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

Montreal Star. Archbishop Vilatte, whose attempt to form a national church in France, has created quite a sensation and con-siderable trouble for the police, is well known in Montreal. His rank as an archbishop comes as a surprise, how-ever, 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, en tered St. Laurent College, in the au-tumn of 1879, as a student in Latin ele ments. 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 are a washe to follow the Latin. as he was unable to follow the Latin course, and he was so alvised and told 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 eccles-isstic, but the Fathers of the Holy Cross did not deem him a proper sub

ject, 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. 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 abjure 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 bisbop, and to be admitted to membership in the Roman Catholic clergy. A commis the Roman Catholic clergy. A commission was appointed by Pope Leo XIII. to examine into his titles as a priest and bishop of the Greek Church. While the Roman Catholic Church regards the Greek Church as schismatic, the ordinations of that church are regarded as valid, though the members are ex-communicated. 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 re-ceived any such ordination. His ap-plication 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 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 pulsate to officiate aggregating to the priests to officiate according to the Greek rite. He remained there but a short time, however, and seven years ago he again visited Montreal.

ago ne 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 congrega-tion and assumed to speak for a conwas set upon by the very people whom he had assumed to lead. They accused him of deceiving them, and of misap propriating 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 ac cordance with the wishes of the French Government his acquaintances in Mon treal 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 him perfectly in our state of life. But how can we, amid all the distractions

and fix our exertions on a definite

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 Augekts devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out of bad thoughts: make your evening preditation well; examine yourself the only day of the year upon which a

daily; go to bed in good time, and you

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 had, perfect and imperfect, saints 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 race writes:
"A book from a friend is one of the

dearest of gifts. It implies more 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 ap-petites 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 go right to the heart of things. They pore over every word and every line, ex-tracting 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 affoat; the mischievous elfs prank in the woods or take their ease on the topmost pinuscles of the swaying reeds and rushes. There is the giant with his terrible club and enormous maw and there is 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

and the air tuil of angels, and the oven 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 arks are good enough in their way, but they don't last like these picture books as the children call them. When they

as the children call them. When they tire of all else, 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 precessary for us than to read somenecessary for us than to read some-thing worth while; to take in informa-tion and instruction while we rest and

recruit our jaded mental forces.

'Those who read good books do a most excellent work, and confer a last ing 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's said the big dollar. 'I know I'm not very big,' re tion and assumed to speak for a congregation which he organized from the membership of the Polish Church. His 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 misaphim of deceiving them, and of misaphim of deceiving them, and of misaphim of deceiving them. whole lot more than you can.' 'Maybe se,' 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 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 societies at the Holy Sagrifice. 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 (ninth century), we are told, said as sight. The great majority of us can many as nine Masses on a not become monks and nuns; we must single day to meet an exigency o' this live in the world; we must eat and kind. This practice, however kept drink and work and play and mourn gradually falling into desuettde and rejoice as those around us. Yet until the time of Pope Alexander II.(A. we can lead good lives, nay, perfect D. 1061 to 1075), when that Pontiff delives. God does not require of us the impossible. He only asks us to serve than one Mass on the same day. The oreed 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, 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 insist on this because I think it will simplify our views and fix our exertions on a definite of the workaday world, serve God per- | because Christ suffered once and re 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

The Inscription on the Coffin.

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 cele-brate any more than one if he does not wish to do so. According to Darandue this privilege was granted by Pope Telesphorus, A. D. 142. Liturgical writers assign to these three Masses writers assign to these three Masses the following mystle 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 by 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 re ceived as the diocesan office.

"Ningpo, China,

"Peast of the Sacred Heart.
"Dear Father—I write you to day a
few lines, hoping to catch the mail
which leaves Shangbai; 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 full table of communicants. happy to say that devotion to Holy Communion is increasing among the Chinese, Father Basso got the Jesuits to translate the work of Monseigneur Le Segur on Holy Communion, into Chinese. It appeared month by month in the Chinese Sacred Heart Messenin 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 Kiazeo
near Father Asinnelli's place. He was
talling me he had over thirty chapels 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 gut 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
Chunch in the rect of China is also up. Church in the rest of China is also unreliable. Then to look at their statistics. At the beginning of 1964 all the Protestants together they say had 131,404 communicants (catechumens and children are excluded) at the same period there were in China 3,107 eign 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 131,494 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.

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 mite sent us, we have already a hundred times more success than the Protestants. What then could be expect ed from the Church in China if the number of missionaries and funds were increased to equal those of the Protest-

ants.
"Pray to Our Lady and St. Anthony
"Pray to Eamember me to pray our dear Lord to bless you. Hop-ing 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.

This Washer Must

Pay for Itself

MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much, And, I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if he horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted w the t. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

me thinking. You see I make Washing Machines—the "1900 Junior" Washer

You see I make Washing Machines—the "1900 Junior" Washer. And, as I said to myself, lots of people may think about my Washing achines as I thought about the horse, and about the manwho owned it. But, I'd never know, because they wouldn't write and tell me. You see I sell all my Washing Machines by mail. (I sold 200,000 that way ready—two million dollars' worth.)
So, thought I, it's only fair enough to let people try my Washing achines for a month, before they pay for them, just as I wanted to y the horse.

y the horse.

Now I know what our "1900 Junior" Washer will do. I know it

will wash clothes, without wearing them, in less than half the time they an be washed by hand, or by any other machine: When I say half the time, I mean half—not a little quicker, but

twice as quick.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for Keeps. That's why I know these things so surely. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

Our "1900 Junior" Washer does the work so easy that a child can run it almost a swell as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes

clothes, nor tray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

So said I, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it a month. I'll take it back and pay the freight that way, too. Surely that's fair enough, isn't it?

Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its

The inscription " At Rest" should never be seen on a Oatholic coffin. I never be seen on a Catholic comm. 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 his departure from this world, we beseech Him to shorten 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

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

NEW BOOKS.

"Consecranda." Rites and ceremonies ob-served at the consecration of churches, altars, altars, and patens, by Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary, with numerous illustrations. Pub-lished by Benziger Bros., New York, Cincia-nati and Chicago. Price § 175.

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Serious efforts have recently been nade, to reduce the frightful loss from ightning and fire on Canadian farms. Ind 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 barns and all outbuildings. These 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 purlin strips being necessary.

such buildings are now becoming r common, and users everywhere 'm that "Acorn Quality" Cor-ated Galvanized Sheets, manufac-ed by the Metal Shingle & Siding Limited, of Preston, Ont., is the satisfactory material known for purpose. They are so heavily vanized that they easily outlast a eration and never need repairs. firm above mentioned will gladly d to inquirers their interesting literaure about "Acorn Quality" Corrugated Salvanized Sheets, and give names of users in all parts of Canada. 46

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DIED.

O'NEILL-In Mentreal at the Mother House of the Congregation de Notre Dame Sister St. Pancratus, nee Jennie O'Neill, daughter of the late Patrick O'Neill, of Montreal. May her soul rest in peace!

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Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you a book about the '1900 Junior' Washer that washes Clothes in 6 minutes.

Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way C.R. B Bach, Manager '1900' Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it!

w months, in Wear and Tear on clothes alone. An

The Catholic Confessional KENNEDY KILLEEN. In Huntey, Ont., at St Michaels church, by Rev. Father Cavangh, on Feb. 11, 1907, Mr., Joseph P. Kennedy to Miss Maud M. Killeen.

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Catholic Order of Foresters

Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court, Brantford, 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,

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VOLUME XXIX.

The Catholic Reco

LONDON, SATURDAY, MAR. 16, 19 PERSECUTION THE CHUR HERITAGE. The misrepresentation of the F

attitude towards the French Rep and the shameless championin atheists by Christian editors, re us of the words : "If you had be the world, the world would love its but because you are not of the therefore the world hateth you. seems, as said Father Oakley, the of the most striking marks of her in the presence of a noisy and fri generation, is the fact that she inheritor of the reproaches hear her Divine Founder. . . Just Divine Lord was assailed by enemies with the most contrad charges, so is His Church. His are literally fulfilled : "You sh hated by all men for My name's The disciple is not above His ma

REPORTER'S STORY.

Our readers should not be mis the writers who aver that some bishops are willing to accept th ship associations as planned by C ceau and his followers. This is a reporter's story. No C prelate can accept these ations, for the very simple that they are subversive constitution of the Church. French bishops are as one wi Holy Father: they are unite him and among themselves; threats of exile, their ranks a broken. They are but menials honor for place or pelf. Thei has surprised the individuals w law, but not justice.

'It is not diplomatic nor reason we are told, "this spectacle of clerics refusing to accede requests of a powerful Governm is absurd at this age to bishops who scorn to buy in from insult at the price of re to principle." And the greatest is to see any Pope at all in th and to have a Church which, centuries of stress and storm, vitality, and is still an uncomp opponent to the pagan prin State omnipotence.

A JUDGE GONE WRON The world to-day is a pu

that poses as an impartial measures and men. In review events of the religious crisis in does not manifest the buoyan city of some of our religious but it attempts to becloud th its presentment of facts is not -in a word, it is no judge, tailer of the gossip of the anti orrespondent. It begins b that Pope Pius is a man of disposition—and then hasten his indignant public by remark the Holy Father is not a s As proof, he says that the under the influence of Cardin del Val. Imitating his examay say that the editor is u influence of preconceived id standards of statesmanship in honor in ward politicsperchance, a slave of the pe listen to his master's voice an

NOT ACCURATE

what it says.

His statement, that the Associations have approved to other religious bodies, is ate. According to Archbish although Protestants and acquiesced in the provision law, they'did not do so withou or protest. Several of the consistories condemned loud and the chief rabbi of I Lehmann, used in its regard ing language :

"How could one think, hand, that the State should establishments which had be teed by nearly every consti and protected by ever on the other, by means of the should seize the property acquired with its approbation What we want is that pla ship should belong to thos built them, and who pray i that every religious d should preserve the form tion which is most conform

IGNORANCE OR MISRE ATION.

traditions and aspirations.

The editor's assertion t process of establishing t governing religious bodies, ound itself related to the