

PLAY ACTING IN BISHOP'S PLUMES.

"ARCHBISHOP" VILATTE WHO IS TRYING TO FORM FRENCH NATIONAL CHURCH, IS KNOWN HERE.

Archbishop Vilatte, whose attempt to form a national church in France, has created quite a sensation and considerable trouble for the police, is well known in Montreal. His rank as an archbishop comes as a surprise, however, to most of those who knew him as a student here twenty-seven years ago, although those who met him on his last visit to Montreal, seven years ago, knew that he claimed this rank in the Greek Church.

Rene Vilatte, a native of France, entered St. Laurent College, in the autumn of 1879, as a student in Latin elements. He was then about twenty-five years of age, of good appearance, and presented the appearance of the typical Parisian. During the year which he spent at St. Laurent, he proved, however, that his talents were all exterior, as he was unable to follow the Latin course, and he was so advised and told it was useless to attempt to complete the classical course, as it was beyond his capabilities to master the Latin and Greek, as well as the sciences included in the curriculum. He applied to be allowed to take the gown as an ecclesiastic, but the Fathers of the Holy Cross did not deem him a proper subject, and so informed him.

During the next year, he entered McGill College, where he tried the study of law, but remained only a short time, as that study, too, proved too much for his capacity as a student. He was also a devotee of theatricals, and was never so well satisfied as when he could don long robes and appear as a high personage.

A REMARKABLE DEMAND.

He disappeared from the view of his Montreal acquaintances for a number of years, and the next heard of him was that he had turned up at Rome, where he expressed his desire to assume the doctrines of the Greek Church, of which he claimed to have been consecrated an Archbishop. He wished, however, to retain his title as a bishop, and to be admitted to membership in the Roman Catholic clergy. A commission was appointed by Pope Leo XIII. to examine into his title as a priest and bishop of the Greek Church. While the Roman Catholic clergy regards the Greek Church as schismatic, the ordinations of that church are regarded as valid, though the members are excommunicated. The investigation into the ordination and consecration which Vilatte declared he had received from the Patriarch of the Greek Church in Asia, failed to prove that he ever received any such ordination. His application to be received as a clergyman into the Roman Catholic Church was, therefore, refused. He was advised to retire into a monastery and there to devote himself to study and prayer, so that his situation might be regularized when he had shown the proper capacity and dispositions. This did not suit his purposes, however, and he proceeded to Paris, where he opened an office and announced his intention of ordaining priests to celebrate according to the Greek rite. He remained there but a short time, however, and seven years ago he again visited Montreal.

On this occasion, accompanied by Dr. H. J. Brodeur, of this city, he visited St. Laurent College, where he informed the Fathers of the Holy Cross that he was a regularly consecrated archbishop of the Greek Church, and was proceeding to the United States to look after Greek congregations there.

About a year later, Vilatte turned up in Detroit, and was prominently identified with trouble among a Polish congregation which had revolted against the Bishop. Vilatte placed himself at the head of the rebellious congregation and assumed to speak for a congregation which he organized from the rule, however, did not last long, and he was set upon by the very people whom he had assumed to lead. They accused him of deceiving them, and of misappropriating the funds which they had subscribed to further his work among them, so that he was obliged to leave Detroit in a hurry.

Since that time, his old acquaintances in Montreal had lost sight of him, but when he turned up in France and formed an association cultuelle, in accordance with the wishes of the French Government his acquaintances in Montreal realized that Vilatte was still at his old game, and had found the opportunity to gratify his ambition for dressing in flowing robes and creating a sensation.

HOW TO BE PERFECT.

It is not necessary for everyone to do heroic penance in order to please God. It is not necessary for everyone to become a hermit or an anchorite in order to do God's will; and to do God's will is to live perfectly in his sight. The great majority of us cannot become monks and nuns; we must live in the world; we must eat and drink and work and play and mourn and rejoice as those around us. Yet we can lead good lives, nay, perfect lives. God does not require of us the impossible. He only asks us to serve him perfectly in our state of life. But how can we, amid all the distractions of the workaday world, serve God perfectly? Here is what Cardinal Newman says on this point:

He, then, is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection. You need not go out of the round of the day. I finish on this because I think it will simplify our views and fix our exertions on a definite plan.

If you ask me what you are to do in order to be perfect, I say, first: Do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out of bad thoughts; make your evening meditation well; examine yourself

daily; go to bed in good time, and you are already perfect.

Here then is a Lenten hint. Surely we can begin this Lent, to do the things of the day well, and so continue to do them henceforth. By so acting we will be doing God's will, and to do God's will, is to live a perfect life—a life that will be rewarded in the eternity toward which we are all, good and bad, perfect and imperfect, saints and sinners, moving steadily, swiftly and surely.—Sacred Heart Review.

GIVE A BOOK.

Here is a charming contribution to the literature of gift-giving from the pen of Most Rev. E. J. McCarthy, D. D., the new Archbishop of Halifax, N. S. In "The Suburban, of Halifax, His Grace writes:

"A book from a friend is one of the dearest of gifts. It is a tribute to the thought and care in the selection than most gifts. It is a tribute to the soul and the intellect, whereas even the daintiest and rarest kinds of other gifts, at the best, but minister to the personal adornment or the animal appetites of men. And as for children, it is a mistake to suppose that they do not care for books. We know of no more eager devotees of literature nor keener critics than children. They pore over every word and every line, extracting meaning and passing comments that would surprise Plato and delight Shakespeare. It is all real to them. They hear the pictured trees rustle in the wind; the waters run and ripple; the water lilies are really afloat; the mischievous elf pranks in the woods or take their ease on the topmost pinacles of the swaying reeds and rushes. There is the giant with his terrible club and enormous maw and there is the clever and courageous Jack, ready to outwit and kill the monster in defense of poor suffering humanity. And there is Bethlehem and the stable all full of straw, and a poor little Baby on it—a poor little Baby—and His mother looking down upon Him and St. Joseph; and the air full of angels, and the oxen turning their mild eyes round from the stalls to gaze on the Baby too.

"Dolls, and railway cars, and tooting trumpets, and gingerbread and Noah's ark are good enough in their way, but they don't last like these picture books as the children call them. When they are old they come back to their books over and over again.

"It is the same with children of a larger growth. When everything else fails, we can read. And taking more than a holiday view of the matter, there is nothing in the world more necessary for us than to read something worth while; to take in information and instruction while we rest and recreate our jaded mental forces.

"Those who read good books do a most excellent work, and confer a lasting benefit on themselves; but those who spread good books abroad do a work of Christian charity as those who spread bad books do a moral injury to society, whose extent and influence it is impossible to trace, as it is frightful to contemplate. We need urge no further on intelligent readers the moral necessity of not forgetting good and useful literature during this blessed season of giving and receiving.

Penny Went to Church.

Dr. Munhall, who recently closed a series of religious meetings at Emporia, Kansas, told according to the Kansas City Journal, an interesting story. The Journal says: "A great many pennies had been put in the offering, and his attention was called to this. One night he held up a silver dollar and a copper penny and gave a conversation held by the two coins. 'You poor little red cent, you; you don't amount to anything. I'd hate to be you,' said the big dollar. 'I know I'm not very big,' replied the cent, 'but the children like me, and I can buy a good many things.' 'Fish! you can't buy anything at all,' said the dollar. 'Just look at me, big and bright and shiny. I can buy a whole lot more than you can.' 'Maybe so,' said the little red cent meekly, 'but I go to Church a heap oftener than you do anyway.'"

THE CELEBRATION OF THE HOLY SACRIFICE.

During the very early days it was entirely at the discretion of every priest whether he said daily a plurality of Masses or not. It was quite usual to say two Masses, one of the occurring feast, the other for the benefit of the faithful departed. A plurality of Masses, however, was soon restricted to occasions upon which a greater concourse of people than ordinary was gathered by reason of some solemnity. Then in order to afford all an opportunity of assisting at the Holy Sacrifice as many Masses as were deemed necessary could be said, and these even by the same priest. Pope Leo XIII. (ninth century), we are told, said as many as nine Masses on a single day to meet an exigency of this kind. This practice, however, kept gradually falling into disuse until the time of Pope Alexander II. (A. D. 1061 to 1073), when that Pontiff decreed that no priest should say more than one Mass on the same day. The decree was thus worded: "It is sufficient for a priest to say one Mass the same day, because Christ suffered once and redeemed the whole world. The celebration of one Mass is no small matter, and very happy is the man who can celebrate one Mass worthily." This is the present discipline of the Church in the matter. Faculties, however, are granted to priests in charge of two churches to say Mass in each church on Sunday, in order to give the people an opportunity of complying with the precept requiring them to assist on that day at the Holy Sacrifice. But under no circumstances can more than two Masses be said by the same priest on these occasions. Permission to duplicate may be also had for one church where two Masses are required (There is, however, an exception to this generally). Christmas Day is now the only day of the year upon which a

plurality of Masses may be said. On this great feast the Church extends to every priest the privilege of celebrating the Holy Sacrifice three times the same morning, without, however, binding him to celebrate any more than one if he does not wish to do so. According to Darand: this privilege was granted by Pope Telesphorus, A. D. 132. Liturgical writers assign to these three Masses the following mystic meaning: First, the Eternal birth of the Son of God in the bosom of His Father; secondly, His birth in time in the womb of His Immaculate Mother; thirdly, His spiritual birth in the hearts of the faithful as a worthy reception of His sacraments; but, above all, by the reception of Himself in the adorable Sacrament of the Altar.—Father O'Brien's History of the Mass.

FATHER FRASER IN CHINA.

The Fathers Fraser in China write interesting letters. Here is one which came to a relative and has been received as the diocesan office.

Ningpo, China.

"Dear Father—I write you to day a few lines, hoping to catch the mail which leaves Shanghai to-morrow. Yesterday was a day of confessions. I heard 178, which is the most I think I ever heard in one day. It is nice to give pleasure to the Sacred Heart by a full table of communicants. I am happy to say that devotion to Holy Communion is increasing among the Chinese. Father Basso, who the Jesuits translate the work of Monsignor Le Segur on Holy Communion, into Chinese. It appeared month by month in the Chinese Sacred Heart Messenger, and can now be had in book form at the Jesuit's place in Shanghai. That book has done a lot of good in China already. So you see Father Basso is soon making himself felt. He is heart and soul in his work in Kiezo near Father Asinelli's place. He was telling me he had over thirty chapels to attend. That is the way to convert the Chinese in great numbers. When we get a nucleus of Christians and catechumens we should get up or rent a chapel and place a catechist there to keep the faith alive. That is the reason we missionaries apply so often for alms."

"Father William is keeping well. I send you his last letter. I received 'China's Millions,' (a non Catholic publication.) All that it contains about our parish and province is of course dictated by bigotry, and I suppose what is said about the Catholic Church in the rest of China is also unreliable. Then to look at their statistics. At the beginning of 1904 all the Protestants together they say had 131,401 communicants (catechumens and children are excluded) at the same period there were in China 3,107 foreign ministers, male and female, and 8,313 native catechists, who have just as much right to be called ministers as the former, making a total of 11,420 Protestant clergymen. Now divide 131,401 by 11,420 and you will get how many communicants for each clergyman, namely: eleven. This is taking their own figures and I do not suppose they have underrated themselves.

"However, we Catholics can learn a lesson. See what the Protestants are doing for their missions. What numbers of ministers they send and support. With the few priests we have, and the little sum of money we have already a hundred times more success than the Protestants. What then could be expected from the Church in China if the number of missionaries and funds were increased to equal those of the Protestants.

"Pray to Our Lady and St. Anthony for better times. Remember me to mother and all the family. Oh, how I pray our Lord to bless you. Hoping this will find you well, I remain, 'Yours in J. M. J.' JOHN FRASER."

A man is rich or poor according to what he is, not according to what he has.

The Inscription on the Coffin.

From the Casket.

The inscription "At Rest" should never be seen on a Catholic coffin. It means that the deceased has entered into glory, a declaration which it would be the height of presumption for us to make. The Catholic inscription is "May he rest in peace," that is, may he one day enter into glory. We do not dare ask God to admit a soul to heaven at the moment of its departure from this world; we beseech Him to shorten its term in purgatory, through regard for the prayers of His Church, and especially through regard for His Divine Son perpetuating the sacrifice of Calvary on every altar where Mass is said.

Exactness in little duties is a wonderful source of cheerfulness.—Faber.

NEW BOOKS.

"Consecranda." Rites and ceremonies observed at the consecration of churches, altars, altar stones, chalices and patens, by Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary, with numerous illustrations. Published by Benziger Bros., New York, Cincinnati and Chicago. Price \$1.75.

CONSTRUCTING FIREPROOF OUTBUILDINGS.

Serious efforts have recently been made, to reduce the frightful loss from lightning and fire on Canadian farms. And they have been wholly successful, not only in securing a thoroughly lightning and fireproof construction, but also in bringing the price down to, and even below, that of the old-time board and shingle barn.

The new plan is to use corrugated galvanized sheets for roofing and siding, and all outbuildings. Durable, fireproof sheets are very rigid, and make a perfectly strong construction when used over very light framework. No sheeting boards are used at all—only light pulvin strips being necessary.

Such buildings are now becoming very common, and users everywhere affirm that "Acorn Quality" Corrugated Galvanized Sheets, manufactured by the Metal Shingle & Siding Co., Limited, of Preston, Ont., is the most satisfactory material known for the purpose. They are so heavily galvanized that they easily outlast a generation and never need repairs. The firm above mentioned will gladly send to inquirers their interesting literature about "Acorn Quality" Corrugated Galvanized Sheets, and give names of users in all parts of Canada. 46

If you want a breakfast food that will make your mouth water and at the same time prove most healthful and nutritious . . .

Ask your grocer for

"STERILIZED" RELIANCE

BREAKFAST FOOD

New, Dainty, Delicious

Small Package 5c. Try It

ASK FOR THE PURPLE PACKAGE

There is a baking powder it will pay you to try because it costs less to you, gives better results, makes food healthful and is sold on a Cash Guarantee of Satisfaction.

Ask your grocer for

RELIANCE

BAKING POWDER

If you want a set of

Reliance Picture Post Cards

FREE

Write us at once naming your grocer and this paper and we will send you a set of four, illustrated in brilliant colors, free; postage prepaid by us.

International Food Co.,

TORONTO, CANADA

The Sovereign Bank of Canada

has 1195 Shareholders and over 50,000 Customers.

The public are confidently referred to any of these for information regarding the Bank's facilities, methods and attention to business. Interest paid 4 times a year on Savings Deposits.

London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager.

Aylmer, Belmont, London, Berlin, Elderton

DIED.

O'NEILL, In Memory of the Mother House of the Congregation de Notre Dame, Sister St. Marie, on Feb. 11, 1907. Mr. Joseph P. Kennedy to Miss Maud M. Killen.

MARRIED.

KENNEDY KILLEN, In Memory of the Mother House of the Congregation de Notre Dame, Sister St. Marie, on Feb. 11, 1907. Mr. Joseph P. Kennedy to Miss Maud M. Killen.

TEACHERS WANTED.

ENGLISH TEACHER WANTED, MALE or female, for Catholic Indian school of Goulais Bay, 12-17 miles from Sault Ste. Marie. Apply to Rev. J. R. Richard, S. J., Sault Ste. Marie, Ont., 1479-3.

TEACHER WANTED, EXPERIENCED, male or female, for Public school holding 1st or 2nd class certificate. Duties to begin April 8, 1907. State salary and apply to J. P. Ouellette, Secy. Treas., S. S. N. J., Jeanette's Creek, Ont., 1481-1.

HOUSEKEEPERS WANTED.

PRIESTS HOUSEKEEPER WANTED IMMEDIATELY. Must be first class cook. State age and qualifications. Address "A" CATHOLIC RECORD office, London, Ont., 1482-2.

WANTED, COMPETENT HOUSEKEEPER for modern well furnished parsonage rectory. Comfortable home for reserved person. Good plain cook. Address P. P. (care CATHOLIC RECORD office), 1481-2.

SITUATIONS WANTED.

YOUNG LADY (CATHOLIC) L. L. C. M. and holding certificates of the Associated Board R. A. M. and R. C. M., London, England and Incorporated Society of Musicians, desires position in convent school as resident teacher of singing harmony and highest professional references. Would dispense with salary if board and residence were given. Return for services as teacher during mornings. Apply D. L., Box 42, Port Dover, Ont., 1481-1.

YOUNG LADY (CATHOLIC) PROFESSOR of musical piano from the Conservatoire, Paris, France and late pupil of Kowalski, Le Couppé and de Heriot, and holding first class French and English references and certificates for tuition, desires post in convent school as resident teacher of piano for professional diploma, higher musical exam, and concert work. Highest references. Would waive salary in return for board and residence, devoting mornings only to teaching. Apply B. C., Box 42, Port Dover, Ont., 1481-1.

YOUNG LADY (CATHOLIC) IS DESIROUS to hear of a convent in Toronto where she could be received as boarder during Holy Week and Easter. Apply Box 42, Port Dover, Ont., 1481-1.

Popularity Based on True Merit. The constantly increasing sales of the New Century Ball Bearing Washing Machines indicate the appreciation of the many thousands who have tested it and know its merit. Sold by dealers everywhere at \$8.50. Booklet will be mailed giving full description on application. THE DOWSWELL MANUFACTURING CO., LTD., HAMILTON, CANADA.

Just Out The Catholic Confessional and the Sacrament of Penance.

By Rev. Albert McKeon, S. T. L., 15 cents post paid

CATHOLIC RECORD, LONDON, CANADA

The London Mutual Fire Insurance Company of Canada

ESTABLISHED 1859 HEAD OFFICE TORONTO, ONTARIO

FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization: \$ 2,350,000.00

Business in Force: 86,000,000.00

Assets: 628,000.00

HON. JOHN DRYDEN, GEORGE GILLIES,

President, Vice-President

H. WASHINGTON, Sec. and Managing Director,

L. LEITCH, J. WEISMILLER, J. INSPECTORS

Supr. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2

SUPR. JOHN KILLER, 1481-2