaker of the
 "evening Dr. Torrance said that the
 "subject of the lecture was one of in-
 "terest not only to the Catholic Church
 "but to the Christian people throughout
 "the world. He felt that when the
 "history of the present century had
 "been written, this controversy in
 "France would occupy an important
 "part in the record.
 "He then introduced Rev. Father
 "McColl who, with natural, easy de-
 "liverly spoke, in part, as follows:
 "The crisis which exists in France
 "at the present time, is occupying the
 "attention of the whole Christian world.
 "The French Government openly pro-
 "claim that their Separation Bill is but
 "an honest endeavor to sever the ties of
 "Church and State in France, to divorce
 "politics from religion, and to grant to
 "all her subjects absolute freedom of
 "worship. I think, however, that a re-
 "view of French history for the last
 "twenty five years, and a study of
 "French Legislation for the last five
 "years, prove the very opposite to be
 "the case. Instead of granting freedom of religion,
 "their intention is to enslave the Chris-
 "tian Church, and by separating the
 "Church from the State they mean the
 "banishment of Christ and the Christian
 "religion from the French dominions.
 "For the last quarter of a century these
 "atheists have shouted their beliefs in
 "the market place. Gambetta's motto
 "was 'Behold clericalism the enemy.'
 "In 1885 Fernand Faure declared: 'I
 "maintain we must eliminate religious
 "influence in whatever form it may ex-
 "press itself. The triumph of the Gal-
 "lican has endured twenty centuries. The
 "God has died in his turn. He is
 "sinking in the dust of the ages, with
 "the other Divinities of Asia, Egypt,
 "Greece and Rome.' Briand, the pre-
 "sident minister of Public Worship, speak-
 "ing at a Congress of Teachers, said:
 "The time has come to root up from
 "the minds of French children the an-
 "cient faith, which has served its pur-
 "pose, and replace it with the light of
 "Jesus Christ out of the army, the navy,
 "the schools, the hospitals, insane and
 "orphan asylums and law courts, and
 "now we must hunt him out of the State
 "altogether."
 "This is the very language which suits
 "the Socialist party in the Chamber,
 "one of whom, their leader, M. Jaures,
 "said:
 "If God Himself appeared before
 "the multitude in palpable form, the
 "first duty of man would be to refuse
 "Him obedience, and to consider Him,
 "not as a Master to Whom men should
 "submit, but as an equal with whom men
 "may argue."
 "One of M. Briand's colleagues, M.
 "Viviani, the Minister of Labor, who
 "has taken possession of the residence
 "of the Venerated Archbishop of Paris,
 "Monsieur Richard, said also re-
 "cently:
 "All of us together, first by our
 "forefathers, then by our fathers, now
 "by ourselves have been attached to the
 "work of anti-clericalism and irreligion.
 "We have snatched the human conse-
 "quence from belief in a future life. Do
 "you think that the work is at an end?
 "No, it is but beginning."
 "These blasphemous statements will
 "give you some idea of the animus of the
 "Atheists now ruling France, and of
 "their hatred of everything Christian.
 "We trust that a careful consideration
 "of the facts we are about to present, will
 "make clear to every impartial mind,
 "that this so-called law of separation is
 "not one of equity and liberty, but one
 "of injustice and oppression, and that
 "the action of the Holy Father regard-
 "ing it, was neither unreasonable nor
 "arbitrary, but necessary in the defence
 "of religion, freedom of conscience and
 "of Christian worship.
 "NO PARALLEL HERE.
 "The relations of the Church and State
 "in France have no parallel in our Can-
 "adian or American conditions, and can
 "not be judged by standards, which are

in place here. There are many pre-
 "liminary questions concerning the
 "treatment of the Church by the French
 "State, which demand exposition, if one
 "is to have a full understanding of the
 "situation. The French State has un-
 "duly interfered with the liberty of the
 "Church, ever since the reign of Louis
 "XIV. This powerful monarch usurped
 "all the powers of the State for the
 "Crown and established, in defiance of
 "the old constitution of the kingdom,
 "absolute monarchy, which, as long as
 "man remains what he is, can be in prac-
 "tice only despotism. Having virtually
 "suppressed the States-General, he left
 "no organized check on his arbitrary
 "will except the Church. So long as the
 "great body of the people of any country
 "hold the Catholic faith, absolute mon-
 "archy can exist only in name, if the
 "Church be left free, and her Bishops
 "and clergy independent of the State in
 "spiritual matters, and responsible only
 "to their own spiritual chief.
 "Louis could affect his purpose, and
 "establish the absolutism he adored only
 "by destroying the freedom of the
 "Church and the independence of the
 "French clergy. He attacked the
 "Church with the same recklessness as he
 "attacked foreign nations, and endeav-
 "ored to transfer to himself the spiritual
 "jurisdiction which belongs solely to the
 "Church.
 "Louis XV. proved more arbitrary
 "even than his predecessor in dealing
 "with the Church. He banished Arch-
 "bishops and Bishops, exiled priests,
 "who were faithful to the Church and
 "condemned many to the galleys, at the
 "same time that he gave perfect freedom
 "to such infidels as Voltaire and Rous-
 "seau to propagate their infamous doc-
 "trines. The corrupt morals of the King
 "and his Court, and their extravagance,
 "combined with the abominable doc-
 "trines inculcated by these two chiefs
 "of the army of Satan had an immense
 "influence in weakening the hold of
 "religion on the hearts of the multitude,
 "in corrupting the manners and morals
 "of the people, and in giving to the
 "revolution its special tone and charac-
 "ter.
 "NATURE OF FRENCH CONCORDAT.
 "The breaking out of the French
 "Revolution caused disorder in every
 "branch of society, and the interests of
 "Church and religion were among the
 "first to suffer. One of the acts of the
 "National Assembly of 1789, was to lay
 "hold of all of the property of the
 "Church, and place it 'at the disposal of
 "the nation.' In the course of its one
 "thousand four hundred years of history,
 "the Catholic Church in France had be-
 "come the possessor and titular of much
 "property, consisting not only of its
 "edifices for public worship but of resi-
 "dences of Bishops and priests, of mon-
 "asteries and other religious houses,
 "of hospitals, schools and asylums, with
 "lands and revenues for their support
 "and maintenance.
 "There were not, for the greater
 "part, the gift of the State originally,
 "nor created for the public use, but
 "as in the case in this country, came
 "from the donations and bequests and
 "offerings of the faithful. Their confes-
 "cation, therefore, by the revolutionary
 "government, was neither legal, equi-
 "table, nor moral. As Mirabeau said:
 "'We have their money; but they have
 "preserved their honor.'
 "Napoleon, the first consul, was
 "convinced that the State needed the
 "aid of religion for a stable and secure
 "existence. He decided therefore, to
 "reinstaurate the ancient Catholic faith
 "in France. With this end in view he
 "sought the co-operation of Pius VII.,
 "the reigning head of the Church, and
 "made with him a solemn compact or
 "treaty. This bilateral contract, signed
 "July 15, 1801, by Napoleon and Pius
 "VII., is known as the French Concordat.
 "By the terms of this Concordat France
 "gave recognition to the re-establish-
 "ment of the Catholic Church in that
 "country, and acknowledged the author-
 "ity of the Pope as its supreme Pontiff
 "and chief, and bound herself to support
 "and uphold in public worship. The
 "Church on its part made certain con-
 "cessions to the State, particularly in
 "the matter of its property taken by the
 "revolution.
 "Articles XI, XII, XIII, and XIV,
 "of this Concordat treat of these property
 "questions. The Church had been claim-
 "ing title to her goods of which she had
 "been unlawfully despoiled, and much of
 "which had been sold and transferred by
 "the State, beyond the possibility of re-
 "turn. In the first place, the State
 "agreed to restore to the Church what-
 "ever property had not already been
 "irrevocably alienated to other parties.
 "And the Holy See pledged itself to put
 "an end to all contention concerning her
 "other confiscated goods by announc-
 "ing her legal rights to them, but in re-
 "turn the Government guaranteed on
 "its part an annual payment for the
 "needs of public worship as an indemnity
 "or compensation to the Church, amount-
 "ing, however, to only about 1 per cent.
 "of the value of the property confiscated.
 "This solemn treaty, or Concordat,
 "thus terminated an immense property
 "lawsuit, as M. Etienne Lamy has said.
 "It regulated the relations of Church
 "and State in France and helped in no
 "small measure to bring about the de-
 "sired peace and security. Its terms
 "have been observed with scrupulous
 "loyalty by the Holy See at all times."
 "Other conditions of the Concordat,
 "were that the First Consul shall make
 "all nominations to Archbishops and
 "Bishops, and the Holy See confer
 "canonical institution. The Bishops
 "shall have the right of appointing
 "parsons, but shall select no one obnox-
 "ious to the Government. These re-
 "strictions to which Pius VII. consented
 "in order to effect the restoration of re-
 "ligious peace in France were still fur-
 "ther aggravated by the 'Organic
 "Articles' against which the Church
 "has never ceased to protest, but with
 "the different Governments that have
 "been in power during the nineteenth
 "century have always considered a law
 "of the State. According to these
 "articles, no bull, no announcement from
 "Rome, no decree of a council,
 "even of a general council, could be
 "published in France, without authori-
 "zation from the Government. No Bishop
 "could journey to Rome, or go outside of
 "his diocese, unless he first obtained
 "permission to do so from the Minister

of Public Worship. They were forbid-
 "den to hold a council or a provincial
 "synod or to pass among themselves a
 "common letter without the consent of
 "the Government.
 "These 'Articles' then, were never
 "a part of the Concordat, and never con-
 "sented to by the Church. It is neces-
 "sary to have a clear idea of the Concor-
 "dat, and of the 'Organic Articles,' in
 "order to understand the crucial events,
 "which led to the present conflict be-
 "tween Church and State.
 "These events may be summarized as
 "follows:
 "1. The dispute concerning the nomi-
 "nations of Bishops for the vacant sees;
 "2. The journey of President Loubet
 "to Rome;
 "3. The resignation of the Bishops of
 "Laval and Dijon.
 "Under the ministry of M. Waldeck
 "Rousseau, the predecessor of M.
 "Combes, the Pope deemed it necessary
 "to reject several of the candidates for
 "Bishops, proposed by the French
 "Government. Negotiations were about
 "to follow concerning the selection of
 "others, when Combes stepped into
 "office.
 "The first act of the new ministry was
 "to present to the Roman Curia the
 "names which had been discarded both
 "by the Papal Nuncio and the proceed-
 "ing cabinet. Combes declared that
 "for the sees in question he could never
 "accept other candidates. He ventured
 "still further and even sought to usurp
 "the rights of the Holy See. The State
 "had the right according to the Concor-
 "dat to nominate, but the Pope also had
 "the right to reject candidates he con-
 "sidered unfit for so important a po-
 "sition. Combes then announced his in-
 "tention of compelling the Pope to
 "accept all his candidates in a body.
 "The consequence was that during his
 "ministry no episcopal vacancy was
 "filled. This explains why on the rup-
 "ture of the Concordat fifteen Episcopal
 "Sees were unoccupied.
 "That which served as a pretext for
 "the final rupture, and which Combes
 "seized upon, was the cases of Bishops
 "of Dijon and Laval. The Vatican
 "White Book, 'The Documentary Evi-
 "dence of the Rupture of Diplomatic Re-
 "lations between the Holy See and the
 "French Government,' leaves no
 "doubt as to where to place the re-
 "sponsibility. Grave charges, of an
 "exclusively religious kind, were
 "brought in Rome against Mgr. Geay,
 "Bishop of Laval, and Mgr. LeNordez,
 "Bishop of Dijon. After careful in-
 "vestigation the accusations against the
 "Bishop of Laval proved to be such as to
 "compel the Holy Father to counsel the
 "Bishop of Laval to resign his diocese,
 "and to call him to Rome in order to
 "give an explanation of his conduct.
 "On July 2nd, 1904, the Cardinal Secre-
 "tary wrote thus: 'As those arrange-
 "ments remain in all their vigor, Mgr.
 "Geay will be invited to present himself
 "in Rome within fifteen days, which
 "follow the date of this letter, to appear
 "in person before the tribunal of the
 "said congregation with regard to divers
 "accusations formulated against him,
 "under pain of suspension *laque sententia
 "ordis et jurisdictionis*, to be
 "incurred *ipso facto* at the expiration of
 "delay fixed.' (Doc. viii.)
 "The case of the Bishop of Dijon is
 "similar to that of the Bishop of Laval.
 "On March 11, 1904, the Nuncio Apo-
 "stolic wrote to him: 'By order of our
 "most Holy Father, I hasten to inform
 "your Lordship that His Holiness desires
 "that, until further orders from him,
 "you, my lord, will suspend sacred
 "ordinations.' (Doc. xvii.) On April
 "24, 1904, the Cardinal Secretary
 "summoned him to Rome. 'The Holy
 "Father has charged me to invite your
 "most illustrious and Right Reverend
 "Lordship to be good enough to present
 "yourself at Rome as soon as possible.'
 "(Doc. xiv.)
 "Combes the French Premier claimed
 "that according to the Concordat, the
 "Pope had no right to summon these
 "prelates to Rome, or to depose them
 "without the consent of the French
 "Government, and they were forbidden
 "by Combes to leave their dioceses.
 "They finally performed their duty, as
 "Catholic Bishops went to Rome and
 "tendered their resignations. The Pope
 "rightly claimed, there was nothing in
 "the Concordat to prevent the Holy See
 "without previous consent of the Govern-
 "ment, from counselling a Bishop to re-
 "sign his see, or summoning him to Rome
 "to give an explanation of his conduct.
 "The French Government then claimed
 "that the Pope had broken the Concor-
 "dat, and put an end to official relations
 "with him. That the rupture was
 "brought about by the Holy See, is to
 "use the words of M. Ribat, 'a histor-
 "ical lie.'
 "These events as well as what follows
 "are very much similar to what happened
 "in Scotland in 1843 to the Presbyterian
 "Church.
 "CONTINUED ON PAGE SIX.

When the Parliaments of England
 "and Scotland were united in 1706, free-
 "dom of worship was granted to the
 "Church of Scotland. In spite of this,
 "by an Act of Parliament, 1711, the
 "right to appoint ministers to vacant
 "churches was conferred on certain
 "landed proprietors connected with the
 "parishes.
 "The Church protested and the case
 "was carried to the Civil Courts, which
 "unintentionally the Presbytery with im-
 "prisonment. The courts also inter-
 "dicted the General Assembly and
 "Lower Judicatories of the Church from
 "inflicting censures. It suspended the
 "Church censures when pronounced by
 "the Church Courts in the exercise of
 "discipline.
 "As a result of this interference of
 "the State in Church discipline, 475 in
 "1843, withdrew and formed the Free
 "Kirks, sacrificing \$10,000,000 in salaries.
 "THE SEPARATION BILL.
 "The injury inflicted upon the Holy
 "See by the abrogation of the Concor-
 "dat is notably aggravated by the Separa-
 "tion Bill. 'When the State broke
 "the bonds of the Concordat and sepa-
 "rated itself from the Church,' says
 "Pius X. in the encyclical *Vehementer
 "nos*, 'it ought as a natural consequence
 "to have left her independence and
 "allowed her to enjoy peacefully that
 "liberty, granted by common law, which
 "it pretended to assign her. Nothing
 "of this kind has been done.' In fact,
 "the French Government never intended
 "to give the Church any share of liberty.
 "The object in view was to crush the
 "Church, to stamp her out. To achieve
 "this end the Separation Bill despoils
 "the Church of her property and de-
 "prives her of the very right to own
 "property. It assigns the supervision
 "of the Catholic worship to laymen. It
 "subjected the Catholic clergy to an ex-
 "ceptionally severe penal code. This
 "three fold injustice of the new law
 "makes it absolutely impossible for the
 "Church to submit to it without giving
 "up inalienable rights that condition her
 "existence.
 "The Separation Law deprives the
 "clergy of their salaries, allowing only a
 "nominal pension to the more advanced
 "in years. It moreover deprives the
 "Church of all properties formerly
 "donated for charitable purposes, for ex-
 "ample, lands bequeathed to the fabrique
 "of a parish for the erection of a school,
 "hospital, seminary, orphanage or similar
 "institutions. The churches, together
 "with episcopal and parochial residences
 "were to be transferred to cultural asso-
 "ciations, which would really despoil
 "the Church of her property and even
 "the right to hold property, for these
 "associations are such as Catholics can-
 "not consistently organize. We grant
 "that the law declares that these work-
 "shop associations should be in conform-
 "ity with the general organization of the
 "religion they propose to maintain.
 "Nevertheless, the law gives to them a
 "form and mode of organization, which
 "is opposed to the organization of the
 "Catholic Church, both in prin-
 "ciple and in practice, and which if
 "carried out would enslave the Church
 "instead of separating or liberating her
 "from the State. These associations,
 "(Act. 19 of law), were to consist of
 "from seven to twenty-five persons ac-
 "cording to the population of the com-
 "munes in which they were to be organ-
 "ized. The law does not specify any
 "qualifications for membership except
 "the vague requirement, that the asso-
 "ciations themselves shall be in conform-
 "ity with the religion they are organized
 "to maintain. The members therefore
 "need not be Catholics. They may even
 "be atheists, Socialists or Jews, pro-
 "vided they profess the intention to
 "organize associations for the ex-ercise
 "of the Catholic religion. Moreover
 "these associations would be responsible
 "to no one, but to the Council of State.
 "They would have complete control not
 "only of temporalities, but also of Church
 "doctrine and discipline. They would
 "select clergymen, determine their func-
 "tions, name the time and condition of
 "holding services, in fact usurp the
 "spiritual jurisdiction of the Church
 "even to regulating the administration
 "of the sacraments. Now even though
 "the Bishops could waive the question
 "of the right of the State to appropriate
 "these properties, they never could
 "consent to have the control of the
 "priests and their spiritual jurisdiction
 "vested from them. For these reasons
 "no Bishop or priest or good Catholic
 "layman could join, or become a member
 "of an association. Granting even that
 "the Bishop and priests with a few de-
 "voted laymen could in conscience form
 "a cultural association, there is nothing
 "to prevent the formation of one or more
 "contesting societies.
 "The law even encourages rival forma-
 "tions, and provides for such a conting-
 "ency, naming the Council of State as
 "supreme judge in such disputes. Conse-
 "quently the Council of State would

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