

THE PAGE OF JAMES V OF SCOTLAND.

Translated from the French by S. A. C. with the author's permission.

CHATELAIN XI.

SAVED FROM THE WATERS.

Whilst all at the Manor of Wedderburn are rejoicing and feasting, let us return to the Pine branch Inn, where we left poor Francis prostrated with sorrow.

"Who are you?" asked Francis, "that you take such interest in my welfare?" "A laddie who loves you because you are good, and who wishes to save you."

"Save me?" "Yes, I do not know what danger threatens Your Grace, but I am sure they have designs upon your life."

"On!" suddenly thought Francis, "those papers that my poor father had made me take such care of, and which he said would compromise some person of high rank if our enemies found them."

"What! exclaimed Francis, "you would put yourself in my place, poor boy? What have I done that you should show such devotion to me?"

"No, truly. Have I seen you before?" "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 done me." "But I risked nothing in saving your life, for I am swim, whilst now you would expose yourself to certain dangers for me."

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.

"By St. Andrew, we will go there!" he said to Shell in an unsteady voice. "Ask for a sack," he continued, "and execute the laird's orders."

He then staggered to his feet and went towards the stables followed by his two companions, who were no more sober than their chief.

"Cursed commission!" he muttered to himself as he stood hesitating before the closed door, with the sack that was to serve as the instrument of execution in his hand.

"Here, you!" he cried with an oath, at the same time throwing the sack on the floor and assuming a violent manner, hoping thus to strengthen himself for his distasteful task.

"What purpose?" asked Francis with alarm. "To throw you into the sea."

"Oh, sir soldier," cried Harry, now showing himself, "I beg of you to take me instead. What does it matter to you if it be I or the young lord, as long as you have a child in the sack?"

"No, I will not allow it," said Francis in his turn. "Sir, you know your orders; they concern me, and not this boy. Remember, your duty is to exercise your cruelty upon me."

"Listen!" said Francis, for he saw and understood the man's repugnance for his work, and thought he might make him a friend and helper.

ceiving it. But how long had he been there? Shell turned pale at the thought. "Perhaps he has seen all," he thought to himself, and he was just beginning to stammer forth some excuse, when Cessford continued:

"If you do not make haste, stupid, you see there will be nothing left to eat or drink at Wedderburn, for to reach the sea we must go out of the direct road."

"To prevent his moving about," he said, "we must stun him." And raising his formidable fist, he brought it down with all his strength upon the sack before Shell had time to step up him.

"I am found out," he said, "it's all up with me. If they should discover that this is a bolster instead of the child, that bull Cessford would break my head with his word; then back he would go to the inn to find my little man and make an end of him; thus the service I wished to render him would avail nothing except to give me a broken head."

"And save your soul," whispered a voice close to him. Affrighted at the sound, Shell bounded in his saddle, and, unable to discern the speaker owing to the fog, which had now become dense, he was on the point of asking aloud, "Who are you?"

"What impudence do you tax me with Father?" "Of making your reflections aloud. Yes, you spoke out quite loud, and so I learn that the sack contains only a bolster. But, now, what is your plan?"

"When I have thrown the sack into the sea," answered Shell, "I shall accompany the others to Wedderburn, 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 I will no longer remain among these bandits."

"Very well, my son: I will wait for you here, for I also intend to leave Wedderburn, to quit for ever that house of iniquity, and to abandon the 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 dust from my shoes, so that nothing may again recall to me that cursed habitation."

"Here, captain!" shouted Shell. "That is right," said Cessford. "By St. Andrew! I have never seen a worse night—so black, and such a thick fog! Shall we soon reach the shore?"

that you are! By St. Andrew! I believe you are drunk, both of you, on a pint of wine a piece. You ought to be ashamed!"

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 at an end.

"A child is very weak," faltered Shell, terrifiedly. "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 sack fall and began to feel it over."

Andrew, notwithstanding his intoxicated condition, had not forgotten the danger he ran; in remaining on the shore in a place where the tide advances so rapidly, and did not require a second reminder. He threw the sack into the water as far as he was able, and then turned back with all the speed he could muster to rejoin his comrades.

"That's done!" he exclaimed, as he 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 mistaken? I believe I hear the sounds of rejoicing from Wedderburn."

"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 would be unwise to refuse the invitation of his chief; also he needed food, having had none since the morning. So he sat down and hastily swallowed a few mouthfuls, drank half a pot of beer, and was rising to go, when Cessford detained him.

"Do you think I broke his skull?" he asked, "and how I felt sure I did. By St. Andrew! It was a famous blow I never made such a good one in my life, and I still feel it. Ah!" he cried, suddenly interrupting his conversation with Shell to address a man carrying a pitcher, "what have you there? I believe it is wine. Ah!" and he rose from his place to run after the man, who was going in a different direction.

"Yes, yes," he said, in reply to the many questions put to him, "I know; but I cannot reveal it, for they have bound me to secrecy. To-morrow will be known, and you will see then why I could not say anything."

accused as an accomplice in the deception. 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.

Our travellers meanwhile pursued their way in safety, meeting with no further accident. Francis, his liberty now secured, had again become a prey 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 words of pious consolation were not spoken in vain; for when they entered Edinburgh, Francis, though still deeply affected, was more resigned to his loss.

On arriving at the capital, they hastened to the Cardinal's palace. Leaving Shell and Harry in the courtyard to await their return, Francis and the chaplain sought an interview with the Cardinal Chancellor. Beaton was at this moment in his private apartment, a prey to the disquieting thoughts that beset his mind.

But great was his indignation on hearing of that tragic scene enacted at Wedderburn which had deprived poor Francis of a beloved father and himself of a valued friend. He promised Francis to be a father to him, and to treat him as one of his own family. He engaged to provide for Shell. The chaplain he at once appointed to one of the vacant parishes in the Lowlands; whilst as to Harry, young D'Arcy's rank entitled him to keep him as his personal servant.

Now remained the task of introducing Francis to the young King. But it had become necessary to depart somewhat from the manner in which it had been originally proposed to effect this introduction. Francis must be presented to the King by Angus himself, and with the view to inducing Angus to taking this step the Cardinal devised the following plan: The chaplain 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 interests 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 Cardinal had only a short time before received news from Scotland that Sir Gawain's niece had been there shipwrecked 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 saved.

The Chancellor explained to Francis all the details of this branch of the family which had died out in consequence of the wreck, so that he might be ready with an answer should Lord Douglas question him closely. Sir Heme, who had never seen Francis, could give no aid in detecting the imposture, so that there was nothing to be feared from him. Andrew Cessford and the two men who had accompanied him had probably taken little notice of the appearance of Francis, and in any case they were not likely to meet or see him when he had become the attendant of the imprisoned King.

Before terminating this chapter, we must say one word about the two ferocious men whose crime had been frustrated by Shell. Fearing to encounter the anger of Angus, and ashamed at having been thus duped, they resolved to conceal from him the escape of his victim. All the more anxious was Sir Heme to do this, as on the departure of Francis from Wedderburn with the barons' order he had instantly dispatched another messenger to Angus to say his orders had been executed.

Fatal words, of which he soon had cause to repent. Next morning, at the abb of the side, the sack was found, and Sir Heme and Cessford discovered that they had been duped. The keeper, who had boasted so loudly of his pretended knowledge, was at once

A REAL ROMANCE OF RELIGION.

THE WONDERFUL VITALITY OF CATHOLICITY IN JAPAN.

Under the above quoted heading The Tribune, (New York), publishes a most interesting article written by William T. Ellis 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.

Any narrative of Roman Catholic mission work in Japan must go back to the year 1549, when Francis Xavier, now canonized, with the flaming sword, has made his name a synonym for aggressive piety, landed on those shores and planted the cross there. A Japanese was led to Japan by a Japanese fugitive whom he had baptized in India. Phenomenal success attended his labors, and those of the other priests who followed him, his own term of residence lasting two and a half years.

By the year 1582 there were 133 Jesuit missionaries in Japan, a larger number than are there at the present time, and the Christians numbered more than 60,000. Twenty years later the number had passed the million mark, despite the beginning of persecution. At this period splendid embassies were sent by Christian princes of Japan to the Pope as envoys.

Japanese politics, the enmity of Buddhistism, . . . created an antagonism to the Church which was first manifested in 1587. . . . The first of persecution smouldered until 1596, when they broke out furiously. All the authority of the Government was exercised to blot out Christianity. The most ingenious methods were devised to disguise Christians and to cause them to recant. Thousands were imprisoned, slain by the sword, or crucified.

By the close of the seventeenth century the Church which the Roman 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. So far as men could see, Christianity had perished utterly from Japan.

Before Japan was opened to commerce 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 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 forward to welcome the missionary and to acknowledge themselves to be Christians.

The persistence of the faith, despite these two centuries of persecution, is little short of miraculous. It was 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 ingenious. Some of the pictures of the Virgin were placed in shrines and those looked over the door of the shrine was placed a warning that it must never be opened. Here for two centuries Christian and heathen worshipped, the latter, of course, all ignorantly. Certain of these shrines, became, with the passage of time, favorite places of worship, and as clear belief passed into dim tradition, nobody knew definitely to whom these shrines were erected, or why.

For several years the Christians who refused to forswear their faith were again called upon to pass through the fires of persecution. They were seized and imprisoned and tortured to the number of more than six thousand—two 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

lowly, to whom it is

There are 243 R. S. missionaries in Japan, Society of Jesus, French. Some sent to them during the side of France's ally, this was generally fact of the misadventure the self-sacrificed men is praised frequent subject matter in which poverty of the n. they live. One of says on this point

"The mission report would live a side of evangelists from lodging monasteries (\$11.50 a month). It is have no private monasteries. It is there are several themselves with t. on such modest re- relate, it is just the best in evangelizing people, being the most readily to a life of privation to modest competence

Repeatedly I made between the ed by the Roman the Protestant m. in favor of the f. Of Roman Cath- usually more pro- sence than the Pro- with 385 preach- ed to by 243 mis- are priests and l. Japanese priest- in publication. Roman Catholic far behind other boys' schools, w. 800 pupils, and 500 pupils. In the figures al- creditable work is in works of wh- that the Roman religious bodies Protestant mis-phanagas and mates, while t- inmates in 14 pitals and dis- tants have man Catholic ber. The forme- "in" patients for "out" pa- treated 200 t- enormous tot- of the latter leper hospita- mote. In visit- the sick the m. In a word, I- situation with- the missions by preference the obscurity, tak- no advertising, evidence of the in every part- and nowhere h- them, by Prot- other than in "THE FINDING

"The drama- briefly referre- subject of a w- Bernard Petit- who, having- Foreign Miss- sionary, who- disolubly bou- of the Japane- moral edifice- Finding of the On March 1- fifteen perso- church door- angel guardia- of the had- "Pater" wh- fifty and sixty beside me and placing their- "The hear- differ from yo- "Indeed! I- do you come- They ment- ing: "At home we are."

Blessed be happiness with a reward for try! I was questions, an- Deous," "O- Maria Sama- designated C- Blessed Virgin of the Madon- Christmas to had celebrat- They are the sev- of Sadness St. Joseph called him the adoptive In the m- tions footst- tely all disp- newcomers turned, laug- "They are- they said, hearts was- "Howev- fear of aw- the officials Manndy T- April 13 an- people visit- the presb- faithful too- their devo- During- missionaries two thous- scattered city. On- gates from here. Af- missed the- chist and t- The most v- say that h- not differ- pronounce

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of the CATHOLIC RECORD, 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 intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines, it has done a great deal of good for the welfare of religion and country, and it will do more and more as it grows in influence and reaches more Catholic homes.

I, therefore, earnestly recommend it to Catholic families, and with my blessing on your work, and best wishes for its continued success.

Yours faithfully in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, J. FALCONER, Arch. of London, Asst. Delegate.

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 Ferguson, 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 conferences, and heartily congratulated the clergy on the careful preparation shown in the different subjects which were treated.

TEMPERANCE CAMPAIGN.

We learn from an esteemed correspondent, that in Newfoundland an election is taking place under a temperance act. Our correspondent has asked us to express an opinion as 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 fosters, 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 galling and heart-rending 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 prime, 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 domestic punishments which the vice of intemperance carries with it. In a case 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 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 inculcated by the Church, as obedience to authority. The opposite vice is one of

the deadly sins. Bishops in confirmation, priests in confessional and visitation are quietly and successfully combating the evil of intemperance. And, as in the present case, where local circumstances call for stronger action, the clergy are leading the van.

The following is the letter from our correspondent.

Holyrood, Newfoundland, Jan. 14, 1907.

Dear Sir—In a short time we are going to have an election here under the Temperance Act. This is the only district outside of St. John's, the capital, where liquor is allowed to be sold. The abuses and evils of the trade have become so gross, that the Catholic clergy, Very Rev. Monsignor Veitch, Rev. Dr. Murphy, and Rev. Father Ronan have decided to stamp it out. They have started the machinery for an election to be held to test the sentiments of the district and they are backed by the most intelligent residents, Catholic and non-Catholic. The result of the election is a foregone conclusion, because the sentiment is tips for it, and because the three clerical champions are amongst the best beloved of the clergy of the island and they are simply "lowers of strength."

But there are some Catholics who think they "know it all," and are not as enthusiastic in denouncing the traffic as their neighbors and they justify their position on the ground that "moral suasion" is sufficient for them when a question of drunkenness arises, and for their benefit and that of others, I would like the RECORD to answer the following questions:

Q. 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 encourages vice. Then the Church, in case of 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 manufacture 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 difficulties.

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 keeping it until they attain their majority.

Q. 3.—If the question of prohibition 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 administration 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 enslaving, 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 Intemperance? 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 into temperance movements with only half a heart. So far as Catholic coun-

tries are concerned there is not nearly so much drinking as in others. Many of these are wine-consuming countries. Ireland may be reasonably compared with Scotland. And there is much 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 temperance for her or throw aside her responsibility in this respect. Catholicism is neither pharisaical nor lax. The virtues she wishes her children to practice 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 urgency 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 rhetorical 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 earnings at the bar. Sometimes, indeed, it is blood money when maddening liquor has roused some deadly passion which otherwise had slept, or when the wife has uttered 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 condition 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 affairs 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 conscious 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 ecclesiastical matters. There was no provision for the authority of the Bishops, who, from the nature and constitution of the Catholic Church, are essential 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 to gain control by trickery and audacity. In these instances suspended and rebellious priests 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 ridiculously few that the Government was utterly confounded. It was now plainly 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-five 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, evidently, that they feared that the religious sentiment of the people

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 Government for forcing them to such degradation.

It was now high time for the Government to take a retrograde step, and they did it. On January 22nd 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 Jack-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 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 statesman but that of a braggart and a low bully. The very bravado of the Minister of Public Worship, that he is a 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. Clemenceau 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 solicitations of M. Clemenceau and other members of the Cabinet.

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. Notwithstanding all this apparent inflexibility of the Government, the legislation 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 perhaps even the overthrow of the Government is indicated by the evident disagreement of the members thereof.

THE PRESENT SITUATION IN FRANCE.

The French Government in its perplexity 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. 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 gendarmes can be sent to do this wretched work. The seminary at Nice was closed on the 7th inst. The 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 or 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 of acceptance of this offer, which may

create a modus vivendi between the Government and the Church till a more 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 precarious condition, and may fall at any moment.

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 this attempt will be successful.

The work of evicting Bishops and priests from their residences is still proceeding, but no further conflicts between the people and the police have been reported on this account.

THE BEATIFIC VISION.

In this world man is the highest life, for he thinks and wills, and to think and will is to move in the infinite. He is also free. These are three grand qualities of the Divinity in Whom we live, move and have our being. God is life itself, hence He possesses infinite activity, and being the first cause he has an immobility which is the first movement subsisting in itself. This subsistent repose belongs to God alone, and only in case of ecstasy does man enjoy a semblance of it here. Hence it is that all life, activity and movement must be more or less imperfect until they arrive at the *primum motus immobile*, which is God. And well did Saint Augustine say, "Our hearts cannot rest till they rest in Thee, O God," meaning that life is a continual movement, that no riches, wealth, talent or rank can arrest that movement or satisfy it but God alone, to Whom man is always tending as to his last end.

Now since life is movement and since this implies a starting point where the activity of the living being begins, and a point to be reached where something is which that activity desires by a decree of its nature to possess, it follows that that something is the end of life. What is it? Saint Augustine answers and says that happiness is the end of man. *Omnes homines, he says, convenient in appetendo ultimum finem qui est beatitudo.* Now, unless we wish to affirm that happiness is a vain and empty term, that the author of nature implanted its desire in our hearts only to deceive and torture us, we must lift ourselves higher than this life and look for it in a world that has no end. For the object of our happiness cannot be anything created or finite, since it would naturally and necessarily imply a dependence on, and a relation to the more perfect good, as to its cause. Hence, it follows that, since created beings cannot satisfy the cravings of man's heart, we must look to the uncreated, to the infinite, to God alone for that happiness which is the end of man's life. Even Plato, the great pagan philosopher, believed, this although he was destitute of faith. He says: "Man's supreme happiness is found only in the intuition of the highest universal good." But that is God. And the royal prophet also tells us that it is in God alone we shall find contentment and happiness, for he says: "As the hart pants after the water-brooks, so pants my soul 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: "I shall be satisfied when thy glory shall appear." For he knew full well that the sight of God would put him in possession 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 happiness that the soul of man can ever experience. It is certain that since the soul 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 palaces, we must be careful not to imagine that these go to make up the heavenly beatitude. Speaking on this matter, St. Augustin says:

"Let 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 afterwards. If, therefore, you believe 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 fast only to prepare themselves for a feast, and in their very acts of tem-

perance are guilty of a greater intemperance."

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 understanding, 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 the sun of eternity shall rise and dispel the mists which darken our intellectual vision here, then faith shall cease and the light of glory shall take its place, and then we shall see God face to face, and know Him as He is in Himself. Then we shall perfectly understand all those dark and sublime mysteries, which now surpass all human understanding, such as the Trinity and the Incarnation. We shall see all the perfections of God. We shall see that boundless wisdom which reaches strongly from end to end, and disposes all things sweetly. We shall see that unlimited power, which brought all things out of nothing; that fathomless depth and inexhaustible fund of goodness which incessantly communicates itself to all created things; and that infinite mercy which prompted him to give His only begotten Son for our salvation. Then we shall understand the ways of God's providence which are incomprehensible to us now. Why sin and vice are allowed to prosper, why our prayers and supplications are not heard, why miseries and poverty are the lot of some, while prosperity and wealth are the undeserved blessings of others, then we shall fully understand. Then the orotund, the sick, the poor and those who are despaired, hated and oppressed, shall clearly see why the providence of God allowed sickness and suffering, humiliation and privation to overtake them. Then they will be thoroughly convinced that God in His mercy and goodness conferred favors upon them, of which they could never dream; that He alone was their true Friend and Benefactor, for having led them along the narrow path that leads to glory. All this and infinitely more will the saints see, and that not confusedly nor successively, but clearly and at one single unchangeable and eternal view. *Nunc erunt ibi, says Saint Augustine, volubiles cogitationes nostrae ab aliis ad alios euntes et redeuntes.* In heaven our thoughts shall not be roving from one object to another, but the soul, when it is admitted into the beatific vision, shall fix her attention eternally and immovably on God, in whom she will see all things necessary to render her completely happy. This sight or 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 bear this wondrous 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 as grace transcends everything in the order of nature. Saint Denis says that it is an "*inflatus 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 seems 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 light of glory whereby the saints are enabled to see God, Who is Eternal

Light, and thus possess everlastingly happy.

Suarez says that the is a created quality, supernatural habit and into the soul so as to directly see God. And that it is a certain supernatural participation of which God sees Him which the intellect divine state and God-like. This descent light of glory is and explains the celebration of Saint John who says that when God shall be like unto Him, because Him as He is." Here not mean any likeness for that may be attained the aid of grace, but means some very close of which we cannot form an idea. For as Saint Paul hath not seen, nor caught it entered into the heart what things God hath that love Him."

They are so far above and beyond our imagination the royal prophet could not express them. Those who put their heads could say that he was ebriated with plenty drink of the torrent. But this is only figure which represents the of the joy and delight experience in heaven ebriates and mutes m sorrows, so the because a certain divine the souls of the blessed which will be eter joy and utter forget sorrow and suffering, said about the beatific he said: *Videbimus, omnis*; 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 delight that vision in the so

What a glorious to be forever freed from ness and misery, at of our heart! To is in himself, and and enjoy the very Well would the r "Blessed are the house, O Lord, the fer ever and ever."

However, after S when God shall app unto Him, because He is," he immedi man, that has in even as He is pure have the hope of l bers of this sublime in order that their ed they should now to His will, for it alone that they ex mitted into the where the light of into their souls to God, in Whom all be found which t and gives its rest.

ON THE ROA

The Montreal V in an editorial: erment Separat yesterday by a majority of this it draws the probable that ne other country v on any burning g The Witness a an astonishment Catholics. Fra known to them of the Church. crushed out the tion. All prote drawn from an the Roman fan absolute away it it is found th power at all i which she has t Surely the strange mista Separation was ber of Deputies tively states, at the inferences ment are enti justifiable.

So far back Separation Law 11 the State the churches c nation—that it became un say Mass unle of the Associ the law requ order that p allowed unde laws which l

Light, and thus possess Him and be everlastingly happy.

Suarez says that the light of glory is a created quality, an intellectual supernatural habit and virtue infused into the soul so as to enable her to directly see God.

They are so far above our conception and beyond our imagination, that even the royal prophet could not find words to express them.

What a glorious transformation! To be forever freed from all sorrow, sickness and misery, and enjoy every wish of our heart!

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."

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."

Surely the Witness has made a strange mistake here. The Law of Separation was not passed in the Chamber of Deputies on Jan. 31, as it so positively states, and, if this be the case, all the inferences it draws from the statement are entirely unjustified and unjustifiable.

So far back as November last the Separation Law was passed, and on Dec. 11 the State became the owner of all the churches of France, in its own estimation—that being the day on which it became unlawful for the priests to say Mass unless under the authority of the Associations of Worship, which the law required to be instituted in order that public worship should be allowed under the law.

that date, in reference to the terms on which Public Worship should be allowed, have been merely makeshifts, adopted by the Government to extricate themselves from the embarrassing position into which they had got themselves by their hasty legislation:

"He tires himself that spurs too fast betimes: With eager feeding, food doth choke the feeder." RICHARD II.

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, indicate that France is unanimous in favor of the barbarous persecution which M. Clemenceau has been carrying on against Christianity.

A famous old Dominican Church in Paris has been leased to Victor Charpentier, 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 orchestra of one hundred and fifty of Charpentier's pupils receiving their daily lesson.

This is a foretaste of what M. Clemenceau intended to do as soon as he had time to complete his plans.

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.

However, after St. John says: "For when God shall appear, we shall be like unto Him, because we shall see Him as He is," he immediately adds, "Every man that has this hope purifies himself even as He is pure."

At all events the Government now discovered that there is a limit to their power. They found that their hope to create schism in the Church of France was shattered.

In the meantime America began to make its voice heard. Indignant protests poured forth from the large cities, Washington, New York, and in Canada, Ottawa and Montreal declared their indignation against the Atheistic rulers, who are supposed to hold in their hands 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 on the way to Canossa.

The retreat began with an order that if the Pope and the French clergy would not form Associations of Worship which would practically destroy the 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 allowed to do so under the condition that these officials might terminate the permission thus given whenever they considered that the high dominion of the State over the Church buildings was violated.

So far back as November last the Separation Law was passed, and on Dec. 11 the State became the owner of all the churches of France, in its own estimation—that being the day on which it became unlawful for the priests to say Mass unless under the authority of the Associations of Worship, which the law required to be instituted in order that public worship should be allowed under the law.

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 mayors or prefects of police to interfere with the conducting of divine worship—and for the leases there will be no charge! The mayors are required to put at the disposal of citizens any hall within their jurisdiction in which such citizens have controlled public meetings which have been habitually held therein.

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 ecclesiastical authorities to adapt themselves to whatever condition of affairs may then exist.

The Catholics in the Chamber of Deputies gladly voted for this change, which gives a respite from the eviction at 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.

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 unbelieving Government has brought it by means of a generation reared in godless schools.

BRAYO, BISHOPS!

The New York Sun in a recent editorial concludes a noteworthy comment on the convention of the French Bishops with these words: "It was, indeed a memorable exhibition of concord and devotion which the Bishops gave at their plenary meeting. With such unshakable men at the head of it, the French Church is indestructible."

In considering the Bishops, we think of all the grand names that were ever formed and fashioned in history. We recall the Theban Legion, the Macedonian Phalanx, the Old Guard at Waterloo that "dies but never surrenders."

These men, lost everything but honor? They may be annoyed and harassed, but conquered, never. They will to penitence when the obsequies, but they will have become ancient annals; they will be admired for their faith and for their honor when the petty tyrants themselves will be insignificant curios glass-cases in the museum of the world's history.—Catholic Union and Times.

POPE PIUS X TO FRANCE.

CONTINUED FROM PAGE ONE.

gin, Daughter of the Father, Mother of the Word, and Spouse 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.

Given at Rome, at St. Peter's on the Feast of the Epiphany, January 6, 1907, the fourth year of our pontificate. Pius X., Pope.

WHAT HAS RUINED RELIGION IN FRANCE.

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

Voltaireism may be defined as a torrent of abuse and ridicule of Christianity, poured out in a most popular style from the pens of Voltaire and a long succession of his imitators, deluging France with blasphemy and continuing from A. D. 1730 till the present day.

In 1726 Voltaire, then a mere youth, in consequence of an imprudent challenge 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.

Some wrote with more apparent moderation. Thus the "Persian Letters," by Montesquieu, and the "Life of John Bull," by Bunillon-Villiers, extolled the superiority of Manometanism over Christianity.

By Montesquieu, and the "Life of John Bull," by Bunillon-Villiers, extolled the superiority of Manometanism over Christianity. The skeptical Bayle maintained that no society can flourish unless it banished all religious belief; Diderot was loud in his advocacy of atheism; Damienville, as Voltaire said of him, did not deny God, but hated Him; Baron Holbach, Condillac, Helvetius and the infamous La Mettrie taught the most absolute materialism.

All these writings had loosened the bonds of society and prepared the people for a general apostasy, which culminated in the horror of the infidel 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 religious orders and monastic vows and declare the property of the clergy at the disposal of the nation.

To make religion a department of the State succeeded in Russia, Prussia, England, Scotland, Sweden, Norway, Iceland, 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 particular, tried to do the same. It ordered all the Bishops to take the oath of fidelity to the Civil Constitution of the Clergy or lose their Bishopric.

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 the vast majority of the nation, and tens of thousands sealed their fidelity with their blood at the terrible guillotine, to-day the proportion of the true Catholics to those who have lost their religion is very much diminished.

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.

with their blood at the terrible guillotine, to-day 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 of infidel writers. Their succession has continued to the present day. Proudhon was one of their leaders. He claimed to be a special friend of the laboring classes, and did much to make them hostile to religion. His platform was "opposition to God," anticlerical rather than atheistic. In his book, "Justice in the Revolution and in the Church," he attempts to prove that Christianity debases reason and that the Revolution ennobles it; and he proclaims that the Masonic temples must replace the Christian churches.

A new supply of infidel thought was produced by translations of German philosophers, Kant, Hegel, Feuerbach, and such scientists as Virchow, Mole-schott, Vogt, Buchner; while in France itself Fourier, Saint Simon, Claude Bernard and Robien labored to propagate all sorts of modern errors.

In history, too, attacks upon the ancient faith were fierce and constant. Michelet 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 refuse papism, but extirpate 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 Robespierre because he stopped the destruction of the churches. Get rid of the churches, he says, and the people will forget religion.

Others actually became Protestants; and George Sand had her two granddaughters baptized by a Protestant minister. Napoleon III, towards the end of his 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 accelerated, preparing the French people for the present persecution.

C. COPPENS, S. J.

Mrs. Craigie.

Several of our contemporaries have made very unintelligent comments on the fact that the late Mrs. Craigie's son is not a Catholic, though she secured the legal custody of him at five years old. Some of them have put forth the solemn absurdity of rights of conscience, as if a child of one form of religion rather than 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, to which his father belonged. A violation of this Court-ruling would have led to action by the Court.—Antigonish Casket.

Allied to faith is love. God's gracious 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 our sins, and to display flowers of piety and fill our homes with fragrance of prayer and sweetness of word and way.

Cure Every Form of Indigestion

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.

"Fruit-a-tives" strengthen the stomach and increase the flow of gastric juice

"Fruit-a-tives" make the liver active and regulate the bowels. There will be an end to those Bilious Headaches, too, as soon as you start curing your Dyspepsia and Constipation with Fruit-a-tives.

"Fruit-a-tives" contain the wonder medicinal properties of fruit—in an active and curative form. 50c. a box—6 for \$2.50. At all dealers.

CONVERSION OF THE REV. HENRY CHAPIN GRANGER.

We are indebted to the Rev. Father Smyth, P. R., Evanston, for the following deeply interesting letter:

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 met and satisfied all the needs of the spiritual 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 has been the fact: though often put on one side. But this "appeal" would not "down." Careful study and prayer—did not remove the difficulties. These latter centered at different periods around such topics as "The Immaculate Conception of the Blessed Virgin and the honors paid to her"; "The Visible Church," and the question of "Authority."

In all my reading I made the rule to study the authoritative works of the Roman Church, being convinced that in these authorized manuals I would find the actual teaching of said Church, rather than anything those outside might say. I frankly 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 Newman than to any other. The plentitude of its living, infallible, authoritative and gracious teaching, at last rose on my vision already intellectually convinced. I saw in the Roman Catholic Church what my soul needed, the authoritative ministrations of the grace of Almighty God. There remained but one thing to do—to give expression to my matured belief in the best way open to me. This I have done and found peace at last, together with a strength the reality of which only those who possess it can know. 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.

Thanking you for your courtesy, I am, Faithfully yours, HENRY CHAPIN GRANGER.

Evanston, Illinois, December 11, 1906. More men fall through ignorance of their strength than through knowledge of their weakness.

Advertisement for 'Safe Lock' Shingles. Includes an illustration of a house with a roof and text describing the product's benefits: 'How's your Roof? Is it Lightning-proof, Fire-proof, Water-proof? If not, you should learn all about our "Safe Lock" Galvanized Steel Shingles. They are proof against every element. The lock, on all four sides, makes it impossible for rain or snow to back up under the shingles and rust is found in its perfection only in our "Safe Lock" Shingles. Don't use wood shingles. Now, as they are expensive and very inferior. They catch deposits of dust and dirt, which soon rot the shingles. Then the roof begins to leak. Patch all you like, you can't keep ahead of the leaks. There's no economy in a wooden roof. Users everywhere are delighted with "Safe Lock" Shingles. Talk to them about the roofing question. We'll send you names of users in your own vicinity, if you drop us a card. The Metal Shingle & Siding Co. Ltd., Preston, Ont.

CHRISTIAN SCIENCE.

A BRAND NEW AMERICAN RELIGION.

Christian 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 product of our restless age shows where the mind of man will end when not directed by the Church Christ established 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 were followed and practiced by pagans from time immemorial. Christian Science errors were the groundwork of paganism. Let us give a rapid glance at the great religious errors which afflicted mankind before we pass to this 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 religions. That was the reason they worshipped the gods, the souls of dead heroes, the heavenly bodies, earth, air, fire and sky.

To-day you find Brahmanism, Buddhism, Shintoism and Asiatic religions founded on the idea that all there is God. That was why the Egyptians worshipped animals 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 Mohammedanism, called by its followers Islamism. For all things, they 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 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 inspired by the Holy Spirit.

Two hundred millions follow this religion, the greatest foe of Christianity and curse 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 Palmyra, 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 American shores, where their children became the Indian tribes. After his death, in 1823, Joseph Smith, a worthless 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 to find copper plates buried on the 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 those 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 become fanatics. But in depth of evil and far-reaching consequences these religions cannot be compared to Christian Science. Let the reader might think we exaggerate, we lay before him the following, taken from her book, "Science and Health with a Key to the Scriptures" of 700 pages, of which 370,000 copies have been disposed of within a few years. This work written by Mrs. Eddy, gives the theory and practice, the faith and morals of the new religion. As a literary work it is about worthless and shows a crude, ignorant mind, filled with one idea, but with a cunning which misleads the simple, uneducated people. Truth and error are so woefully mixed that the learned only can unravel them. To make people believe she is a learned person she manufactures words found in no language 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 1826 she started out as a "quack" doctor, tending the sick and suffering that they were not sick; that pain and disease were not real, but imaginary. 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 1827 she opened her first "School of Christian Science Mind Healing" in Lynn, Mass., with one student. In 1831 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 importance; her votaries look on her as a kind of goddess. Some even say she will never die.

feel disgusted at her pride and presumption or be amazed at the whole thing. Physicists 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 student must read, or Flint's Physiology, Materia Medica, a Pharmacopoeia, or any work on the art of healing, or science coming down from the Greeks which has been perfected by some of the greatest men of our race. We could fill 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 religious teachings of this founder of a new sect we can hardly believe it possible a person 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 principle that the world we see is not real—it is only an appearance and deception. Earth, air, plant and animal, sun and stars are God. All that is God, eternal Mind. All life is God living in beings. Sin and evil, pain and suffering do not 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 man was not born in original sin, no Redeemer came. Christ was the first Christian Scientist. He healed by that cult and taught mankind how to unite with God. His Apostles call His "students." His statement did not take away sin. In the statement 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 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 revelations are distorted to prove Christian Science, and the reader must use a concordance 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 the meaning read into it; not one is as in the original Bible.

Never before did human or demonic mind propose such a system. Pantheism and paganism are left far behind in this religion "discovered" by this ignorant 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 Scriptures and the Holy Spirit will enlighten him to know the meanings of the sacred text. This woman, following his doctrine, fancies that she alone, after nineteen 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 careful 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 religion. Do you subscribe for a Catholic paper. Do you send your children to 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.

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 gathered by reason of some solemnity. Then in order to afford all an opportunity of assisting at the Holy Sacrifice as many Masses as were deemed necessary could be said, and these even by the same priest. Pope Leo III. (ninth century), we are told, said as many as nine Masses on a single day to meet an exigency of this kind. This practice, however kept gradually falling into desuetude until the time of Pope Alexander II. (A. D. 1061 to 1075), when that Pontiff decreed that no priest should say more than one Mass on the same day. The decree was thus worded: "It is sufficient for a priest to say one Mass the same day, because Christ suffered once and redeemed the whole world. The celebration of one Mass is no small matter, and very happy is the man who can celebrate one Mass worthily." This is the present discipline of the Church in the matter. Facilities, however, are granted to priests in charge of two churches to say Mass in each church on Sunday, in order to give the people an opportunity of complying with the precept requiring them to assist on that day at the Holy Sacrifice. But under no circumstances can more than two Masses be said by the same priest on these occasions. Permission to duplicate may be also had for one church where two Masses are required (There is however, an exception to this generally). Christmas Day is now the only day of the year upon which a

plurality of Masses may be said. On this great feast the Church extends to every priest the privilege of celebrating the Holy Sacrifice three times the same morning, without, however, binding him to celebrate any more than one if he does not wish to do so. According to Darandani this privilege was granted by Pope Theophorus, A. D. 142. Liturgical writers assign to these three Masses the following mystic meaning: First, the Eternal birth of the Son of God in the bosom of His Father; secondly, His birth in time in the womb of His Immaculate Mother; thirdly, His spiritual birth in the hearts of the faithful by a worthy reception of His sacraments; but, above all, by the reception of Himself in the adorable Sacrament of the Altar.—Father O'Brien's History of the Mass.

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 Lowell, Mass., there were some timely observations regarding growing unrest of the masses, the cause thereof and the remedies that must be applied to prevent threatened disorders. Referring to the condition of things as regards capital and labor, the Archbishop 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 children. To the one she inculcates generosity and justice, to the other patience 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 simplicity of those early days is fast passing, and the greed of money, whose appetite grows with indulgence, is admittedly a danger to peace and order. If with increased wealth, if with the prosperity 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 the higher duties imposed by better conditions, all would yet be well. But when men's hearts grow only the harder 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, are in reality nothing new; they are but the repetition of the evils of paganism 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 panacea, 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 social evil.

"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 on either side, but especially with the individual conscience, and by that tremendous moral force which turns man's judgment in upon his own deeds, forcing him, by the fear of just God, to make his actions tally with the eternal principles of God's justice, she brings order out of chaos.

"She puts aside the lens which magnifies 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 individual duty, to God, to himself and to his fellowman, there would be no wrongs clamoring to the nation for settlement, no national ills crying for legislative remedies, remedies which, after all, are mostly like the ointment upon a sore—purely eternal, not the true medicine which the Gospel of Christ alone ministers, attacking the evil at the very roots of the disease. Envy, jealousy, hatred, avarice, indolence, luxury—these are all more than visible sores upon the body corporate of society; they are deep-rooted spiritual diseases flowing from the invisible sources in the mind and heart of the people.

"The lessening of labor and the increase 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. Prosperity will do little to appease the

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M. D., C. M. R., 75 Yonge Street, Toronto, Canada. References to Dr. McTaggart's professional standing and personal integrity permitted. Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Governor of Ontario, Rev. John Potts D. J., Victoria College, Rev. Father Teedy, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Rev. Wm. McLeod, D. D., Principal Knox College, Toronto, Hon. Thomas Clapp, Senator, CATHOLIC RECORD, London. "Viable remedies for the liquor and tobacco habits are real, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultations are correspondence invited."

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 reformers. It is deeper than food or clothing; 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 forever, then shall great peace be thine, nor shalt thou be easily put out, or distressed by the troubles of thy daily life.

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FEBRUARY CHATS WITH HELPS AND SUCCESS By Denis A. Good advice, according to the old saying, is something which everybody takes, and which nobody stands especially in for. Yet they are the ones who do not take it. There are exceptions; as, for instance, the aviator who just starting out in his vice irascence, and the suspect of wanting to be as possible. Experience is a sad thing, but fools will learn. Every young man is a fool who does not learn from the mistakes of his elders. He who makes a mistake upon his mind that ever do. Some men go on making mistakes, over and over again. If they were to learn from their mistakes, they would be better off. Such men are common, but not learn even in their experience. Older people will not always follow the lead of the young. They are able in one way as well as another. Things seem different from different states of action that seem to be seen, and in fact, for me. If men stick with someone, no new thing, every, no invention. Boys therefore, by older people, manner of life. There should be essentials, but should be liberal. Allowed to follow that but is not to be chosen. In choosing a boy, some attention to the lad's own character, or a tailor, for him was one who has a long and splendid life. Injustice, Conviction, farming or trucking with tools of mind in the very wrong. Wasted utterly by wrong groove. Career, is an important thing. Given by parents matter. But boys are judges of what is up. Some like this to do and something. Such young fellows will not have to have. They usually have to stick to it. ought to select them to it, and when a youth is a wishy-washy what is termed work along any, is to be strenuous power development. For young fellows, this habit is one of the rolling stone gathers no moss. Somewhere else confidence on the virtue of what is needed. It is not the habit in the world. At a thing long impression upon America appears in boy to day and past; but there is more to be paid. Very few fortune tellers, and as for the reputation for that is not given in a week, only by years of fair deal open, in all and reproach. Anything boy's will, another should be his scheme of Cigarettes, dropped, because beyond the cigarette smoking and that it is the mind. So one may not count on the counts of being insane by thinking. The drink habit which should be a habit is evil whose character, but leads to a round the whole host body. Avoidance insure the and a clear mind to him not and nervous. But when a cigarette nerves or those false clearer, his work. His

CHATS WITH YOUNG MEN. HELPS AND HINDRANCES TO SUCCESS.

By Denis A. McCarthy.

Good advice, according to an old riddle, is something which everybody needs, which everybody gives, but which nobody takes.

Experience is a dear school, says the adage, but fools learn in no other way. Every young man before he grows very old is a pupil of the school of experience.

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. 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.

In choosing a trade or profession 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 butcher, or a tailor, because his father before him was one.

But boys are not always the best judges of what line of work they should take up. Some boys have a way of liking this to day and that to morrow, and something else, a week from now.

For young fellows just beginning to work, this habit of "jumping the job" is one of the most dangerous. A rolling stone gathers no moss, and a young man who is here to-day and somewhere else to-morrow has no confidence on the part of employers.

America spells opportunity. Great things are in store for the American boy to day and in the future as in the past; but there must be struggle before there is attainment. The price must be paid; it is the work that must be done.

Anything that tends to weaken a boy's will, and disintegrate his character 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 cigarette smoking is ruinous to the system, and that it has disastrous effects upon the mind.

The drinking of intoxicants is another habit which a boy desirous of success should be careful not to form. This habit is evil in itself for a young man whose character is in the formative period, but it is worse still in that it leads to other and grosser habits.

Avoidance of tobacco and drink will insure the average youth a sound body 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-reliant when he is not dependent on the cigarette or the glass to soothe his nerves or rouse his spirit.

One risks little in being, and much in not being, indulgent.—Shakespeare. Be constant and courageous, and rejoice that God has given you the will to be wholly His.—St. Francis de Sales.

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 him secretly for his abstinence from things which are in no way helpful.

There are other things which help to keep a boy's feet planted in the pathway to success, but it is hardly necessary to speak of them to a Catholic youth—such, for instance, as a clear tongue free from profanity and obscenity and a clear heart which "thinketh no evil."

One of the greatest curses of American life is impurity and nearly every Catholic boy must necessarily come into contact with men who are full of speech and foul of life. Nasty blackguards who take pleasure in retailing filthy stories and jokes are to be met everywhere—in factory and office, workshop and store.

Every young man who has respect for womanhood, the boy who remembers that the Blessed Virgin is his Mother, the 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 only safe course, for impurity is a destroyer 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 business life of to-day.—The Christian Family.

OUR BOYS AND GIRLS.

The Curiosity of a Little Boy.

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it came about:

The little boy I am telling you 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 used in his work.

Now, one day, it happened that the boy, while playing with two of these glasses, chanced to hold them before his eyes in such a way that the face of this cathedral clock seemed very near. This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, until he held both up together, when, lo! as if by magic, the church stood beside him.

"Oh, I know, I know!" he cried aloud. "It's 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.

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. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

Innocence is purity and simplicity of heart. It is a lovely virtue and one all should cherish. Look at little children in their plays; how beautiful they are; all innocence and loveliness. Their innocence you can read in their smiling eyes, their ready confidence and tender affection.

"Amen, I say to you, unless you be converted, and become as the little children, you shall not enter the kingdom of heaven." So we see that not only every true-hearted 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, will go to heaven. There is so much intrinsic beauty in innocence, that every one is constrained to love it; and any one person who possesses devotedness to the Blessed Virgin loves it also, for she was innocent from the time of her birth until her death. It was her innocence and purity that made God favor her in so high a degree, as to cause her to become the Mother of Jesus, His divine Son. This shows how much God loves innocence and purity.—True Voice.

A word to the boy who smokes 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, mesalee, 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 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.

One risks little in being, and much in not being, indulgent.—Shakespeare. Be constant and courageous, and rejoice that God has given you the will to be wholly His.—St. Francis de Sales.

GIVE A BOOK.

Here is a charming contribution to the literature of gift-giving from the pen of Most Rev. E. J. McCarthy, D. D., the new Archbishop of Halifax, N. S. In "The Suburban, of Halifax, His Grace writes: "A book from a friend is one of the dearest of gifts. It 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 suppose that they do not care for books. We know of no more eager devotees of literature nor keener critics than children. They go right to the heart of things. They pore over every word and every line, extracting meaning and passing comments that would surprise Plato and delight Shakespeare. It is all real to them. They hear the pictured trees rustle in the wind; the waters run and ripple, the water lilies are really afloat; the mischievous elf prank in the woods or take their ease on the topmost pinnacles of the swaying reeds and rushes. There is the giant with his terrible club and enormous maw and there is closer and courageous Jack, ready to outfit and kill the monster in defense of poor suffering humanity. And there is Bethlehem and the stable all full of straw, and a poor little Baby on it—a poor little Baby—And His mother looking down upon Him and St. Joseph; and the air full of angels, and confetti 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 books over and over again. "It is the same with children of a larger growth. When everything else fails, we can read. And taking more than a holiday view of the matter, there is nothing in the world more necessary for us than to read something worth while; to take in information and instruction while we rest and recruit our jaded mental forces. "Those who read good books do a most excellent work, and confer a lasting benefit on themselves; but those who spread good books abroad do a work of Christian charity as those who spread bad books do a moral injury to society, whose extent and influence it is impossible to trace, as it is frightful to contemplate. We need urge no further on intelligent readers the moral necessity of not forgetting good and useful literature during this blessed season of giving and receiving.

And Yet He Wonders. He was a Catholic (in name). He didn't subscribe for a Catholic newspaper (said he didn't need it). After a 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 Lake 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 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 members of the camp.

We are put into our times, not that the times may mould us, but that we may mould the times! Ways? Ours? They exist to be changed. The Tempora and the Mores should be plastic to our touch. The times are never level with our best.—Anna Robertson Brown.

Honor and Pray for the Priest. Honor the priest. Who received your soul as it entered on its spiritual life by baptism? The priest. Who nourished it and gave it strength on its pilgrimage? The priest. Who will prepare it to go before God? The priest—always the priest. And if the soul should die by sin who will call it back to life and give it rest and peace? Again the priest. Can you remember a single gift of God without seeing by its side a priest? Of what use would be a house of gold if you had no one to open the door for you? The priest has the key of the treasures of Heaven. He opens the door; he distributes the gifts of God. If you want 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 Blessed Virgin could not call her Divine Son down into the Host, and were one thousand angels to exert their power they could not absolve you from one venial sin. But a priest, no matter how humble he be, can do those things. He can say to you "Go, your sins are forgiven you."—Cure d'Aras.

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