

# Catholic Record.

Christianus mthi nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Pacian; th Century.

### VOLUME XXIX.

, 1907.

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### LONDON, ONTARIO SATURDAY, FEBRUARY 16, 1907

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#### be easier to extinguish the sun in the The Catholic Record heavens than to extinguish the Church LONDON, SATURDAY, FEB. 16, 1907. of Christ.' "

THE FACT AS IT IS.

Morgan J. O'Brien, former presiding Instice of the Apellate Division of the Supreme Court of the State of New York, says:

York, says: "Removing from our minds all thought of spiritual things, basing a simple ethical proposition upon the belief in the right and wrong, common to all classes of American citizens, I ask if this is not a fair condensation of the question at issue in France to day? I take presention of your promethy separation. In some quarters, of course, the title "liberal" is bestowed on men who know neither nonor nor decency in their revilement of God. Time was, when Pius II., at the sight of the Tarks menacing civilthe question at issue in France to day? I take possession of your property during a period of public disorder and sell it. Later on I sign a contract agreeing to pay you a fixed annual sum, provided that you do not contest my title to your property. After some years I say to you : 'I cancel that centract. You have kept your agree-ment, but I am tired of paying. I shall retain the property I took originally and conflacate all you have since ao-quired : and, in addition, I shall take every penny you have earned : every ization, could cause the swords of Europe to leap from their scabbards. Tc-day, however, justice and right are unchampioned by the world : the force of money operates the pens of hired liars and the powers of hatred still the voice of sympathy : but Pius X. has the admiration and love of his children, and can say, as did Pius VI., on his

way to prison : quired : and, in addition, i shah take every penny you have earned : every legacy willed to you; every gift that you have received since we entered into our original agreement." " How vividly do the early ages o the Church now recur to my mind-the ages of her triumphs."

### ONE WITH THE HOLY FATHER.

THE SAME POLICY.

men and stern warriors, were seen to

sacrifice their rights under the pressure

of circumstances, to prove false to their

In other words, the French Government is a thief. To our esteemed con-The Bishops held a meeting, and, to

temporary, The Christian Guardian, this stealing is a reasonable measure, the dismay of the amateur prophets, nation." but the non Catholic, who is not blinded who seem to have a quarrel with their by prejudice, can see the difference God, re affirmed their loyalty and obedbetween right and wrong. ience to the Vicar of Jesus Christ. Reactionary-but they are the successors OLEMENCEAU AND THE GAM. of those who suffered and died rather BLER. than admit the principle of State omnipotence. We remember, also, that We are informed that M. Clemenceau another Pius V. said, on the triumph of

true.

is waging a bitter war on gambling, not only in the clubs in Paris, but the casinos in the mineral spring resorts are under the ban.

When the smoke of battle disappears we may have occasion to record the victories. The crusade may be one what the German historian, Schiller, way of diverting attention from the said of the course pursued by Alexander game of spoliation. Or it may be to III. in regard to the Emperor Fredgive a breathing spell to the individerick Barbarossa : " From traits like uals who are weary with driving Christ this may be recognized the spirit which out of France and of blasphemies, animated the Roman court and the inwhich would, we venture to say, shock flexible firmness of the principles which any gambler. While Clemenceau is every Pope, setting all personal conbunting the baccarat and roulette siderations aside, saw himself following. players, the lawmakers may run down Emperors and kings, illustrious states a Separation Law that is workable.

THE VIRTUOUS SCRIBES.

We are also informed by papers that principles and to yield to necessity." were silent when the religious were This seldom or never happened to a expelled from France, and their pro-Pope. Even when he wandered about perty confiscated-that had no protest in misery, possessed not a foot of land against blasphemy, and seized upon in Italy, not a soul that was gracious any and every pretext to justify M. to him, and lived on the compassion of Clemenceau in his warfare against restrangers, he still held firmly to the ligion-these papers declare that there prerogatives of his See and the Church. is a certain arbitrariness in the decree If every other political community, at which may create difficulties for the certain times, has suffered and suffers Government. Vichy, for example, belongs to the State, which has leased the those to whom their government is concasino to a company. In the contract fided, this has hardly ever been the case is a clause authorizing certain games of with the Church and her Head. How unchance. Cancelling that authoriza. like soever to one another the Popes praised because live men do not abuse

### In The Messenger, the Rev. Father Wynne, S. J., tells us " that the un-

expected has happened in France. The THE AMATEUR PROPHETS. Government has not been able to apply We were told that the liberal prethe law of separation of Church and lates of France would enlighten their State. It has virtually abrogated the reactionary brethren as to the best law by declaring that a previous one, means of complying with the law of the law of 1881, quite sufficiently provides for the present emergency. There is no civil war. The clergy are united. Not one association for which the Briand law provided has been formed by a French priest in good standing or by any Catholic layman, trodden Catholics. The Church in France is free ; and from its union with

Mr. William Muldoon, once a noted vrestler and now in the business of patching up mental and physical wrecks, attributes failure in life to rum and tobacco. He knows the destructive properties of both and speaks from a study of men of every age and condition. Some of our readers may not agree with Mr. Muldoon's dictions respecting tobacco, but rum has conquered many a man and wasted his powers and harried him ofttimes to ruin and disgrace. The "water wagon " may be slow, but it is safe. The man who journeys in it saves money and is not likely to become many kinds of an idiot. He who thinks that he is on the planet for the benefit of the drink dispenser, whose plan of a good time is not complete without whiskey, is likely to find himself among the jobless ones. It is certain that fuddling one's brains is not in the repertory of the successful man. Even the moderate drinker is playing

with fire. BRILLIANT-BUT.

In every community there are men who, to all seeming, are paragons of popularity. They are hospitable and honorable, and versatile and talented, but-they are addicted to liquor. They are sots, and because they are not in the way, they are "popular." The still, from the personal qualities of man who is a worker, who plays the game with head and heart, must earnestly bear his share of criticism and opposition. The sot is tion may involve the State in litigation might be in temperament, mind and the dead. He is referred to as "a poor He is indeed noor in every ellow." thing that denotes manhood. But he is rich in selfishness that destroys homes and desolates hearts. Anent brilliant drunkards, Charles D. Warner says "that it is sometimes almost painful to think what a surplus of talent and genius there would be in the world if the habit of intoxication should suddenly cease ; and what a slim chance there would be for the plodding people who have always had tolerably good habits." The fear is only mitigated by the observation that the reputation of a person for great talent sometimes ceases with his reforma-

From The Tablet. VENERABLE BRETHREN THE CARDINALS, ARCHEISHOPS, AND BIS-HOPS OF FRANCE AND TO THE FRENCH CLERGY AND PEOPLE.

POPE PIUS X. TO FRANCE.

POPE PIUS X. Venerable Brethren And Beloved Sons, Health And Apostolic Benediction.

Once again the serious events which Once again the serious events which have been precipitated in your noble country compel us to write to the Church of France to sustain her in her trials, and to comfort her in her sorrow. When the children are suffering heart of the Father ought more than ever to go out to them. And so, now that we see you suffer, from the depths of our fatherly heart floods of And so, tenderness break forth more copiously

than ever, and flow to you with the grater comfort and sweetness. These sufferings, Venerable Brethren and belowed sons, now find a sorrowful echo throughout the whole Catholic Church ; but we feel them more deeply still and we sympathize with a pity which grows with your trials and seems to increase day by day. But with these cruel sorrows the Master has, it is true, mingled a con-

solation than which none can be dearer to our heart. It springs from your unshakable attachment to the Church, from your unfailing fidelity to this Apostolic See and from the firm and Apostolic See and from the firm and deeply founded unity that reigns amongst you. On this fidelity and union we confidently reckoned from the first, for we were too well aware of the nobleness and generosity of the French heart to have any fear that on the field of battle disunion would find its way into your ranks. Equally great is the iny that we feal at the magnifi-

is the joy that we feel at the magnificent spectacle you are now giving to the world and with our high praise of

the world and with our high praise of you before the whole Church. We give thanks from the depths of our heart the Father of mercies, the Author of all good. Recourse to God, so infinitely good, is all the more necessary because, far from abating, the struggle grows fler-cer and expands unceasingly. It is no longer only the Christian faith that they would uproot at all costs from the hearts of the people; it is any belief hearts of the people; it is any belief which lifting man above the horizon of this world would supernaturally bring back his wearled eyes to heaven. Illusion on the subject is no longer possible. War has been declared against everything supernatural, be-cause behind the supernatural stands God, and because it is God that they want to tear out of the mind and heart of man.

The war will be bitter and without The war will be bitter and without respits on the part of those who wage it. That as it goes on harder trials than those which you have hitherto known await you is possible and even probable. Common prudence calls on each of you to prepare for them. And this you will do simply, valiantly and full of confidence, sure that however flercely the fight may rage, victory will in the end remain in your hands. in the end remain in your hands. The pledge of this victory is your

union first of all amongst yourselves, and secondly with this Apostolic See. This twofold union will make you in-vincible, and against it all efforts will break. Our enemies have on this been under

no misapprehensions. From the outset, and with the greatest clearness of vis-ion, they determined on their objective; ion, they determined on their objective; first to separate you from us and the Chair of Peter, and then to sow dis-order among you. From then till now they have made no change in their tao-tice; they have pursued their end without rest and by every means; some with comprehensive and catching formulas ; others with the most brutal cynicism. Specious promises, dishonorable bribes offered to schism, threats and violence, all these have been brought into play and employed. Bat your clear sighted fidelity has wrecked all these attempts. Thereupon, thinking that the best way to separate you from us was to shatte confidence in the Apostolic See they have not hesitated, irom the tri bune and in the press, to throw discredit upon our acts by misrepresent-ing and sometimes even by calumniatng our intentions.

occupier without any juridical title or ious war least of all. To affirm the contrary is an outrageous calumny. NO PERSECUTION.

Nor has she any desire for violent persecution. She knows what perse-cution is, for she has suffered it in all

cution is, for she has suffered it in all times and in all places. Centuries passed in bloodshed give her the right to say with a holy boldness that she does not fear it, and that as often as may be necessary she will be able to meet it. But persecution is in itself an evil, for it is injustice, and prevents man from worshipping God in freedom. The Church then cannot desire it, even with a view to the good which Provid-ence in its infinite wisdom ever draws ence in its infinite wisdom ever draws out of it. Besides, persecution is not only evil, it is also suffering, and there we have a fresh reason why the Church, who is the best of mothers, will never seek it.

This persecution which she is re-proached as having provoked, and which they declare they have refused, is now being actually inflicted upon her. Have they not within these last days evicted from their houses even the Bishops who are most venerable by their age and virtues, driven the seminarists from the great and small seminaries, and entered upon the expulsion of the cures from their presby-The whole Catholic world has teries? The whole Catholic world has watched this spectacle with sadness, and has not hesitated to give the name which they deserved to such acts of violence.

### CHURCH PROPERTY.

As for the ecclesiastical property which we are accused of having aban-doned, it is important to remark that this property was partly the patrimony of the poor and the patrimony, more sacred still, of the dead. It was not permissible to the Church to abandon or surrender it; she could only let it by taken from her by violence. body will believe that she has delib erately abandoned, except under the erately abandoned, except under the pressure of the most overwhelming motives, what was confided to her keeping, and what was so necessary for the exercise of worship, for the maintenance of sacred edifices, for the instruction of her elergy, and for the support of her ministers. It was only when perfidiously placed in the posi-tion of having to choose between mawhen perturbasive proceed in the posi-tion of having to choose between ma-terial ruin and consent to the viola-tion of her constitution, which is of divine origin, that the Church refused, at the cost of poverty, to allow the work of God to be touched in her. Her property, then, has been wrested from her; it was not she that abandoned it. Consequently, to declare ecclesiastical property unclaimed on a given date unless the Church had by that time created within herself a new organism ; to subject this creation to conditions in rank opposition to the divine con-stitution of the Church, which was thus compelled to reject them; to transfer this property to third parties as if it had become sans maitre, and finally to assert that in thus acting there was no spoliation of the Church but only a disposal of the property abandoned by her—this is not merely abandoned by her—this is not merely argument of transparent sophistry but adding insult to the most cruel spolia-tion. This spoliation is undeniable in spite of the vain attempts at palliat-ing it by declaring that no moral person existed to whom the property might be handed over; for the State has power to confer civil personality on whomsoever the public good demands that it should be granted to, establish-ments that are Catholic as well as

power to perform any acts of adminis-tration," there has been imposed on ministers of religion in the very exer-cise of their ministry a situation so humiliating and vague that under such conditions, it was impossible to accept the declaration. THE NEW LAW.

There remains for consideration the law recently voted by the two Cham-

bers. From the point of view of ecclesias tical property, this law is a law of spoliation and confiscation, and it has completed the stripping of the Church. Although her Divine Founder was born in a poor manger, and died poor on the Cross, although she herself has known poverty from her cradle, the property that came to her was none the less hers, and no one had the right to deprive her of it. Her ownership, indisputable from every point of view, had been, moreover, officially sanction-ed by the State, which could not con-sequently violate it. From the point of view of the exercise of worship, this law has organized anarchy, it is the consecration of uncertainty and caprice. Uncertainty whether places of worship, always liable to be diverted from their purpose, are mean-while to be placed, or not placed, at the disposition of the elergy and faithful; uncertainty whether they shall be reserved for them or not, and for how long; whilst an arbitrary ad-ministrative regulates the conditions ministrative regulates the conditions of their use, which is rendered emi-nently precarious. Public worship will be in as many diverse situations as there are parishes in France; in each there are parishes in France; in each parish the priest will be at the discre-tion of the municipal authority. And thus an opening for conflict has been organized from one end of the country to the other. On the other hand, there is an obligation to meet all sorts of hearer charges while to the same time is an obligation to meet all sores of heavy charges, whilst at the same time there are draconian restrictions upon the resources by which they are to be met. Thus, though but of yesterday, this law has already evoked manifold and severe criticisms from men beloag-ing indiscriminately to all political parties and all shades of religious belief. These criticisms alone are suffisient judgment of the law.

suffisient judgment of the law. It is easy to see, Venerable Brethren and beloved sons, from what we have just recalled to you, that this law is an aggravation of the Law of Separa-tion, and we cannot therefore do other-wise than condemn it. The vague and ambiguous wording of some of its articles places the end pursued by our enemies, in a new light.

pursued by our enemies, in a new light. Their object is, as we have already pointed out, the destruction of the Charch and the de-Christianization of Charch and the de-Christianization of France, but without people's attending to it or even noticing it. If their enterprise had been really popular, as they pretend, they would not have hesitated to pursue it with vigor raised, and to take the whole responsibility. But, far from assuming this responsib-lity, they tay to dear the mealure of it lity, they try to clear themselves of it and deny it, and in order to sacceed the better, fling it upon the Church, their victim. This is the most striking of all the proofs that their evil work does not respond to the wishes of the

country. It is in vain that after driving us to the cruel necessity of rejecting the laws that have been made-seeing the evils they have drawn down upon the country, and feeling the universal re-probation which, like a slow tide, is country, and feeling the universal re-ments that are Catholic as well as others. In any case it would have been easy for the State not to have subjected the formation of associations culturelles to conditions in direct opposition to pon us. Their attempt will not suc-

except the fanatic Houx. Clemenceau and his supporters are overburdened with law. The Radicals, who are clamoring for the expatriation of the clergy, will embarass him. He is worried at the attitude of the down-

THE UNEXPECTED.

the Pope, the unanimity of the French Bishops, the patience of the priests, and the self restraint of the people, we can confidently look for, what was on all sides unexpected in a struggle against such odds, a renewal of Catho licity in France that will give a muchneeded renewal of life and spirit to the

AN EXPERT'S OPINION.

Lepante : "Thy cause, O Lord! has triumphed." These words are even The policy of Pius X. reminds us of

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ver a breach of contract. apacity, their policy was ever firm, the Concordat was anulled by the uniform, immutable, although, in the French Government, the scribes lifted death of every Pope the personal chain up their voices in praise of the statesof succession to the throne was broken manlike abilities of M. Clemenceau. and, with every new Pope, was pieced No allusion was made to a breach of afresh, although no throne in the contract.

A QUOTATION.

Such as this was the fate of the Pope-

dom. It had been buried under the

great inundation ; but the foundations

had remained unshaken."and when the

waters abated, it appeared alone amid

the ruins of a world which had passed

away.

world changed its master so often and was so tempestuously assailed. Yet was this the only throne in Christen-"The Arabs have a fable that the dom which never seemed to change its great pyramid was built by the antidipossessor : because only the Popes died, luvian kings, and alone of the works of but the spirit that animated them wa men bore the weight of the flood." immortal.

> ANTI-OLERICALS AND NON-CATHOLICS' ESTIMATE OF POPE PIUS.

Some writers would have us believe that the Holy Father is weak and

vacillating. The Philadelphia Press opines that the Pope, in rejecting the HISTORY REPEATED. cheme of the French Government, has When the aged Pius VI. was hurried but done his duty. "In policy, in off to the prison of Valence, he said to principle, and as a stroke of statecraft, a priest whom he had asked to accom. he is right." Even the anti clerical pany him : " Have you courage enough faction admits that the Holy Father has to accompany us to calvary." Tc-day, given proof of possessing ardent initia another Pius sees his Bishops united tive power and a practical mind. "He owes," it says, " some recognition to with him and ready to go with him to Germany, but he is certainly incapable calvary. And the words written of yielding in any way, except he bewhen Pins VI. was in captivity, and lieves it to be for the interest of Chris evil triumphant, have not lost their import. " It will occasion surprise to tianity. Rigorous and devout, warlike many," says the author, " that I and disinterested, he resembles, in some respects, Gregory the Great." should, at the present moment, speak

and write of the triumph of the Holy See, whilst the Pope

AN OPINION.

is a prisoner, and the princes of Dr. Emil Reich says in his book, the Church are dispersed and all sa-"Success in Life :" " To the present cred things are overthrown in every day nine hundred and ninety nine out part of Italy and throughout the of a thousand Englishmen will speak greater portion of Europe ; yet I pursue this course because all these with deep conviction of the "thorough " things only serve to prove of how little German and the " brilliant, but superavail are the utmost efforts of the ficial," Frenchman." The simple fact enemies of God, and how true are the is that French scholars are very much words of St. Chrysostom, ' that it would more solid than German.



Rev. J. T. Roche in "The Ought-to Bes." The older a priest grows the less patience he has with that class of Catholics known in the common par-lance of the country as bad pays, or by the more significant and more opprobrious title "dead beats." They are, as a rule, the most consorious an the most exacting. They are the first to insist that everything in connection with the Church be kept in the best possible shape; that it be well lighted, heated and ventilated, and that it be an eminently respectable place of wor-ship. They insist, at the same time, that a priest be a gentleman, a scholar and a saint, and especially the latter, for the saints have acquired a reputation for living on meagre annual allow-ances. It is this more or less intan-gible element known as "gall" which confronts the priest at every step in his dealings with this common brand of cheap Christianity, and which makes him lose patience and occasionally give public utterance to unpalatable truths. All that the Church asks and ex-All that the Church asks and ex-pects is that people contribute accord-ing to their means; no more, no less. Yet if it ever becomes a question be tween the soul of a penarious person

THE CHURCH NOT SEEKING RELIGIOUS

WAR. The Church they said, is seeking to arouse religious war in France, and is summoning to her aid the violent persecution which has been the object of her prayers. What a strange accusation! Founded by Him Who came to bring peace to the world and to recon-cile man with God, a Messenger of peace upon earth, the Church could only seek religious war by repudiating her high mission and belying it before

the eyes of all. To this mission of patient sweetness and love she rests and will remain always faithful. Besides, the whole world now knows that if peace of conscience is broken in France, that is not the work of the Church but of her enemies. Fairminded men, even though not of our faith, recognize that if there is a struggle on the question of religion in your

beloved country, it is not because Church was the first to unfurl flag, but because war was declared against her. During the last twenty-five years she has had to undergo this warfare. That is the truth; and the proof of it is seen in the declarations made and repeated over and over again in the press, at meetings, at Masonic congresses, and even in Parliament, as well as in the attacks which have

the divine constitution of the Church seed. As for ourselves, we have accom

which they were supposed to serve. And yet that is precisely what was done in the matter of the associations cultuelles. They were organized under the law in such a way that its dispositions on this subject ran directly counter to those rights which, derived from her constitution, are essential to the Church, notably as effecting the ecclesiastical hierarchy, the inviolable base given to His work by the Divine Master Himself. Moreover, the law conferred on these associations powers which are the exclusive prerogative of ecclesiastical authority both in the matter of the exercise of worship and matter of the exercise of worship and of the proprietorship and administra-tion of property. And lastly, not only are these associations withdrawn from ecclesiastical jurisdiction but they are

made judicially answerable to the civil authority. These are the reasons which have driven us in our previous Encyclicals to condemn these associa tions cultuelles in spite of the heavy sacrifices which such condemnation in

volved. We have also been accused of prejudice and inconsistency. It has been said that we had refused to approve in France what we had approved in Germany. But this charge is equally lacking in foundation and jostice. although the German law was blamable on many points, and has been merely tolerated in order to avoid greater voiested in order to avoid greater evils, the cases were quite different, for that law contained an express re-cognition of the Catholic hierarchy, which the French law does not do. THE ANNUAL DECLARATION.

As regards the annual declaration demanded for the exercise of worship. it did not offer the full legal security it did not one' the full legal security which one had a right to desire. Nevertheless — though in principle gatherings of the faithful in Church have none of the constituent elements proper to public meetings, and it would in fact be odious to attempt to assimi-the them the Church could in order late them-the Church could, in order tween the soul of a penurious person and his money, she solemnly adjures him to keep his money and save his soul, i. e., if such a soul can be saved which is, to say the least, very doubtful. Weit as in the de autacks which have into the management to a woid greater evils, have brought directed against her. These facts are make away with them. The Church then does not wish for war, and relig-

plished our duty, as every other Ro-man Pontiff would have done. The high charge with which it has pleased Heaven to invest us, in spite unworthiness, as also the Christian faith itself, which you profess with us, dictated to us our conduct. We could not have acted otherwise withcould not have acted otherwise with-out trampling under foot our con-science, without being false to the oath which we took on mounting the chair of Peter, and without violating the Catholic hierarchy, the foundation given to the Church by our Saviour Jesus Christ. We await, then, without fear the verdict of history. Hisout fear the verdet of history. His-tory will tell how we, with our eyes fixed immutably upon the defence of the higher rights of God, have neither wished to humiliate the civil power nor to combat a form of government, but to safeguard the inviolable work of our Lord and Master Jesus Christ. It will say that we have defended you, our be-loved sons, with all the strength of our great love : that what we have demanded and now demand for the Church, of which the French Church is the elder daughter and an integral part, is respect for its hierachy inviolability of its property and liberty; that if our demand had been granted religious peace would not have been troubled in France, and that, the

day it is listened to, that peace so much desired will be restored in the country. And lastly history will say that be sure before hand of your magnani-mous generosity. We have not hesit-ated to tell you that the hour for sacrifice had struck, it is to remind the world, in the name of the Master of all things, that men here below should feed their minds upon thoughts of a higher sort than those of the perish-able contingencies of this life and that the supreme and intangible joy of the human soul on earth is that of duty supernaturally carried out, cost what it may, and so God honored, served, and loved, in spite of all. Confident that the immaculate Vir-

CONTINUED ON PAGE FIVE.

Shell was on his way back to the Pine-branch Inn. His first care on arriving there was to relate to Cessford all he had seen at the castle. Then he gave him the barbarous orders concerning Francis. But Andrew now perfectly drunk, only took in clearly the first part of the story, viz: that at Wedder-burn roast beel and bear were to be had at discretion and he immediately conceived the idea of proceeding there THE PAGE OF JAMES V. OF SCOTLAND.

Translated from the French by S. A. C., with

CHAPekR XI. SAVED FOM THE WATERS.

Whilst all at the Manor of Wedder burn are rejoicing and feasting, let us return to the Pine branch Inn, where we left poor Francis prostrated with sorrow. Harry has at last succeeded

"Who are you," asked Francis, "that you take such interest in my

"A laddie who loves you because you are good, and who wishes to save yon." " Save me ?"

2

"Save me?" "Yes. I do not know what danger threatens Your Grace, bat I am sure they have designs upon your life." "Oh !" suddenly thought Francis,

"those papers that my poor father bade me take such care of, and which he said would compromise some person of high rank if our enemies found them. Perhaps it was the Cardinal ! Yes. yes," he went on aloud, " if I cannot save myself, I would at least save

was confined.

the sea

self for his distasteful task.

with alarm. "To throw you into the sea."

Shell, quite melted.

"Yesterday i una child," said Francis.

and understood the man's repugnance for his work, and thought he might

'There's not a moment to lose,

said the poor soldier, quite frightened. "Creep under that bed, and hide there

till we are gone, he said to the two boys. "Yes, happen what may, I

must save you. It may cost me dear

but at the day of jndgment this good action may turn the scale in my favor

against all the crimes I have committed.

Suiting the action to the words, h

et about his work with haste, increase

by the fear he felt of being surprised

"That will give it weight enough,"

he said. "As to yov, my poor chil-dren, wait here for me. I will come

back to night for you, and we will all three set out for Edinburgh."

never

plicity.

in another.

oath followed.

bricks.'

to die in his stead ?

"We must save you in every case,'

"We must save you in every case, replied his companion. "But how ?" asked Francis. "I dinna ken," sald Harry, "but we shall see; we will find a way. Ah," he continued, as if struck by some thought, "if you will put on my ragged dress, I will put on yours. We are nearly the same height. The soldiers are drunk, and night is coming on. They will easily mistake me for you, They will and then, if there should be danger, it will not be you who will be exposed to

"What !" exclaimed Francis, " you would put yourself in my place, poor boy? What have I done that you boy? What have I done that should show such devotion to me? You do not recognize me, the

Your Grace ?' No, truly. Have I seen you be fore i

Without you I should have been drowned yesterday in the lake. You threw yourself into the water to save me from danger; to day I will change clothes with you to save you from peril."

'What ! are you the boy I drew out of the lake ?

"Yes," answered Harry, "I am." "And you would risk your life to save mine ?

"I am only a peasant," rejoined the boy, "but I do not forget a kindness e me.'

"But I risked nothing in saving your life, for I can swim, whilst now you would expose yourself to certain dangers life.

What does that matter ? You did me a kindness yesterday; I wish to repay it to day." said the lad with

"You are a noble boy," said Fran-"You are a noble boy," said Fran-cis warmly, forgetting for an instant his own sorrow in the presence of such heroic devotion; "but I will not, must not, agree to such an exchange !"

'You are wrong, Your Grace, and you deprive me of a pleasure hap-piness; and that is wrong, too: for we poor children do not often get one." "No, no," interrupted Francis, "

will not accept such an heroic offer : but since you love me so much as to have proposed it—well, let us find means to fly, and I will take you with me. I am going to the Court, and you shall follow me there."

"Oh no, I could not; I am a vassal of the Lord of Wedderburn, whom I now hate on account of the wrong he has done you," replied Harry. "They would recognize me, and bring me back to the village. No; I cannot leave without the laird's permission, and I would not ask it, for he would only re fuse it to me.'

"Listen to me," said Francis "You shall change your name. You have been saved from the water, and I have

there? Shell turned pale at the thought. "Perhaps be has seen all," thought. ought to himself, and he was just beginning to stammer forth some ex-cuse, when Cessford continued : " If you do not make haste, stupid,

nothing left to you see there will be at or drink at Wedderburn, reach the sea we must go out of the direct road." onceived the idea of proceeding there

"If Your Honor would go on in "By St. Andrew, we will go there !" Shell suggested, trembling all ile. "I will go alone to the ront. he said to Shell in an unsteady voice. Ask for a sack," he continued, "and the while. eashore, and take on myself that busexecute the laird's orders. Whilst you

scasnore, and take of a point of the sack." "' Yes," replied Cessford roughly, "to let that upstart free. No, I won't have that. I know your foolishness; are doing this, we will saddle ou horses and take the road to Wedder burn that goes along the shore, and you can throw the boy in as we pass." He then staggered to his feet and I can't trust you alone my boy. I will go with you, and the others also Duty before all : and then post to the ent towards the stables followed by his two companions, who were not more sober than their chief. Mean while, Shell, indignant at being called manor. Come, make haste and bring out the thing. Shell, however, did not hurry him-

self. He feared, and justly, too. that from the stiffness of the sack Cessiord would discover the fraud. Happily for him, the chief came to his help in an upon to carry out the cruel command of the Baron, stood undecided before the door of the room where Francis Shell was not a thoroughly vicious

unforeseen way. "To prevent his moving about," he said, "we must stun him :" and rai-ing his formidable fist, he brought it man, though he associated with lawless bundits. He had been constrained by overty to teil his services to the irst comer, and this had been Andre down with all his strength upon the sack before Shell had time to styp him. "Malediction !" cried Cessford, quickly drawing back his hand. "That Kerr Cessford. Bat he had long since grown disgusted with the life, and would gladly have abandoned it. But if poverty had brought him into the serittle clown has a nard head ; but ice of this chieftain, fear retained him never fear, he won't move again, that' certain. But he has a hard skull !" in it. He dared not excite the enmity

We, who are in the secret, know that of Cessford, to whom he had sold his ervices, neither dared he desert him he had struck one of the Whilst he stood there rubbing his hand for he was well aware that, wherever he might be, Cessford would seek him out, and would punish him without Shell hastened to lift up the sack an lay it across his, atter which he sprang into his saddle, and cried out sprang into his sault, and once i we shall impatiently: "Come! come! we shall arrive too late at Wedderburn, and "Cursed commission !" he muttered to himself as he stood hesitating before there will be nothing left for us!

the closed door, with the sack that was to serve as the instrument of execution This appeared to Cessford a most judicicus reflection, and drew from him a prompt order for departure. Forta in his hand-" cursed work ! I shall ever have the heart to bind that inno cent boy in this sack and cast him into nately for Shell, it was almost dark I might help others to do it : and a thick tog had come on ; other wise his trick must infallibly have bee I might possibly steel my nerves suffi ciently for that. But to take the whole discovered, notwithstanding the drunk-en state of his comrades. The stiff sack he carried could not possibly have responsibility of the crime on myself alone—how can I find the heart to do contained a child. In vain the man tried to make it bend; the bo that? I am but a coward. There, p00 had better go to Cessford at once, and tell him I refuse to be the instrument would lie horizontally across his saddle of his cruelty-that I shall leave at once his hateful service. But I know But he rode on in advance, hoping thus to escape detection. "It I am found out," he said, "it's

the man : he would kill me on the spot My God ! what can I do ? Here goes all up with me. If they she since I have not courage enough to dis that this is a bolster instead of the child, that bull Cessford would break obey Cessford, I suppose I must be brutal enough to obey him." my head with his word ; then back With a heavy sigh he entered the would go to the inn to find my little oom where the two children were shut man and make an end of him; t up. "Here, you !" he cried with an oath, service I wished to render him would avail nothing except to give me a at the same time throwing the sack of

broken head. "And save your soul," whispered a the floor and assuming a violen

manner, hoping thus to strengthen him oice close to him. Affrighted at the sound, Shell boundthere, my young spark ; I must carry

ed in his saddle, and, unable to you off." " For what purpose ?" asked Francis discern the speaker owing to the fog, which had now become dense, he was on the point of asking sloud, "Who are you?" when the voice again murmured: "Be silent; your "Ob, sir soldier," oried Harry, now showing himself, "I beg of you to take me instead. What does it matter from us, and, though half asleeo, may overhear us. I am the chaptain from to you if it be I or the young lord, as long as you have a child in the sack ?" Wedderbarn. After reading the letter from Angus, I heard the impious and Where has he come from-this boy ?" ask d Shell. " No, I will not allow it," syid Fran-cis in his turn. " Sir, you know your barbarous order given you by Lord Hone, and whilst all the manor are Hone, and whilst all the manor are feasting and rejoicing over the murder orders ; they concern me, and not this boy. Remember, your duty is to exeralready committed, I have come out to hinder if possible another-that of the Poor little creatures !' murmured ll, quite melted. "Oh, I shall er have the heart to do it." Then added aloud : "To dispute amongst poor child deprived of his father this morning. But the child is saved; thanks to your imprudence, I have now

learnt that. Having arrived at the inn just as you left, I followed youhe added aloud: "To dispute amongst themselves which is to die ! You care for each other very much, then?" " 'Yesterday I did not even know this you especially, as you carried the sack in which I believed the child was confined. I intended to watch your move ments, and as, thank God! I can swim, I should have made every effort drowning, and to-day I must die for him," continued Harry with frank simto save the poor child, but you have inprudently let me know that you have "Isn't it my duty, sir soldier, forestailed me.

"What imprude

that you are ! By St. Andrew ! I believe you are drunk, both of you, on pint of wine a piece. You ought to b ashamed I" He then staggered after Shell, who walked on in front towards the sea, well pleased that his anxiety with regard to his brave trick would now be iberated.

their way in safety, meeting with no further accident. Francis, his liberty "Ah !" cried Cessford, " here now secured, hal again become a pre-

the sea, and the tide is coming in. Give me the youngster, Shell, so that may throw him far in. Why should you take the trouble I have got him, and I will do ir," hastily replied Shell, making ready to

throw. But Cessford laid his hand upon his

"No, no," he said; "I wish to give him his last bath myself. Yes, you see what I am -always a man of duty. I must be able to say I am certain the must be able to say I am certain the boy perished in the waters, for I threw him in myself; so now hand him over to me." And, in sp te of Shell's efforts, he wrenched the sack from him and raised it sloft, but suddenly stopped short. "He is very light," he re-marked—" already cold and soft, too. Did that blow of my fist kill him ?" "A child is very weak," faltered Shalt torsibly alarmed.

Shell, terribly slarmed. "Ah, by St. Andrew! it was a good

blow; my hand still hurts me. I feel curious to see what kind of injury it inflicted on him; " and he let the sac fall and began to feel it over. " Ah ! he said, with an oath, as he grasped a the month of the sack. ly besought an audience with

Shell felt he was undone, when sudden inspiration seized him, and he called sloud, "The tide! the tide! save yourself!" and he set off run Andrew, notwithstanding his intozi

cated condition, had not forgotten the danger he ran, in remaining on the shore in a place where the tide advances that so rapidly, and did not require a second reminder. He threw the sack into the water as far as he was able, and then ran back with all the speed he could

Beaton had written to

te knight. But great was his indignation

about his person as his servant. Now remained the task of introduc

ing Francis to the young King. But it had become necessary to depart some-what from the manner in which it had

een originally proposed to effect this atroduction. Francis must be pre-

to taking this step the Cardinal de vised the following plan: The chap-

lain of Wedderburn, who was known in

that capacity to Angus, was to present Francis to the Earl as a young Scots

noble who had lost his parents and was

in great poverty—a young man who would be wholly devoted to the inter

ests of the Douglases, being allied to them through his mother, the niece of

Sir Gawain Douglas, great uncle of Angus. As a matter of fact, the Car-dinal had only a short time before re-

ceived news from Shetland that Sir

Ceived news from Shetland that Sir Gawain's niece had been there ship wrecked with her son, a lad of about fourteen, and that all on board had perished. Francis, therefore, could easily pass as this boy, who had, after all been sound

l, been saved. The Chancellor explained to Francis

all the details of this branch of the family which had died out in consequ

ence of the wreck, so that he might be

muster to rejoin his comrades. "That's done!" he exclained, as remounted his horse. "It's all right, though I should have liked to have seen the effect of my blow; but I had not time to find his head. Ah! am I not time to find his head. Ah! am I mistaken? I believe I hear the sounds rejoicing from Wedderburn. Fo rd, my sons! By St. Andrew! fro Forward, my sons ! the way in which they cry one would say they had drunk the casks dry, and that we shall find nothing left.

ward ! " Five minute later Cessford and his three men disnounted in the court-yard of the manor. Shell took charge of the horses, and by a wise precaution introduction. Francis must be pre-sented to the King by Angus himself, and with the view to inducing Angus left two of them outside the gate, thinking that, if Francis meant to take the peasant boy with him, a third horse would be required. The one on which Francis had ridden had been left at the inn, the chaplain had his mule, and so, thanks to Shell's forethought the whole of the little party would be well mounted. When Shell returned from the stables, he led the two horses destined for the journey to a place whence he could take them without whence he could take attracting attention. Then he went to the barn where the feasting was going on. Wishing that all should see him, he sought out Cessford, went up to him, and wish d him a good appetite. him, and wish d him a good appetite. The chief was at that moment engaged in devouring a large slice of roast beef, which he was washing down with cop-ous draughts of beer. "Here," he said, on seeing Shell, "sit down, you clown, and eat. You have worked enough to day, and I give

you leave to drink till you can't stir. Ah!' he went on, as if thinking aloud, "I certainly should have liked to see the effect of my fist." Shell thought it woull be unwise to

ready with an ansver should Lord Douglas question him closely. Sir refuse the invitation of his chief; also he needed food, having had none since Heme, who had never seen Francis could give no aid in detecting the im the morning. So he sat down and hastily swallowed a few mouthfuls, sat down and posture, so that there was nothing to be feared from him. Andrew Cessford drank half a pot of beer, and was rising | and the two men who had accompanied go, when Cessford detained him. f mania common to drunken SUPLO

accused as an accomplice in the decep-tion. His protestations to the contrary were not believed. His inn was taken from him, and he was cast into prison, from which, with great difficulty and after a long captivity, he was at last liberated. "A REAL ROMANCE OF RELIGION. THE

WONDERFUL VITALITY OF CATHO. LICITY IN JAPAN.

FEBRUARY 16, 1907.

Under the above quoted heading They Tribune, (New York), publishes They Tritune, it of article written by most interesting article written by William T. Ellis and copyrighted by Leeph B. Bowles. It is built around Our travellers meanwhile pursued William T. Erns and copyrighted by Joseph B. Bowles. It is built around the incident of "The Finding of the Christians," with which Catholic readers are more or less familiar. The to the sorrow caused by the untimely fate of his father, and was the object of the most solicitous care on the part of the chaplain. The good man strove to assuage the grief of the boy, and his writer, howsver, introduces other points, which, coming from a non Cath. olic source, are noteworthy. He says O all the stirring stories that an in words of pious consolation were not spoken in vals; for when they entered Edinburgh, Francis, though still deeply vestigator of religious conditions un covers in Japan, no other is quite s Edinburgh, Francis, though still deeply affected, was more resigned to his loss. On arriving at the capital, they has tened to the Cardinal's palace. Leav ing Shell and Harry in the courts ard dramatic or important as that of the rise, submergence, and, after centur. ies, the emergence of the Roman Cath-olic Church there. It is one of the

to await their return. Francis and the chaplain sought an interview with the romances of religion. Any narrative of Roman Catholic mis-sion work in Japan must go back to the Cardinal Chancellor. Beaton was at this moment in his private apartment, a prey to the disquieting thoughts waich his circumstances could not fail year 1549, when Francis Xavier. canonized, with the flaming zeal that has made his name a synonyme for aggressive plety, landed on those shores and planted the cross there. Xavier to beget. He and the Queen-mother had united their efforts to prevent Augus obtaining the Regency, but the scheme concerted for supplanting the was led to Japan by a Japanese fugitive whom he had baptized in India. Phebonglas in the affections of the young King had, to his bitter disappointment, failed through the precautions of his enemy Angus. While engrossed in these tronbling thoughts, it was annomenal success attended his labors, and those of the other priests who fol lowed him, his own term of residence lasting two and a half years. Ere long asting two and a half years. Ere long converts began to enter the Church at the rate of 10,000 a year, coming from the rate of 10,000 a year, so ming from nounced to the Cardinal that a priest, accompanied by a young boy, pressing by besought an audience with him. all classes of society-noblemen, Budd hist priests, scholars and peasants. By Though the Cardinal was far from the year 1582 there were 133 Jesuit.

missionaries in Japan, a larger number suspecting that this youth was the on whose absence he had been doploring, he gave orders for their admission. We can picture to ourselves the joy than are there at the present time, and the Christians numbered more Twenty years later the numof the Chancellor when he discovered ber had passed the million mark, despite his youthful visitor was none the beginnings of persecution. period splendid embassies were sent by Christian princes of Japan to the Pope other than Francis D'Arcy, who now eturned to the Cardinal the letter Sir Antony, at Rome.

Japanese politics, the enmity of Badtogether with the reply of the unfortun dhists . . . created an antagonism to the Church which was first manihearing of that tragic scene enacted at Wedderburn which had deprived poor fested in 1587. . . The fires a secution smouldered until 1596 The fires of per Francis of a beloved father and himself they broke out flercely. All the auth of a valued friend. He promised Fratority of the Government was exercised to blot out Christianity. The most incis to be a father to him, and to treat him as one of his own family. He en-gaged to provide for Shell. The chapgenious methods were devised to dis-cover Christians and to cause them to lain he at once appointed to one of the recant. Thousands were imprisoned. most important parishes in the Loth ians; whilst as to Harry, young D'Arcy's rank entitled him to keep him lain by the sword, or crucified.

By the close of the seventeenth cen-tury the Church which the Roman Catholic missionaries had reares Catholic missionaries had reared throughout the islands at the expense of immeasurable devotion and sacrifice, had disappeared. Its buildings had been destroyed and its outward signs obliterated. S) far as men could see, Christianity had perished utterly from Japan. Before Japan was opened to com

merce with the world by Commodore Perry's mission the Pope sent a band of missionaries to the Loo Choo Islands to await and prepare for the day when the Church could reenter Japan. With the signing of the treaties in 1858 these men took up their residence in the port cities of Yokohama and Nagasaki, a Church being built in the former city in 1862. Three years later former city in 1862. Three years later a Church was dedicated in Nagasaki, which had been a Christian stronghold before the persecution, to the memory of the 26 martyrs who had suffered death in that city in 1597.

Within a month occurred a dramatic event, for which Pope Pius IX. proclaimed a special feast, to be celebrated perpetually in Japan, under the title of "The Finding of the Christians." On that occasion, to the amazement and joy of the officiating priest thousands of Christians came velcome the missionary and to acknow ledge themselves to be Christians.

The persistence of the faith, despite these two centuries of persecution, little short of miraculous. It found that families had preserved certain prayers and the rite (sacrament) of baptism, and a few Christian books and emblems The ways in which this was done were most ingeni us. Some times crosses and pictures of the Virgin were placed in shrines and then locked. Over the door of the shrine was placed a warning that it must aever be opened. Here for two cen-turies Christian and heathon worshiped, the latter, of course, all ignorantly. Certain of these shrines, became, with the passage of time, favorice places of worship, and as clear belief passed into dim tradition, nobody knew definitely to whom these shrines were erected, or why. Some of the favorite Japanese Chancellor to convince him that in the interests of the King: and even of who check and the shrines were erected, or why. Some of the favorite Japanese delties have since proved to be Chris-tian personalities ! Only with the opening of many shrines in recent years has the real nature of their conreligin itself in the present political crisis, the scheme proposed was of ab-soluto necessity. Before parting with Francis, Beaton led him into an adtents been discovered. ining apartment, and there gave him This momentous chapter of religious history has several bearings, but at the present critical period in Japan's reprivate instructions how to conduct nimself towards the King, whom it was necessary to rescue from the tyranny ligious life it is an important evidence to the fidelity of the Japanese char-acter. Those who question whether the native Christians will hold out should the moment he had the young m march in his power. Francis promised fidel-ity to James V. and swore to serve him missionaries depart have only to read this unparalleled page of the Church's annals to learn a lesson in heroism and by every means in his power, even at And thus it came about that the Earl himself presented to the King the very youth whose access to him he had by the commission of a crime sought to steadfastness that is nothing less than thrilling. RENEWAL OF PERSECUTION. Lulled into a sense of security by the coming of the missionaries, the Christians openly avowed themselves. prevent. And Francis, greatly humil-iated at having to disguise his name, But in 1868 the present Emperor reit erated the ancient anti Christian edicts, in the following proclamations : even for so noble a cause, found himsel all at once launched into the midst of a most difficu t and perilous enterprise. edites, in the following proclamations -"The ovil sect called Christian is strictly prohibited. Suspicious per-sons should be reported to the proper officers and rewards will be given." must say one word about the two ferocious men whose crime had been frus trated by Shell. Fearing to encounter the anger of Angus, and ashamed at With respect to the Christian sect, having been thus duped, they resolve the existing prohibition must be strict conceal from him the escape of his ly observed. Evil sects are strictly prohibited." victim. All the more anxious was Sir Home to do this, as on the departure of Shell from Wedderburn with the bar For several years the Christians who refused to forswear their faith were again called upon to pass through the fires of persecution. They were exiled and imprisoned and tortared to the barous order he had instantly des-patched another messenger to Angus to say his orders had been executed. As to Andrew, he promised to make Shell pay dearly for his bolater, and number of more than six thousand thousand again paying "the last full measure of devotion." Full religious liberty was granted, however, in 1873, and since then the Roman Catholic Church has made remarkable progress in Japan, especially among the poor and

### FEBRUARY

### lowly, to whom it b

There are 243 H There are 245 I sionaries in Japan, Society of Jesus, French. Some an to them during th f France's alliand this was generall tact of the miss The self-sacrif ce men is praised frequent subject manner in which poverty of the m they live. One of

says on this point "The mission re ers should live a cepts of evangel aside from lodging yen (\$11.50) a mo sionaries. It is have no private n there are severa themselves with t such modest r relate, it is just t hest in evangeliz people, being the more readily to a life of privation t modest competen

Repeatedly I h made between th ed by the Roman the Protestant m in favor of the fo Of Roman Cat

-usually more p ance than the Pro with 385 preachi The membership ed to by 243 min are priests and 1

Japanese priests In publication n Catholic Roman Catholic far behind other ovs' schools. boys' schools, V 800 pupils, and 500 pupils. In the figures alr creditable work is in works of cl hat the Roman eligious bodie Protestant miss orphanages and mates, while t inmates in 14 pitals and d testants have Catholic

man Catholic ber. The form " in " patients for " out " patients treated 200 " enormous tots patients. Prot ies of the latte leper hospitals moto. In visi the sick the m

In a word, 1 aituation with ic missions by preference the obscurity, tak no advertising evidence of th every part and nowhere h them, by Prot other than in

THE FINDING

The "dram briefly referre subject of a w Bernard Petit who, having Foreign Missi to Japan in 18 sionary, whos dissolubly bo of the Japane morial edifice Finding of the On March fifteen person church door. angel guardis

door. I had "Pater" wh

Afty and sixt

beside me a placing their

differ from yo

" The hear

" Indeed !'

ead in the Bible that Moses was calle by that name because, like you, he had been saved from drowning. I will call you Moses, and will not be recognized. But let us fly, for I cling to life; yes, fatal mission, but the thunder of Cessford recalled it to him.

I wish to live to avenge my father." "That is so," replied Harry. "Let us seek a means of flight-for you, but not for me.

"What! you would remain here? Ah! I understand ; you have parents whom you fear to grieve!"

make him a friend and helper. "I am called to Edinburgh to be with the Cardinal. He is powerful; and if you "No." answered the boy; "that in my fear, my parents are dead, now 1 belong to anyone or no one. and now I belong to anyone or no one. I mind the cows of one, the sheep of another, and each in turn gives me my food. No; it is not that which keeps mehere." will save me, I promise you his protec-"Oh yes, sir soldier-yes !" oried Harry eagerly. " Save the young lord, and do as I have asked you."

"What then ?"

" Shell ! Shell, you animal ! will you never have done ? If the young gal-lant is so ceres onious," cried Cessford, " I'll make him go !" and here an oath followed. "Because there must be some here to replace Your Grace when they come for you, and that is why I will not fly, " said Harry. clinging more firmly to his generous resolve.

"Very well," rejoined Francis, not a whit less determined than his friend but never heless amazed at such nobiity of soul in a peasant-" very well, I will not go either. If you will stay here, I shall remain also; fer if there s danger, I could not bear the thought of anyone being exposed to it in my

And, besides, I cannot make up my mind to such cruelty. Go, hide your And so the discussion between boys continued, until at last Harry, convinced by the arguments of Francis consented to escape with him. Then they began to consider ways and means. The chimney was barred across, so that egress that way was an impossibility. They tried the bars of the window, but alas! they were far too well secured, and resisted all their feeble attempts to move them. Having, in vain, sough for a way of escape, they were fain to acknowledge that flight was impossible, and Francis, who could not be induced to adopt Harry's suggestion of an ex-change of clothes, prepared himself bravely to meet his fate. "A h well," hessid, "if I must die,

I shall not be able to avenge my poor father, but, at least, I shall have the happiness of soon meeting him again." Whilst this generous strife had been

taking place between the two boys, gait, had entered without Shell per

" Нарру patting him on the shoulder. with Father ?'

"Of making your reflections aloud. is he who can inspire such devotedn Yes, you spoke out quite loud, and so I learnt that the sack contains only a bolster. But, now, what is your plan?" Poor Shell had quite forgotten his thundering voice "When I have thrown the sack into the sea," answered Shell, "I shall ac company the others to Wedderburn, 'Oh ! he exclaimed. " My God ! what can I do ?" "Listen !" said Francis, for he saw

and as soon as they begin to drink I shall return to the inn, and set out at once with the child for Edinburgh, for will no longer remain among these bandits.'

"Very well, my son: I will wait for you there, for I also intend to leave Wedderburn, to quit for ever that house of iniquity, and to abandon that impious Babylon, where fresh murders are every day committed, and where

crime and vice find both altars and temples. No. I will return there no more, and as I pass the boundary line of the domain I will shake its dut from my shoes, so that nothing may

again recall to me that cursed habita tion Go now my son; you will find me again with the boy you have so bravely snatched from the jaws of death. May you be successful to the end, and if you have any crimes to reproach yourself with, God will no doubt pardon them, and may His blessing be with you now for your good deed."

As he said these last words, the chaplain, who had been riding by the side of Shell's horse, stretched out his hand and blessed him; then, urging on solves ; I will fill this sack with-any thing; never mind what-here ! this bolster of bracken and these large his mule, he turned back, passing close

to Cessford and his men, just as the leader, momentarily roused from his state of stupor, cried out, 'Eh, Shell, you scound rell where is the marmot?" "Here, captain !" should Shell. "He and I are both here."

"That is right," said Cessford. "By St. Andrew! I have never seen a St. Andrew ! worse night-so black, and such a thick og ! Shall we soon reach the shore ? "We must be close upon it," answered

The children were hidden, and Shell had just finished tying up the sack, Shell, "for I can hear the noise of the which he was preparing to carry away, when he heard a voice behind him cry: "Will you never have done, you awkward brute?" and a heavy hand was laid on his shoulder. It was Cessford, who, with unsteady waves, and my horse is now treading on sand.

"In that case," commanded Cess-ford, "we two will dismount, and you others," he continued, to the two sol diers, who were half asleep, "remain on horseback. Hold our horses, brates his pretended knowledge, was at once

him had probably taken little notice of the appearance of Francis, and in any case they were not likely to meet or people, the chief again reverted to the ame topic. see him when he had become the attend-

see ann when he had become the attend-ant of the imprisoned King. So argued the Lord Chancellor, who concluded by inviting the chaplain to introduce our hero to Lord Douglas wi hou, delay. "Do you think I broke his skull?" he asked. "I myself feel sare I did. By St. Andrew ! it was a famous blow one in I never made such a good one in my life, and I still feel it. Ah!" he cried, But here he encountered an obstacl The chaplain, a man of pure and simple suddenly interrop ing his conversation with Shell to address a man carrying manners, and wholly ignorant of diplomacy and political necessities, de-clined at first to undertake the tasks, and it needed all the eloquence of the pitcher, "what have you there? believe it is wine. Ah!" and he rose from his place to run after the man, who was going in a different direction Profiting by this race for drink, Shell quickly leit the barn, crossed the court-yard, and mounting his steed, set off at a gallop towards the inn, leading by the rein the second horse destined for the peasant boy. On his arrival he found the chaplain awaiting him ; but, with out wasting a moment in talk, Shell went to the stable to saddle the horse of Angus, which would make it Faancis had ridden, placed the two oys on their steeds, and set off without further delay. The master of the inn was mystified. He had seen the soldiers carry away the boy in a sack ; he the peril of his life. saw him now again mount his horse in sompany with the peasant boy Harry and the same soldier who had lately borne him aw y; further, all this was done in the presence of the Wedder burn chaplain, who had also gone with them. He would have much liked to ask for an explanation, but respect for the chaptain prevented his questioning him, and when, as he helped Sheli to addle the horse for Franc.s, he tried to obtain some information. Shell had sworn roundly at him, but vouchasfed nothing further. So he returned to

the common room, where several men, as anxious as himself to know what it all meant, sat drinking. "Yes, yes," he said, in reply to the

many questions put to him, "I know; but I cannot rsveal it, for they have I know : bound me to secrecy. Tc-norrow all will be known, and you will see then why I could not say anything.'

Fatal words, of which he soon had cause to repent. Next morning, at the ebb of the tide, the sack was found, rejoiced in the thought that he should one day have an opportunity of making him feel the weight of his heavy swordand Sir Home and Cessford discovered that they had been duped. The inc-keeper, who had boasted so loudly of blade.

TO BE CONTINUED.

Before terminating this chapter,

barous order he had instantly

do you come They men ing : . . At home we are." Blessed be appiness wh reward for try ! I was questions, al Deous," " ( Maria Sama designated Blessed Virg of the Mado Christmas to had celebrat They asked at the sev of Sadness St. Joseph called him the adoptiv In the mi ions footst tely all dist comers turned, lau "Taey ar they said. earts as w " Howev

lear of aw he officials Maundy T April 13 an people visi The presb aithful too their devot During missionarie two thonse cattered

city. On gates from here. Aft missed the chist and t The catec! the most w say that h not differ

### ARY 16, 1907.

#### ROMANCE OF IGION."

### VITALITY OF CATHO. IN JAPAN.

ew York), publishes a article written by and copyrighted by . It is built around The Finding of the th which Catholic th which Catholic or less familiar. The introduces ming from a non Cath. oteworthy. He says : ing stories that an in. ligious conditions un no other is quite so ortant as that of the se, and, after centur-se of the Roman Cath-re. It is one of the

of Roman Catholic misn must go back to the Francis X vier, now the fisming zeal that ame a synonyme for landed on those shores cross there. X vier on such modest resources. Strange to relate, it is just these last who succeed by a Japanese fugitive ptized in India. Phe. attended his labors, other priests who fol-own term of residence half years. Ere long modest competence." to enter the Church at 0 a year, coming from i sty-nobleman, Budd clars and peasants. By here were 133 Jesuit apan, a larger number the present time, and

numbered more years later the num-he million mark, despite f persecution. At this embassies were sent by s of Japan to the P

ics, the enmity of Badcreated an antagonism which was first mani-. The fires of per-ered until 1596, when ercely. All the auth ernment wis exercised stianity. The most in-is were devised to dis-s and to cause them to nds were imprisoned, ord, or crucified.

of the seventeenth cen-ch which the Roman onaries had reared islands at the expense devotion and sacrifice, ed. Its buildings had and its outward signs. and its outward signs, far as men could see, d perished utterly from

was opened to com world by Commodore e world by Commodore in the Pope sent a band to the Loo Choo Islands epare for the day when could re enter Japan. ing of the treaties in took up their residence ities of Yokohama and wurch baies ball in the burch being built in the 1862. Three years later dedicated in Nagasaki, a Christian stronghold ecution, to the memory rtyrs who had suffered ity in 1597. ath occurred a dramatic

ich Pope Pius IX. pro-ial feast, to be celebrated Japan, under the title ng of the Christians." officiating priest thoustians came forward to issionary and to acknow-es to be Christians. nce of the faith, despite

turies of persecution, is of miraculous. It was ilies had preserved cera few Christian books The ways in which this most ingenious. Someand pictures of the Vir-sed in shrines and then the door of the shrine warning that it must ned. Here for two cenn and heathon worshiped, course, all ignorantly. se shrines, became, with time, favorice places of so clear belief passed into nobody knew definitely to shrines were erected, or of the favorite Japanese we are. ince proved to be Chris-lities! Oily with the many shrines in recent real nature of their concovered. tous chapter of religious veral bearings, but at the cal period in Japan's reis an important evidence of the Japanese charwho question whether the ans will hold out should lepart have only to read led page of the Church's n a lesson in heroism and that is nothing less L OF PERSECUTION. a sense of security by the missionaries, the be present Emperor reit ancient anti Christian following proclamations sect called Christian is libited. Suspicious pere reported to the proper rewards will be given." ct to the Christian sect, prohibition must be strict Evil sects are strictly

FEBRUARY 16 1907. lowly, to whom it has particularly min-

in favor of the former.

patients. Prominent among the chari-ties of the latter must be mentioned the

clares that there are many Christians left up and down all over Japan. He tered. There are 243 Roman Catholic miscited in particular one place where there are over one thousand families. There are 245 Roman Catholic mis-sionaries in Japan, all members of the Society of Jesus, and practically all French. Some antagonism was shown to them during the late war, because of France's alliance with Russia, but this was generally oversome by the Society of Jesus, and practically all French. Some antagonism was shown to them during the late war, because of France's alliance with Russia, but this was generally overcome by the tact of the missionaries themselve. The self-sacrifce and zeal of these men is praised by everybedy. A frequent subject of remark is the poverty of the natives among whom they live. One of the Fathers himselt says on this point :

they live. One of the Fathers himself says on this point: "The mission requires that its work-ers should live according to the pro-cepts of evangelical poverty, and so, aside from lodging, it allows only 23 yen (\$11 50) a month to European mis sionaries. It is misery to those who have no private means. Nevertheless, there are several who must content themselves with this pittance and live on such modest resources. Strange to " You and all your brethren, Christian and heathen, of Japan, are all the children whom God has given to us. children whom God has given to us. Other children, we cannot have. The priest must, like the first apostles, re-main all his life unmarried." At this reply Peter and his compan-ion bent their heads to the ground and cried out: "They are celebate! Thank God!"

Next day an entire Christian village relate, it is just these tast who succeed best in evangelization. The Japanese people, being themselves poor, listen more readily to an apostle who lives a life of privation than to one who has a Next day an entire Christian Vinage invited a visit from the missionaries. Two days later 600 more Christians sent a deputation to Nagasaki. By June 8 the missionaries had learned of the existence of 25 Christian settle-ments and 7 " baptizers " were put in-to direct relation with them. Thus—says M. Launay—in spite of the absence of all exterior help, with-out any sacraments—except baptism— Repeatedly I have heard the contrast

made between the style of living adopt ed by the Roman Catholics and that of the Protestant missionaries, and always

the absence of all exterior help, while out any sacraments—except baptism— by the action of God in the first place, and in the next place, by the faithful transmission in families of the teaching Of Roman Catholic churches in Japan -usually more prepossessing in appear-ance than the Protestant-there are 145, and the  $\epsilon$  xample of the Japanese Chris-tians and martyrs of the sixteenth and with 385 preaching stations in addition. The membership is now 60,000, minister seventeenth centuries, the sacred fire of the true faith, or spark of this fire, ed to by 243 missionaries, 119 of whom are priests and 124 nuna. There are 33 had remained concealed in a country Japanese priests and 269 native helpers. In publication and in education the Roman Catholic mission in Japan lags tyrannized over by a government, the most despotic and the most hostile to the Christian religion, —Philadelphia Roman Catholic mission in Japan lags far behind others, although it has three boys' schools, with an enrollment of 800 pupils, and 6 girls' schools, with 500 pupils. In direct evangelization, the figures already given show the oreditable work of the Fathers. But it is in works of charity and philanthropy that the Roman Catholics lead all other aligions hodies in Japan. All the Standard and Times.

# CATHOLICS AND FREEDOM OF

# CONSCIENCE.

PROTESTANT THEOLOGIAN'S REPLY TO A MENDACIOUS BIGOT. religious bodies in Japan. All the Protestant missions together have 18

Rev. Charles C. Starbuck, the Pro testant theologian, who is a regular contributor to the Sacred Heart Re-view, devotes an interesting chapter to a statement by Rev. Isaac Lansing that "liberty of conscience and free dom of the press, dear and precions privileges of American free-men, have been pronounced by the highest auth ority of the Romish Church, a pest and a delirium, and the Romish Church, when the Pope says that, is bound to believe it, as if it were the very word of God." Rev. Charles C. Starbuck, the Pro Protestant missions together have 18 orphanages and homes, with 393 in-mates, while the Jesuits have 1,152 inmates in 14 institutions. Of hos pitals and dispensaries the Pro-testants have 13, and the Ro-man Catholics the same num-ber. The former treated last year 600 "in" patients, with no figures given for "out" patients; the Catholics treated 200 "in" patients, and the enormous total of 49,650 "out"

"I suppose," writes Rev. Mr. Star-buck, "that by 'the Romish Church ' Lansing means the Roman Catholic Church. Of course, there is no such body as 'the Romish Church.' leper hospitals at Gotemba and Kuna-moto. In visiting the hospitals and

moto. In visiting the hospitals and the sick the missionaries are tireless. In a word, I may sum up the present situation with respect to Roman Cathc-lic missions by saying that while from preference they work quietly and in obscurity, taking no vacations, doing no advertising, I have found substantial evidence of their presence and labors in every part of Japan I have visited ; and nowhere have I heard aught said of body as 'the Romish Church.' "Lansing's sentence contains two falsehoods, one of pure ignorance, necessarily resulting from the author's indifference to inquiry. The other is pure mendaciousness, which cannot be excused as ignorance, inasmuch as the author has himself elsewhere quoted the decree which contradicts it. How over his mental processes are so in. and nowhere have I heard aught said of them, by Protestants or by Japanese, them, by Protestants or by Japanese, other than in terms of praise. "THE FINDING OF THE CHRISTIANS." The "dramatic event" of 1865, so briefly referred to by Mr. Ellis, is the subject of a wondrous 'narrative by M. Bernard Petitjean, a native of France, who, having joined the Society of Foreign Missions in Paris, was sentout to Japan in 1860. This illustrious misever, his mental processes are so in-credibly shallow and reckless that it is a serious question how far we can hold him morally responsible. "The first falsehood is the assump-

tion that the freedom of conscience condemned by the Pope is the freedom

of conscience valued by Americans. "With us freedom of conscience means such a freedom of reflection and Foreign Missions in Paris, was sent out to Japan in 1860. This illustrious mis-sionary, whose name will ever be in dissolubly bound up with the history of the Japanese Church, built the me-morial edifice at Nagasaki. Of "The Finding of the Christians" he says : On March 17, 1865, about 12:30 some Starson paragraph were standing at the discussion as results in a temperate and weil guarded sense of obligation. We do not know what conscience means apart from obligation. "The freedom of conscience con-

On March 17, 1865, about 12:30 some fifteen persons were standing at the church door. Urged no doubt by my angel guardian, I went and opened the door. I had scarce time to say a "Pater" when three women, between obligation to God or man, any moral in the scale to consult him or obey obligation to God or man, any moral in the scale to consult him but you might re-

### THE CATHOLIC RECORD.

nounced a final decision.

"How 's it with the encyclical? There again there seems to be division of opinion. Newman pronounces it ex cathedra, but I have not found him cathedra, but I have not found him either confirmed or contradicted. All that certainly binds with a divine faith is the definition of 1854 and the two or three of 1870 All other Papal declarathree of 1870 All other Papal declara-tions of doctrine, in this longest of all the pontificates since Peter, are not certainly, and many of them are cer tainly not ex cathedra. These are to be reverently received, but not as if they were intallible and irreversible. "The Vatican decree makes this per-fectly corr. Why, then, docs Lansing, althought once quoting it, always treats it as if it did not exist? Plainly be-cause, while it raises the Pope's author ity very high, it leaves it so far from

ity very high, it leaves it so far from absolute, both doctrinally and adminisity very high, it leaves it so far from absolute, both doctrinally and adminis-tratively, that it greatly embarrasses the purposes of such men's malignant hostility. Tney do not desire to know the truth; they desire to know it so far as it will work against the elder Church. If at any time it helps her, then, as Luther andaciously advised, they boldly turn their backs upon it. "On page 32 Lansing laments that the Catholic Church, alone of all the churches in our country, is politically solid. If his book still circulates, he should strike that out, in view of the impending disintegration of parties and the large support given by Catholics to the present Administration and to Mr. Roosevelt. Roosevelt.

"Is it not equally true that, for a generation at least, the Congregational-ists and Nothern Methodists were very here and Notchern Methodists were forly nearly solid politically? How much comfort would a minister of either of these churches have had if known to be a Democrat? I was once assured by my Congregational parish in Nebraska my Congregational parish in Nebraska that they could barely put up with my being a Mugwump, but that if I be-came a Democrat they would have noth ing more to do with me. Now, how much better was this than the charge laid against my friend Bishop Gilmour, that he refused all active Republicans in his diocese absolution, a charge which he neither admitted nor denied, her which I have nover seen reised which he neither admitted nor denied, but which I have never seen raised against any other Bishop. It would be only a question of more or less, not of principle. What Republicans were to my prelatical friend, that, very largely, Democrats have been, and in many places still are, to Congregationalists and Northern Methodists. Indeed, I remember when, in the great Oberlin church, near Cleveland, only the ut-most exertions of a few thinking men enurch, near Cleveland, only the ur-most exertions of a few thinking men saved the one or two Whig members from being expelled. As to Democrats I presume that Lucifer himself might as well have solicited admission to mem-

bership. "Now, however, in our country there "Now, however, in our country there is beginning to be greater political freedom in almost all the churches, at least in the North. And it is now ridiculous any longer to call the Cath-olic Church politically solid. I pre-sume that the great majority of the Catholics are still Democrats, but we know that large numbers are Republi-cans, among whom common report. (I cans, among whom common report, (I know not how correctly) puts certain Archbishops (not to say a Cardinal).

Archobshops (not to say a Ostimar), certain Bishops and many priests. "Why not? Lansing's declaration that the Pope sends over directions about anything and everything, and that all 'Romanists' implicitly obey them, is not a lie. It is too idiotically them, is not a lie. A reproach. silly to deserve so grave a reproach. As Leo XIII. told the Irish, he had a As Leo XIII, told the Irish, he had a right to forbid un Christian politics, but whether Home Rule or the opposite was the best policy was something which it did not come within his com-petency to decide. Innocence III says: 'I have a right to judge sin even in a magistrate, but I am not to judge magis-tracy.' Bellarmine says: 'The Pope has always a right to work for the sal-vation of souls, but a commonwealth

ment.' "This is all plain but you might re-peat it a thousand times, and the next day the cuckoo song would begin again about 'Pope and Romanists, and dir-cetions about everything, and implicit obedience to them all.' Fatuity is below argument and below moral judgment."

# The North American Life Assurance Company

Held its Annual Meeting at its Home Office in Toronto, on Tuesday, the 29th day of January, 1907. The President, Mr. John L. Blaikie, was appointed Chairman, and the Managing Director, Mr. L. Goldman, Secretary, when the following report was submitted:

NEW BUSINESS The policies issued for the year, together with those revived, amounted to the sum of \$4,364,694, being less than the new business transacted for the previous year. Owing to the conditions prevailing in the life insurance business on this Continent, the Directors considered that in the interests of the policyholders the reduction in expenses was of greater importance than expansion in new business, and in this respect the Statement presented shows they have been eminently successful, by making the very large reduction of about five per cent. in one year in the ratio of expenses to premium income. This percentage of reduction has resulted in the material SAVING saving in expenses of \$48,996.49, as compared with IN EXPENSES the previous year.

The cash income for the year from Premiums, CASH INCOME Interest, etc., was \$1,746,544 showing the satisfactory increase for the year of \$86,480.94.

The amount paid on policyholders' account was PAYMENTS \$589,195.68, and of this amount the sum of TO POLICY- \$306,179.53 represents payments for dividends, matured endowments, etc. HOLDERS

The assets increased during the year by the sum ASSETS of \$831,050.79, and now amount to \$7,799,064.45.

After making ample provision for all liabilities, ADDITION including special addition to the reserve fund, and TO RESERVE paying a relatively large amount for dividends to

NET SURPLUS addition made to the net surplus which now amounts INCREASED to \$650,209.08, the year's work from the financial standpoint, being the best in the Company's history.

The assets of the Company have been, as hereto-fore, invested in the best class of securities; a detailed list of these will be published with the ASSETS SAFELY

Annual Report for distributio INVESTED FULL REPORT SENT TO GOVERNMENT held by the Company were sent to the Government.

A monthly examination of the books of the Company was made by the auditors, and at the close MONTHLY of the year they made a thorough scrutiny of all the securities held by the Company. In addition to the examination of the securities by the Auditors, a Committee of the Board consisting of two Directors, and the the Board consisting of two Directors, AUDIT audited these securiti s each quarter.

Owing to Dominion Legislation providing that Judges should not be Directors of Corporations, the First Vice-President Hon. Sir William R. Meredith, K. C., who had been associated with the Company for many years, rluch to its advantage, felt com-pelled to resign has position on the Board of the Company, and the Directors accepted the same with great reluctance. great reluctance. It will be the duty of this Meeting to elect a

Director to fill the vacancy thus created.

The Insurance Legislation enacted in New York State which went into effect January 1st, 1907, had the effect of our Manager and Agents there declining to accept the statutory terms of remuneration, and it was therefore found necessary to cease writing new business in that State. Provision has been made at the Syracuse office to look after the interests of Better than Ever. Policyholders in the State, while the large deposit will remain there for the security of Policyholders in will remain there for the security of Policyholders in the United States. The care and attention manifested in their duties by the Company's Officers, Provincial Managers, Inspectors, District Agents, and all other Agents, are deserving of the highest commendation.



A Result Of La Grippe. RIVERSIDE, N.B., CAR.

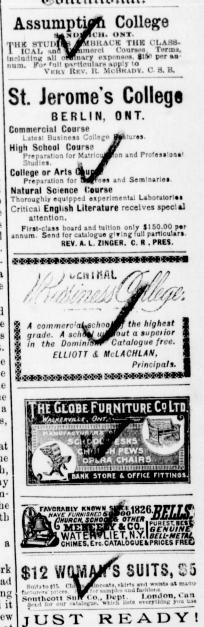
RIVERSIDE, N.B., CAR. About three years ago my mother had the rippe, which left her body and mind in a weak-end condition. At first sile complained of sleep-lessness, which developed into a state of mehan-the state of the second and sleep at all. She didn things. We employed the beach physicians but mended Pastor Koenig's ferve Tonic. After using it a change for the better was apparent using it a change for the better was apparent oracious appetite, and so ten Tirely well. We still thanked God for sending us the Tonic. Mary L. DaLT. Mrs. Mary Conding of U. Kingsclear, N.B., Can.

Manked Gou. Mrs. Mary Gastin, of U. Kingsclear, and writes : Pastor, oct R's Nerve Tonic has done writes : Pastor, oct R's Nerve Tonic has done hats of good a recommend it to everybody.

able Book on Nervous Disease FREE and a Sample bolle to any address Poor patients also get the medicine free, Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and

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Educational.



years the Christians who orswear the ir faith were apon to pass through the cution. They were exiled ned and tortured to the ore than six thousand -two in paying "the last full levotion." Full religious granted, however, in 1873, hen the Roman Oatholic ade remarkable progress in sially among the poor and

fity and sixty years of age, knelt down beside me and said in a low voice, placing their hands upon their hearts : "The hearts of all of us here do not differ from yours." restraint or any limit except a reason able fear of harm. " Now, is not such a freedom of con-

earts as we have.'

science a delirium and a pest? Is it not simply diabolical? It is as differ-"Indeed !" I exclaimed. "Whence m true freedom of conscience as ent fro ent from true freedom of conscience as Christ from Belial. Pius IX. in con-demning it has rendered an essential service to Christian morality. "Of course, Mr. Lansing does not do you come ?" They mentioned their village, add-

ing : . . At home everybody is the same as

"Of course, Mr. Lansing does not know, having never taken any pains to find out, that a Papal condemnation of a thesis is always interpreted in the sense which the proposition has in the passage condemned, and in no other. Cardinal Newman points this out in his letter to the Duke of Norfolk. "The second falsehood is that what ever the Pone says must be believed Blessed be Thou, O my God I for the happiness which filled my soul. What a reward for five years of barren minis-

happiness which filled my solit. Where a reward for five years of barren minis-iry ! I was obliged to answer all their questions, and to talk to them of "O Deous," "O Yaso Sama" and "Santa Maria Sama," by which names they designated God, Jesus Christ and the Blessed Virgin. The view of the statue of the Madonna'and the Ohild, recalled Christmas to them, which they said they had celebrated in the eleventh month. They asked me if we were not at the seventeenth day of the time of Sadness (i. e., Lent). Nor was St. Joseph unknown to them; they called him "O Yaso Samana yo fu," the adoptive father of the Lord. In the midst of this volley of ques-tions footsteps were heard; immediever the Pope says must be believed by the Church 'as if it were the very word of God.' This statement cannot by the Uhurch 'as if it were the very word of God.' This statement cannot be excused as of ignorance. The auth-or knows better while he speaks. He himself, in the same book, quotes the Vatican decree, the pastor acternus, which distinctly ascribes infallibility only to the Pope's definitions ex cath-edra, rarely given, and expressly limited to questions involved in the apostolic revelation. " Now, how often, in his pontificate of almost thirty two years, did Pius IX, speak ex cathedra ? It is common ly said twice, once in 1854 and once in 1870. In 1870 he ratified two or three definitions, but only one that has raised controversy./ The others may easily be neglected, as they would be received by most Protestants. " But, urge many men, usually the

tions footsteps were heard; immedi-tely all dispersed. But as soon as the newcomers were recognized, all re-turned, laughing at their fright. "They are all people of our village," they said. "They have the same

"However, we had to separate for ear of awakening the suspicions of the officials whose visit we feared. On received by most Protestants. <sup>6</sup> But, urge many men, usually the more confidently as they are the more ignorant, the Syllabus is ex cathedra, and therefore all the many propositions noted in it as condemned are con-domned as cathedra. Maundy Thursday and Good Friday, A pril 13 and 14, 1865, fifteen hundred people visited the church at Nagasaki. The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the orucifix.

The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix. During the early days of May the missionaries learned of the existence of two thousand five hundred Christians scattered in the neigborhood of the city. On May 15 there arrived dele-gates from an island tot very far from here. After a short interview we dis missed them, detaining only the cate chist and the leader of the pilgrimage. The catechist, named Peter, gave us not differ at all from ours, and that he pronounces it very distinctly. He de-

The Character of Converts.

No man ever revolted against the Catholic Church except from the bas Catholic Church except from the bas-est motives. Dollingeris is supposed to be a spiendid type of the expriest. But Dollinger's disease was disappoint ed ambition. Jealousy, Judy, passion and avarice are the motives that in-spire the outlaws. Turn, however, to converts from Protestantism to the Catholic Church ! Consider the sacri dces they make ! Newman could reasonably hope to become Archbishop of Canterbury with \$50,000 per year, the salary of the President of the United States. Dr. Ward belonged to one of the most aristocratic families in England, and for a time he was ostra-England, and for a time he was ostra-cised because he abjared Protestant ism.-New World.

Great is Thy strength, O Holy Ghost ! Make firm, O God, the things that Thou hast wrought in me.

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When subscribers change their residence it important that the old as well as the new dress be sent us.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

To the Editor of the CATHOLIC RECORD, London, Ont. London. Ont. My Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-pence and ability, and, above all that it is im-bud with a strong Catholic spirit. It strenu-usly defends Catholic principles and rights, and stands firmly by the teachings and suthor-ity of the Church, at the same time promoting be best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-ty, and it wil do more and more, as its redoes one influence reaches more Catholic bomes.

Actions intrustice reaches more Catholic I, therefore, earnestly recommend it to Cath-the families. nilles. my blessing on your work, and bes for its continued success,

for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegat

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900

To the Editor of THE CATHOLIC RECORD. London, Ont:

London, Ont: Dear Sir: For some time past I have read our estimable paper. The CATHOLIC RECORD. decorratulate you upon the manner in which it is published. Its matter and form are both good; and a tay Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to the faithful. Blessing you and wishing you success

thrul. ing you and wishing you success. Believe me to remain. Yours fathfully in Jesus Christ † D Falconio, Arch. of Larissa. Apost. Deleg.

### LONDON, SATURDAY, FEB. 16, 1907.

#### CLERICAL CONFERENCES.

On Tuesday, Feb. 5, the priests in the counties of Essex and Kent met for the semi-annual conference in St. Alphonsus Chapel, Windsor. The Rev. Father Forguson, C. S. B., was the examiner in Theology.

On Thursday, the 7th, the priests from the other parts of the diocese met at the episcopal residence, London, and Rev. Father Ronan, pastor of Logan and Mitchell, was examiner. Several able papers were read in both places on the best means of fostering vocations for the holy priesthood.

The Bishop presided at both confer ences, and heartily congratulated the clergy on the careful preparation shown in the different subjects which were treated.

### TEMPERANCE CAMPAIGN.

We learn from an esteemed corres pondent, that in Newfoundland an taking place under a ten parance act. Our correspondent has asked us to express an opinion and to answer several questions bearing upon the subject. We cheerfully comply with his request, for we have never weakened in the opinion that no virtue makes so directly for the happiness and prosperity of homes and society in general, as does the great cardinal virtue of temperance. It has contributed more to God's honor and worship, by saving His living temples from pollution and destruction, than money could effect. By the industry it forters, the energy it exercises and the saving it effects it has added more to the public treasury than all the customs duties contributed by whiskey. The evils of intemperance are so g'an ing and heart-rendirg that we fear to turn the light upon their hideous forms. Blighted hopes and broken hearts of young wives and mothers, staggering men in their prine, whom the evil habit has enslaved and whose vigor it has broken, younger men who cannot stand a sneer, or who, afraid to refuse the proposed treat-gaunt poverty, starving homes, in which comfort would otherwise reign-sins and crimes from passions let loose by unbridled drunkenness-these are some of the demoniac punishments which the vice of intoxication carries with it. In a cause of this kind all hands ought to be joined to have a strong temperance law and to see that the law is enforced. Our difficulty, so far, in campaigns of this kind, is that several sectarian campaigners have forced Catholics either to be neutral or to vote against temperance legislation. Ministers who shout " Rum and Romanism " must expect perance? no sympathy from Catholics. The cry is without foundation, and is as unjust as it is untrue. Temperance is for Catholics a virtue as strongly incul-

the deadly sins. Bishops in confirma tion, priests in confessional and visitatation are quietly and successfully combating the evil of intemperance. And, as in the present case, where local circumstances call for stronger much action, the clergy are leading the van. The following is the letter from our correspondent.

Holyrood, Newfoundland, Jan. 14, 19.7.

Holyrood, Newfoundland, Jan. 14, 19.7. Dear Sir-In a short time we are going to have an election here under the Temperance Act. This is the only distinct outside of St. John's, the capital, where divids of the traffic have come to grow, there to bare to be edd. This have the traffic outside of St. Murphy, and Rev. They have started the machinery for the distinct, and they are backed by the most intelligent residents. Catholic and one Catholic. The result of the electic is a foregrose contained the distinct, and they are backed by the most intelligent residents. Catholic and one Catholic. The result of the electics is a foregrose contained and they are simply "more the result of the electics is a foregrose to the sistent are not as enthusiastic in they institute the following outside the machiners of the sistent are not as enthusiastic in they instit their position on the ground that "more is usaion" is sufficient for them when a puestion of drunkenness arises, and for their factors to answer the following questions. The theore are sufficient for them when a puestion of drunkenness arises, and for their factors to answer the following questions. O, 1,--- what is the attitude of the

O. 1 .- what is the attitude of the

Catholic Church in Canada and the United States upon the liquor traffic? We are not aware that the Catholic Church in either of these countries has taken any stand in regard to liquor traffic. Nor do we think that the Church should be expected to do so. Liquor is an article of legitimate commerce. Its traffic does not concern the Church except in so far as it encour ages vice. Then the Church, in case f general abuse, would condemn the very traffic. Traffic may either be wholesale or retail, manufacturing or

distributing. How can the Church logically interfere in any or all of these species? To stop all manufactare is not to do away with the evil. The rich will have their liquor. This is the weakness of temperance legislation. It does not reach all classes. The Church maintains that rich and poor must be treated alike in this virtue of temperance. The crucial point is the occasion of sin. If liquor is an occasion of sin then it must be avoided. And the man who administers to one, whom he knows to be weak, partakes in the sin. Herein is the evil of tavern-keeping. What we have

said regards the positive element of sin. The dangers and snares are farther reaching. We would, for our part, choose many other avocations to dealing out liquor. And we would gladly see our people have higher ambitions. But, earnestly as we may wish to see the evil of drink minimized we think an authoritative expression by the Church upon liquor traffic would involve the Church in perplexing diffi culties.

Q. 2.-Have not some of the greatest temperance reformers been Catholics ? Yes. We have only to mention Father Matthew, Cardinal Manning, the late Archbishop Montgomery and the leaders of the Catholic Temperance Union of the United States. A steady increase in those observing temperance comes from the Bishops, who, in their confirmation hours, bestow the pledge upon all the male candidates, with the obligation of keep ing it until they attain their majority. Q. 3 .- If the question of prohibition stitution of the Catholic Church, are

THE CATHOLIC RECORD. trice are concerned there is not nearly to much drinking as in others. Many of these are wine-consuming countries Ireland may be reasonably compared with Scotland. And there is more drinking in Scotland than Ireland. The question insinuates a charge which we earnestly repudiate. Neither by teaching nor by discipline does Catholicism fail in making her children sober. She does not

call the State to legislate upon temper ance for her or throw aside her respon sibility in this respect. Catholicism is neither pharisaical nor lax. The vir tues she wishes her children to prac tice must be sincere and genuine. She is never a party to drinking alcohol under other names. Nor does she regard as high morality laws which bind some classes and free others. Catholicism does insist upon temperance, and with greatest argency as crowded cities show a greater need. Q. 5 .- Does the RECORD hold that

rum money is blood money ? This question is one of those rhetori

cal questions which can hardly be taken in a universal sense. All rum money is not blood money. Sometimes it is tear-money that has cost the weeping wife hours of sorrow and a breaking heart. Sometimes it is clothes-money, when the little ones are in tatters because father is spending his sarnings at the bar. Sometimes indeed, it is blood money when madding liquor has roused some deadly passion which otherwise had slept, or when the wife has attered a just complaint. It is nearly always home-money, which instead of being wasted in the bar room, might have made home brighter. wife happier and children more comfortable.

A GOVERNMENT CRISIS IN FRANCE.

When matters are in so bad a con lition that we cannot see any way in which they could be worse, we are disposed to think that the next change must be, at least, somewhat for the better; and this appears to be the present condition of affsirs in France

We do not expect from the men now in power any heartfelt return to the ways of reason and religion; but it may happen that they may become corscious that they have overstepped the limits within which self-interest as well as the interests of the nation should have restrained them, and, indeed, at the present moment their policy is so vacillating that it would excite only ridicule if it were not so barbarously brutal.

Our readers are already aware that on Dec. 11th the Churches of France under the law became the property of the State, which means that they were confiscated. They were not, however, entirely closed to the priests and people. It was enacted that they might be used for a year provided local Associations of Worship should be established in each parish, which would manage all ecclesi astical matters. There was n provision for the authority of the Bishops, who, from the nature and con-

had been aroused, and that they would be preparing their own death-warrant if they forced the issue ; for the priests would then celebrate their Masses in private halls or sheds, or houses, and the people would be obliged to hear Mass under these disagreeable conditions, and their indignation would be turned against the Gov. ernment for forcing them to such degradation. It was now high time for the Govern

ment to take a retrograde step, and they did it. On January 22ad another law was introduced into the Chamber of Deputies, and passed as quickly as possible, to the effect that it shall not be necessary to make the declarations which were so strongly insisted upon. and the priests may now say Mass in their churches without running to the mayor or prefect every day to have a permission, which would usually not be given till the Jacks-in-office had insulted the applicants to their heart's content.

But now there is another change of programme. The Bishops have made an offer to the Government that they shall be recognized as the ruling authority in each diocese, that the churches shall be leased to them for eighteen years, and that the leases shall be renewable to their successors. M. Briand referred to this offer in a speech made in the Chamber of Deputies. on Jan. 29th. He said : "The conditions are unacceptable

The threatening tone and the brutality of the Bishops has struck me as well as you. The Bishops caused the Pope to adopt a declaration admitting the possibility of an arrangement with the local authorities in regard to the matter of the use of the Churches which previously had been declared impossible. That is not the position of a victor.

This is not the language of a states man but that of a braggart and a low bully. The very bravado of the Minister of Pablic Worship, that he is a always tending as to his last end. victor, would be used only to cover the fact that he has been vanquished. And, even now, the Government appears to be ready at least to take the proposal of the Bishops into consideration. In the meantime, Messrs. Briand and Clemenceau have been so upset by the situation that they openly showed that they had a serious quarrel on the matter, so serious that while M. Clem enceau was addressing the Chamber, M. Briand ostentatiously walked out with his portfolio under his arm was induced to return to his place in the Chamber only by the earnest

One of the strangest features of the situation is that M. Briand is now said to be the advocate of a policy of conciliation, while M. Clemenceau favors the continuance of the rough - rider policy hitherto pursued.

flexibility of the Government, the leg islation of the past month has been in the direction of greater moderation, and we may expect within a few days a great change in the situation, and perhans even the overthrow of the Govern ment is indicated by the evident disagreement of the members thereof.

THE PRESENT SITUATION FRANCE.

### FEBRUARY 16, 1907.

#### perance are guilty of a greater intem. create a modus vivendi between the Government and the Church till a more perance.

permanent arrangement can be made

There is a serious difference of opinion

between Messrs. Clemenceau and

Briand on this point whether these

terms should be accepted or not, and it

is even stated in the despatches from

Paris that the Government is in a pre-

caricus condition, and may fall at any

In our next issue we will show

fully how the Government has taken

advantage of the presence of a mock

Bishop in Paris, whose name is J.

Rene Vilatte, to attempt to create a

schism, but there is no likelihood that

The work of evicting Bishops and

priests from their residences is still pro-

ceeding, but no further conflicts be-

ween the people and the police have

THE BEATIFIC VISION.

this attempt will be successful.

been reported on this account.

noment.

Hence any expressions in Scripture that seem to promise an earthly beatitude must not be taken literally, but only in a figurative or spiritual sense. Saint Paul tells us that the saints in heaven see God face to face, not darkly, but clearly. He says : " We see now through a glass in a dark manner, but then face to face. Now I know in part ; but then I shall know even as I am known." Now to see God and know Him mean one and the same thing, for God being a spirit cannot be seen with corporal eyes, and the soul being also a spiritual substance has no eyes but what are spiritual. The eye of the soul is her understand. ing, hence, whatever the soul knows she is properly said to see, and to see clearly what she knows clearly.

"It is true, that we see God in this life. but we only know Him by faith, that is, as the Apostle says, in a dark manner and not as He is in Himself. But when In this world man is the highest life, the sun of eternity shall rise and dispel for he thinks and wills, and to think the mists which darken our intellectual and will is to move in the infinite. vision here, then faith shall cease and He is also free. These are three grand the light of glory shall take its place, qualities of the Divinity in Whom we and then we shall see God face to face, live, move and have our being. God is and know Him as He is in Himself. Then life itself, hence He possesses infinite ve shall perfectly understand all those activity, and being the first cause he lark and sublime mysteries, which now has an immobility which is the first surpass all human understanding, such movement subsisting in itself. This as the Trinity and the Incarnation subsistent repose belongs to God alone, We shall see all the perfections of God. and only in case of ecstasy does man We shall see that boundless wisdom enjoy a semblance of it here. Hence which reaches strongly from end to it is that all life, activity and move end, and disposes all things sweetly. ment must be more or less imrerfect We shall see that unlimited power. until they arrive at the primum movens which brought all things out of nothing : immobile, which is God. And well did that fathomless depth and inexhausti-Saint Augustine say, "Our hearts canble fund of goodness which incessantly not rest till they rest in Thee, O God, communicates itself to all created meaning that life is a continual movethings ; and that infinite mercy which meat, that no riches, wealth, talent or prompted him to give His only begotten rank can arrest that movement or satis Son for our salvation. Then we shall fy it but God alone, to Whom man in understand the ways of God's providence which are incomprehensible to us Now since life is movement and now. Why sin and vice are allowed to since this implies a starting point prosper, why our prayers and supplicawhere the activity of the living being tions are not heard, why miseries and begins, and a point to be reached where poverty are the lot of some, while prossomething is which that activity de perity and wealth are the undeserved sires by a decree of its nature to pos blessings of others, then we shall fully sess, it follows that that something in understand. Then the outcast, the the end of life. What is it? Saint sick, the poor and those who are despised Augustine answers and says that hap hated and oppressed, shall clearly see piness is the end of man. Omnes hom why the providence of God allowed ines, he says, conveniunt in appetend sickness and suffering, humiliation and ultimum finem qui est beatitudo. Now. privation to overtake them. Then unless we wish to affirm that happiness they will be thoroughly convinced that is a vain and empty term, that the God in His mercy and goodness conauthor of nature implanted its desire ferred favors upon them, of which they in our hearts only to deceive and could never dream ; that He alone was torture us, we must lift ourselves their true Friend and Benefactor, for higher than this life and look for it in having led them along the narrow world that has no end. For the path that leads to glory. All this object of our happiness cannot be any and infinitely more will the saints see, thing created or finite, since it would and that not confusedly nor succesnaturally and necessarily imply a de sively, but clearly and at one single pendence on, and a relation to the unchangeable and eternal view. Non more perfect good, as to its erunt ibi, says Saint Augustine, volu-Hence, it follows that, biles cogitationes nostrae ab aliis ad alias since created beings cannot sat euntes et redeuntes. In heaven our isfy the cravings of man's heart, w thoughts shall not be roving from one must look to the uncreated, to the in object to another, but the soul, when finite, to God alone for that happiness it is admitted into the beatific vision, which is the end of man's life. Even shall fix her attention eternally and Plato, the great pagan philosopher, beimmovably on God, in whom she will lieved, this although he was destitute see all things necessary to render her of faith. He says : " Man's supreme ompletely happy. knowledge constitutes the beatific vision, for, as Saint Augustine says "Deum nosse habere est." to know God is to possess Him. And since the soul in glory will be in the possession of an Infinite good, it follows that she will be completely happy. "This is life everlasting," says Christ, "to know Thee, the only one true God." But how is it possible that the soul, which is only a creature, can bear the clear sight of God, and intimate presence of His Infinite Majesty, especially when the Scriptures declare that He "dwells in light inaccessible." that " no man can see His face and live." It is certain that the soul could not hear this woodrous vision were she not first prepared and fitted for it by a certain supernatural quality which theologians call the light of glory. They all agree in affirming that it is the most sublime and the most perfect participation of the divine nature which a pure creature is capable of. It transcends everything in the order of grace 38 grace transcends everything in the order of nature. Saint Denis says that it is an "influxus substantificus divinitatis," that is, a substantial influence of the divinity. Which words seem to imply that God imparts to the saints some rays of His own divine light so as to enable them to bear His divine presence. This the royal prophet ssems to imply when addressing God in his 35th psalm, for he says: " In lumine tuo videbimus lumen," in Thy light we shall see light. Here the prophet plainly distinguished between two lights, one which we shall see and the other by which we shall hear it. The first is God, and that is the light we ask for when we pray for the departed souls that eternal light may shine unto them. The second is the

### FEBRUARY 16,

### Light, and thus posses everlastingly happy.

Suarez says that the is a created quality, supernatural habit and into the scul so as to directly see God. An that it is a certain supr and participation of which God sees Hi which the intellect is divine state and m God-like. This desci light of glory is and explains the celeb of Saint John who say that when God shall be like unto Him, beca Him as He is." Here not mean any likenes for that may be attain the aid of grace, but means some very close of which we cannot f idea. For as Saint Pa hath not seen, nor ea bath it entered into th what things God hath that love Him."

They are so far abo and beyond our imagin the royal prophet cou to express them. those who put their he could say was that ebristed with plenty drink of the torrent But this is only fig which represents th of the joy and delight experience in heav ebriates and makes m serrows, so the he cause a certain div the souls of the bles which will be eter joy and utter forget sorrow and suffering. said about the beati by St. Augustine in he said : Videbimus, oimus ; we shall see shall praise. The whole substance of that is, the sight of the soul perfectly two words express inseparable effects love, joy and deligh that vision in the se What a glorious t be forever freed fr ness and misery, al of our heart! To s is in himself, and and enjoy the very Well could the Blessed are the house, O Lord, the for ever and ever.'

However, after S when God shall ap unto Him, because He is," he immedi man that has this even as He is pure have the hope of 1 ers of this sublime in order that their ed they should nov to His will, for i alone that they C3 mitted into the here the light o into their souls t God. in Whom ale be found which and gives it rest.

solicitations of M. Clemenceau and other members of the Cabinet.

Notwithstanding all this apparent in-

arose how ought Catholics vote ? A great deal depends upon circumstances

-the extent and intensity of the abuse to be corrected, the extent of territory over which prohibition is to be maintained. A city with a prohibitory liquor law is impractical. It makes a mockery of the law, or it loses otherwise. The generality of men are not going to enslave themselves because a few abuse their liberty. Excessive legal measures are apt to weaken a good cause rather than strengthen it. The difficulty throughout all America is not good laws, but efficient adminis tration of laws. If tavern keepers and bar tenders had a proper conscience, and respected the law--if they had looked beyond the glass they were serving to the victim they were enchaining, and had recognized their share in his degradation, then such extreme measures as prohibition would not be living questions. Temperance must be instilled into society through other channels than acts of parliament. Alcoholism deals its deadliest ruin in families. In the family, in schools of all kinds, in the social organizations which gather around the Church, in business firms, in all ranks of society there should be a united determination by example and teaching, to stamp out both moderate and immoderate drinking. These remarks do not answer the question. But if these continued efforts do not succeed then the more radical action of prohibition remains, in which Catholics may in duty be bound to act.

Q. 4.-Is there any reason why Catholicism should be bracketed with Intem-

This is the pharisaical charge made against our Blessed Lord that He ate and drank with sinners. It is also one of the reasons why Catholics enter cated by the Church, as obedience to into temperance movements with only dently, that they feared that The Government has shown some signs fast only to prepare themselves for a light of glory whereby the saints are authority. The opposite vice is one of half a heart. So far as Catholic count the religious sentiment of the people of acceptance of this offer, which may feast, and in their very acts of tem. enabled to see God, Who is Eternal into temperance movements with only dently, that they feared that

ssential to its government.

As a matter of course, the Holy Father declared that these Associations of Worship must not be instituted, as they are entirely irreconcilable with essential Catholic discipline, and, accordingly, they were not instituted, except in a few parishes where some unruly parishioners were able gain control by trickery to and audacity. In these instances sue pended and rebellious pricets were put in charge of the parish churches. This was just what the Government desired, as it wished a formidable schism to arise in the Church so as to weaken religion as far as possible. But these instances of rebellion were so ridiculous ly few that the Government was uttering confounded. It was now plainiv seen that the people of France are not so enamored of Atheistic principles as the Government imagined to be the case, and it was felt to be time to call a halt. A new law was enacted according to which meetings for worship might be held under the law of 1881. on a mere declaration, by the priest or some one acting in his name, that such a meeting would be held, whereupon the mayor or prefect would give permission to hold the meeting. Even this law was not taken advantage of by the priests, and Mass was celebrated in the churches against the law. Some priests were prosecuted and fined for saying Mass, but the Government was again non-plussed, because, to enforce the law, it would be necessary to prosecute seventy-ave thousand priests

every day, if the celebration of Mass was to be stopped, and a new law became necessary.

But why did not the Government close the churches at once, and prevent these breaches of the law from taking place ? The reason was, evi-

The French Government in its per plexity has had passed a new law relating to the use of the churches by the priests and their congregations, and though it is known that the purpose of this law is to facilitate the use of the churches, the exact character of this legislation has not been clearly stated in the recent despatches. That the law somewhat improves the situation is evident, as it received the cordial support of the Catholics, and was passed by the almost unanimous vote of 550 to 5. It is evident, however, that in other respects the persecution is being relentlessly carried on. The seminaries are still being closed as rapidly as troops and gensdarmes can be ent to do this wretched work.

The seminary at Nice was closed or the 7th inst. Tae President read a protest, and the populace hooted the official:, but there was no violence offered, and the students were expelled and the seminary was finally closed.

An offer has been made to the Government by the hierarchy, with the approval of the Pope, to the effect that the authority of the Bishops shall be recognized by the law and that a guarantee of permanent occupation of the churches be given by the Government for eighteen years. This would be effected by leases of the churches to each parish priest, but that in case priests are superseded by successors appointed by the Bishops the lease shall be transferred automatically to the successor. Thus will be avoided the possibility of a conflict of authority between the Bishops and the mayors of

prefects. It is not yet certain whether or not the Government will accede to these terms, but, if they are not acceded to, the churches will be abandoned. The Government has shown some signs

happiness is found only in the intuition

cause.

of the highest universal good." Bat that is God. And the royal prophet also tells us that it is in God alone we shall find contentment and happiness, for he savs : " As the hart pauts after the water-brooks, so pants my sonl after thee. O God : my soul thirsts for God, for the living God, O when shall I come and appear before Thy face?" And in another psalm he gives the reason for so earnestly desiring to see the face of God, when he says : "] shall be satiated when thy glory shall appear." For he knew full well that the sight of God would put him in pos session of an infinite good, and leave no desire of his soul unsatisfied.

To see God face to face and know Him as He is in Himself is the most perfect asppiness that the soul of man can ever experience. It is certain that since the soal is a spiritual substance it cannot be made happy except by the possession of some spiritual good, nor perfectly happy except by the possession of the most perfect spiritual good, which is God. Hence, when the Scriptures seem to promise certain sensible and material goods, such as crowns, kingdoms, perennial youth, wealth, power and golden palces, we must be careful not to imagine that these go to make up the heavenly beatitude. Speaking on this matter, St. Augustin says :

" Lat us beware not to propose to ourselves any pleasures like those we enjoy here on earth. For otherwise all our temperance which makes us now abstain from worldly pleasures, will be the fruit of self love. There are those who fast only to satisfy themselves better alterwards. If, therefore, you be lieve that the pleasures of heaven will be like those of this world, and you refrain from them now from no other motive but to enjoy them more fully hereafter, you imitate those who

#### ON THE ROA

The Montreal in an editorial : ernment Separat yesterday by the by a majority o this it draws th probable that no other country on any burning The Witness a

an astonishmer Catholics. Fra known to them of the Church. crushed out th tion. All prote drawn from an the Roman fai absolute sway i it is found th power at all i which she has t

Surely the strange mistal Separation was ber of Deputies tively states, a the inferences ment are ent justifiable.

So far back Separation La 11 the State the churches mation-that it became un say Mass unl of the Associ the law regr order that p allowed unde laws which

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# ter intem-

Scripture rthly beaerally, but tual sense. e saints in face, not 98: " We dark mane. Now I shall know low to see ne and the spirit can. es, and the l substance e spiritual understand. soul knows and to see arly.

in this life. ith, that is. ark manner But when e and dispel intellectual ll cease and ke its place, face to face. mself. Then and all those , which now anding, such Incarnation tions of God. less wisdom rom end to ings sweetly. ited power t of nothing d inexhausti h incessantly all created mercy which only begotten hen we shall God's provia hensible to us re allowed to and supplies miseries and e, while prose undeserved we shall fully outcast, the o are despised all clearly see God allowed miliation and them. Theo onvinced that goodness con of which they He alone was levefactor, for the narrow ry. All this the saints see y nor succes at one single al view. Non gustine, voluab aliis ad alias n heaven our oving from one the soul, when beatific vision.

eternally and

whom she will

to render her

FEBRUARY 16, 1907. Light, and thus possess Him and be

which the intellect is elevated to a

divine state and made altogether

God-like. This description of the

light of glory is founded on and explains the celebrated sentence

of Saint John who says : "We know

that when God shall appear, we shall

be like unto Him, because we shall see

Him as He is." Here the spostle does

not mean any likeness of conformity,

for that may be attained in this life by

the aid of grace, but he undoubtedly

means some very close union with God

of which we cannot form the faintest

idea. For as Saint Paul says : " Eye

hath not seen, nor ear heard, neither

the royal prophet could not find words

to express them. For, speaking of

he could say was that they shall be in-

ebristed with plenty of his house, and

drink of the torrent of His pleasures.

But this is only figurative language,

which represents the superabundarce

of the joy and delight which the saints

experience in heaven. As wine in-

ebriates and makes man forget his past

serrows, so the heavenly joys will

cause a certain divine inebriation in

the souls of the blessed, the effects of

which will be eternal transports of

he said : Videbimus, Amabimus, lauda-

vimus ; we shall see ; we shall love, we

shall praise. The first expresses the

whole substance of the beatific vision,

that is, the sight of God, which makes

the soul perfectly happy. The other

two words express the immediate and

inseparable effects of it; that is, the

love, joy and delight which results from

What a glorious transformation ! To

be forever freed from all sorrow, sick-

ness and misery, and enjoy every wish

of our heart! To see God clearly as he

is in himself, and not as now darkly,

and enjoy the very beatitude of angels

Well could the royal prophet say :

"Blessed are they that dwell in thy

house, O Lord, they shall praise thee

that vision in the soul.

for ever and ever."

that love Him."

that date, in reference to the terms on everlastingly happy. Suarez says that the light of glory which Public Worship should be allowed, have been merely makeshifts, adopted is a created quality, an intellectual by the Government to extricate them. supernatural habit and virtue infused selves from the embarrassing position into the scul so as to enable her to into which they had got themselves by directly see God. And Lessius says their hasty legislation : that it is a certain supreme irradiation

"He tires belimes that spurs too fast betimes : With eager feeding, food doth choke the feeder." RICHARD II and participation of that light by which God sees Himself, and by

These laws are not the act of separation of Church and State, as the Witness seems to imagine, and, least of them all, does the law of Jan. 31, ind !cate that France is unanimous in favor of the barbarous persecution which M. Clemenceau has been carrying on against Christianity. Two months had not elapsed since the French Government took formal possession of the thirty-three thousand Catholic churches of the nation. As a beginning of the great things which M. Clemenceau intended to do, a few at least of these churches had been either sold or rented. We will indicate a couple which had been thus disposed of before Christmas hath it entered into the heart of man, day. Pollpot, the painter, rented an what things God hath prepared for them abbey which he turned into a studio, and there he is working at his profes-They are so far above our conception sion or trade. and beyond our imagination, that even

A famous old Dominican Church in Paris has been leased to Victor Charthose who put their trust in God, all pentier, the noted orchestra leader, and been turned into a concert hall.

> There the famous picture of Christ giving His blessing to mankind from the dome, painted by Tissot, overlooks an amateur orchest:a of one hundred and fifty of Charpentier's pupils receiving their daily lesson. The recitals are held in the nave, the piano and the music racks of the players fill up the space to the very foot of the altar, and the other parts Mr. Charpentier uses as his dwelling house.

joy and utter forgetfulness of all past This is a foretaste of what M. Clem sorrow and suffering. All that can be enceau intended to do as soon as he had said about the beatific was epitomized time to complete his plans. by St. Augustine in three words when

But within a few days the murmurings of an indignant people penetrated the walls of the Chamber of Deputies and reached the ears even of M. Clemenceau on his seat of state. At Van Ness, in Brittany, five hundred soldiers, who were driving the seminarians out of the confiscated seminary of Ste. Anne D'Auray, were faced by an angry populace who did not hesitate, with pitchforks and whatever other

weapons they could procure, to meet the troops, armed with the latest engines of warfare which are found in the mili tary depots, and in the conflict many were wounded on both sides. Even the ominous cry was raised " Long live the Prussians" and the French Premier began to feel that his rule might not last so long as to give him time to complete his plan of campaign. The

However, after St. John says: " For Bretons who were now aroused to action when God shall appear, we shall be like furnish the bone and sinew of the unto Him, because we shall see Him as French army and navy, and their He is," he immediately adds, " Every spirit might very easily be roused to man that has this hope purifies himself create a dangerous disaffection in the even as He is pure." No doubt all men army, on which M. Clemenceau reckhave the hope of being one day partak oned as his sure support in every act ers of this sublime union with God, but of barbarism.

in order that their hope be well ground-At all events the Government now ed they should now conform their hearts that they can ever hope to be ad-be the light of glory will be infused their souls to enable them to see nor a Bicker in the relation to the soule to the to His will, for it is on this condition alone that they can ever hope to be ad- power. They found that their hope mitted into the eternal tabernacles, into their souls to enable them to see breadth of the land could be induced God, in Whom alone that happiness can to cut loose from the moorings of Cathbe found which fills the soul with joy olic faith and the traditions of France. and gives it rest. In the meantime America began to

## THE CATHOLIC RECORD.

the church closed at the beck of any or every Jack in-office. But what was the law which was

adopted on January 31, which the Montreal Witness calls "The French Government Separation Law." and which was carried by a vote of 550 to 5 ? It was apparently a law whereby the churches will be leased to the

priests for an indefinite period, or at least to facilitate the use of the churches without any clause permitting the mayors or prefects of police to interfere with the conducting of divine worshipand for the leases there will be no charge! The mayors are required to put at the disposal of citizens any hall within their jarisdiction in which such citizens have controlled public meetings which have been habitually held

Before the time elapsed for which churches will be leased under this law, which will probably be for eighteen years, there will certainly be a new regime in France and there will be time for the occlesiastical authorities to adapt themselves to whatever condition of affairs may then exist. What wonder is it that the vote was almost unanimous, when it was a great concession by the Atheistic rulers, placing religion on a far sounder basis for the time being than the most sanguine Catholics could hope for. Pseudcpriests will be superseded at once under this law, which recognizes the authority of the Bishops, an authority which was ignored under all former offers made by the Government.

The Catholics in the Chamber of Deputies gladly voted for this change, which gives a respite from the eviction at will which has hitherto been threatened, while the Atheists supported it because the Atheistic Government found it necessary for the peace of the country to make the concessions therein contained.

That is not true which is taken for granted by the secular press generally, that the people of France have expressed themselves decisively in favor of the present Atheistic Government. As a matter of fact the supporters of M. Clemenceau all told had only a majority of 120,000 votes over their opponents at the last elections, whereas 2 462 000 votes were not polled at all. When to these facts we add the other fact that there are 625,000 functionaries in France whose votes are cor trolled by an unscrupulous Government, it will be seen that the present Chamber does not represent the freely expressed will of the electorate of France. It is not wonderful then that M. Clemenceau finds himself at present in a most precarious position, and even at the moment while we write this article it is freely said that within a few days, perhaps within a few hours, he may be compelled to resign his position at the head of the Government.

We may even yet hope that France will before many years regain her past glorious fame as the eldest daughter of the Church. When the country regains its sober senses, it may yet see the abyss to the edge of which an un believing Government has brought it

future a record of the deeds of France

even of the twentieth century of which

POPE PIUS X TO FRANCE. CONTINUED FROM PAGE ONE. gin, Daughter of the Father, Mother of the Word, and Sponse of the Holy Ghost, obtain for you from the most holy and adorable Trinity better

days and as a token of the calm which we firmly hope will follow the storm, it is from the depths of our heart that we impart our Apostolic Blessing to you, Venerable Brethren, as well as to your clergy and the whole French people.

### WHAT HAS RUINED RELIGION IN FRANCE.

III. THIRD REASON - VOLTAIRISM. Written for the True Voice.

Voltairism may be defined as a tor-tent of abuse and ridicule of Christianity, poured out in a most popular style from the pens of Voltaire and a long from A. D. 1730 till the present day. Its general spirit is expressed in its well known war cry, "Ecrasez l'infame!" ed in its wellknown war ery, "Ecrasez l'infame!" ("Crush the vile reptile!") By the vile reptile, Voltaire and others meant the Catholic Church. His later followers went further and strove to crush all religion, boldly proclaiming " war against God," while the more diploagainst God," while the more trut-matic leaders among them preferred to use the pbrase, "Le c'ericanism—voila l'enemi" ("Clericalism is the en-emy"); the spirit and aim of all these the uprooting of religion in the French people. In 1726 Voltaire, then a mere youth.

in consequence of an imprudent chal-lenge had been obliged to fly from his country, and took refuge in England. There he was captivated by the deistic teachings of Collins, Tindal, Wollaston, Morgan and Chubb, and seized with the eager desire of revolutionizing his country with the love of absolute liberty of thought and language. The rock of faith stood in his way, the immovable Church of Christ ; and the ambition of his life now was to overthrow it. He wielded a most popular style, powerful, sarcastic, seductive, and powerful, sarcastic, seductive, powerful, sarcastic, seductive, and wrote in prose and verse, handling his-tory, dramatic, poetry, popular elo-quence, with equal fluency and effective-ness, inflaming the passions, perverting arguments, coining facts to suit his purpose, sparing no trouble nor art to make the Church odious to his readers. His plan of operation was to fling as His plan of operation was of hing as much mud as possible—some of it would stick; and he succeeded, for to the present day many of his slauders against Catholicity still cling to the minds of Catholics, Protestants and unbelievers. Some wrote with more apparent mod-eration. Thus the "Persian Letters," by Montesquieev, and the "Life of by Montesquieez, and the "Life of Mahomet," by Bouillon - Villers, ex-tolled the superiority of Mahometanism over Christianity. But the majority of infidels were plain-spoken. The skep-tical Bayle maintained that no society can flourish unless it banished all relig-ions belief; Diderot was loud in his advo cacy of atheism ; Damilaville, as Vol-taire said of him, "did not deny God, but hated Him;" Baron Holbach, Conbut hated Him;" Baron Holnach, Con-dillac, Helvetius and the infamous La Mettrie taught the most absolute materialism. Their chief work against Christianity was the "Encyclopoedia," directed by d'Alembert and Diderot. It propagated more widely than any other single work, irreligion, material other single work, irreligion, material ism and atheism. It became a well stored areas of all kinds, to wield them egainst the citadel of truth and virtue.

Every adventurous mind could now appear learned and deal telling blows to the ancient faith. Many real scient

with their blood at the terrible guillo tine, Tc-lay the proportion of the true Catholics to those who have lost their religion is very much diminished. I must next show how the process of perversion was continued. We have been speaking in this paper

We have been speaking in this paper of infidel writers. Their succession has continued to the present day. Prouchon was one of their leaders. He claimed to be aspecial friend of the laboring classes, and did much to make them hostile to religion. His platform was "opposition to God," antitheistic French pecple. Given at Rome, at St. Peter's on the Feast of the Epiphany, January 6, 1907, the fourth year of our nontificate. PIUS X, Pope. WHAT HAS RUINED RELIGION WHAT HAS RUINED RELIGION WHAT HAS RUINED RELIGION must replace the Christian churches. Barni, in his Morals and Democracy, strives to and a foundation for morality ndependent of all religious teachings. independent of all religious teachings. He was supported by Renouvier in a work entitled "The Science of Moral itv," which appeared in 1869. August Compte made Positivism efficient in destroying faith in the supernatural and all notion of God, soul and future life. Littre and Wirouboff, about 1863, strengthened this bad cause by founding their "Revue Positive;" they were joined by Lumbetta, Ferery, Dubost, the present Gen. Andre, Clem enceau and others. Taine advocates rank materialism: "Vice and virtue are products, like vitriol and sugar." are products, like vitriol and sugar.' he writes in his "English Literature.' A new supply of infidel thought was produced by translations of German philosophers, Kant, Hezel, Feuerbach, and such scientists as Virchow, Schott, Vogt, Buchner: while in France itself Fourier, Saint Simon, Claude Bernard and Robin labored to

propagate all sorts of modern errors. In history, too, attacks upon the ancient faith were flerce and constant. Michelot accumulates slander in his work styled "Le Pretre, la Femme et la Famille," in his "History of France" and his "History of the French Revolution." Quinet seems to know of no other enemy to mankind than the Catholic Church. He writes in his "Italian Revolutions :" "The combat (against the Church) is serious and radical. We must not only refute papism, but extirpate it; not only extirpate, but dishonor it ; not only dis honor it, but, as the Old German law did to the adulterous woman, choke it in the mud." He is angry with Robes pierre because he stopped the destruction of the churches. Get rid of the churches, he says, and the people will forget religion. "Unite yourselves churches, he says, and the people will forget religion. "Unite yourselves with all the sects that war upon the Church, then form a bloc against her and you bring her into the greatest dangers he has ever run." The present Government in France is just now doing all this. Meanwhile, Eugene Despois and Eugene Sue were praising Unitarianism to the sky to ruin Cathc-licity; they were joined in this con-spiracy by Eugene Pelletan. Carnot, Edouard Charton, Prevost - Paradol, Paul Faure, Renouvier, Passy and others actually became Protestants; George Sand had her two granddaugh ters baptized by a Protestant minister George Sand and her two grandsaugh ters baptized by a Protestant minister as a protest against the ancient Church. Napoleon III., towards the end of his reign, suppressed the Catholic paper, reign, suppressed the Catholic paper, the Univers, and gave full liberty to the infidel press. Then the stream of infidel writers became a torrent; and thus the loss of faith was country. thus the loss of faith was accelerated, preparing the French people for the preparing cartion. present persecution. C. COPPENS, S. J.

made very unintelligent comments on the fact that the late Mrs. Craigie's

# ture Every Form of Indigestion

B

After you have eaten a meal, the stomach should do two things-pour out a dissolving fluid to digest the food-and churn the food until completely digested and liquified. Sour Stomach, Belching Gas, Indigestion, Dyspepsia, simply mean that the stomach is not doing its work properly.

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"Fruit-a-tives" make the liver active and regulate the bowels. active and regulate the bowels. There will be an ind to those Bilious Headacies, too, as soon as you start curing your Dyspepsia and Constipation with Fruit-actives. "Fruit-trees" contain the wonder of medicinal pro-perties of fruit—in an active and curative form. 50c. a-box -6 for \$2 \$0. At all dealers'.

-6 for \$2.50. At all dealers'.

Smit a tives IT LIVER TABLETS.)

### CONVERSION OF THE REV. HENRY CHAPIN GRANGER.

We are indebted to the Rev. Father we are indepted to the Key. Father Snyth, P. R., Evanston, for the fol-lowing deeply interesting letter: My Dear Father Smyth: As I have been requested to make a

As I have been requested to make a somewhat more lengthy statement than that already given out of my reasons for withdrawing from the "Protestant Episcopal" and entering the Catholic Church. I have taken the liberty of writing to you, feeling sure that you will make only a wise use of

what I have to say. For many years the conviction has been steadily growing that there was somewhere in the religious world a system of Christian belief that would meet and satisfy all the needs of the meet and satisfy all the here of the spititual nature. Amidst the variety there was but one, outside that with which I was connected, that, ever, with any lasting force, appealed to me -viz., the Roman Catholic. Why, I could not always say, but such was and the here the fact; though often put has been the fact: though often put one side. But this "appeal" would not "down." Careful study and prayer united with an honest and loyal serv-ice in the Protestant Episcopal Church -for the space of some seventeen years -did not remove the difficulties. These latter centered at different periods around such topices as "The periods around such topices as "The Immaculate Conception of the Blessed Virgin and the honors paid to her"; "The Visible Church," and the ques-ticn of "Authority." In all my reading I made the rule to study the authoritative works of the Roman Church, being convinced that is these authorized manuals I would

Roman Church, being convinced that in these authorized mantals I would find the actual teaching of said Church, rather than anything those outside might say. I trankly declare that in the line of removing difficulties and making my way clear I owe more to the works of the late Cardinal John Henry Normen than to any other. The Newman than to any other. The Visible Church of Jesus Christ, in the plentitude of its living, infallible, pientitude of its fiving, finantoire, authoritative and gracious teaching, at last rose on my vision already intel-lectually convinced. I saw in the Roman Catholic Church what my soul Roman Carnolic Church what by some needed, the authoritative ministrations of the grace of Almighty God. There remained but one thing to do-to give cient faith. Many real scient-d in the general war cry; La emarked that his telescope t God in the heavens; Volney mere fictions and allegorical The independent and fickle t lace Lacences Boissean. with to one form of religion rather than

Mrs. Craigie. Several of our contemporaries have

the beatific ugustine says to know God since the soul in nesession of an a that she will "This is life rist. "to know ue God." But the soul, which bear the clear ate presence of specially when that He "dwells that " no man " It is certain bear this wonnot first pret by a certain hich theologians They all agree he most sublime participation of ch a pure crea-It transcands der of grace as rything in the Denis says that antificus divinit ntial influence of words seem to ts to the saints livine light so as ear His divine royal prophet addressing God t he says: " In lumen," in Thy ght. Here the guished between we shall see and we shall hear it. that is the light pray for the deornal light may e second is the y the saints are Who is Eternal

### ON THE ROAD TO CANOSSA.

The Montreal Witness, of Feb. 1, says in an editorial : " The French Government Separation Law was adopted yesterday by the Chamber of Deputies by a majority of 550 to 5," and from this it draws the inference that " it is probable that neither France nor any other country was ever so unanimous on any burning question."

The Witness adds : "this will come as an astonishment to earnest Roman Catholics. France was not so long ago known to them as the eldest daughter of the Church. Heresy was completely crushed out there after the Reformado acts of persecution. tion. All protection of law was withdrawn from any who did not profess if the Pope and the French clergy the Roman faith. The Church had absolute sway in the country, yet here it is found that the Church has no

power at all in a political dispute in which she has taken sides." Surely the Witness has made a strange mistake here. The Law of Separation was not passed in the Cham ber of Deputies on Jan. 31, as it so posi tively states, and, if this be the case, all the inferences it draws from the statement are entirely unjustified and unjustifiable.

was violated. This precarious occupation of the churches was not accepted, So far back as November last the as it was well understood that Separation Law was passed, and on Dec. 11 the State became the owner of all freedom of worship could not exthe churches of France, in its own esti- ist under such conditions. The promation-that being the day on which prietorship of the State over the it became unlawful for the priests to Churches would thus be recognized; and it was deemed by the Holy Father say Mass unless under the authority that it would be better to let the people of the Associations of Worship, which allowed under the law. The various rather than be subjected to the con-

the same may be said as was said in former days : "Gesta Dei per Francos ;" "The Acts of God done by Frenchmen :" make its voice heard. Indignant protests poured forth from the large cities, BRAVO, BISHOPS? Washington, New York, and in Canada,

The New York Sun in a recent edi Ottawa and Montreal declared their torial concludes a noteworthy comment on the convention of the French Bishindignation against the Atheistic rulers, who are supposed to hold in their hands ops with these words ; "Is was, indeed a memorable exhibition of concord and devotion which the Bishops gave at their plenary meeting. With such un-shakable men at the head of it, the Facable Gluenth is intertweeting. the destinies of France, and even Messrs. Clemenceau and Briand deemed it necessary to begin to retrace their steps, and to march back some distance French Church is indestructible. Gov. French Church is indestructible. Gov-ernments will change, but she will stand firm." Such praise for the Bish-ops' self-sacrifice, their constancy in allegiance to the Holy Father, their right conception of liberty, and withal their unity of purpose, coming as it does from the secular press, deserves, on every title our encomium. After all the propagation of the virtue in on the way to Canossa. It was now seen that they dare not close the Churches, and yet, with all the art of the most malevolent liars, they put forth the laughable pretext that it was the Pope who was trying to force them to all, the propagation of the virtue in the hearts and minds of men is the The retreat began with an order that

great reason for the episcopate, and certainly it must be grateful to human-ity and divinity alike to see these re-ligious leaders closely banded in prinwould not form Associations of Worship which would practically destroy the ligions leaders closely banded in prin-ciple when expediency is the watch-word of shifting politics. Had they heard and obeyed the words of our own Webster "Liberty and union now and forever one and inseparable," they Episcopal authority, the priests might notify the mayors or prefects that it was their intention to say Mass in the churches, whereupon they would be could not have missed their force allowed to do so under the condition with more precision and solidarity. In considering the Bishops, we think of all the grand unions that were ever that these officials might terminate the permission thus given whenever they

were ever formed and fashioned in history. We recall the Theban Legion, the Mace-donian Phaianx, the Old Guard at Waterloo that "dies but never surrenconsidered that the high dominion of the State over the Church buildings ders." Bravo, for the heroic Bish-ops of France who, like Cervera in our late war, lost everything but honor?" These men cannot be defeated, they may be annoyed and harrassed, but con quered, never. They will to pontifi-cate when the obsequies of the tyrannous power that now distresses them will have become ancient annals; they will be admired for their faith and

the law required to be instituted in order that public worship should be allowed under the law. The various laws which have been enacted since

persuasive, pathetic and captivating eloquence, hid, under the appearance of benevolence and philanthropy, doc trines perverse in morality, impions in religion, destructive of social order, of worship and authority. In his "Emile" he taught that his pupil should not hear of God until he had reached his twentieth year. All these writings had loosened the

boods of society and prepared the people for a general upheaval, which culminated in the horror of the infidel French Revolution and its bloody Reign of Terror. One of the first acts of the Constituent Assembly was, on February 13, 1790, to suppress all the repruary 13, 1790, to suppress all the religious orders and monastic vows and declare the property of the clergy at the disposal of the nation. Soon after the celebrated decree known as the "Civil Constitution of the Clergy" ordered that henceforth the Eicher ordered that henceforth the Bishops should be appointed by the electors, and should be appointed by the electors, and invested by the metropolitan, who was to be chosen in the same manner. They would be allowed to write a letter of etiquette to the Pope, acquainting him with their appointment. The same decree abolished the 135 bishoprics they existing in France and realword then existing in France, and replaced

them by 83 civil sees, one for each of the new departments into which the country had lately been divided. To make religion a department of the State succeeded in Russia, Prussia, England, Scotland, Sweded, Norway, locland, Denmark and in Protestant countries generally; and in Catholic countries this has been the purpose of numerous Emperors, kings and other potentates. The French Governments of all kinds, and the First Republic in ordered all the Bishops to take the oath of fidelity to the Civil Constitu tion of the Clergy or lose their Bishop rics. Amid the cries of "Death to those who refuse !" the prelates raised their voices in protest; out of 125

Bishops only 4 submitted. All honor to the noble clergy of France then and to day. All honor to the heroic faithful who stood by them in the hour of trial. Then these were

genius of Jean Jacques Boisseau, with persuasive, pathetic and captivating another. We suspected the truth all along, but preferred to keep silence till our suspicion was verified. The statement is now authorized that the decree of the Court appointing her sole guardian of her child ordered that the boy should be brought up in the Church of England father belonged. A violation of this order would have led to action by the Court.-Antigonish Casket.

> Allied to faith is love. God's graci-Annea to issue is love. Gott s grad-ous love ever goes in advance of ours. That love of His overlooks our defects, overcomes our resistance, woos and wins us, forgives our sins, and enables us to bear fruit, and to display flowers of piety and fill our homes with frag rance of prayer and sweetness of word and way.

those know who possess it. The whole story may be put into one sentence: A steady growth, through many years, into a truly Catholic position in which all the teachings of Jesus Christ are accepted in simple Faith: apart from that rationalism—which to my mind is the one curse of the religious world to-

day. If the above statement should prove to be of any assistance to anyone similarly placed with myself I shall be very glad. It is only with this in view that I have made it.

that I have made it. Thanking you for your courtesy, I am, Faithfully yours, HENRY CHAPIN GRANGER. Evanston, Illinois, December 11, 19(6.

More men fail through ignorance of their strength than through knowledge of their weakness.



Don't use wood shingles. Nowar ys, they are expensive and very inferior. They catch deposits of dust and dirt, which soon rot the inferior. They catch deposits a dust and dirt, whi shingles. Then the roof begin to leak. Patch all you like, you can't keep ahead of the leaks. There's no economy in a wooden roof.

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CHRISTIAN SCIENCE.

8

A BRAND NEW AMERICAN RELIGION. Obristian Scientists are spreading over the country, building churches in towns and cities, gathering in people of no religion and making converts among the other denominations. The new pro-

the other denominations. The new pro-duct of our restless age shows where the mind of man will end when not directed by the Church Christ estab lished to teach religion to the world. The founder of this sect claims to have "discovered" new principles for us. But every clerical student sees them in his course of studies. They us. But every clerical student sees them in his course of studies. They were followed and practiced by psgans from time immemorial. Christian Science errors were the groundwork of psganism. Let us give a rapid glance at the great religious errors which afficted mankind before we pass to this pagan revival.

pagan revival. From far beyond history, in Asia, Egypt and in all the world of old, came down teachings that the world we see is not real; that matter, movement and life are God showing Himself. All there is they believed was God. That was the pantheism of all pagan relig was the patients the reason they wor shipped the gods, the souls of dead beroes, the heavenly bodies, earth, air, sea and sky. Today you find Brah-manism, Buddhism, Shintoism and Asistic religions founded on the idea that all there is is God. That was why the Egyptians worshipped ani-mais and embaimed beasts after they died. That was why in Greece and

mais and embalmed beasts after they died. That was why in Greece and Rome they worshipped the gods, for they thought all that lives is God. These teachings mixed with Judaism and Christianity developed into Mo-hammedanism, called by its followers Islamism. Fate for all things, they high the place by changeless divine Islamism. Fate for all things, day think take place by changeless divine direction. All that happens is allotted by divine decree. Sergius, a Nestorian monk from Constantinople, wandered down into Arabia, where he met Mohammed, who could neither read Mohammed, who could neither read nor write, and composed the Koran, their Bible which teaches that Christ was only a man, not God: but one of the prophets, and that Mohammed is the last and greatest of the seers in-spired by the Holy Spirit. Two hun-dred millions follow this religion, the greatest foe of Christianity and curse of mathind

of mankind. We hoped the New World would be saved from religious errors which afflict the old countries, but it was not to be. Let us see the first of these scourges. A Rev. Spaulding, at Pal-myra, N. Y., wrote a novel giving the imaginary history of the ten tribes of Israel after the Babylonian captivity till he makes them land on the Ameri-one shores, where their children betill he makes them land on the Ameri-can shores, where their children be-came the Indian tribes. After his death, in 1823, Joseph Smith, a worth-less farmer's son, got hold of the manuscript, found many religious teachings in it, and began to preach that the angel Moroni told him where the first oppose plates buried on to find copper plates buried on a hill having the story of the lost Hebrews engraved on them. It was, he found, easy to induce ignorant people to believe. He claimed they were written in an unknown language which he alone could read with a lens found with them. A farmer he converted mortgaged his land and raised the money to get out the novel they called the "Book of Mormon." We have mentioned these religions to show that Mrs. Eddy did not "discover" new religious principles, to prove how easy it is to deceive the ignorant and how all followers of man-made religions b But in depth of evil and far fanatics. reaching consequences these religious cannot be compared to Christian Science. Lest the reader might think we exaggerate, we lay before him the follow taken from her book, " Science and Health with a Key to the Scriptures " of 700 pages, of which 375,000 copies ng, have been disposed of within a few years. This work written by Mrs.

feel digusted at her pride and presump-tion or be amazed at the whole thing. Physicians and druggists come in for a lot of abuse, yet it is evident from her book that she never saw Gray's "Anatomy," which every medical stu dent must read, or Flint's Physiology, Materia Medica, a Pharmacopia, or any work on the art of healing, a science coming down from the Greeks which has been perfected by some of the greatest men of our race. We

the greatest men of our race. We could fill pages of your paper with quotations showing her utter ignorance.

could nil pages of your paper with quotations showing her utter ignorance. A child of our common schools could write more correctly on the sciences. But when we look into the religions teachings of this founder of a new sect we can hardly believe it possible a per son in her right mind would hold such views. We ask is she crazy? How can people in their right minds follow her? All through the book runs the prin-ciple that the world we see is not real —it is only an appearance and decep-tion. Earth, air, plant and animal, sun and stars are God. All that is is God, eternal Mind. All life is God living in beings. Sin and evil, pain and suffering do nor exist; they are only imaginary. Adam did not sin; man cannot sin, for he is God, and the Eternal, who is our life, cannot do wrong. As than was not born in originwrong. As man was not born in origin-al sin, no Redeemor came. Christ was the first Christian Scientist. He healed by that cult and taught mankind how to unite with God. His Apostles she calls His "students." His atone she calls His "students." His atone-ment did not take away sin. "In the atonement with God," as she says (page 19), Christ did not die, but was buried alive, and came forth from the tomb to show that all souls are one and identical with God." "Jesus urged the commandment. "Thou shalt have no other gods before me," which have have no other gods before me, which may be rendered. 'Thou shalt have no belief of life as mortal, thou shalt not know evil, for there is one life, even God, good.'''

The work is filled with texts of the Bible, but twisted into her meanings. Not a single reference is given so far as the reader could find them to see if her quotations are correct. God's revela-tions are distorted to prove Christian Science, and the reader must use a con-cordance to find them, and then he is cordance to find them, and then he is horrified at the corruption of meanings and the tricks played on the simple people. Every Bible text is given with her meaning read into it; not one is as in the original Bible. Never before did human or demoniac mind meaning mathematical statem. Panthe-

mind propose such a system. Panthe-ism and paganism are left far behind in this religion"discovered" by this ignor-ant woman in the bible and proved by thousands of texts of Scripture into which she reads the meanings of her diseased brain. This new religion will lead to utter anarchy or insanity. Luther laid down the principle of the "private interpretation of the Bible" that is, each one can read the Script ures and the Holy Spirit will enlighter him to know the meanings of the sacred text. This woman, following his doc trine, fancies that she alone, after nine teen centuries, has found the truth. The world was left without the true religion till she "discovered" it. But

let us see her theories in practice. Reader, neither you nor any human being has a soul. God lives in you and in all men, giving life. You have no body—all the world is God eternal — Mind appearing. The life of every animal and plant is God. When your dog meets you God wags his tail with joy. When you eat a beefsteak you enjoy a part of a cow in which God lived ; a pork chop was once part of a pig which God animated. Be carefu not to kill a bug or insect, for you will destroy the life of God in it. Follow her principles to their conclusions and see where they will lead you. Reader, do you practice your relig-ion. Do you subscribe for a Catholic

Sunday school? If not, perhaps your children's children will be followers of Christian Science, because their parents failed in their duties. Human minds, even the brightest, seem to drift into religious insanity when not properly instructed.

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 no brate any more than one if he does not wish to do so. According to Daran-du, this privilege was granted by Pope Telesphorus, A. D. 142. Litargical 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; womb of His Immaculate Mother; thirdly, His spiritual birth in the hearts of the faithful by a worthy re ception 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. SPECIAL

THE CATHOLIC RECORD.

CURES FOR UNREST OF MASSES.

In a sermon preached by Coadjutor Archbishop O'Connell, of Boston, at the dedication of St. Patrick's Church, in Lozell, Mass., there were some timely observations regarding growing unrest of the masser, the cause there-for and the remedies that must be agfor and the remedies that must be applied to prevent threatered disorders. Referring to the condition of things as regards capital and labor, the Arch-bishop declared that the Catholic Church is the great solvent of the problem. So long as her voice is heard harmony reigns. The employer and the employed are both her chil-dren. To the one she inculcates gen-erosity and justice, to the other pati-ence and forbearance; and she reminds both that the rich and poor alike shall be held responsible one day each according to his state of life to that God Who gives prosperity and blesses poverty.

In later years, with the growth of industry, wealth has grown, and the evils concomitant upon new conditions have grown with it. The sturdy simhave grown with it. The sturdy sim-plicity of those early days is fast pas sing. Industry has multiplied its tem-ples, and the greed of money, whose appetite grows with indulgence, is ad-mittedly a danger to peace and order. If with increased wealth, if with the prosperiry which flooded the land, as if God were showering His blessings upon the nation, hand in hand went a corresponding gratitude to God, a corresponding generous response to upon the nation, hand in hand went a corresponding gratitude to God, a corresponding generous response to the higher duties imposed by better conditions, all would yet be well. But when men's hearts grow only the hard-er, when the blessings of heaven fall on stony ground, thorns and thistles grow up instead of wholesome grain. The dangers which are now confronting us and which, if men do not have a care, will assume alarming proportions, care, will assume alarming proportions, are in reality nothing new; they are care, will assume alarming proportions, are in reality nothing new; they are but the repetition of the evils of pagan-ism which Christ came to heal. "The Church has confronted them in

the past, and to day, if men will but hear her voice, she can restore health and tranquility in spite of threatened disorder. Out of the babel of voices, each clamoring to be heard, each proclaiming his own nostrum and pana each combating the principles of the others, and only succeeding in adding to the strife and increasing suspicion, distrust and even hatred, there is no hope of a true settlement of the socia

evils. "It is easy to point out evils which "It is easy to point out evils which all admit to exist; it is easier still to lay the blame all round the vicious circle of mutual distrust. It is harder to make each man realize that upon him in part lies some of the blame and to persuade him to do his share in the righting of wrong conditions. That the Church alone can do, for she deals That not only with the great masses arrayed er side, but especially with the individual conscience, and by that tremendous moral force which turas man's judgment in upon his own deeds, forcing him, by the fear of just God,

ravages of a spiritual disease. Indeed, it seems only to aggravate them. The disease is not material; that is, the common mistake of all so called reform. ers. It is deeper than food or cloth-ing; it is spiritual. It is not the body, but is the soul that is unhappy."

Open, then, thy heart to Jesus. When, without reserve, thou shalt have made over thy heart to Jesus, for Him to keep and to dwell therein for-ever, then shall great peace be thire, nor shalt thou be easily put out, or distressed by the troubles of thy daily life.

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for 1906 shows substantial increases over may be seen from the following figures : intial increases over the previous year, as

Gains over 1905 1905 1906 \$ 1,089,447 \$10.385.539 Assets ..... \$ 9.296.092 2,072,423 1,203,378 46,912,407 1.956.518 952.001 115,905 249.377 2,712,453 \*Surp us ... †Insuranc: in force 44.197.954 Expense ratio to Income ... 1.46 % 16.34 † All Canadian Business. \*Company's Standard. -pet

### FEBRUARY

CHATS WITH

HELPS AND H SUCO

By Denis A. Good advice, acouddle, is something needs, which ever which nobody tak stand especially in yet they are the o who do not take i are exceptions; assert that the an assert that the av just starting out in vice irksome, and t suspects of wantin dvice, be will ste

as possible. Experience is a a adage, but fools wi Every young man i ish and every you grows very old is of experience. He that would keep hi mistakes, but if h the mistakes make npon his mind th ever do.

Some men go Some men go mistakes, over and ing life. If they drinking too much ine in their yout ng that same mi Such men are con not learn even in perience.

Older people wi must always foll to the smallest de able in one way as Everybody is gift Things seem di from different sta of action that see not seem so, and i for me. If men his own course t sick with samen no new thing, no ery, no inventi Boys therefore, by older people manner of life There should of on essentials, but should be liber allowed to follo

that bent is not i In choosing a a boy, some atte to the lad's own not be forced to cher, or a tailor, fore him was of who has a longing spend his life injustice. Conv farming or tea crack with tools of mind in the very wrong. wasted utterly wrong groove. career, is an im ous thing. Co given by parents matter.

But boys are indges of what I take up. Some liking this to d and something Such young fel they will not t ought to have They usually ha to stick at an ought to select them to it, an when a youth h a wishy-washy what is termed work along any the only thing is to be stre power develop For young fe work, this bab

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Eldy, gives the theory and practice, the faith and morals of the new re-ligion. As a literary work it is about worthless and shows a crude, ignorant worthless and shows a crude, ignoration mind, filled with one idea, but with a canning which misleads the simple, an educated people. Truth and error are so woefally mixed that the learned only can unravel them. To make people believe she is a learned person she manufactures (words found in no lan-guage ever spoken by man, Early in her life Mrs. Mary Baker

G. Eddy, a farmer's daughter, began to make a study of the Bible, and about 1866 she started out as a "quack" dootor, telling the sick and suffaring that they were not sick : that pain and disease were not real, but imaginery As people often think they are much sicker than we are, as when they let the mind dwell on sufferings they feel more acutely the pain, it was easy to convince the ignorant.

Soon her system became a mania with her. She mixed religion with healing. In 1867 she opened her first "School of Christian Science Mind Healing" in Lynn, Mass., with one student. In 1881 she founded a "Metaphysical School" in Boston, which the State incorporated. She says : "During seven years over four thousand students were taught by the author in this college." Mrs. Eddy still lives, has followers all over the country, who are building churches in almost every city and town of import ance. She has become a multi million-aire; her votaries look on her as a kind of goddess. Some even say she

will never die. As early as 1862 she says in her book she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher. at these compositions were crude-the first steps of a child in the newly discovered world of spirit." But let as see this book in detail. Every page shows the most absolute ignorance of the natural sciences. She

mever mentions the twelve powers of extra soul, but continually harps on the "mind." Treating in every page on medicine, she seems never to have opened a medical book. Her education ended in a country school, yet she treats questions of soul and science which the most heaved mean of our second

JAMES L. MEAGHER. President of Christian Press Association.

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 gather a by reason of some solemnity. Then in order to afford all an oppor

tunity 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 III. (ninth century), we are told, said as many as nine Masses on a single day to meet an exigency of this bind. This preserves the however kent

kind. This practice, however kept gradually falling into desuctude until the time of Pope Alexander II.(A. D. 1061 to 1075), when that Pontiff de-creed that no priest should say more than one Mass on the same day. The lecree was thus worded "It is sufficient for a priest to say one Mass the same day,

because Christ suffered once and re deemed 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 pre-cept requiring them to assist on that day at the Holy Sacrifice. But 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 du-plicate may be also had for one church where two Masses are required (There is however, an excention to which the most learned men of our race (There is however, an exception to never claimed to fathom. We do not know whether to laugh at her crudities, the only day of the year upon which a t

eternal principles of God's justice, she

brings order out of chaos. "She pats aside the lens which mag nifies the evils which others do, and in its place holds up the mirror before each man's own individual soul; for men forget that the complicated evils of society are but the massing up of irregularities and the sense of individuals.

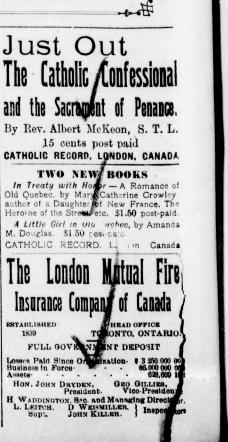
"If each man in the State or city were absolutely faithful to his own in dividual duty, to God, to hisself and to his fellowman, there would be no wrongs clamoring to the nation for settlement, no national ills crying for legislative remedies; remedies which, atter all, are mostly like the ointment upon a sore — purely eternal, not the true medicine which the Goepel of Christ alone ministers, attacking the evil at the very roots of the disease. Envy, jealousy, hatred, avarice, indol-ence, luxury-these are all more than visible sores upon the body corporate of society; they are deep-rooted spir-itual diseases flowing from the invisible sources in the mind and heart of the

people. "The lessening of labor and the in crease of wages will never in them selves settle the eternal unrest of humanity. Even the multi-millionaire if his greed and avarice are unquenched by his possessions, remains as restless and unsatisfied as the humblest laborer in his employ. The blame, therefore, is not with any one class; the fault is general, and is daily growing. Pros-perity will do little to appease the



al standing and personal integrity permitted by i Bir W. R. Moredith, Phief Justice. Hon. G. W. Rose ox Premier of Ontario. Rev. John Potts D. J., Victoria College. Rev. Father Teety, resident of St. Michael's College, foronto. Right Rev. A Sweeman, Bishop of Toronto Rev. Wm. McLayer D. D., Principal Knox College, Toronto. Hon. Thomas Conv, Senator, CATHOLIO Record, London. Dr. McTaggart's w stable remedies for 'he liquor and tobacco habits are heat htt., safe inexpensive home treatments. No hypodermic infections ; no publicity ; no leas of time from mislices, and a correlative of curs. Consulta-t'on er correspondence invite".

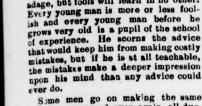




6, 1907.

By Denis A. McCarthy

By Denis A. McCarthy. Good advice, according to an old rid-dle, is something which everybody needs, which everybody gives, but which nobody takes. Young people stand especially in need of good advice yet they are the ones above all others who do not take it. Of course there are exceptions : but it is safe to as possible. Experience is a dear school, says the



perience.

matter.

power developed.

ing. The drinking of intoxicants is another

habit which a boy desirous of success should be careful not to form. This

whose character is in the formative period, but it is worse still in that it leads to other and grosser habits Around the habit of drink clusters a

whole host of vices ruinous to soul and

body. Avoidance of tobacco and drink will

insure the average youth a sound body and a clear head. It will be a saving

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# LIFE

ONT. BLAIKIE, President.

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Gains over 1905 \$ 1,089,447 115,905 249,377 2,712,453 1.46 %



Business.

### FEBRUARY 16, 1907.

self in his conversation, in his dealing with others, and in his work. And his associates, even those who themselves have these habits, and who may scoff at him occasionally for his "eccentricity" in being free from them, will respect CHATS WITH YOUNG MEN. HELPS AND HINDBANCES TO SUCCESS.

him secretly for his abstinence from things which are in no way helpfal. There are other things which help way to success, but it is hardly neces-sary to [speak of them to a Catholic youth-such, for instance, as a close to keep a boy's feet planted in the path-

sary to ispoak of them to a coatone youth -such, for instance, as a clear tongue free from profanity and obscen-ity and a clear heart which " thinketh no evil." One of the greatest curses of American life is impurity and nearly exceptions ; but it is safe to are exceptions; but it is sate to assert that the average young fellow just starting out in life, finds good ad vice irksome, and the person whom he suspects of wanting to give him good advice, he will steer clear of, as much as nearble. every Catholic boy must necessarily come into contact with mea who are foul of speech and foul of life. Nasty black guards who take pleasure in retailing filthy stories and jokes are to be met everywhere—in factory and office, work-

Experience is a dear school, says the sdage, but fools will learn in no other. Every young man is more or less fool-ish and every young man before he grows very old is a pupil of the school of experience. He scorns the advice that would keep him from making costly mistakes, but if he is at all teachable, the mistakes make a deeper impression upon his mind than any advice could ever do. everywhere—in factory and office, work-shop and store. But the boy who is wise, the boy who has respect for w(-manhood, the boy who remembers that the Blessed Virgin is his Mother, the boy who wants to grow up to be a decent Catholic man, will try not to listen to them, will try not to take pleasure in them if he is compelled to hear them, will above all things keep his own tongue from offending in this way. Even from a worldly motive this is the

mistakes, over and over again, all dur-ing life. If they make the mistake of drinking too much, for instance, someime in their youth, they keep on making that same mistake until they die. Such men are confirmed fools who will not learn even in the dear school of ex-

Older people who imagine that a boy must always follow their advice down to the smallest detail are as unreasonable in one way as the boy is in the other. Everybody is gifted with individuality. Everybody is glitted with individuality. Things seem different when viewed from different standpoints. The course of action that seemed right for you may not seem so, and indeed may not be so, for me. If men did not pursue each his cwn course the world would grow sick with sameness. There would be no new thing, no initiative, no discov-Little things and little people are often responsible for great results, and maybe you do not know that the dis covery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it come about. it came about : was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work bench and often they amused themselves by looking at the sea through the little smooth concave glasses which their father

no new thing, no initiative, no discov-ery, no invention, no improvement. Boys therefore, should not be forced by older people to follow exactly the manner of life prescribed for them. There should of course be an insistence on essentials, but in other things there should be liberty. A how should be should be liberty. A boy should be allowed to follow his natural bent if that bent is not toward immorality.

Now, one day, it happened that the boy, while playing with two of these glasses, chanced to hold them before In choosing a trade or profession for his eyes in such a way that the face of the cathedral clock seemed very near. This surprised him greatly, for the could be a superior that he could In choosing a trade of protestion for a boy, some attention should be given to the lad's own tastes. A boy should not be forced to be a grocer, or a but-cher, or a tailor, because his father beclock was so far away that he could scarcely see the hands with his naked fore him was one. To compel a boy who has a longing for open air work to

eyes. For a while he stared at the clock spend his life in a factory is a great and then at the glasses, each of which injustice. Conversely to send a boy to farming or team driving who has a he tried in turn, but the clock was as far away as ever, and so it remained, far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lol as if by magic, the church stood beside him. "Oh, I know, I know!" he cried aloud. Its the two together." Then in great joy he ran to his father and told him of his remarkable discovery. His father tried the glasses in his turn and found that the boy had spoken the truth when he said he could bring the great church clock nearer. crack with tools and an inventive turn of mind in the way of mechanics, is very wrong. Many a life has been wasted utterly by being forced into the wrong groove. A man's life, a man's career, is an important thing, a preci-ons thing. Consideration should be given by parents and guardians to this matter. with tools and an inventive turn

Even from a worldly motive this is the only safe course, for impurity is a de-stroyer of health, mental and physical as

well as spiritual. And a sound mind in a sound body is absolutely essential if a

boy is to succeed in the strenuous busi

OUR BOYS AND GIRLS.

The Curiosity of a Little Boy.

The little boy I am telling you about

smooth concave glasses which their father used in his work.

Family.

life of to-day .- The Christian

But boys are not always the best judges of what line of work they should ladges of what hile of a table a way of liking this to day and that to morrow, and something else, a week from now. Such young fellows need advice, and if they will not take it voluntarily, they the great church clock nearer. the great church clock nearer. So this was the way people learned that putting a concave and a convex glass together in just the right position would make distant objects near. would make distant objects near. Without this knowledge we should never have had the telescope, and with-out the telescope we should have known little of the sun, moon or stars. So, if you ever have a chance to look through a telescope and see the won-ders it has to reveal, just remember the little boy who once lived in far off Holland.--Catholic News. ought to have it thrust upon them. They usually have not character enough to stick at anything. Their fathers ought to select some one calling and set them to it, and keep them to it, for when a youth has a weak character and

when a youth has a weak character and a wishy-washy disposition, when he is what is termed "a quitter," steady work along any line is the best thing, the only thing, for him if his character is to be strengthened and his will Innocence. Innocence is purity and simplicity of heart. It is a lovely virtue and one all should cherisb. Look at little chil-For young fellows just beginning to work, this habit of "jumping the job" is one of the most dangerous. "A dren in their plays; how beautiful they are; all innocence and loveliness. torning stone gathers no moss, " and a young man who is here tc-Jay and somewhere else to-morrow begets no confidence on the part of employers. The virtue of " stick to it iveness" is what is needed by each mulatily store it must be that so beautifies the what is needed by each mulatily store it must be that so beautifies the is one of the most dangerous. "A rolling stone gathers no moss, " and a young man who is here tc-lay and whole nature. You might say that children are almost angels; for what what is needed by such volatile youths. It is not the brilliant youth that wins in the world. It is the fellow who keeps at a thing long enough to make some impression upon it. whole nature. For might say that children are almost angels; for what are angels but pure and innocent spir-its? And little children, are they not pure and innocent? How beautiful to be like angels! Our Saviour said to His disciples, when He was on earth "Amen, I say to you, unless you be converted, and become as little chil-dren, you shall not enter the kingdom of heaven." So we see that not only every true bearted person in the world loves innocence, but God, greater than all, delights in it. The Blessed Virgin too, loves innocence and simplicity more than anything else; and for these virtues little children, when they die, intrinsic beauty in innocence, that every one is constrained to love it; and any one person who possesses devoti in America spells opportunity. Great things are in store for the American things are in store for the American boy to day and in the future as in the past; but there mut be struggle be fore there is attainment. The price must be paid; the work must be done. Very few fortunes are acquired sudden-by, and as for that which is far more to be denied about featment around the ly, and as for that which is far more to be desired than fortnnes, namely, the reputation for honesty and integrity, that is not gained in a day's time por in a week's time. That is attained only by years and years of self control, of fair dealing, of a life lived in the open, in all men's sight, free from stain and proceeds. open, in all men's sight, free from stain and reproach. Anything that tends to weaken boy's will, and disintegrate his charace ter should be vignored a subject of the base of the state of her boy's will, and disintegrate his charace birth until her death. It was her fit-ter should be vigorously excluded from his scheme of life if he wants to succeed. Cigarettes, for example, should be dropped, because it has been proved beyond the shadow of a doubt that eign much God loves innocence and purity.— The Walk much God loves innocence and purity.-True Voice. arette smoking is ruinous to the system, and that it has disastrous effects upon

# THE CATHOLIC RECORD.

### GIVE & BOOK.

Here is a charming contribution to 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 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 appetites of men. And as for children, it is a mistake to supprese that they do it is a mistake to suppose that they do not care for books. We know of no more eager devorees of literature nor keener critics than children. They go right to the heart of things. They pore over every word and every line, es-tracting meaning and passing comments that would surprise Plato and delight Shakespeare. It is all real to them. Teoy hear the pictured trees rustle in the wind; the waters run and ripple, the water liles are really afloat; the mischlevons elfs prank in the woods the water lilies are really afloat; the mischievous elfs prank in the woods or take their ease on the topmost pin-nacles 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 soffering 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 look-ing down upon Him and St. Joseph ; and the air full of agels, and the oren turning their mild eyes round from the

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 tire of all else, they come back to their

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 necessary for us than to read some-thing worth while; to take in informa-tion and instruction while we reat and tion and instruction while we rest and recruit our juded mental forces.

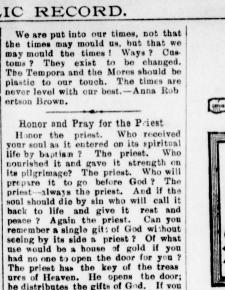
"Those wao read good books do a most excellent work, and confer a last ing benefit on themselves ; but those who spread good books abroad do a who spread good books abread do a work of Christian charity as those who spread bad books do a moral injury to society, whose extent and influence it is impossible to trace, as it is frightful to contemplate. We need urge to further on intelligent readers the moral necessity of not forgetting good and useful litorature during this bleased season of giving and receiving.

And Yet He Wonders.

He was a Catholic (in name). He didn't subscribe for a Catholic news paper (said he didn't need it). After while he married, and still he didn't subscribe for a Catholic journal. His children grew up without reading or ever seeing a Catholic newspaper, and now he wonders why he has to spend twenty four hours a day trying to keep his sons out of the clutches of the law. Catholic Home Companion.

### A Quickly Built Church.

They do things swiftly in the West, even to building churches. When Father Ryan of Salt Like paid his first visit to the mining camp of Rhyolite, Neb., of which he had been appointed pastor, he met with a warm reception from non Catholics as well a Catholic from non Catholics as well as Catholic miners. With his customary zeal, Father Ryan began a canvass of the parish. The result was that he was able to erect, within fourteen days, a church, costing \$3,000. Three Masses were celebrated on Christmas Day, which were well attended by the mem here of the camp. bers of the camp.



went to confession to the Blessed Virgin or to an angel, could they absolve you ? No. Could they give you the body and blood of Jesus ? No. The body and blood of Jesus? No. The Blessed Virgin could not call her Di-vine Son down into the Host, and were one thousand angels to exert their power they could not absolve you from one wenig the Bat a subset on from power they could not absolve you from one venial sin. But a priest, no mat-ter how humble he be, can do those things. He can say to you, "Go, your sins are forgiven you." — Cure d'Ars.

cause it is worth





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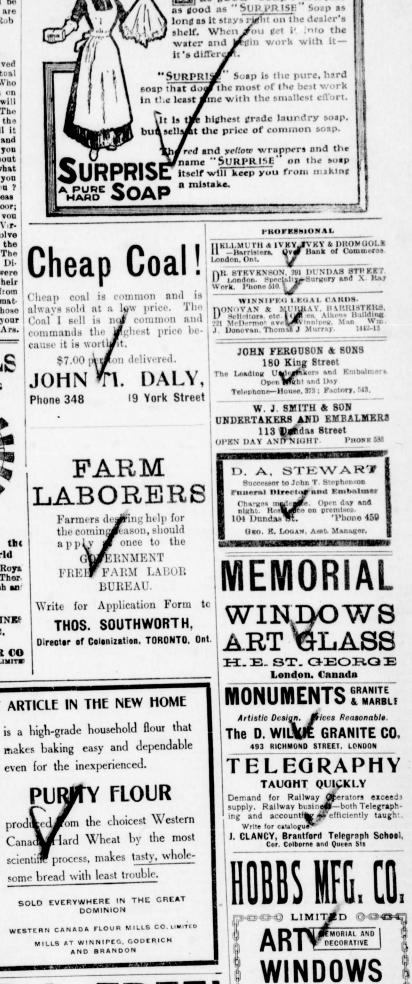
championship of the world in a two months' that field by the Roya. Agricultural Society a England. There, were twenty-one American, British and Canadian mills in the trial.

WE ALSO MAKE

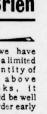
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# MOST NECESSARY ARTICLE IN THE NEW HOME





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GEO GILLIES, Vice-Presiden and Managing Direct SMILLER, Inspec

A Word to The Boy Who Smokes the mind. Scarcely a day passes that one may not read in the newspapers ac-counts of boys and young men driven insane by the habit of cigarette smok-Cigarettes.

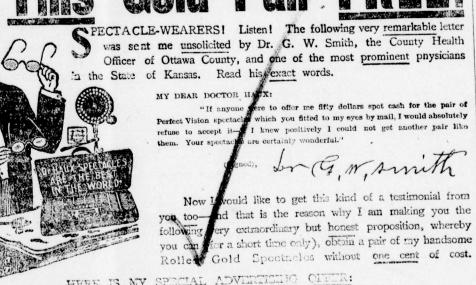
Cigarettes. A word to you, sonny-you little twelve or thirteen year old boy who is smoking cigarettes on the sly. What do you want to be when you grow up-a stalwart, healthy, vigorous, broad - shouldered man, or a little, puny, measley, no-count, weak-minded dude? If you want to be a man, strong like a man, with hair on your face, brains in your head, and muscles in your limbs, you just let those eigarettes brains in your need, and interest your limbs, you just let those cigarettes alone. If you want to be a thing pitied by your folks, despised by the girls, held in contempt by the fellows, keep right on smoking.-Hustler.

and a clear head. It will be a saving to him not only in money, but in time and nerves. He will be more self-reli-in not being, indulgent.—Shakespeare. Cigarette or the glass to soothe his nerves or rouse his spirit. Without those false friends he is bound to do clearer, better and more energetic work. His healthy life will express it-

SEND me your name and address and I will mail you my Perfect Home Eye Tester,

Then when you return me the Eye Teste. with your test I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision spectacles for only \$1, (which is barely enough to pay for this announcement), and this will include a handsome pair of Rolled Gold spectacles absolutely free of charge.

With these famous Perfect Vision spectacles of mine you will be able to thread the finest needle and read the smallest print both day and night just as well as you ever did before



Rolled Gold Spectacles without one cent of cost. HERE IS MY SPECIAL ADVERTICING OFFICE: -and I hereby positively guarantee to return you your dollar cheerfully and without one word of

discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought at any price, anywhere-and you yourself are to be the sole judge.

Can anything be fairer?

Write today for my free Eye Tester. Address, DR. HAUX SPECTACI & COMPANY, St. Louis, Mo. Haux Building,

### I Also Want a Fow Agents

And any one can easily earn from \$25 to \$100 weekly, fitting spectacles to the weakest eyes, with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish the necessary documents with an agent's outfit.



LONDON, CANADA

O'KEEFE'S

### 8

### FOR FORTY DAYS.

The season of Lent is of very ancient date. St. Jerome mentions the strict obligation of keeping the Lenten fast; and. long before St. Jerome, St. Irenzeus mentioned some sort of a fast as preceding Easter. As we well know, this fast is now of forty days, begin-ning with Ash Wednesday; for the Sundays intervening are not reckned as fasts, and consequently they are not counted in.

as fasts, and consequently they are not connted in. We know from Holy Soripture that Moses, Elias, and our Divine Lord Himself, kept each a fast of forty days. In the book of Deuteronomy, ix. 9, we read how Moses said: "When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread nor drink-ing water." Again, in III. Kings, xix. 8, we read how Elias arose, and ate, and drank, at an angel's bidding, and then "walked in the strength of that food forty days and forty nights unto the mount of God, Horeb." The history of our Blessed Lord's fast of forty days and forty nights is familiar to us all. There is, in Holy Scripture, some-

forty days and forty hightenes italiants to mail. There is, in Holy Soripture, some-thing singular in this recurrence of the number forty. "Forty days the flood was upon the earth, and the waters increased, and lifted up the ark on high from the earth, and the waters increased, and lifted up the ark on high from the earth" (Genesis vii. 17) : and again, when the deluge ceased, and the tops of the mountains appeared, "after that forty days were passed, Nosh, opening the window of the ark which he had made, sent forth a raven." St. Lake tells us in the Acts, i 3, that our Divine Lord "shewed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God." Thus a certain sacredness is set about this special length of days, as if it were Thus a certain sacreeness is set about this special length of days, as if it were hallowed in the sight of God in a peculiar way; and the Church has shown her usual keen sense of fitness shown her usual keen sense of fitness and propriety, her acute realization of the fact that "times and seasons are in the hand of God," when she has thus finally marked out a period of forty days to be solemnly given by her children to God's more special worship, to longer devotions, to fasting and to seelusion from worldly entertainments, each year, as the anniversary of our Lord's passion, death and resurrection reappears.

reappears. It is proper, then, that we should show our own understanding of all these things by our own appropriate behavior. Forty days is not a long time, surely, for us in our small measure to do waat Moses and Elias and our great example, Jesus Christ, did in ways so far beyond our feeble powars. God asks lighter things of me.

Bat one thing He does wish us to But one thing He does wish us to attain in this holy season; and that is, a clearer knowledge of Him, a closer approach to Him. From the first Sunday in Lent to Trinity Sunday inclusive is the time set, in this country, for us to fulfil what is known as "our Easter duty."-the season to approach Easter duty,"-the season to approach, with reverent and cleansed hearts, the with reverent and cleansed hearts, the Sacrament of the Body and Blood of Jesus Christ. Of this let us often think during these Lenten days, asking God to help us to make ready for a good confession and a happy Holy Commun-ion. Then, in the strength of that Divine Food, may we all of us walk, not for forty days and nights only as Elias di<sup>2</sup>, but for all our lives on earth, until at last we too "come unto the dr., but for all our lives on earth, nutil at last we too "come unto the mount of God," and, with all the company of saints of ancient days or new, we see Christ Jesus face to face eternally.—Sacred Heart Review.

### A COMMON SENSE VIEW OF THE CONFESSIONAL.

The Rev. Father Fidelis (James Kent Stone), C. P., during a recent mission to non-Catholics in Philadelphia, said : "Protestants so often think confes-

# - HAS NO USE FOR CATHOLICS."

E STORY OF A BOY WHO WANTED WORK, A CLERK WHO LIED AND AN EMPLOYER WHO HAS BEEN "GUNNING" FOR SMALL GAME.

Few Catholics know of the countless

Few Catholics know of the countless ways in which they are helped by the Catholic press. As has been well said, a Catholic paper is a Catholic truth society in itself. That means a great deal; it is a saying whose import many Catholics fully realize and appreciate. They know that a Catholic paper is a safeguard against wild charges and misrepresentation of doctrines by bigot-ed soctaries. But there is another phase of the use-fulness of tre Catholic paper which, though it is brought home to the few, affects the many. This has to do with that malignant form of intolerance which manifests itself in efforts to pre-vent Catholics from earning their bread and butter. The Catholic paper's activity in this sphere must be char-acterized by the greatest caution, lest injustice be the result. Oftentimes an incident of this character resolves it-self into a question of veracity between self into a question of veracity between accuser and accused. Only a small proportion of such incidents arrive at the point of publication. The best the point of publication. The best interests of the informant, of Catholics in general, or of the Church, insuffiin general, or of the Church, insuffi-clency of evidence or other good res-sons exist to interfere with an open statement of the facts. But in almost every instance sufficient investigation is made to show to all concerned that there is always a watchful sentinel on guard; and even where the spirit of intolerance may exist, its practical mention the sentine and the sentine and the sentine of the sentence of t nanifestation is prevented because selfinterest intervenes and creates a lear

of exposure. Inspiration for the foregoing com-ment has been furnished by a recent incident.

A Catholic young man-a big boy would be a better description-answered the advertisement of a well-known Philadelphia business house. Arriving at the office of the concern, he was met at the office of the concern, he was met by a clerk, who asked a number of questions and applied several tests of ability. The result was satisfactory— but there was something else. "May I ask what is your religion?" inquired the clerk. "I am a Catholic," replied the applicant. The thermometer on the wall of the office immediately registered for the deput forty degrees—unfluient a fall of about forty degrees—sufficient to take the mercury below the freezing point. "Then you needn't wait," said the clerk. "Mr. —— (naming the head of the firm) has no use for Catho-

lics." The applicants's parents subscribe for The Catholic Standard and Times, and, naturally, they suggested an in-vestigation. What follows?

And, instrainty, they suggested as in re-vestigation. What follows? A representative of this paper calls at the office of the concern, but the proprietor is out. The next morning he is telephoned to at his residence, in order that an interview may be had. The answer is that he is at a funeral, and otherware to say at the church, and, strange to say, at the church where the Catholic applicant for the position is a regular attendant. The Catholic Standard and Times representative makes another attempt at the business man's office in the afternoon. He has gone to his home in the suburbs. The reporter follows him, and is there some time before the other arrives. Tells him object of the call. Finds that the employer had been ill several weeks, during which time his visits to the office had been few and brief, and knows nothing of the matter ; that he employs Catholics both in his household and in his place of business ; that the funeral he had attended was that of a child of a Catholic employee of twenty years' standing; that his delay in getting home was due to a call of condolence made the same afternoon on the parents, and, to cap the climax, he has on several occasions gone a long distance out of his way from the rail distance cut of his way from the fail road station in order to convey in his private carriage a Catholic eccles-iastic who was awaiting a public con-veyance to take him to one of our in-

### THE CATHOLIC RECORD.

work conscientionsly. When asked if he would inform The Catholic Standard and Times as to the result, he said : "Ob, let the young man and me settle it," and it was said in a way that promised a bad half hour at least for the clerk implicated.—Philadelphia Catholic Standard and Times.

Vain Attachments. The soul that remains attached to anything, even to the least thing, how-ever many its virtues may be, will never arrive at the liberty of the di-vine union. It matters little whether a bird be fastened by a stout or slen-der cord-so long as he does not break it; slender at it may be, it will pre-vent him from fiying freely. Oh, what a pity it is to see some souls, like rich ships, loaded with a precious freight of good works, that for want of courage to make an end of some miserable little fancy or affection, can nevel ar rive at the port of divine union while it needs only one good earnest effort to break asunder that thread of attach-ment.- St. John Chrysostom. Vain Attachments.

Chinese Nuns. It is not generally known that there are some Chinese Carmelite nuns. At Saigon, the capital of French Cochin China, is the Carmelite Convent of St. Joseph, which, with its humble chapel, is surrounded by mango and tamarind trees. The daughters of St. Teresa in trees. The daugners of St. Teresa in this poor monastery are for the most part, Annamite women, who have given up their cheerful family life, so dear to them, to follow the crucified Jesus, Who was formerly unknown to them and persecuted by their ancestors. Re-cently three Annamite girls were reeived into the community.

### Easter Decorations Now Ready.

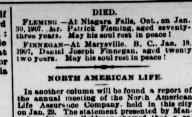
Last Easter our flowers decorated over 100 altars and by keeping in touch with New York and Germany any, we have added new flowers to our large list, including Point Settias and Wast arias, which makes a very pretty altar decoration. We also manufacture Easter Lillies, Fleur De Lis, Chrysanthemums, Snow Balls, Violets and Apple-blossoms. The above lines at 50 cents per dozen. Carnations - 25 cents per dozen. Easter Bells, White -5 for 25 cents. We would advise you to order early,

we would advise you to brust sarry, as Easter comes next month. Express charges paid by us on an order of 3 dozen or over. Write at once to the Brantford Artificial Flower Co, Brantford, Ont.

#### NEW BOOKS.

"Meditations for the Use of the Secular Clergy," from the French of Father Chaignon, S. J., by Right Rev. L. De Goeebriand, D. D., Bishopof Burlington. In two volumes. Price \$450, Published by Benziger Bros., New York, Uncinnati and Chicago.

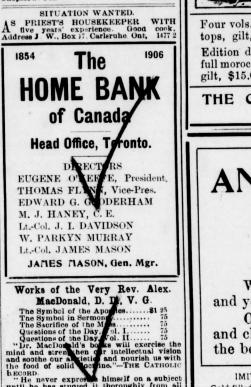




**ΝΟΗΤΗ ΑΜΕΒΙΟΑΝ LIFE.** In another column will be found a report of the annual meeting of the North American the past year. This effected a saving in ex-pense of nearly \$50 (60, as compared with the pranacted was not as great as the previous compensating effection in expenses bas a terest, etc. shows an increase of nearly \$81,000 on The assets increased nearly \$81,000 on the assets increased nearly \$81,000 the assets increased nearly \$81,000 and the savets in the cash of the star-near save. The year's work from a flaan-ter invested in the best class of be of the savet of the determined the year's the best which will be distributed asmong the yolicy which will be distributed asmong the yolicy the flast ression of the termined the yolicy the flast ression of the termined the yolicy the flast will be distributed asmong the yolicy the save the company. Experiments to the fact they be the resensation of the termined the term of the they the save the distributed asmong the yolicy the flast will be distributed asmong the yolicy t

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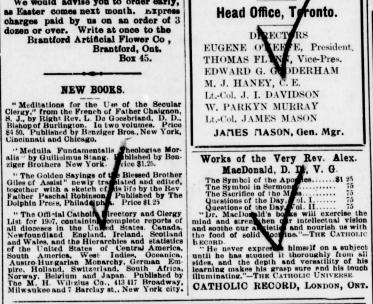
# The Cathol

LONDON, SATURDAY THROWING BO CLEMENO

In Everybody's M ruary, there is an art Premier, by the Pa of the London Times. M. Clemenceau on award him a halo a before him ; but, de nedestal is in the win but a shadow of a gr day, so far as the Fre neither moulds nor g ion. At the most i opinions of those France. It must that it presents th subdued light so as average Englishman the French atheist way as he looks u burne-as a monstro be good business to ches of the ath or to declare itself i those who use Cleme It would not do to a atic method adopted for the purpose of of France. And so, use of the imagina picture of benevoler as to heart and h phrases for the east Hence, we are not from this correspon enceau is a dapp very learned, very and intensely patric him his friendship We forbear to com ancient Greece, but attic salt to future article in Everybo Towards the end pondent tells us th French Chamber e for him to begin against Catholicis reply was : "I a anti-Catholie." Y cabinet boast of of France and bla not anti-Catholic, vented him from a Catholic churches, tals, etc. He is I any member of the criticizing in put be fined 500 to : prisoned from one (Art. 24 of the Se

Clemenceau say are free to worsh but he tells them must conform to ards. They may tions, but thes be antagonistic to the Catholic Church. the Council of members of the atheists, nominal shade of opinio organization for Catholic religion that all this mea the Church and State as the di ship. Another forming associat proval of State r can worship G the exercise of mast, in every p alities to the sad scoording to t atheistic official willing to submi the State such a States, Brazil, Hollard. But prove recreant against religion men of the mo eternal God. MONEY When a mill States commits degenerate, or may be merely willing victim His life may be a with the about beast, but the about with e sympathy, and floods of hyster broso, who ma improved theo wretched your New York, is a young man sho a subject for a

prehension.



sion was invented by the priests in order to have the people under their thumbs—'the poor priest-ridden people.' What bunglers these priests must have been to put this practice on Catholics been to put this practice on Ostholics and forget to leave the burden off them selves! Even the Pope has to go down on his knees before some humble friar or monk, and, if he makes a bad confession, and doesn't repent of it and make a good one, he is damned. Oh, if you only knew it, that burden of hearyou only knew it, that burden of near-ing confessions is the most terrible thing a priest has to do! Sitting day after day, week after week, year after year, listening to tales of sorrow and crime, and doing the marvelous work of logicity from the loosing from sin !

loosing from sin 1 "There is another objection, and I am almost ashamed to touch publicly upon it—the outery against the immor-ality of the confessional. Well, I was a Protestant once, my dear brethren, but I thank God I never said anything of the kind. "Decre is asympthica any but I thank God I never said anything of that kind. There is something so low, so incredibly vulgar, not to say malicious, in respectable, well-educated and cultured ladies and gentlemen lis-tening to the vile tales of so called es-ened variant and particular desired. caped nuns and unfrocked priests and riars 1

's am speaking to you as an honest " i am speaking to you as an honest convert. When I was going to my first confession, previous to being received into the Church, I stopped off at New-ark to visit Bishop Bayley, afterward Archbishop of Baltimore, hinself a con-vert and former Episcopalian minister. I told him I was going to confession. \* You are going to the real thing now,' he said; and I thought of that general con'ession I had so often read when a Protestant: 'We have done those Protestant: 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us.' etc. 1 and there is no nearon in us, ever, in thought of that sweet, familiar prayes, it is upon my mind now and it all comes back to me. How delightfully general that confession was i But now ecceral that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing.' and I felt so light and so happy that I might, with a good run, have jumped across the Schuylkill river."

stitutions. These points a representative of The Catholic Standard and Times has been able to verify so as to acquit the busi-ness man of bigotry, though his pres ence at the funeral named was suff ence at the inneral hand was sum-cient. He promised to send for the young man whose religion had been asked and have him point out the clerk who questioned him. He (the em ployer) would stand for nothing of that kind in his establishment; he never asked the religion of his employees, and did not care as long as they did their

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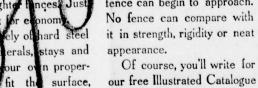
### THE **"THREE HORSE TEAM" FENCE**

T is pretty generally conceded that one three-horse team, with one driver, can accomplish about as much work as two two-horse teams and two drivers.

It can do so because a threehorse team is heavier and stronger than a two-horse team. Just think of the economy of using a three-horse team! Similarly, the Frost Fence,

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