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# The Catholic Record stinct the presence of its connatural

LONDON, SATURDAY, FEB. 9, 1907.

A BID FOR FAILURE.

Some months ago we wrote a few articles on what we were pleased to term the folly of seeking fortune in the cities across the border. We tried to point out that the Canadian who does this is making a bid, as a rule, for membership in the "down and out club." He may, of course, achieve success; he may toil like a slave in shop or factory; and he may discover that work is not to be had for the asking. But he fieds out that he made a mistake by depending on dreams spun out of ignorance or pessimism or disloyalty to his own. He finds out that life minus a job in a great city, is not a blithesome thing. We have no hesita tion in saying that the man who leaves this country in which one who is not blind can see opportunities-who barters a certainty for the risk of becoming a " loafer "-is a fool.

In Ridguays, Dec. 29, M. E. Poole gives a picture of the young man who stened to the call of the city.

"I spent," says the youth, "eightynights in a cheap lodging house, hunting from daylight to dark for a job. I tried for clerk. mechanic, janitor and a score of other want ads.' in the papers; I went often before the day broke; but I always found from a dozen to a hundred already in line. I found then (what I've proved since) that most of the seventy thousands who walk Chicago's streets shivering for a job, were no more loafers than I was, but just workmen, clerks and country youngsters." He got work -digging-and in a tunnel. He lost it through sickness. His advice to the boy who is tempted citywards is, "Don't."

RELIGION IN ENGLAND.

In the Catholic World, January, the Rev. Robert H. Benson points out in an article on the state of religion in England, that all positive systems of belief that have been in possession for the last two or three hundred years, other than that of the Catholic Church, are undergoing a process of disintegra tion at the hands of criticism and a knowledge of the laws of life. The National Church does not announce any coherent or intelligible message. The salvation army followers are, though they still win respect by their antiring patience and conscientiousness, scarcely to be considered much more than religiously minded philanthropists. The non-Conformists are so completely incoherent, both in their message and in the announcement of the foundation on which they take their stand, that, although numerically strong, and even it may be, increasing, they are important only in the political world. The Rationalists are not making much headway in England. Summing up, the writer says, that the future undoubtedly lies in the hands of the Catholic authorities who alone hold that which, even humanly considered, has the elements which promise security.

A CANON TO THE RESCUE.

Canon Cody, of Toronto, seems to gnore the words of Christ, " Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

We are surprised to see the scholarly divine posing as a sharp-shooter in the interests of M. Clemenceau. If the Canon must do this kind of thing may we suggest that war material of "The Christian Guardian " brand is very defeetive. He can make a noise with it. but noise, when unduly prolonged, becomes monotonous, and besides the Canon, in order to save his imperilled reputation, should hit something. But why he should sally forth as a champion of atheists is incomprehensible to us. A writer, Harold Frederic, did tell us some years ago that the Church of England drives with an exceedingly oose rein: you can do anything you like in it provided you go about it decorously; but we took his cynicism as e commentary on Macaulay's dictum that the Established Church " is the most absurd and indefensible of all institutions now existing in the world.' Or may we recognize in Canon Cody's contribution to the support of M. Clemenceau, a confirmation of Cardinal Newman's words anent the Church of England. "Heresy" he says, "and scepticism and infidelity and fanaticism may challenge it in vain; but fling

BECLOUDING THE ISSUE.

We are told that M. Clemenceau is a very able statesman and intent only upon conserving the dignity of France. He is supported by a majority of deputies and must, therefore, be regarded as an exponent of all that is just and reasonable. No majority, of course, can make wrong right, any more than, to quote Bishop Chalard, the popular approbation of the condemnation of Jesus Christ legitimized the crucifixion. Ministers of the Gospel may fashion certificates of character for the atheist, but the Christian, who believes that religion is not sentimentality, will refuse approval of warfare that is directed against Christianity.

THE REAL QUESTION.

The real question is not M. Clemen ceau's personality, but, to quote the words of a Lutheran minister, at Gibsonburg, O., the question is whether atheism, infidel secretism and promoters of so called free morals, shall have the privilege and power to turn any Christian congregation into a cul tural association against its will and protest, and to dictate who shall perform the functions and duties of the sacred office of the ministry.

A DISTEMPERED BRAIN.

A correspondent informs us that Mr. Henry Dell, a prominent English Catholic, does not commend the Pope's action in the French difficulty. As A. Ward would say, this is "2 mutch." We are sorry to hear that Mr. Dell is still in the grip of the Roman Curia sickness. A few doses of Catholic doctrine might cure him, or. at least, beget in his admirable mind an idea that he is taking himself too ser iously. For the benefit of our correspondent, we may mention that the Archbishop of Westminster, who is also a prominent Catholic, is very much in favor of the Pope's action.

SEEING THINGS THAT AIN'T SO.

Our old friend, with the don't wake the baby air, warns us against intemperate language. It does harm, he says: it does - well - sundry things which are visible to individuals who have an idea that cowardice is prudence, and who go through life with bated breath so far as their faith is

The Catholic, however, who has backbone, does not permit calumny to pass unrebuked. He is not ashamed of his colors. He is loval to his spiritual chiefs. He may make appropriate remarks when he sees a "No-Poper7' dance and may not consider it vulgar to say what he means. To be brief, he is a man whose faith pervades his etions ha is respected Catholic and by those of the household.

The "prudent" Catholic, who is neither cold nor hot, but lukewarm, is viewed with suspicion by the non-Catholic, is despised by the Catholic, and is, as a rule, without friends, or manhood or principles. He is not of the seed of the Man by Whom salvation was wrought in Israel.

NO BOUQUETS FROM THIS PAPER

May we venture the remark that not all the secular prints are hymning the praises of M. Clemenceau. The New York Daily News says that he is only a comic opera clown at the head of a thieving faction in a fake republic. It is a republic for revenue only. There is not a solitary patriot in that conglomeration of rascality, madness and money seeking, called the parliamentary Bloc. They are all selfseekers, pleasure hunters, money grabbers, grafters of the worst type, atheists and half atheists, enemies of all religion, ever burning with the thirst for Christian blood and Christian property; enraged that one-half of France refuses to accept them or their theories so as to justify their villainy.

PLEASE WAKE UP.

Our esteemed contemporary. The Presbyterian, an eloquent advocate of liberty, seems to be unaware that lib. erty is just now in the snares of the French tyrants. We remember how vehemently it protested against the designs of certain politicians. It, doubtless, has a warm spot in its heart for the 470 ministers who threw up their livings rather than suffer the English Government to interfere in the management and government of the upon the gale the faintest whisper of Catholicism and it recognizes by in.

Presbyterian Church of Scotland. immemorial, as Dr. Rock remarks in many denominations we affiliate with, Who gave them all, and V catholicism and it recognizes by in.

Why, then, not say a little word to show his learned "Hierurgia" (p. 100): "Up Protestant and Catholics alike recite to see His children happy.

that its love of liberty is unimpaired.
Why not print a paragraph in praise of the Holy Father, who is, according to the Holy Father, who is, according to garius began to broach his errors conthe London Saturday Review, fighting the battle of Christendom.

WHERE IS THE UNIFICATION SOCIETY ?

Some months ago a few writers descanted on the unification of Canada. The praises of liberty and fraternity adorned many a page. We must be united was the watchword. We assented gladly. We regret, therefore, to see that a gentleman, whose beautiful voice was ever in the service of liberty, is singing off the pitch. We refer to his using Joseph Hocking's " Woman of Babylon" in his sprightly paper, The Presbyterian. Does he, a prominent member of the Canadian unification society, think that Presbyterian boys and girls should be taught that Catholic boys and girls "have no religion at all, but only a miserable caricature of the teachings of Christ." Does he believe that the Catholic Church is "a sect of wild and fanatical ideas" representing "nunnery, priestcraft and the rest of the superstitions."

NOTHING BAD ENOUGH. On the general principle that the Catholic Church may be robbed and persecuted, The Christian Guardian remarks : " They (the French atheists) are not going to subsidize a religious order that spends its strength in training unpatriotic citizens and in in trigues for the overthrow of the present order of Government." It would not be just to Ananias to say, that the individual who penned the foregoing statement, was his lineal descendant. We may, however, be pardoned the suspicion that he has not "that chastity of honor which feels a stain like a wound." As to the triumph of M. Clemenceau, it is well to remember that the end is not yet, and that some defeats are more triumphant than victories. St. Bernard's description of the Italian revolutionists may be applied to the French persecutors: 'Odious to earth and to heaven, they have assailed both the one and the other: impious towards God . . they love none, and by none are loved." They have taught their tongue to speak big words, while their performances are scanty indeed.

## AN INTERESTING INQUIRY.

SHOULD THE FAITHFUL LOOK UPON THE SACRED HOST AND CHALICE AT THE ELEVATION.

The following communication, on a point of Catholic usage that is often discussed and on which there is considerable divergence of opinion, was written for the Pittsbury Observer by

elevation of the Sacred Host, and also at that of the Chalice, immediately after their respective consecrations, the faithful present should raise their eyes to look upon the sacred Species, and then lower them, and bow down in adoration. I did not quote my authority at the time, both because it was not then at hand, and also because I thought the mere statement would be regarded as sufficient. A few months ago, however, the question was brought up in the "Query" column of the Observer, ween my learned and careful fellow-laborer, Father Price, adduced authorities that made strongly against my statement. At the time I could not recall my prine pal authority, but I have since fallen in with it, and this as led me to a more careful study of the subject for the information of the

A short time ago I accidentally found the following clipping from the London Tablet, and from no mean authority and feeling the importance of an exhaustive inquiry into a point of daily occurrence, I determined to follow it up to a conclusion, and settle it once for

all.
"In an article on the liturgical as-Father Gasquet makes one remark which will immediately appeal to the observation of every Catholic: 'Nowa-days the whole meaning of the Elevation of the Blessed Sacrament is lost by the general custom of burying heads in hands during the whole time. The priest is directed to raise the d Sacrament that It may be seen Blessed Sacrament that it may be seen by the people, and this Elevation was introduced into the sacred Liturgy that people might look upon the Sacred Host and then bow down with the priest in adoration, as a testimony to their belief in the Real Presence of Our Lord in the Most Holy Sacrament. Every pictured representation and every written account of the ceremony would testify to the practice of our Catholic forefathers, even if there was not a whole literature to speak to the

point with certainty.'"

The minor, or "little elevation," which takes place immediately before the "Pater Noster," existed from time immemorial, as Dr. Rock remarks in

cerning the Holy Eucharist. Not only were the heterodox opinions of this in novater immediately anathematized by several councils; but the whole Latin Church unanimously adopted a cere-monial at the celebration of the Mass -the elevation-which should at the same time furnish a most significant condemnation of the new doctrine of Berengarius." Father O'Brien, in his "History of the Mass," says that this elevation "first began in France, for Berengarius was a native of that comtry, and archdeacon of Angers; from France it was introduced into Ger-many and from Germany it found its way into other countries of Europe, un til at last it came to be an established law of the Church, binding everywhere. It must not, however, be supposed that when the new discipline of elevating the sacred Species here was first intro the sacred Species here was nest intro-duced both the Hoat and Chalice were elevated. Not so; for quite a long time there was no elevation here of the Chalice, but only of the Host—a custom which we yet see in vogue with the Carthusians. The elevation of one Species was considered enough, in as much as Our Lord was as complete under one kind as He was under both, by what is termed concomittance." So much for the origin and object of the elevation, which were, clearly, that the sacred Species might be seen and adored; let us now inquire how this is borne out by positive legislation and its authoritative explanation. Naturally we first turn to the general rubrics of the Missal. Here we read that, immediately after the words of consecra-tion have been pronounced over the Host, the celebrant genuflects, and then reverently elevates it so as to expose it to the view of the people to be adored by them.—"Populo reverenter ostendit adorandam." And of the Chalice the rubrics use the same ex pression. Now, the primary meaning of the Latin word "ostendit" is "to show, set forth, expose to view; that is precisely the reason why this elevation was introduced. Turning to the "Ceremonial of the Church," published by the authority of the several Councils of Baltimore, we find (pp. 22 Councils of Battimore, we find (pp. 22 and 24) that the celebrant is directed to elevate the sacred Host "a little higher than his head, that the people may adore." And of the Chalice "he raises it above his head, that the people may see it." O'Brien (p. 332) uses about the same words. Dr. Herdt, another standard authority, says (vol. I, p. 292 that the sacred Host thould be reverently shown to the people for their adoration; and It should, there. reverently shown to the people for their adoration; and It should, therefore, be so elevated as to be a little higher than the celebrant's head, to be seen by the people.—"Populo rever-enter ostendit adorandam; adeoque ita elevari debet, ut capitis verticem ali quantus excedat, et a populo videri possit." And (p. 207) he says the same of the chalice, concluding with the words: "He holds it at the highest point of elevation for a very short time that it may be seen and adored by the people."—"In ultimo elevationis puncto cum per brevissimum tempus sustinet, ut videatur et adoretur a po-

In the Redemptorist Father Scho written for the Pittsbury Observer by Rev. A. A. Lambing:

Your readers will doubtless remember that when I wrote a series of articles some two years ago on the ceremonies of the Mass, I remarked that, at the elevation of the Sacred Host, and also it there for a little time.—"Ita elevet, at a nonnly vider at advart possit, at ut a populo videri et adorari possit cum parum temporis ita eam tenuerit."
And of the Chalice (p. 89.) it is directed to be elevated so high that the celebrant can see underneath it, and that the Chalice may be seen by the people .- " Tantum cum elevet. culis celebrantis infra nedem calicis perspicere valeant, calixque a populo videri possit." Wapelhorst, another standard authority, uses about the same language as the one last quoted.

From what has been advanced in this article, the only logical conclusion that can be reached is that the reason why this "greater elevation" was instituted, its object and the rubrics directing the manner in which it is to be made, all show beyond the shadow of a doubt that the purpose had in view, first by faithful Catholics, and later by the Universal Church, was that the Most Holy Sacrament of the Altar might first be seen by the people, as a visible evidence to the eye of faith of the Real Presence, and then down before It, as the supremest act of faith and adoration that it was in their power to offer to their Sacramental Lord .- Catholic Universe.

## NOTABLE TRIBUTE.

AID TO THE CATHOLIC CHURCH BY PRESBYTERIAN MINISTER.

"The Catholic Church as Viewed by an Outsider," was a subject of a recent sermon at the Tabernacle Presbyter-ian Church, Philadelphia, by the Rev. Dr. William Henry Oxtoby, who said

There are many strong points about this church. I believe confession to be beneficial, and that the prayers to the Virgin have brought many women under religious influence. Fifty four of our hymns were written by Catholics of which there are 10,000,000 (official Catholic Directory says 12,651,944) out of 31,000,000 church people in the United States. Their missionary activities have covered the earth. They have always been first in estab-

lishing hospitals.
"The Catholics are really more orthodox from our point of view than many denominations we affiliate with,

the Apostles' Creed. The definitions of the Councils of Nice and Chalcedon on the Trinity and on the persons of on the Trinity and on the persons of Christ form part of the theology of both Catholics and Protestants. The personality of God, His providential dealings with man, revelation through Scripture, man a sinner and Christ a Saviour, all of these are held by all Christians alike. In their view of juture rewards and punishments the Catholics are more in harmony with Catholics are more in harmony with Evangelical Protestants than some Protestant denominations are."

THE WAY OF THE CROSS.

AS A DEVOTIONAL EXERCISE DURING THE HOLY SEASON OF LENT.

One of the practices of devout Catholics during the Lenten period is to in-dividually or collectively recite the prayers of the "Stations" or "Way of the Cross." As a rule during Lent the faithful assemble in their respective churches on Friday evenings to practice this devotion. There are others still, who are not even in the religious state, strive for spiritual per-fection by reciting the prayers and calling to mind each day the passion and death of our Lord, writes a cor-respondent in the Irish-American.

What are the stations? Why do What are the stations? Why do Catholics practice this devotion? These are questions frequently asked by those not of our faith. It happens, too, that many of our Catholic men and women, youths and maidens are unable to answer them. Why? Many of them know at one time, but threw aside their Catechisms, when as boys they discarded knee breeches for long trousers, or when as young women they sers, or when as young women they threw aside dolls to wear lengthened gowns. Others there are who never knew because they had not the advant-age of Catholic schools. Mark you, many of these are good Catholics, but they would undoubtedly be better did they understand more about the truths

of their religion.

The Way of the Cross is humanity's attempt to follow Christ in his journey from the court of Pilate to His cruci fixion and final consignment to the tomb. The Catholic Church is poor indeed that has not a representation of the "stations," whether they be in common prints, stone, clay, paintings, or other devices. There are fourteen of these stations.

tures, whether he be Catholic or non-Catholic if he be at all acquainted with Biblical history he can not fail to understand the scenes depicted.

The second station shows where

Christ is made to hear the cross. His first fall under the weight of the cross is depicted in the third station. Le along as a criminal to execution, He meets His mother. This is shown in the fourth station. In station five we find an example of charity that is all too rare in these days. It shows us where Simon, the Cyrenian, helps our Saviour to carry His cross. Then Versians of the control of onica offers her kerchief to our Lord to wipe the sweat and blood from His holy face. In return the imprint of His blessed countenance is left upon the cloth. At the seventh station Jesus falls the second time beneath the

see Him fall the third time.

The real agony of the journey to Calvary begins when Jesus is stripped of His garments, as is shown us in the tenth station. Modesty personified was the son of God, yet His enemies bared Him to the world. Station eleven shows us the crucinxion, and twelve depicts His death. We see Him taken Jown from the cross in thirteen and in fourteen He is consigned to the tomb. signed to the tomb.

When we see the devotion of mothers to their dead children in our own day, how little shoes and stockings of dead babies are treasured, how the toys of the dear departed little ones are preserved, can we marvel that Mary, the mother of God, was the first to practice the devotion of the "Way of the Cross?" Is it a wonder that she followed that journey from Jerusalem time after time and year after Early Christians followed in the foot-

steps of the Blessed Virgin in practic-ing this devotion. The Crusaders also followed in the way of our Divine Redeemer by retracing His footsteps in the Holy City, but it remained for a follower of St. Dominic, the Blessed Alvarez, to originate the devotion of the "Way of the Cross" as it is now practiced by Catholics. Alvarez, when he returned from Jerusalem to his con vent in Cardova, Spain, built little chapels, in which he represented, station by station, the principal events in our Saviour's journey to Calvary. Like many other benefits that the world enjoys, the son of St. Dominic was not given credit for establishing the devotion in Western Christendom. It was not until the year 1342 that the stations began to be a regular devotional mentality of the Franciscan Friars Minor. From the latter the devotion was spread all over Christendom and has been practiced more particularly

In all your joys of nature or of grace, turn lovingly and gratefully to Him Who gave them all, and Who delights

LESSONS FOR THE SCHOOL OF

JOURNALISM. CHANGE IN PUBLIC SENTIMENT FROM HOSTILITY TO SYMPATHY FOR THINGS CATHOLIC

An encouraging sign of the times as the New Year opens is the change in public sentiment from hostility to sym-pathy not only with the Catholic religion, but also with its representatives. This change has been gradual, and it is more manifest in some localities than in others, but it is noticeable to some extent everywhere. More especially does it appear on occasions such as there were in plenty during the past month when the Church or the policy of its authorities is attacked as it has been so violently in various parts of Europe. Seldom has there been a better opportunity for taking sides for or against Catholic interests, and it is gratifying to note that with bare exceptions our people believe that the Church is right, and that it is the victim of unscrupulous politicians, as in France: that it is not responsible for the political upheaval in Germany. This change of sentiment is not due to religious indifference; on the contrary it is due to a sincere interest in the welfare of our religion, which makes many a man of no religion at all wish to see fair treatment for the Church and respect for its ministers every-

The influence of the Church in our social life recommends our religion to minds who care little about its doctrines. They are quick to perceive the contrast between the principles of Catholicity and of those who would op-press it. They cannot be misled by the suppression of the truth which is practiced by some of our newspapers. They know that the press does not reflect this change in public sentiment, either because its owners are controlled by powers adverse to the Church, or because some of its editors are still under the spell of the idola theatri. It is well to be mindful of this fact when our indignation is rising against the newspapers. They no more represent public sentiment in religious questions than they are permitted by their controllers to reflect it in political or commercial interest. Since we must all read the newspapers, we as well as their editors need at times the lessons from the school of journalism, reminding us that the special cable is inspired by a foreign press bureau depending on government subsidy, in one form or other, and therefore, as in France, anti-Catholic; or that some editors so mislead public opinion that they fear to print news favorable to the Church without providing the antidote in their editorials. However, as editors follow, instead of leading public sentiment, we may hope that even they will mark this sign of the times, and, as the years advance, learn to interpret and report news concerning the Church with the same impartiality they boast of showing to every human interest.—The Mes-

## CHRISTIAN HOPE.

God, Who is Truth itself, cannot deceive us, and He is essentially faith-ful to the promises He makes His crea-tures. But we find in the Holy Scrip-ture the most touching exhortations to have recourse to Him in our necessities, with the promise that He will be our support and strength. How, then, can we have any anxiety or sericloth. At the second time beneath the falls the second time beneath the weight of the cross, and at the eighth we see Him telling the women of Jerusalem: "Weep not for Me, but for your children." At station nine we have any anxiety or seriously entertain any fear that He will reject or abandon us when we call on Him with confidence? Would not this be accusing God of not keeping this promise? But that would be blast open.

prayer God requires that we should call upon Him with confidence. But should we deserve to obtain His benefits if we asked them with a doubting heart; doubting that the very goodness of which we are experiencing effect every instant of our lives, and in so many thousand ways? No, as the apostle, St. James, says: "Let him ask in faith, nothing wavering." (i. 6.) The heart that prays with doubt and distrust shall obtain nothing. And we on earth granted miracles only when there was confidence: "Daughter, faith hath made thee whole." (M ix. 22.) God's almighty power gives the crowning strength to this motive the crowning strength to for Christian hope, seeing that He exceeds all that we can acquire of Him. Men often promise what they are unable to give, but it is not thus with the All Powerful God. We can find no insurmountable obstacles His will in the gifts which He desires to make to us. Therefore we ought never to fear asking Him too

ought never to lear asking Him too much or asking things too difficult.
God, being infinitely rich, possesses all the good in order of grace as in the order of nature. — The Rev. P. J. Michel, S. J., in "Spiritual Despondency and Temptations."

Colonel Angus Converted.

Those who feel that they know the Rev. George Angus through his articles both gossipy and learned, in the Tablet, will rejoice with him in the conversion of his brother Colonel William Mathevin Angus, who was lately received into the Church by the Benedictines of Fort Augustus. Father Angus himself Fort Augustus. Father Augustus Oxford sone of the priests of the Oxford Movement. Colonel August is fifty two years of age and has been an officer of volunteers since he was eighteen years old. He has large business interests in the north of England, and has been a Free Mason of high standing.— The Missionary.

### THE PAGE OF JAMES V. OF SCOTLAND.

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

CHAPTER IX.

THE MORASS OF DUNSE. Knowing as we now do that our here s failen into the hands of Angus, and having also learnt how it about that Cossford was substitu ted for Percy, the Cardinal's envoy, and having b

n made acquainted with the plans and intrigues of Beaton and Angus, let us follow the fortunes of those we had left for a while—one in the power of the formidable chief, the other on his way to the rendezvous with Lord Home of Wedderburn, on the border of the lake which skirts Morass of Dunse. If you, dear readers, are at all interested in the fate of Francis, I am sorry for you, as we shall have to leave him for a time

we shall have to leave him for a time in his perilous position in order to follow Sir Antony D Arcy, who first claims our attention.

On leaving the castle, Sir Antony directed his course towards the appointed place of meeting; he spurred his horse to a gallop, and his home was his horse to a gallop, and his home was soon left far behind. It would seem as if he thus urged on his steed to pre vent his resolution from giving way, and to render it impossible for him to change his mind and retain his son-Suddenly he checked his speed, and wiping his eyes, full of tears, said:

wiping his eyes, full of tears, said:

"Poor boy! he must have started
by this time. Who knows if I shall
ever see him again? Oh, that hor
rible dream! it is always in my mind.
How is it that I, who have never
feared the tunult or danger of the
battlefield, am now so disturbed by a
mere dream that I tramble—yes,
tremble? This nervous agitation can
only be caused by my uneasiness as to only be caused by my uneasiness as to my son's fate. Yet Lord Home, whom I shall soon meet, may perhaps attri-bute it to fear of him. Fear! yes, he used that word in his insolent letter. At all costs I must surmount this ner vous feeling, so that he may not per-ceive it; I must try to forget for the present both my son and my fears in his regard. Besides, what harm can befall him? He is now on the road to Edinburgh, well escorted by the Car-dinal's faithful servants. There! I will think no more of him, but only of the meeting with this insolent lord, who dared to speak of fear in connection with me. By St. Antony! I shall teach him a lesson."

And in order entirely to recover his composure the knight spurred his horse composure the knight spurred his accomposure the knight spurred his accomposure to a gallep, and rode rapidly up anew to a gallep, and rode rapidly up and down for some minutes. windent exercise having produced the desired effect, he said to himself: "Now for Lord Home, and let him "Now for Lord Home, and the Home moderate his language, or, by St. Antony! I will measure swords with him:" then quite himself again, he directed his course straight to the morass. Meanwhile, Home of Wedder burn was advancing towards the same spot, accompanied by ten of his re-tainers. Between two of these attend ants walked poor Gauthier, tied to a horse's tail, his hands bound behind him, and brutally maltreated by the men, him, and brutally maltreated by the men, each vying with the other as to which of them could insult him the most.

Gauthier had been informed that morning that Wedderburn had sent

enced him to death. In vain had he protested that Lord Home had no right to judge him or dispose of his line; in vain had he threatened them with the anger of his master and the severity of the law, which would never regard them as his lawful judges, but regard them as his lawful judges, but only as his assassins. In reply to his protests, he was told that their lord had condemned him, whether he had the right to do so or not; that, as to the vengeance of his master, they feared it not, and that their lord recognized no other law than his own will.

Poor Gauthier knew, therefore, that he was proceeding to certain death, and, paying no heed to the insults heaped upon him, as he walked along, maintained a dignified silence. Not content, however, with insulting him with words, one of the mea struck him with his riding-whip, saving :

"Walk on, you clown, or you shall feel the point of my sword." Turning towards the man, Gauthier answered in a grave tone:
"The Gospel says, 'He who takes the sword shall perish by the sword."

"Eh, what signifies the Gospel?" replied the man with a blasphemous oath. "The Gospel won't prevent your dying: walk on, walk, I say;" and he struck him again.

and he struck him again.
"I do not allow," cried Gauthier,
"that your master has any right to
put me to death; nevertheless I go to eet my fate without cursing him. But the curse of Heaven will surely fall on the coward who strikes a man incapab e of defending himself."

I'll brave that curse," interrupted the ferocious bandit; master's right, yours shall judge just now how far it extends."

now how far it extends."

"What do you mean?" cried Gauth
ier, his interest at once awakened.

"Is my noble master in danger?"

"What does that matter to you?

Do you care for him?"
"Do I care for him? How can you

"If that is the case, be contented," answered the man, "for death shall not even separate you."

Jh, speak, speak, for God's sake! Surely your lord is not threatening my master's life?"
"Hold your peace there!" cried

Lord Home, who rode in front of the band, and who had overheard the " Hold your conversation. peace, and gag that brawler.'
His order was instantly

His order was instantly executed, and then, calling to him one of and then, calling to him one of the soldiers who appeared to hold authority over the others, he drew him aside, and conversed with him for some minutes in a low tone.
"Very well, master," said the man

who had been listening attentively "It shall be done as you command."

Then, dividing the troop, he departed with five of the men in the direction of a little wood, which could be seen

from where they stood, and which borfrom where they stood, and which bordered the morass on the opposite side of the lake. Lord Wedderburn and the remainder of the troop were not long in arriving at their destination.

"We shall see," he cried, "if the Sir D'Arcy will be punctual to time, and if he dare present himself before we with only five men."

me with only five men."

Hardly had he finished his speech be

ore Antony D'Arcy, as if in answer to the ir jurious challenge, came up alone at a gallop.
'Alone! He has come alone!' said

Sir Home in surprise. "It is impossible; his escort must be behind."
Antony was now close to him.
"You see me, Sir Home," he said, as he drew up. "I have come alone, and he drew up. "I have come alone, and you can now judge whether or not I am afraid, as you dared to say in a cer afraid, as you dared to say in a cer

tain message, a very insolent one which you sent to me at Dunbar." se who write such speeches, Sin D'Arcy, are always ready to bear them

out with the sword."
"And he to whom they were ad dressed, Lord Wedderburn, is ready to demand satisfaction for them with the

e weapon."
That is well," replied Sir Hone "we understand one another; but the meeting I appointed for this morning with the Governor of the Eastern Border is wholly of a pacific nature. It is

der is wholly of a paoine nature. It is about one of your servants."

"Ah, true; I thank you, sir, for reminding me of that, which my indig-nation at a personal offence had caused me for the moment to forget."

Let them bring forward the guilty party," cried Lord Home; and Gauthie

dragged to the front. was dragged to the front.

"And how, sir," exclaimed the knight, indignant at the pitiable state of his servant-" how can you thus treat that unfortunate man for the mere offence of fishing without leave -if, indeed, he committed any offence

at all. "Sir D'Arcy," proudly returned the chief, "Sir Home of Wedderbarn is not answerable to anyone for the justice he exercises in his own domains.

"Let the Lord of Wedderburn," replied the knight, "act as he pleases by his own vassals; but I require that he treat one belonging to me with less severity, and I summon him in the name of the Regent of Scotland to have the hands of that poor man unbound. "Sir D'Arcy may command in the Regent's name in his castle of Dunbar,

where the Scottish people are base enough to obey him, but on the border of a lake belonging to me no one but elf has the right to command. "If you will not, sir, obey a repre sentative of the Regent, I myself will do what you refuse to command to be done;" and, springing from his horse,

the knight advanced towards Gauthier intending to unbind his hands, but hardly had he taken three steps when five muskets were levelled at him.
"In the name of the King and of the Queen Regent," again cried D'Arcy, without, however, drawing back or changing color, "I command you to

to be felons and traitors, and will punish you as such."
Unmoved by this threat, the men remained as before, with their muskets

vonr arms : or I declare you

"That will do," cried Wedderburn.
"Now lay aside your muskets and draw your swords."

The bandits obeyed instantly.
"You see, Sir Knight," said Wedderburn, "that the commands of the

" that the commands of the derburn, King and of the Regent of Scotland are of less value here than mine, and to convince you of this I shall have your vassal put to death at once for fishing on my property, and thus prove to you that, even though the law does not accord him the right, Sir Home exer cises jurisdiction in his own domains in all cases, great or small."

Though Sir Antony was exasperated

by the audacity of Sir Home, he still controlled himself.

"Sir," he said, addressing him in a gentle tone, 'I beg of you to consider what you are about to do. Gauthier ervant, and I myself serve the King of Scotland ; to take the life of this man is to overpass your powers. Trast me. Leave his punishment in my hands, and if he has caused you loss I will see that reparation is made you. Do not commit an unpar donable crime. I beg and conjure you to spare this man's life, and to demand

for him what ransom you please."
"That is to say," replied Sir Home you take me with a disdainful sneer, "you take m for a bandit. But may it ple se you, am a Scottish lord and Baron, and I will never receive money from a usur

per and an assassin.
"Sir!" said D said D'Arcy, laying his hand on his sword.

hand on his sword.

"Gently, gently, Sir Knight," in-terrupted Wedderburn, "do not so lightly lay your hand on your weapon. I nave behind me brave men, who will not permit it to flash before they are

"What do you say ?" asked D'Arcy. " Have I, then, fallen into a trap?" And he turned to look for his horse

"You need not look for your horse, my fine sir," continued Lord Home in a mocking tone. "My men have taken charge of it, so that we may the longer enjoy your company."
"What, sir!" cried the knight, now

seriously uneasy. " Have you induced me to come here merely in order to entrap me ?

demanded your presence here, Sir Knight, so that this poor creatur might not die alone in the midst o enemies, and that he might before dying at least have the consolation of looking nce more on the face of the master he loves so much.

At a sign from the Baron the mer removed the gag from Gauthier's mouth and forced him to kneel. "Master! good master!" cried the

poor man as soon as his tongue was free "save yourself! It is a trap; they intend to kill you!" "Pay no heed to the advice of this doomed man," replied Sir Home; "in

any case, it is impossible for you to act on it If you will take the trouble to lok behind you, Chevalier, you will see that the road is guarded by my people."
"Then there is treachery," said Sir

D'Arcy.
"Not at all," rejoined the Baron "I wish to show you how I treat my enemies, and those who belong to them. This man belongs to you, and you will see him executed."
"You shall kill me first," cried the barn.

A FATHER'S HEAD. knight, whose anger seemed to have doubled his strength; "and if my death, as well as that of my faithful servant, is resolved on, I will die, at least, as a brave man should;" and, quick as thought, the Chevalier, drawing his sward and running to Gaustine. one his sword and running to Gauthier, cut the latter's bonds and handed him his dager. "Join me, Gauthier," he shouted, "and let us show that he shoated, "and let us show that Frenchmen know how to die! To the rescue, and long live France!"
"And now, Sir Home," continued Antony, turning and facing again the Condent of Worddawnen." coward and Wedderburn, "coward and

plans were wholly of a pacific nature, replied Sir Home, joining imposture to cowardice; "so yor, Sir Knight, must take upon yourself the responsibility of what may happen."
"Listen, sir," said D'Arcy, still hoping to capitulate honourably, and thus save both his own and his servant's life. "I wish to believe that your intentions are peaceable: you, on your side, may easily prove them to be such. Order your men who bar the road to retire; return my horse to me; and what has passed here shall be known to pene save these who have "I wish to believe that your be known to none een witnesses of it."
Ha!" cried Sir Home, at last throwing off the mask, 'now you im plore my mercy! Had you any mercy when you arrested my kinsman and conducted him to your Duke of Albany?

Gentleman executioner, did you show any mercy when you lent your hand to his judicial assassination ? "Sir Home," answered the knight,
"in arresting your relative I only executed orders, and I took no part what ever in his trial or condemnation."

"No, cowardly assassin, you hid yourself in the shade, waiting impati ently the accomplishment of the odious sentence in order to seize his office and dorn yourself with his honors! you reckon on pity from me now that I you recken on pity from me now that I have you in my power! Fool, to dare to meet me alone, and without escort! Antony D'Arcy, the hour of vengeance has arrived; the spirit of Lord Home calls aloud for your death! Prepare yourself to meet it!"

felor, I defy you !'

" Heaven is my vitness

"A soldier is always ready to die, Sir Home, but, I warn you, i shall de fend my life, and history will one day decide which of us merits the name of assassin. Come, my brave Gauthier, let us sell our lives dearly."

" Fall on the Frenchmen !" cried

Sir Home. But the victims did not allow them selves to be strangled like sheep without a struggle. At the first blow An tony laid low one of the bandits, whilst Gauthier, excited by his master's ex ample, engaged with another. It was the same man that had struck him with his whip and menaced him with his sword. Wishing, at least, to revenge himself before he died, Gauthier vigor-ously attacked hin, and, and, skilfully parrying his blow, plunged his dagger into his side. The man fell with a

"I told you," said Gauthier, " that he who struck with the sword should likewise perish by it."

Alas! that word of Christ which Gauthier had proved to be true in such sanguinary way was to receive a second fulfilment also, for the unhappy nan himself had no sooner pron than he felt himself pierced through and through, and fell, exclaiming, "Adieu, my good master!"

" For a short time only, my brave man," replied the Chevalier, whose blood was flowing fast from many wounds, but who yet defended himself so stoutly that, without counting the bandit killed by Gauthier, three other men lay stretched upon the ground, one only remaining near the knight, who, in spite of his gave him hard work to do. Sin Home had stood by watching the un Sir equal combat, but without taking any part in it himself. Now, at a sign fro him, the other five men static the wood galloped up, and Wedderburn himself drew his sword and rushed to wards the knight as if to end the But the contest was already combat. But the contest was alread over. Sir Antony had just given th finishing stroke to his remaining ad versary, but, utterly spent by this supreme effort, he had fallen lifeless to

Thus perished the noble Chevalier who had always so loyally and courage ously served the kingdom of Scotland. Lured to his death in a peradious ambush he became the victim of infamous and cowardly treachery.

One may well ask how it was that Sir Home of Wedderburn, a savage Border chieftain, so terrible in war, and whose courage and ferocity were vaunted in all the surrounding country, had held himself entirely aloof and maintained a neutral position during the scruggle ust related. The circumstance may perhaps be explained by a sort of chivalrous susceptibility, false indeed and pharisaical in the extreme; yet possibly this bandit lord, who had treacherously drawn this noble knight into the ambash laid for him, and com manded his death, would have believed imself dishonored by taking part in such an unequal contest. A stran interpretation indeed of the laws chivalry! As if the man who planned and commanded such a crime was not more guilty, if possible, than the sercarried out his orders Now, however, that the fell deed was accomplished, Wedderburn did not conceal his satisfaction.

"Be at rest, my worthy uncle!" he

cried. "Your spirit may now rest in peace. But that is not enough. I wish to publish your revenge from my castle walls, so as to make known to all that he who dares interfere with a Wedderburn shall never go unpun-

Then, taking a hunting knife from one of the men, he cut off the head of Antony D'Arcy, and, knitting it to his saddle bow by the long locks which the knight wore, he remounted his horse,

and after seeing the bodies of those who had perished in the combat thrown into the lake he set off for Wedder-

CHAPTER X.

The barbarous act related in the preceding chapter was unhappily at that ep ich too common a practice amongst the Scottish lords for Sir Home to consider it necessary to conceal his crime.
On the contrary, he determined to
make public the striking revenge he
had taken for his relative. In order,
therefore, the more fully to effect his therefore, the more fully to effect his purpose, he rode through the village of Wedderburn with the head of his enemy hanging from his saddle-bow, and crying aloud as he wenr, "Thus perish the enemies of Sir Home of Wedderburn!" As he passed before the Pine-branch Inn, proclaiming aloud his crime, a heart rending cry issued from one of its lower rooms. Francis through the barred window has recognised the head of his beloved father, and after uttering this pitcous cry fell and after uttering this piteous cry fell

and a territoring down in a swoon.

The boy, as we remember, had been conducted to the inn by Cessford, who there awaited the return of Shell from Wedderburn Manor. In the meantime he had been imprisoned in a little room whose windows were protected by iron bars, and against the door of this room, on the outside, the freebooter now placed the heavy table at which he intended to sit whilst drinking. When Sir Home rode through the village Cessford, who had already swallowed three tankards of beer, to say nothing of several stoups of wine, was bawling swearing, and storming at his men who, nearly in the same condition as himself, were making a frightful din. Therefore, it is small wonder that Therefore, it is small wonder that Andrew Cessford neither heard nor Andrew Cessford neither near hor saw his master pass, and remained on awaiting Shell's leturn, which had been necessarily delayed by the absence of Lord Home from his castle.

When the little band surrounding Francis arrived at the village, the inhabitants, hearing the tramp had run to their doors, and stared in wonder at the severe precautions taken against one so young.

"Look: they have gagged him, as if he were mad!" said one woman in whom the youth of Francis excited "Why, it's the young French man,

the son of Sir D Arcy," remarked some men who had often seen Francis, and sometimes received help from him. "Poor young man! I trust no harm will come to him. " Pooh! let bim alone," replied

others, and these were mostly people who lived close to the manor. "He is the son of the French usurper, the guardian of the Eastern Border, who nolds that post when by right it should belong to our chief. I am glad he is caught, for he is a wicked good-for the control of the Did he not try to drown nothing. Did he not try to drown Tumkett, the laird's river keeper? Let him be thus treated; he will only get

Amongst the villagers who were gaz-Amongst the villagers who were gaz-ing at the prisoner and his captors was a lad dressed in beggar's clothes. Whoever else might view the scene with indifference, this lad evidently could not. From his looks and his gestures it was apparent that the beggar boy was strongly interested in the prisoner's fate. And well indeed he might be, for he owed his life to the He was, in truth, the lad whom on the previous evening Francis had rescued from being drowned in the lake. Harry, for such was his name, was only a beggar boy; but nature had was only a beggar boy; but hatter had richly endowed him with noble instincts, with courage, loyalty, and, above all, with gratitude. What his captors proposed to do with Francis captors did not know, but that they ill by their prisoner was clear He determined to keep as close to his benefactor as possible, hoping in a vague sort of way that a chance of be-Watching friending him might arise. Cessford asking for a room in which to shut up his prisoner, and had seen the innkeeper pointing to a room below. Saizing an opportunity which presented he said unperceived into the chamber just as Cessford was ordering the table to be moved across the do for greater security, and then, hiding himself under a piece of furniture, waited until the soldiers began to

Francis had been ungagged before being imprisoned in this room, and Harry was just about to make himself known to him, when the Lord of Wedderburn rode by with his horrible trophy. Then came the heart rending cry anguish, after which Francis fell fa ing to the ground. Happily for both, the soldiers were too busy with their beer tankards and their dice to notice either the cry of their captive or the march-past of Lord Home. Seeing his rescuer in a swoon, Harry, whose only wish was to save him, came forth from his retreat to render him assistance. Fortunately, he found some water, which he dashed on the boy's face and hands, and after a time he had the satis-faction of seeing him open his eyes.

"Where am I?" asked Francis in a puzzled tone. "I think I have had a puzzled tone. rightful dream." Then, drawing his hand across his brow as if to recall his confused ideas, he said in a troubled no! it is too true There, there ! that lord who passed by just now on horseback had at his saddle bow a bloody head—my father's head! Oh, yes, I recognized him! They have murdered him! Oh, oh!" And the poor boy broke out into loud sobs

Harry tried in vain to console him, for from the few words uttered by Francis he had understood the cause of

You mustna greet," said his youth ful consoler, using the ordinary phraseology of the Scottish peasantry parts. "Maybe it wasna your head you saw. Maybe you in those parts. father's It could na be." were mistaken. "Yes, yes, I recognized him!" replied Francis with redoubled sobs.

Just at this moment the soldiers ceased from their brawling to listen to some new-comer, who related in all their details the horrible events which

had taken place that morning in the Morass of Dunse. Francis heard all this distinctly. There could no longer be any doubt, and the poor boy gave

be any dubt, and the poor boy gave fresh vent to his grief.

"Oh, my God!" said Harry. "Time is going on, and perhaps what they have done to the father they will do to the son. How—how can I save him? Come, come, 'he said, shaking Francis gently; "'you mustna waste precious time in tears. I am sure you ous time in tears. I am sure you are in danger, and later on there may not be a chance of saving you."

But vainly did the poor peasant lad

strive to arouse Francis from his gloomy thoughts. Indifferent to his own fate, the bereaved son could think of nothing but that bloody head hang-ing from the saddle-bow.

The roise had now recommenced on the other side of the door. Jessford struck the table with his fist, and

bawled out:
"By St. Andrew! Sir Home of wedderburn is a brave man, and there wedderburn is a brave man, and therefore I will make peace with him, though it befus me not to receive his orders—me, Andrew Kerr Cessford! Who says it is my duty to receive orders from a Border lord? Is there anyone who says so? Let him speak, and I will kill him, as I break this jug;" and he dashed the crock on the ground. Then, there has no are the freehooter continue; after a pause, the freebooter continue i:
"Yes, by St. Andrew! the Lord of
Wedderburn has done well. Behold how he avenges himself! Woe to our enemies! Here, you scoundrel host, bring a stoup of wine, that we may drink to the health of Sir Home."

A few moments later the stoups were heard clicking, and the noise began

We will now for a few moments leave poor Francis, overwhelmed with his sorrow; Harry, full of grief at his powerless ess to assist his benefactor; and Cessford and his men at their drunken brawl, and follow Sir Home to druggen brawl, and those being manor, which he is just entering in triumph. His first words were: "Let a pike be fixed on the most public part a pike be fixed on the most public part of the ramparts, and this head be placed thereon, to remain until the last shree has been consumed by the crows and other birds of prey."

To insure his orders being obeyed,

To insure his orders delig obeyed, he waited to see them carried out; and when the knight's head had been hoisted on to a pike, he had a trumper sounded to gather from all parts of the castle his household servants and guards, men and women, and with an expression of savage joy more resemb ling that of a satiated tiger than of a man, he pointed out the roble head to

"Thus," he cried again, "perish the enemies of Lord Home of Wedder burn! This is how I do myself justice. Let those who seek to harm me take

After this odious proclamation, he ordered a banquet to be made ready for himself and his chief officers, and gave instructions that the castle gates should be thrown open and two roasted oxen and two casks of beer served up to the villagers in the courtyard. Sir Home was about to re-enter the castle, the major domo announced that a soldier, who declared himself to be ressenger from the Earl of Angus wished to speak with him.
"Then, by my father's soul!" cried

Sir Home, " swords will soon be drawn if Argus has sent me a message." And he bade the man usher in the mes senger, who proved to be none other than Shell. Having received the letter of which

he was the bearer, Lord Home dis-missed him and called for his chaplain. The priest was slow in obeying the summons, and when he at last appeared his countenance expressed both sadness and displeasure.
"I have been waiting for you a long

time, Father," said the Baron in an impatient tone; "and when I give orders, I am accustomed to have them promptly executed."
"My lord," said the chaplain, "there

is another Master Whom I serve, and Whose commands are more important than yours. "And who is he who dares gives

orders over my head in this castle?"
"It is God, sir," replied the chap lain in a grave and severe tone. commanded me to pray for the soul of Sieur D'Arcy, treacherously assassinated by you this morning at the Morass of Dunse. Yes, sir,' continued the chaplain, un noved by the evident anger of Sir Home, "God commanded me to pray for the soul of the murdered night, and for you also, who made tool of me by causing me to write the letter which brought about the death of that Christian man

" Chaplain, chaplain! I did not bid you come here that I might listen to your preachings.

But I, my lord, have come for the purpose of speaking the truth to you, replied the courageous priest. "I you that God has in store terrible shastisements for those who shed their neighbors' blood.'

"Have a care, chaplain!" shouted Sir Home. "If God has in reserve chastisements for those who rid them selves of their enemies, Sir Home of those who have the audacity to censure his actions." What are the punishments of Sir

Home in comparison with those of said the priest calmly. "You shall judge for yourself!" cried the Baron, beside himself with rage. "Here!" he shouted, "here!" Do as you will, my lord. You can

strike the body; God will take care of the soul," said the priest, without moving his place. Calm and serene he stood there. awaiting the results of the Baron's

fury. But the latter, much astonished at the firmness of the priest, checked the order he was about to utter "Go out, all of you!" he thundered forth to those who had entered at his " or, by my father's soul, I will-"Blood still, my son, and more threats," interrupted the chaplain.

"Go, I say!" repeated Wedderburn, mastering his anger for the moment.

"You see, my son," continued the priest, when they were once more alone, "God has heard my prayer, for generations will erect his monument.

He has given you strength to overcome the fiery temper which urges you to do evil. May He one day grant you for-giveness for the infamous murder you giveness for the infamous committed this morning!"

"Again!" thundered forth the Baron, but once more he restrained himself, remembering that he needed the services of the chaplain to discover the purport of the Earl of Angus's being no other in the castle who was able to read, so he continued: "Very well, Father; we must do what is necessary to obtain this pardon, and we will ask your good advice in the matter."

"Sincere repentance, my son, is the only way by which you can obtain for-

"We will think about it, Father

but just now that is not the important affair. I sent for you that you might make known to me without delay the contents of this letter."

"Give it to me, my son. I will read it to you; but I convent only upon this express condition: that, if there is any further question of murder, you must promise not to mix me up in the promise not to mix me up in the matter, for quite enough blood has been shed to day.

"I promise all you wish, Father." replied Wedderburn hastily, impatient to hear the letter.

The chaplain then read as follows 'To my loyal and very dear Home of Wedderburn, greeting.

" Our vassal, Sir Andrew Kerr Cess ford, from whom you will receive this letter, will, at the time this reaches you, have in his hands the son of your particular enemy, Antony D'Arcy. Beaton designed to supplant me in the Beaton designed to suppose the in the affections of the young King by attaching this boy to his person. I give him over to your care. Take good care that he never again appears in public. So much for myself. But I have thought also of your interests. You will find also on the child some papers which may perhaps enable you to ruin the knight D'Arcy. You are forewarned. Act!
"Archibald Douglas,

Earl of Angus.

"Well, my son," asked the priest as he finished reading, "what are you

going to do?"
" fbat which my duty demands," replied Sir Home, rising.
"Do not forget your promise," said

the chaplain.
"I shall forget nothing that has taken place here to-day—be sure of that, Father," answered the Baron with meaning look.

Then, proceeding to the antechamber,

be brought to him, and, when Shell appeared, gave him the following intructions before all who were assembled " Let the child be put into a sack and carried by one of you to the sea. Let him be thrown therein to serve as food for the fishes. Go! As to the

he commanded the Earl's messenger to

papers, I have no longer any need of them. What I possess on the ramparts is my surest guarantee against Sir D'Arcy." Faithless to his word !" murmured the priest, throwing up his arms with a gesture of despair.

Shell left the manor to carry to

Cessford these iniquitous orders; whilst Sir Home, summoning his major dome, was in his confidence, said : "Hoggie, seek through the county for a layman who knows how to read and write. Offer him a situation here, and promise him a salary proportionate to his acquirements. If follow you, have him carried here by the men I will order to accompany

The man departed, and when quite

alone Sir Home added : " I will manage without this disputatious clerk; and when I have a layman to replace him, then—then I will find means to rid myself of him."

Having pronounced this last threat aloud, Sir Home entered the banqueting hall.

TO BE CONTINUED.

### "CHANGED" HISTORY OF ENGLAND.

There was once a Holy Pope named regory. To him came Primus, a Gregory. To him came Primus, a Roman, and said, "Holy Father, in my youth the fortune of war took me Britain, and I married a maiden of the Angles who is now a Christian. In my old age I am minded to go back to the country of the Angles. I humbly beg your Holiness to send us a missionary to convert to Christianity the countrymen of my wife." To Primus replied the Holy Father,

"No, my son, the work of missionaries is here in Rome. Generations will have to come and go before there can be any missionary work among the Angles. There was a priest named Augustin

but I felt bound to say him nay, be cause the time was not vet So Primus returned to Britain and he and his house kept the faith as best they could, but were the only Chris-

who asked to be sent to the Angles,

tians there.
Primus died in time, and his some Secondus lived and died, leaving a son Tertius, and Tertius had a son named Quatuor, the great grandson of Pirmus, and Quatuor asked his father Tertius whether they could not have missionaries sent among them. But Tertius said he feared not, because his grandfather, Primus, had been refused. So Quatuo said, Father, may I not ask the Holy Father at Rome for missionaries?' But Tertius said, "It is useless, my son. The great Gregory said to your great grandfather 'generations will have to come and go before there can be any missionary work among the Angles,' and the generations have come and gone, and there has been little, if any, missionary work among the wonderful foresight and perspica city of the great Pope Gregory

There are in this day the rosy faced light hearted people in the Southland still crying for missionaries to come How long, O Lord, must they wait?—The Missionary.

Whosoever uplifts civilization is rich

THE DELUSION OF SCIENCE.

Mrs. Eddy is still a po Even her existence is d turnishes matter for the news is dull. Her followe ons, running, it is assert the millions. That they astic cannot be doubted ago it was the fashion t pilgrimages to her shrine paper on one of those or escribes what took place tors came from all quarter to visit the Mother. sented every class and life," and the writer has "Among them were men most intellectual and exc of Boston, a British espersons of title from Euro

"Over three thousand

there. More would have

ven the extra trains

overcrowded. The dista

walked it in the hot sun

mometer at 90 degrees admitted to the ground and spent several hours those used by Mrs. Ed citement was caused at report that Mrs. Eddy appear to her followers unfounded. It was n 2 o'clock that she ap balcony. The vast the around, anxious not to n gord of the ' Mother.' on the balcony with a fi She looked well, in spit years. She was handso silk dress and wore with gold trimmings. Sa minute. She then box that all the throng which intently at her, might eyes. Half an hour la aught a glimpse of her of the house to enter All uncovered their he drove away. Afterware ite armchair, at her fav at other objects and pla esting by intimate as her." This is a veritab relics. Gazing in the eyes is very loving and Besides being enthus animated by conviction splendid temples, some millions of dollars, wi

mother 'left in power her fine house? Is not her fine house? somely attired in a silk she not wear her bligold trimmings? Does in her carriage from throng, and is not th lating about her wea nember to have the fait book of "Science an apparently renew it wi 1901, the two hunds edition had already bee pusiness it is splendidl On all these points i but in other respects i drst place its title whether intentionally ittle. It is called C It certainly is not scie by any possible exten be considered Christia

erected

Science, in its pres sooffs at metaphysics, soofs at metaphysics, boasts of having " seven years over the College in Boston, whe were trained in the tea gospel." "Divine Sures us, "rising above ies, excludes matter, that thoughts and res nto thoughts, and rep Again, Huxley, Tyn

expositors of science, but matter and insist study of its laws is truth. They are ag spiritual. But Mrs. I chummy with them inced that "natural commonly called, is n or scientific, because it the evidence of the With physiology she is and tells "i horse." (72) "it is not Moreover, whether

or metaphysical, it su

system of teaching.

orderly fashion fr in the acquisition of t of knowledge which to tion professes to impa-called "Science and the gospel of this thorough acquaintan declared essential for the most indescribat connected untruths tracted printer put forced to examine. frankly informs us the That must come from up when half dead a ntellectuals, and se with copious margina

Here are specimen notes in a couple random: "Odor and Divinity Childless; Reptilian Demand. ot allure or illumin than agree with the cannot grasp even thitions, much less wa describable chaos book, for which, no be grateful. We h

once; have escape never try it again. Such things as that every step: "I as revealed to my me that all is mind Nothing that we c is true. " Electri fluid, but the leas illusive consciousnes you to do urder you

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FISTORY OF

ND. loly Pope named ly Father, in my war took me a maiden of the Christian. In my to go back to the s. I humbly beg

Christianity the the Holy Father k of missionaries erations will have there can be any g the Angles. say him nay, be-

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ime, and his son lied, leaving a son had a son named randson of Pirmus, his father Tertius ot have missionar But Tertius said to his grandfather, used. So Quatuor not ask the Holy or missionaries?"
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erations have come has been little, if rk among them ight and perspicape Gregory!
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THE DELUSION OF CHRISTIAN SCIENCE.

Mrs. Eddy is still a popular puzzle. Even her existence is discussed and turnishes matter for the press when news is duli. Her followers are numerous, running, it is asserted, even into the millions. That they are enthusiastic cannot be doubted. Five years ago it was the fashion to make pious pilgrimages to her shrine, and a daily paper on one of those occasions thus describes what took place: "The visidescribes what took place: "Ine visit-tors came from all quarters of the earth to visit the Mother. They repre-sented every class and condition of life," and the writer hastens to add: "Among them were members of the most intellectual and exclusive circles

of Boston, a British earl and many persons of title from Europe.

Over three thousand persons went there. More would have gone, but even the extra trains were already overcrowded. The distance from the railway terminus was two miles; many railway terminus was two mires; many walked it in the hot sun with the thermometer at 90 degrees. They were admitted to the grounds at 10 o'clock, and spent several hours examining the various objects of interest, especially those used by Mrs. Eddy. Some excitement was caused at 12:30 by the report that Mrs. Eddy was about to appear to her followers; but this was unfounded. It was not till about 2 o'clock that she appeared on the balcony. The vast throng pressed around, anxious not to miss one look or word of the 'Mother.' She came out on the balcony with a firm step. Her manner and bearing were majestic. She looked well, in spite of her eighty years. She was handsomely attired in a silk dress and wore a blue bonnet walked it in the hot sun with the ther silk dress and wore a blue bonnet with gold trimmings. She spoke about a minute. She then bowed har head so that all the throng which stood gazing intently at her, might look into her eyes. Half an hour later the crowd caught a glimpse of her as she came out of the house to enter her carriage. All uncovered their heads until she drove away. Afterwards with loving eyes they gazed at 'Mother's' favorite armchair, at her favorite walk and at other objects and places made interesting by intimate associations with her." This is a veritable adoration of relics. Gazing in the "Mother's"

eyes is very loving and tender.
Besides being enthusiastic, they are Besides being enthusiastic, they are animated by conviction. Witness the splendid temples, some of them costing millions of dollars, which are being erected everywhere. Nor is the "Mother" left in poverty. Has she not her fine house? Is she not "hand somely attired in a silk dress?" Does she not wear her blue bonnet with gold trimmings? Does she not escape in her carriage from the admiring throng, and is not the world speculating about her wealth? Her own lating about her wealth? Her own business capacity is undoubted. Each nember to have the faith must have the book of "Science and Health," and apparently renew it with each edition. and in 1901, the two hundred and twelfth

In 1901, the two hundred and twellth edition had already been issued. As a business it is splendidly conducted.

On all these points it is satisfactory, but in other respects it is not. In the drst place its title is misleading; whether intentionally or not matters little. It is called Christian Science. It certainly is not science and cannot by any possible extension of the term be considered Christian.

be considered Christian.
Science, in its present acceptation,
sooffs at metaphysics, but Mrs. Eddy
boasts of having "presided during
seven years over the Metaphysical
College in Boston, where 4,000 students
were trained in the teaching of the new
gospel." "Divine Science," she asgospel." Divine Science, and assures us, "rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas."

Again, Huxley, Tyndall, Darwin and

study of its laws is there any real truth. They are agnostic to things spiritual. But Mrs. Eddy, who is very chumny with them in some ways, in-sists on the contrary view and is con vinced that "natural science, as it is commonly called, is not really natural or scientific, because it is deduced from the evidence of the physical senses."
With physiology she is especially severe and tells "it is not even good for a horse." (72)

Moreover, whether science is physical or metaphysical, it supposes a coherent system of teaching. It must proceed in an orderly fashion from truth to truth in the acquisition of the complete body the suppose is the complete body. of knowledge which the science in question professes to impart. But the book called "Science and Health," which is the gospel of this new creed, and a thorough acquaintance with which is declared essential for her followers, is the most indescribable jumble of un-connected untruths that ever a dis-tracted printer put on his forms, or that an unfortunate enquirer was forced to examine. In fact, she very frankly informs us that we cannot hope to understand it by mere perusal. That must come from study ; and mod ern Samaritan that she is, she picks us ap when half dead and stripped of our atellectuals, and sets us on the road with copious marginal notes to help us

Here are specimens of these marginal Here are specimens of these marginal notes in a couple of pages taken at random: "Odor and Catalepsy; Mathematics and Logic; Truth by Inversion; Divinity Childless; Thought Forms; Reptilian Demand." Alas! they do not allure or illuminate; and we more than agree with the prophetess. We cannot grasp even the marginal admonitions, much less wade through the indescribable chaos of the rest of the describable chaos of the rest of the book, for which, no doubt, we should be grateful. We have attempted it ; have escaped alive and will

she informs us, "is from the Hebrew Adamah, signifying the red color of Adamah, signifying the red color of the ground, dust" (elsewhere she calls in me that all is mind and mind is God."
"Nothing that we can say about matter is true." "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

she informs us, "is from the Hebrew Adamah, signifying the red color of the ground, dust" (elsewhere she calls in med sandstone.) "Divide now the min red sandstone.) "Divide now the min red sandstone.) "But is it not true that cures without number followed the teachings of Christ? It is, but curing the sick was not the darkness which seemed to passion on the multitude," but his mir-

lessness." "The theoretical mind is matter, named brain, or material consciousness." "Faith is higher and more spiritual than belief." "Let us remember that the harmonious and management of the second seco

remember that the harmonious and immortal man existed forever." "Gender is a quality, a characteristic of mind, not matter." "The saying of the Master, I and the Father are one, separated Him from the scholastic theology of the rabbis." "As reflecting God, man cannot lose his individuality, but as a material sensation, as a dream of soul in the body, man does not lose his individuality." "The opposition that corporeal beings are spirits is a mistake. So-called spirits are but corporeal communicators." "If Spirit or God communicators." "If Spirit or God communicators." muned with mortals through electricity, this would destroy divine order and the science of the Omnipotent mind."
"The earth's orbit and the imaginary "The earth's orbit and the imsginary line called the equator are not substance." "The Master said plainly that physique was not spirit." Man is the idea of divine principle, not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image; the conscious identity of Being, etc." "Identity is the reflection of Spirit in multifarious forms of the

Absurdities of this description are scattered with a generous hand through

600 pages. As regards a discoverable sequence As regards a discoverable sequence of ideas, or an orderly, well arranged development or growth of her variegated phantasies into anything like a system which could claim even remotely to be classified in the category of

while being atrociously unscientific, it is at the same time most reprehensibly un Christian. Like her great fellow-countrywoman, Carrie Nation, Mrs. Eddy has gone forth with an are. and there is not a portion of the ancient fabric of her New England Paritanical creed that she has not reduced to splinters. The existence of God, the Trinits, the Divinity of Christ, prayer, fasting, hell, judgment, the Ten Com-mandments (except inasmuch as they are made to forbid tobacco and alcohol) humility, mercy, humanity and all the laws of common sense, lie in ruin around while she smiles on the wreck

around while she ismites on the wreek and holds up her bantling of science to the world and dubs it Christian. "Who," she says, speaking of the fundamental Christian dogma, "can conceive either of three persons as one person, or of three infinities in one in-dnity?" No, good dame, no one can; finity ?" but that is not the Christian doctrine of the Trinity, although, no doubt, you state it to your satisfaction and fancy you are imparting light to your dis-

ciples.

"There is a dual personality in Christ," she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus." Old Nestorius, centuries ago, would have welcomed her among his followers even if some ciples. flounces are added to his error.
"Christ is eternal," she says, "Jesus is mortal," and in another place is mortal," and in autous.
"Christ is the Holy Ghost, the Com

According to her, there is no such thing as sin. It is all a dream; and you have only to will it to be rid of it as well as of its ugly consequences in the way of sorrow and penance.
"Fasting is a senseless belief;"
"Christ never fasted." "Prayer is Again, Huxley, Tyndall, Darwin and the host of men whom we regard as the expositors of science, deal with nothing but matter and insist that culy in the study of its laws is there any real truth. They are agnostic to things spiritual. But Mrs. Eddy, who is very spiritual. conceit, reveals the fact that she regards that form of supplication merely as a statement and not a petition.

Our Father which are in heaven; Our Father Mother God, all harmon

ious. The "Father-Mother-God" is delicious, for one who protests so fiercely against the anthropomorphic.

Hallowed be Thy name; Adorable One, Thy kingdom come;
Thy Kingdom is come.

Thus she proceeds; never asking, never entreating, but affirming that the things which Christ bade us ask for,

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scrip-ture is like that of the old preacher whose wrath was aroused against the top knot habit common long ago in our grandfathers' days, and who thundered from his pulpit, "Top knot, come down." He was perverting for his down." He was perverting for in-purpose the well-known passage: "Let him who is on the housetop, not come down." Now this feminine hierophant down." Now this teminine hierophanic treats Holy Scripture in precisely the same scandalous fashion. Thus, for example, to boister up her nonsense about mortal mind, she says: "According to the Scripture I find that God is true and every mortal mind a liar," while the text is "every man is a liar." She inserts her word mortal and adds mind to it, for the sake of her theory about the wickedness of mortal as against the spir itual mind. In the same frivolous fashion she wants to prove that atonement means making ourselves one with God, and she accordingly hyphenates it, "at-one ment." The word "Adam," she informs us, "is from the Hebrew

appear when darkness was on the face of the deep and matter stood opposed to spirit as that which was accursed," all of which is irreverent joking, or

silliness.
Countless other examples might be Countless other examples might be cited of the un Christian character of this "new gospel," as she calls it, but it may all be summed up in the question and answer which she gives us on page 492: "Have Christian Scientists any religious creed? They have not, if we accept the term as doctrinal beliefs."

That cought to sattle it. Christianity

That ought to settle it. Christianity has a creed which St. Paul tells us that not even an angel of heaven can prein any other fashion.

Of course, this uneducated and pre-

sumptious woman is unaware of the errors into which she stumbles. Thus, for instance, she claims to have disgovered that there is no such thing as matter, quite oblivious of the fact that Bishop Berkley, the old Irish Protest-ant prelate of the eighteenth century, had made a similar claim in his day, and that the world had taken note that Bishop Berkley said there was no mat-ter, but added "there was no matter what Bishop Berkley said." The scoff-ing world will repeat the phrase even when Barkley's fun is repeated by the Spirit in multifarious forms of the living Principle." "Nerves are part of a belief that there is sensation in

from his abode in Oreus and envy the improvement she makes in his theory. which will ultimately flee before the light of the Mind, with a big m. Her attitude in this old and long discredited philosophy is illustrated by a quotation on the fly leaf of her "Science and Health." It comes after others from the Bible and Shakespeare, and ought not to be "Anonymous:"

The inside and outside, the what and the why;
The when and the where, the low and the high, All I, I, I I itself I."

One instinctively asks, is Mrs. E. amusing herself?

she is a Manichan, of course, when she tells us that all the material world is evil and comes from the devil; two words which she regards as philologically related. Surely she will not pretend that Manichanism is Christianity. Finally, besides many other things, who is guilty of Pantheism.

she is guilty of Pantheism.

"I am not a pantheist," she insists, for "pantheism is a belief in the intel ligence of matter," which is assuredly a poor definition of that form of error, but it furnishes a fair measure of the lady's knowledge, especially as immediately after the protest, she moans plaintively: "Oh! when will the ages plaintively: "Oh! when will the ages understand the Ego, and see only One God, One Mind, or Intelligence! In science it can never be said that one has a mind of his own, distinct from God the All Mind." Apparently the fundamentals of education are lacking.

She says indeed "Man is not God, the Ego." But she continues: "Like the Ego." But she continues: "Like the ray of light that cometh from the sun, man is the outcome of God." This is pantheism. To say that "All is Mind, and Mind is God" is pantheism; "Soul is God, unchangeable, eternal, said of a mortal that he has a mind of his own distinct from God? is the adhere to it in spite of poverty, humiliflattest kind of pantheistic error. Such statements are met with at every step. Evidently the writer does not know the

meaning of the words she uses.

In this age of astheticism, it is astounding that "the members of the most exclusive and intellectual circles of Boston, the British Earl, and many persons of title from Europe," whom the New York Journal describes as the New York Journal describes as being among Mrs. Eddy's adorers, do not revolt at the vulgarity of this ridiculous creed that is offered to them. A religion which is, if not alto gether, at least chiefly, for health, is certainly not intellectual, in spite of all its affectation of spirituality and philosophy. It is vulgar and coarse. It is the unholy desire of seeing signs and wonders which Christ reproved in the mob; it is the religion of the the mob; it is the religion of the voluptuous Herod, who interrogated Christ, hoping to see a sign; it is that of the Pharisees who challenged him to perform a miracle as they stood around the Cross. It is actuated by the same motive as that which prompts the multitude who clamor around every "healer" who appears from time to time, makes money and disappears. It speculates on that element in human mature which quack doctors cultivate with their cures for every ill. It is voodcoism of the negro doctor of the Southern plantations. It is the method of the Mad Prophet who appeared a few years ago in Jamaica, leading thou-sands of excited blacks to bathe in the filthy waters of a once clear creek in the hope of a cure of their maladies. The Christian Scientists have the "Prophet" without the water. About the legality of letting the victims of this delusion die without medical aid, that is a matter which the conscript fathers must settle. To the plain man in the street it seems like letting a a somnambulist walk out of a window; and, on the other hand, making Chris-tian Scientists medical men is suppos-

acles were intended primarily and chiefly to bring conviction to the blind and obstinate generation whom He addressed. "If you do not believe me, believe my works." Moreover, He never wrought a miracle for Himself. He was hungry and thirsty, in suffering and in pain; but He warned His dis ciples that it was necessary to undergo all that in order to enter into the glory of heaven. It is, perhaps, worth noting here, that these Christian Scientists, though, of course, unaware of it (for they are, in fact, deplorably ignorant in such matters), are in reality reviving one of the earliest heresies in the has a creed which St. Paul tells us that one of the earliest heresies in the not even an angel of heaven can presume to alter without being accursed.

There is no option for a Christian to treat this "new gospel" of Mrs. Eddy

Strauss and his followers taught the same blasphemy. It is thus that the clouds of error keep continually rolling back over the human mind. In fact, most of the philosophical vagaries of the day are only the revamped nonsense

of the past.

The Apostles, also, had the gift of healing, but they used it only as the voucher of their divine mission. They invariably spoke in the name of Jesus Christ, attributing no power to them-selves, and always preluding the exercise of it by humble prayer and supplication, all of which things are not only conspicuwhat Bishop Berkley said. The soon ing world will repeat the phrase even when Barkley's fun is repeated by the Massachusetts Metaphysical College.

Again she is deep in the slough of comman Idealism and out-Hegels Hegel

Apostles never used these powers in evolving everything from her Ego. In fact, the old German must look up infirmities as the stigmata of their from his abode in Orcus and envy the improvement she makes in his theory. the stigmata of their waster, knowing that in these infirmities their virtue was perfected." Read development or growth of her variegated phantasies into anything like a
system which could claim even remotely
to be classified in the category of
science, there is not the slightest
vestige, or anything suggestive of an
attempt at it. It is a perfect rag-bag
of shreds and remnauts, of fancies,
platitudes, half truths, gross errors
and extravagantly pictistic sentiments,
to which her imagination and that of
her followers have given every conceivable color and form, and to which
they have attached spiritual and cabalistic significations.

While being atrociously unscientific,
it is at the same time most reprehenwhich will ultimately flee before the
which will ultimately flee before the
which will ultimately flee before the
which will and another with a
spiritual and cabalistic significations.

Master, knowing that in these infiguit
ties their virtue was perfected.''
Read
the stacount of the multitude and
variety of his sufferings, and see how
deliver himself. The science which he had of Jesus Christ. Let us remember that their
variety of his sufferings, and see how
deliver himself. The science which he had of Jesus Christ in a word at langum.
Astaroth and the v happiness which can never be inter rupted by pain or sorrow. The absence of the cross shows how un-Christian is this Christian Science. If it be for our advantage or the glory of God that these sufferings should be taken from us in some miraculous way, He will relieve us of them; for the same power exists in the Church now as in the time of the Apostles. The great servants of God in the Old and in the New Testament, like Moses and Elias, and Gregory and Francis Xavier and a host of other glorious ones, have given sight to the blind, and health to the sick, and life to the dead; but it was only that

God might be glorifed, that His teaching might be affirmed and men be strengthened in virtue. The same thing is going on to day at Lourdes, not for all indeed, but for those whom those who reject Christianity swallow without a grimace the God chooses; that their spiritual con dition may be bettered, that the world may be taught purity at the feet of the Immaculate, and that it may be con-vinced by the divine manifestations at her shrine that the Church which honors her is the pillar and ground of truth. Preternatural manifestations that have nothing to do with Christ, and especially those which propose to discredit His teachings, even if they masquerade under His holy name, are from the spirit of evil and lead to

It may be true that some people have been the recipients of help, in the mat-ter of health, through Christian Science. But in the first place, it is at least possible that, after the excitement has subsided, medical science may explain the phenomenon, but, putting it at its best, supposing that the cure was not imaginary nor temporary, but real and ation or sickness; nay, that, like the martyrs, I should die for it if need be. Faith in Christ is the only means of gaining eternal happiness and avoiding eternal woe. That is the most precious possession I have, and I cannot sacrifice it for health of body or any

damnation

other consideration whatever. To get my health at the price of being an enemy of Jesus Christ, of reviling and despising his doctrines, is not a permissible exchange.

Secondly, even if I do not lose my faith, but especially if I do, the very gift of health, though I do not think so, may be my ruin. It would have been

consumption.

warning cough.

ery in infancy a frantic mother has pleaded, has turned out to be a curse for her in after life. It must not be forgotten that if God has promised to grant us temporal favors, including health, in answer to prayer, he does so only on condition that they will be conducive to our spiritual good. "What father," He says, "if his child asks him for bread will give him a scrpent?" The stone may seem bread to the child and the serpent, fish, but the father knows better than the silly to the child and the serpent, fish, but it and approve it with a text." The father knows better than the silly child who is clamoring. There are worse disasters than sickness, there are worse runs than death.

Thirdly, the evil spirit is a deceiver, and has, by his superior intelligence and, perhaps, by the permitted control over certain forces of nature, the means of producing effects which have the appearance of being supernatural, but which are really not so, and which he intends for our harm. The south he intends for our harm. The sooth-sayers in the court of Pharaoh had powers which produced terror and consternation and were intended to influence the monarch to destroy the people of God. The witch of Endor, to whom Saul resorted, called up the ghost of Samuel from the dead; but it ended in Samuel from the dead; but it ended in the suicide of Saul, the destruction of his army, the almost utter ruin of his country, and his own eternal infamy; for his head was cut off, his armor suspended in the temple of Astaroth, the goddess of impurity, and his body on the walls of Bethsan for the vultures to feed on. And what is true in these typical cases, is true for all who resort typical cases, is true for all who resort to those wonder workers who have not upon them the seal and stamp of Je-us

astray. The rain of Tertullian is a case in point.

As regards this particular vagary, it is quite possible that the commercialism of the day has had something to do with its inception or progress; that either its author or some of her sup-porters have had a fine prescience of its capacities as a business enterprise. Its achievements in that respect are certainly phenomenal. It knows how to avail itself of the susceptibility of the public to refined advertising.

Secondly, credulity is the peculiarity of unbelief. The most irreligious are often the most superstitious, and shocking absurdities. Now, this whole snocking abstractics. Now, this whole creed stands on the bald assertion that Mrs. Eddy received a revelation when standing already in the shallow of the death valley. I won my way to absolute conclusions through divine revelation, reason and experiment."

The word of this interested and excited woman is surely not enough to enforce conviction among reasonable men, especially when her utterances are so manifestly nonsensical. But it is a punishment often meted out to those who reject divine truth that they, of their own accord, eagerly and most fanatically accept the most ludicrous of human errors.

Thirdly, in our days anything audacious "goes;" sespecially if a man has nothing back of his claims but his courage. Thus the whole world laughed at the exploit of the redoubtable "Captain" Voigt, the old German cobbler who donned a uniform, commandered a goard, and captured the city of Koner. is pantheism. To say that "All is Mind, and Mind is God" is pantheism; "Soul is God, unchangeable, eternal, and man coexists with and reflects soul" is pantheism: "Spirit cannot believe in God, for spirit is God," while it contradicts Christ, Who insists upon belief, is pantheism; and, finally, to assert: "In Science it can never be worldly ambition. The very basic prin
worldly ambition. The very basi

Fourthly, we have all gone crazy bout science and health. A good lady comes forward and assures us we can get both on easy terms and some be-

lieve her.

Fifthly, we are not yet willing to declare ourselves un Christian. Nineteen centuries of tradition cannot easily lose their influence. But we want, a Christianity without creed.

This new addition to the museum of religious curiosities fills the hill.

Lastly, the modern mind revolts at the idea of sin with its consequent guilt and reparation. The over indulgent "Mother" assures us that gift of health, though I do not think so, may be my ruin. It would have been infinitely better for many a man to have died in his youth than to have gone on to the disasters of later years. Many a child for whose recoving the control of the disasters of later years. Many a child for whose recoving the control of the disasters of later years.

this sect does systematically in ethics in dogma. She eliminates the moral

There is a Christian Science which There is a Christian Science which tells us whence we come, whither we are 'going, what to do, what to avoid, how to convert the physical and moral woes of life into a means of salvation, but that science is not Mrs. Eddy's.

T. J. CAMPBELL, S. J.

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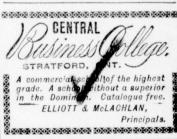
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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa. June 18th, 1906.

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

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbund with a strong Catholic spirit. It strenused with a strong Catholic spirit. It strenused with a strong that 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 its sholecome influence reaches more Catholic benefits.

i, therefore, earnestly recommend it to Cath-

my blessing on your work, and best for its continued success, or its continued success, fours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate

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

London, Ont:

Dear Sir: For some time past I have read

Four 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

tuly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
to the faithful.

Bleasing you and wishing you success.

ing you and wishing you success,

you and wisemain, elieve me to remain, Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Apost. Deleg. LONDON, SATURDAY, FEB. 9, 1907.

THE GERMAN ELECTIONS.

The cruelty with which school chil dren have been treated in Prussian Peland, where they were beaten and even scourged for refusing to learn the catechism in any other than the Polish language, which alone they understand cannot be too strongly condemned.

This was the same tyranty which the Orange and P. P. A. lodges endeavored to impose upon the French-Canadian children in the counties of Essex and Kent, and along the eastern border of Ontario.

Apart from this cruelty, which we must condemn, in the attitude of the Emperor William II. toward the Catholic Church, there has been very little of which the most ardent Catholies have reason to complain, but there is in the Reichstag a party which is strongly antagonistic to the Catholic Church and which would not merely willingly, but even gladly, begin anew kampf, or presecution of the Catholic Church, which was brought into existence under the iron rule of Otto von Bismarck, immediately after the decisive victories gained over

France during the years 1870 and 1871.

The elections which have just taken place for the Reichstag had for an issue, to some extent, whether or not the Centre or Catholic party in that body should be allowed to retain its present strong position; which has made it a predominant factor among the supporters of the Government, insomuch as it is the strongest compact party in the Reichstag; and as the rest of that Chamber is split up into many factions with opposite views, the Government has been obliged almost ever since Leo XIII. came to the Pontifical throne in 1878, to rely upon the support of the Centre party to maintain it. In order to obtain this the Kaiser William I. was willing to make important concessions to the Catholics, and the persecuting laws, which had been enacted under the Chancellorship of Bismarck, were, by degrees repealed, until they were at last entirely swept away by the permission given to the Jesuit order to re turn to Germany and re-establish their houses freely. This was the last of the Falk laws, or the Kulturkampf.

established by the consolidation of the numerous small states of the Germanic Confederation into one powerful Empire, William I. being installed as the first Emperor at Versailles while the war against France was still going on.

The Catholics of the newly consolidated German Empire constituted even then nearly one-third of the population of the Empire, a proportion which was afterwards slowly but surely increased year after year, partly by natural increase, and partly by immitime the official census places the Cath- organ of the Centre Party says: olic population at 36.1 per cent, the "But when it refused a few Colonial they have passed a law to the effect gether too carravagant to be true.

Protestant at 62.5 and the Jewish with other populations at 1.4. Bismarck took special offence at the

promulgation of the doctrine of Papal Infallibility which was announced by a decree of the Council of the Vatican in 1870. It had reference only to the spiritual authority of the Pope in the definition of revealed truths or dogmas of religion, but some Protestant states men professed to see in it a danger to authority of the State. Mr. W. E. Gladstone took this view of the matter in England, and Herr Bismarck in Germany; but only in the latter country was it met by anti-Catholic legislation.

Mr. Gladstone, with more foresight than Blemarck, discovered his error, but Bismarck, like the present rulers of France, thought that the religion against which the gates of hell and the powers of darkness could not prevail would be easily conquered by the weap ons which he wielded so ferociously blood and iron. The German ambassa dor was withdrawn from Rome, Catho lie newspapers were suppressed, religions orders banished, the salaries of the clergy were stopped, Bishops were imprisoned, Catholic seminaries were closed, and a schismatical sect was encouraged to set itself up as a rival to the Church of ages. To cap the climax, Bismarck boasted that he would never go to Canossa!

It was then that Herr Windthorst onceived the idea of starting in the Reichstag the Catholic party with 4 nembers at first, but which soon after developed into a compact body of 104 members, besides sympathizers from Poland, Alsace and Lorraine. In 1879 the man of iron was glad to make a compact with Herr Windthorst on the basis of a patriotic policy, and the repeal of the Falk laws.

The compact lasted until a few weeks ago, though on some occasions the Centrists refused to sanction certain heavy expenditures which the Kaiser's Government desired to make. Yet there was a fair cordiality kept up until the last session of the Reichstag. The Kaiser's Chancellor, Prince von Buelow, announced His Majesty's wish to send a large force to South Western Africa to quell some rebellious tribes there, and also to make a heavy expenditure for naval purposes. This design was displeasing to both the Catholics and the Socialists, the latter being the party whose continuously increasing strength was much dreaded by the Kaiser. On a vote being taken, the Kaiser's project was defeated by 178 to 168, the majority being made up chiefly of the Centre and Socialist parties, which usually did not unite on questions of policy.

The Emperor was greatly displeased

at this result and dissolved the Chamber, making even a personal appeal to the officers of the army to canvass for him at the resulting elections so that he might carry out his policy inde pendently of Centrists and Socialists. Prince von Buelow issued an appeal to the people to support the Government's party which consists mainly of the Conservatives and the Democratic People's Party. But the Centrists did sitate to take up the gauntlet and they, too, issued an appeal to their constituents to rally to their support. They declare that it is well-known that it is not merely the vote for increased taxation, and to strengthen militarism in Germany that the present conflict was brought on, but that its main purpose was to break the strength of the Centrists in the Reichstag and later on to impose on Catholics new disabilities. The cry of their opponents was "Down with the Centre," a cry which was raised with noisy jubilation among those whose desire it, is to increase taxation for the purpose of strengthening personal rule, and an expensive world-wide policy. To overreach these designs they appeal to the good will of the German people generally and especially to their brethren in Westphalia, Silesia, South Germany and elsewhere to rally to the cry, "for

the Centre." The Centre stands, in fact, for the development of the nation at home and abroad on peaceful lines, whereas their France." It was the Pope, the Caropponents uphold the Bismarckian idea | dinals and Bisheps. of a foreign and colonial policy upheld by militarism. These parties are known also to look sympathetically toward the course now followed by France in regard to the Catholic Church, and In 1871 the German Empire was if they are strong enough another Kulturkampf is to be expected. The Centre Party has shown in its appeal that this is the design of its opponents, policy, the promotion of social reform, the preservation of denominational

right." Prince von Buelow in his appeal to the electorate admits that " in the past the Centre was well-behaved, national, and an upholder of the State." Comgration from Bohemia. At the present menting on this, the chief Provincial

demands, the Centre is accused of abusing its power, strengthening Social Democracy, and becoming inimical to the State. The Imperial Chancellor's letter," the organ adds, "is a blow in the water, and his election ory has been dropped by all the Bloc parties,"

The elections took place on Janmary 25, with the result that the Government has gained many scate, but not from the Centre Party. The Socialists, to the surprise of nearly all onlookers, were the losers in the contest, and by this fact the Government's supporters have gained where they did not expect it.

The Socialists have lost 17 or 18 eats. These losses occurred chiefly in the large cities. The centre has held its own, having elected 100 members, the same number as it had in the last chamber. With gains from other parties the total Government gain is estimated at twenty seats. These fig ures may and will certainly be changed on Feb. 5, as there are 175 seats for which there must be a second ballot, as no candidate received in these con tests a majority of the votes cast. It is not likely, however, that there will be a serious change in the respective number of seats gained by each party, unless unexpected combinations are made. Indeed, even now concessions have been made which justify the poei tion taken by the Centrists, as the commanders in South-West Africa have already declared that they have no need of reinforcements, and have withdrawn from the field of conflict part of the force which they had previously deemed necessary to advance against the Hereros.

> THE POCKET EDITIONS OF VOLTAIRE.

Down to New Year's day, events in France moved as rapidly as a panorama, in which occurrences of the gravest importance pass before our eyes in a few minutes, which, under ordinary circumstances, require years for their enactment. But since the opening of the year 1907 they have moved more slowly. The clergy have still been ruthlessly driven from their homes, but apparently with less vigor than during the month of December, and the seminaries are still being closed with wiolence and hatred which is impelled by the power of darkness; but the Government, which holds in its hands the telegraphs, and controls the press, no longer permits the transmission of news to the outer world, with the air of defiance assumed by M. Clemenceau, when he boasted in the Chamber of Deputies, that the war is on and that he had fired the first sho. against religion.

The indignation aroused the world over against the Government seems to have paralyzed it to some extent at least, and while it has not receded from its determination to destroy religion it is moving somewhat more cautiously, and is keeping its proceedings as secret as possible, not allowing them to become known so far as it can prevent their publicity.

The Government has shown by this course of procedure that, notwith standing the bold front it put on, it has a wholesome fear of public opinion, and it has renewed its efforts to throw upon the Pope the blame for its proceedings. M. Jaures, the leader of the Socialist party in the Chamber of Deputies, had the impudence to say a few days ago:

"The Pope desires to save dogma and the hierarchy. In reality he is preparing their ruin. Attila was the scourge of God. Pius X. is the scourge of the Church."

According to this wretched witticism, it was not the Government that laid sacrilegious hands upon the churches and all that belongs to them. Atheists who govern the country that closed the seminaries. It was the Pope. It was not Messrs. Clemencean and Jaures who sent over 5,000 seminarians to become soldiers. It was Pius X. It was not the Government which struck from the newly issued currency the motto "God protect

An occurrence which took place at Beaupreau is an indication of what is still being done all over the country. On January 19th the students in the seminary were ordered out by the commanding officer of a company of soldiers. Instead of obeying they barred the doors, whereupon the troops stormed the building, and the students whereas it stands for "a wise financial resisted by throwing upon their assailants, stones, chairs and tables. The sub-prefect of police, the commander of peace, the moral and material welfare the gendarmerie, and the commissary of all classes, for truth, freedom and of police were seriously wounded. while fifteen officers and soldiers were slightly injured. The troops finally forced an entrance, while the students made their escape over the rear wall

enclosing the seminary grounds. The Government have so far backed down from their former attitude that England, and is, as we believe, alto-

that religious services may now be held in the churches without the de claration by the priests of their intention to hold them, and without permission of the mayor or prefect. Bat, on the other hand, it has authorized a newly organized band of thieves to take possession of such churches as they deem at, under the name of an association of worship. This association calls itself " the French Apostolie Catholie Church," or "the National French Catholic Church," and is under the leadership of one Henri des Houx, who is organizing a " French Catholie League," with the assistance of a pretended Bishop who figured some years ago in America, one Vilatte, who endeavored to galvanize into life as " Independent National Catholic Church," but did not sneceed. This impostor will be a suitable tool in the hands of M. Clemencean to start a schism, but we cannot suppose that he will meet with more specess than he had on this continent, where his zeal resulted in a ridiculous fizzle.

THE CONTINENTAL ANARCHISTS.

It is gratifying to notice that the Spanish Government is taking energetic steps for the suppression of anarchy. The fact that so desperate an attempt was made to assassinate the King and Queen during their joyous return last May, from the cathedral of Madrid to their palace, is sufficient reason to justify most stringent measures to put down, once for all, the attempts which are being made by Anarchistic plotters, not only in Spain but in all Europe and on this continent, to enact new scenes of horror.

The bomb thrower who attempted to take the lives of Alfonso and Victoria immediately after their marriage was an Anarchist named Morral.

It has been discovered that the criminal had accomplices, and that he was the instrument used by an Anarchist association to carry out their plan of assassination, a statement, which may readily be believed, as it is well-known that this is quite in accord with the manner in which Anarchistic plots are wont to be carried out. The only way to meet these desperadoes is to root out their associations with relentless energy.

There are two Anarchists who are known to have had intimate associa tions with Morral, and these are be lieved to have aided him in his escape from Madrid. These are Senor Ferrer, the director of an Anarchist school at Barcelona, and Jose Nakens, editor of a Madrid newspaper, named El Ma tin. These two have been for some time under arrest, and are to be tried on a charge of complicity in the attempt to assassinate the King and

It is known that the friends of these men are making tremendous efforts to secure the release of the accused, and the excitement throughout Spain, as the date of their trial approaches, is equalled only by that which stirred all France while the trial of Dreyfus was going on.

The Radical and Anarchist parties have organized committees in many cities, and, being well supplied with funds, it is sure that their efforts to have the accused acquitted will be most strenuous; and it is said further, that they boast that if the two mer named are condemned, their punishment will be followed by acts of violence on the part of the Anarchists, which will throw into the shade anything which these enemies of the

human race have hitherto attempted. We can have no desire to see the innocent punished for the gailty, but the Anarchistic threats seem very like an indication of the guilt of the parties accused, and we may safely express the It was the Vatican. It was not the hope that, whoever may be found guilty of complicity in the cowardly assassination of May 31st, may be punished under the law with due severity. The safety of the country depends greatly on the efficiency with which the laws are to be carried out in this

and other instances. There are further reports of additional plots against the Spanish Royal family, and it is asserted on the continent that the Anarchists are taking advantage of the toleration given by the police in England to associations of conspirators, to hatch even in London the present conspiracy. We cannot believe this to be the case, though there may be a disinclination to break in upon meetings for unknown purposes, unless there be substantial reasons for believing that the objects of such meetings are evil. At all events, it is stated in a despatch from Berlin, that one of the papers published there speaks thus bitterly of England :

" Great Britain is making of herself public nuisance, even a danger to the world in harboring murderous revolutionists."

This language is evidently the outcome of an uncompromising hatred of

DR. CRAPSEY'S VAGARIES.

The Rev. Dr. Crapsey, who, about a year ago, stood forth from his position as a clergyman of the Protestant Episcopal Church, in order to maintain the novel doctrines of what he calls higher criticism," having been deposed from the ministry of the Episcopal Church, has made some new disoveries in religious matters, and has taken to the occupation of delivering lectures in New York and elsewhere on the Breakdown in Religion.

So-called "Higher Oriticism" led him to deny the truth of all the historical parts of the Old and New Testaments which involve the truth of miracles. According to him, a miracle is impossible. He is not the first Protestant minister who has taken this stand, and indeed, we must say, that not only in the Protestant Episcopal Church, but in its sister Church, the Church of England, there are scores of ministers who hold this doctrine, or we should rather say, this absence of doctrine, since the rejection of a belief in miracles overthrows the whole fabric of Christianity. The life of Christ is essentially a [miraculous life and it is so interwoven with miracles, that if they are to be rejected, we must deny the very existence of our divine Redeemer and Saviour. His birth was miraculous. It was announced to mankind by many miracles, such as the appearance of legions of angels to the Judean shepherds keeping their flocks on the mountains about Bethlehem, the star which led the wise men of the east who came to Jerusalem seeking for the Saviour Who was born King of the Jews, the many miracles which He performed from the changing of water into wine at the marriage feast of Cana, the healing of all manner of diseases and infirmities, down to His resurrection from the dead by His own power. Ministers who have given up the be-

lief in miracles are not confined to the limits of the Anglican and Episcopal Churches, but are found in all the Protestant denominations, and, for the most part, they are tolerated because there is no authority in their Church courts to restrain them; or if they are condemned for herery in one Church, they may be readily received into another, without being required to renounce the heresy which has brought upon them the condemnation of the Church from which they have previously been expelled, virtually or actually, as the care may be. A case in point is that of the Rev. Dr. Briggs, formerly of the Union Theological Seminary of New York, a Presbyterian Institution. Dr. Briggs was suspended from the ministry by the General Assembly, but in the face of this suspension, he was sustained by the Faculty of the Seminary, and the case would inevitably have been followed by a schism, only for the fact that the doctor himself left the Seminary and Presbyterianism at the same time, and thus healed the breach between the General Assembly and the Seminary, and cut himself loose from the quarrel with the Assembly by getting beyond its jurisdiction.

But he was received with open arms | Christianity will perish. by the Episcopal Bishop of New York, Dr. Potter, and was soon ordained " a priest" of the Protestant Episcopal Church without any retraction of his errors, and very soon after he made it manifest that he adhered to them. And these errors were equally opposed to revelation with those for which Dr. Crapsey has been condemned, for they equally attacked the miracles and other teachings of the Bible. Thus Episcopalianism, which is almost synonymous with Anglicanism, shields Dr. Briggs from the condemnation of Presbyterianism, while ejecting Dr. Crapsey from its fold for the same crime of which Dr. Briggs was guilty.

We confess we are bewildered with this diversity of treatment by supposedly different branches of the Church of Christ. Bat under the latest Protestant theories, the hypothetical Church of Christ has become rather an unintelligible being. Every branch of it is entirely independent of every other branch, and acts in the most unexpected manner, so far as heresy is concerned. At one moment or by one branch, heresy is to be crushed out in the most effectual manner possible, because the Scripture says: "Without faith it is impossible to please God, 'at another time we are told that heresy hunting is an abominable practice, and that the Church which practices it is in a sure condition of decay.

Some Protestant polemists of the present day take a pride in these contradictory aspects of the Protestant creed, and boast that it is broad enough to enclose every variety of human belief and lead to salvation through faith in one Saviour. But is not this after all, merely a human theory as opposed to divine revelation? We are told in Hely Scripture that Christ divine cure for vice and misery. "gave some apostles, and some prophets, Matthew Arnold.

and other some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith, and of the knowledge of the Son of God. . . that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity we may in all things grow up in Him Who is the Head, even Christ." (Eph. iv. 11 15.)

Does not the Apostle here make it clear that the truths of the Christian religion must be upheld by the teaching body of the Church, the Apostles. prophets, evangelists, pasters and

But it is certainly not upheld by the opposite treatment which Drs. Briggs and Crapsey have experienced, and we may be assured that the comedy will go on to the end of the chapter.

How differently is notable heresy and discord treated by the Catholic Church. There we find an authority to which all must submit: an authority which can speak, as spoke the apostolic body assembled in council at Jerusalem, for the first time to deal with errors against faith and discipline :

"It hath seemed good to the Holy Ghost and to us, to lay no further but den upon you than these necessary things, etc." (Acts xv. 28)

The Catholic Church speaks, either through its General Councils, as through the Councils of Trent and the Vatican in the sixteenth and nineteenth centuries, or through its Head, as spoke Pius X. recently in regard to the attitude of the Church towards the French Government, and there is not a voice raised in dissent by any of the pastors of the Church. We are thereby reminded of the obedience rendered to St. Peter's pronouncement at the Council of Jerusalem :

" And when there had been much disputing, Peter rising up," spoke and "all the multitude held their peace." Acts xv. 7-12)

It is, as when, according to the poet Milton, Adam answered the archange Michael:

Ascend: I follow thee, safe guide, the path Thou leadest me, and to the hand of heave submit However chastening."

Dr. Crapsey, we are told, in his lectures has now thrown off the disguise which he has worn so long as an Episcopalian minister, and proclaims himself an uncompromising unbeliever in Christianity. And yet, it is not against Episcopalianism that he turns his lance. He asserts that the Pope or the Vatican is to be blamed for the whole " Breakdown of Religion."

This newly fledged champion of Infidelity sees plainly enough that the real bulwark against Infidelity is the Catholie Church, and not the Episcopalian ism or Anglicanism which he has left. What he calls " Vaticanism " is the authority which Christ left in His Church to guide souls to heaven. Take away " Vaticanism " or the only real authority which Christ has left in His Church to teach and govern souls to the " consummation of the world," and

So far Dr. Crapsey is right acts consistently in attacking the Cath olic Church as the Church which truly represents Christianity. But he is very much mistaken in supposing that he can destroy the authority of the Church by his ravings against it, for she relies upon the promises of Christ that " the gates of hell shall not prevail against her.'

The Catholic Church has had adversaries more powerful and more brilliant than Dr. Crapsey, and she will survive his assaults as she has survived those of Luther and Calvin, Henry VIII. and John Knox, and in our own days, those of Brigham Young, John Alexander Dowie, and the whole tribe of heresi

### MATTHEW ARNOLD ON CATHOLI CISM.

"Catholicism is that form of Chris tiani y which is the oldest, the largest, the most popular. It has been the great popular religion of Christendom. Who has seen the poor in other churches as they are seen in Catholic Churches?

"Catholicism envelopes human life, and Catholics, in general, feel themselves to have drawn not only their religion from their Church, but feel the selves to have drawn from her, too, their art and poetry and culture. hierarchy, originally stamped with the character of a beneficent and orderly authority springing up amidst anarchy, appeared as offering a career where birth was disregarded and merit re-garded, and the things of mind or soul were honored, in the midst of the iron feudal age which worshiped solely birth and force. And if there is a thing specially alien to religion, it is divisions; if there is a thing specially native to religion, it is peace and union-Hence the original attraction towards unity in Rome, and hence the great an excessive confidence in what is, charm when that unity is once attained.

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ARNOLD ON CATHOLI CISM.

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THE PRIEST ALWAYS PROMPT.

ANOTHER TERRIBLE RAILROAD WRECK WHERE THE HEROISM OF THE GOOD THE HERE THE HEROISM OF THE GOOD silence was one of the frightful things. No groaning, no complaining, just the FATHERS WAS SHOWN. Looking over the stories of the great disasters in this country, it will be noted that on every such occasion, the priest is at hand—mid wreck and ruin and the horrors of death, you will at ways find the Catholic clergymen from the rearby waith ministering to the calm acceptance of an overwhelming calamity. Some of the victims were restless to get away from the track, for he nightmare of that engine which had borne down upon their train was strong on them all. But their marvelous en the nearby parish, ministering to the dying and soothing the injured. durance, their superhusan patience was a powerful incentive to the siders to do their best."—Denver Catholic. dying and soothing the injured.

In a recent issue, we told the story of the heroism of two priests— Fathers Jerascheck and Berz—at the wreck on the B. & O. R. R, near Woodville,

on the B. & O. R. R, near Woodville, Ind. Although the wresk took place at 4.20 in the morning, the good priests were on the scene in a short time, ministering to the dying, mid the wreck and ruin. We have our attention again called to the equally praiseworthy work of Fathers Southgate and Mark, at the wreck, Dec. 29, on the B. & O. R. R., at Terra Cotta station, near Washington, D. C.

The disaster came in the very hour when the people of Washington were gathered in the Columbia theatre to express their indignation over the

express their indignation over the

manner in which the French Govern-ment is treating the Catholic Church.

Brookland, the nearest neighbor of Terra Cotta, the actual scene of the tragedy, had emptied itself. Practi-cally the whole student and professori-al bodies of the affiliated colleges of

Catholic University had gone to

But the pastor of the tiny Brookland

NON CATHOLIC TRIBUTE.

Hon. Henry L. West, one of the Dis

trict Commissioners, came to the scene of horror with the first relief car, and remained until the last load of dead

and dying was borne away; and he tells in vivid words of the splendid co opera-

tien which he and the other workers

rough road. They were almost exhausted, but, barely pausing to recover

dead and injured from the wreckage. It was the work of the good Samaritan

ing the last rites of meir these who could profit by such devo-tion. They came with the first and they remained to the end, quiet, faith-ful heroes doing the Master's work, without one selfish thought or desire

FATHER SOUTHGATE'S STATEMENT.

the mud and rain.

AN AWFUL SCENE.

"The scene was one that must be burned forever in the memory. In the

The necessity of working at once swept away every natural feeling of repulsion — the sight of dreadful

children, these had no effect in presence

of the desire to save their souls as well as their bodies. We administered

extreme unction to some twelve or

extreme unction to some twelve or fourteen whom we knew to be Catholics and who were still conscious. Scores we absolved, conditionally, of course, but, owing to the darkness and the uncertainty, it was not possible to give the Blessed Sacrament. Father Mark heard several confessions, but the

poor people whom I found had gone beyond the power of speech.

the mercy of God, who, in such a hor-ror as befell these poor people, takes away so much of reason that they do not understand. I came upon a woman

lying on the bank, evidently so badly

hart that the things of this world had faded away. She was not a Catholic, she told me, but so glad that I was there to aid those who were. She asked me if I heard an engine coming,

ond the power of speech.

What struck me most forcibly was

ands, of mangled men and women and

church, Rev. Edward M. Southgate, and his assistant, Rev. A. W. Mark,

dreadful evening.

### RELIGION A BUSINESS

Religion, or the salvation of the sou!, business. It is the business of life. Now, what do we understand by the word "business?" The very word explains itself. It is something we are explains itself. It is sometiming we are busy about. Business is being occu-pied, being taken up with and em-ployed in anything. When a man says. "I will make it my business, to do that," we understand that he will de vote his time and attention to it and, in short, do all that can well be done to bring it to a successful termination. And, again, when we ask a man, "What is your business?" and he says he is a dry goods merchant, or a grocer or a broker we understand that this is his chief occupation, that he devotes his principal time to it, gets his living and his wealth from it and that other things have to stand aside when they

Washington to attend the mammoth mass meeting. The Catholic Univer-sity proper was closed for the Christthings have to stand aside when they come in competition with it.
Well, now, just in the same sense is religion the business of a man s life.
It is not an affair of minor importance which can be attended to now and then and left habitually out of mind. It is not an affair which can be put in the were in the rectory when that urgent call for succor, spiritual and physical, was sounded. It is not given to every background and considered only after everything has been attended to and when one has nothing else to do. It is priest, no matter how willing or able, to play the heroic parts assigned to Fathers Southgate and Mark on that not an affair of a few occasional senti mental sighs and half formed wishes but it is the business of one's life, above and beyond every other business and occupation which can demand our at-

But in what manner is this business to be transacted? How shall it suc essfully be carried out? The text furnishes us the answer. A man go ing into a far country called his servants and committed to them various tion which he and the other workers received from the pastor of the Brookland church and his assistant.

"Some of the police," said Mr. West, "told me that among the very first to arrive on that dreadful spot sums of money, some more and some less. On his return one of them came and said: "You committed five talents to my care. I have traded with them and have gained five talents more." That is it. God commits to indeed, within twenty minutes of the accident—were these two priests.

They had run all that long mile from each of us certain talents and requires us to make a good use of them the Brookland station to Terra Cotta, through the mist and the mud over the

What are these talents? Our reason and intelligence, our memory, our understanding and our will, our wealth their breath, they began their minis trations, not only in the spiritual way, but working side by side with the fire-men and others to lift the bodies of the and education, our time and the various opportunities and chances that offer themselves, our health and strength, our joys and sorrows, our trials and our temptations and vicissitudes of life—these may be called the talents which God commits to our most nobly exemplified to see these good men consoling the living, tenderly covering the dead, speaking an encouraging word to the belpers, giving the last rites of their Church to charge and will require us to give a

This is our capital in trade, just as money is the capital of the man of business. And, according to this, you see we have plenty of spiritual money to carry on the business of our immortal suls. Gold of this sort lies in heaps and piles all around us if we only knew how to make use of it. No man need complain and say, "I have no opportunity to gain for the kingdom

That very morning Father South gate, in his sermon, had earnestly exhorted his people to be always prepared for death. He took for his theme the time-honored words, "For ye know not the day nor the hour." He told them in the pleasure and the joys of Christmas not to forget that sad truth, for death is even nearer than But how shall we make the proper use of all this spiritual capital? How shall we trade to advantage with the talents God has given us? What is the idea of trade? It is to exchange one thing for another, to buy and sell, to get money for goods. Well, that is just what we must do. We must extruth, for death is even nearer than just what we must do. We must ex-we know. To several who listened to change our opportunities, our business, se words they were this world's these words they were this world's farewell. In discussing his experiences, Father Southgate said:

"I little realized how quickly I myself was to realize that warning. It was about a quarter to seven, and I was about to get on my outer wraps to brave the weather and attend the mass meeting in Washington, when the sound of a running messenger and peal after did not care for making money." If he did not care for making money he would not care for making money he would make a good business man. all things for the love of God. Ask meeting in Washington, when the sound of a running messenger and peal after peal at the door beli warned us of some

not make a good business man. Now, we must have the idea of get-ting the love of God all the time in peal at the door belt warned us of seme calamity. Father Mark responded, and an almost exhausted colored boy gasped out that there had been a wreck; that hundreds were dying, and to come at once. Father Mark had ting the love of God all the time in our hearts. So if we are asked, "What are you after?" we should at once say. "The love of God." If we ask ourselves, we should always be able to say in truth, "The love of God is my first sim." We hould be afflicted and grieved at the thought that we gotten his oils and gone within five minutes. I followed as quickly as I could, but it seemed slow progress in love God so little. It should make us move with alacrity and fill us with joy to think we could gain a little more love of God.—Catholic Citizen. misty darkness the open ovens of the terra cotta works cast a fitful glare and mercifully hid some of the horrors.

## DUTIES OF GOD-PARENTS.

The duties of god-parents or sponsors as a god parent is appreciated, an offering is made at the baptism and perhaps an occasional little birthday present marks the passing years. But how little is this compared with the demands of Holy Mother Church on all who assume the greatest content of penance, and hundreds of others were seen imploring the priests to baptize them that they might obtain the consolation which their Catholic aeighbors were given—of dying in the true fold of Christ.

One of the greatest of penance, and hundreds of others were seen imploring the priests to baptize them that they might obtain the consolation which their Catholic aeighbors were given—of dying in the true fold of Christ. receive little attention these days; at who assume the great responsibility ! who assume the great responsibility !
Her purpose is not to impose an obligation; hence she calls that relation which exists between the child and god-parent, "spiritual relationship."
That the selection may be the best she restricts the cifice to two a man

she restricts the office to two, a man and a woman; they must be practical Catholics, of good character, and will-Catholics, or goth classes. The series ing to assume the grave obligation of taking the place of the parents, not only in the case of death, but in the case of their neglecting the spiritual education of the child. With the greater duties go, of course, the lesser ones, and a special devotion to its temporal asked me if I heard an engine coming, for so many of these injured, lying helpless by the track, were panic stricken at every sound. They heard countless other engines coming to crush out what little life remained. I told her not to be alarmed, it was I told her not to be alarmed, it was only the relief train, and she giew quiet. A little child, unburt, was playing at her feet, but the knowledge when the child is left homeless? Let nomeless? I told her not to be alarmed, it was over uncles and anots, over all natural ties, even that of brother and sister, stands this spiritual relationship. —

### NOBLE WORK OF JESUITS IN JAMAICA.

Three Jesuits from the stricken city of Kingston, Jamaica, srrived in New York on Tuesday, and they and their fellow passengers on the Prinz Eitel Friedrich tell many tales of heroism on the part of the priests and the nuns during the first few days following the during the first few days following the earthquake. The priests who arrived were the Rev. John O'Donovan, S. J., Francis B. Goeding, S. J., and Mr. Joseph J. Williams, S. J. Fathers O'Donovan and Goeding are members of the New York Missionary band and they were, with Fathers Stanton and McGingary conducting missions. In McGinney, conducting missions in Jamaica. Mr. Williams, S. J., who will be ordained next July, was spend-ing a short vacation in Jamaica in

When the Prinz Eitel had docked and the company she had brought from Kingston were making their farewells, Father O'Donovan was the centre of attraction for the passengers she

brought. will never forget what you did for us, Father," was the common tribute, and men and women alike joined in paying it to the priest Father O'Donovan himself was disposed to minimize his services, but from other passengers of the Prinz Eitel the story of what he did was not hard to

Until the American sailors landed on Wednesday Father O'Donovan worked as nurse, forager for food, and all-around consoler, careless alike of sleep and bodily fatigue. After our men had landed from the ships he took up at once the relief work with them, co-op erating with the Jesuits, through whom the field hospital was established in the

outskirts of Kingston.

Although all the property of the Jesuits, which was really Propaganda property, was destroyed, not one of the priests was injured. The quake hap-pened at a time when lew of the many buildings were occupied. There were four persons in the Cathedral when the edifice collapsed, and of these three were killed, the fourth, a woman, saved herself by jumping into a confessional, from which she was rescued later. mission for men was going on in the Cathedral, but on account of the sultriness of the weather it was decided to omit the afternoon service. This service usually commenced at 3 o'clock. As the earthquake occurred as 3.30 it was most providential that the service was omitted on this occasion. Had the building collapsed during the mission service, nothing would have saved the lives of the 1,400 men who were making

The Very Rev. Father Collins, the Administration of the Island, had or-dered an inspection of the children of the orphan asylum for 3 o'clock on Monday afternoon and this fact undoubtedly was the means of saving many young lives. The inspection was taking place in the large yard when the earthquake came, and one child who had remained in the building was killed.

The Sisters in charge of the orphan asylum were taking advantage of the absence of the children from the build ing, and were holding a conference which was presided over by Father O'Donovan. When the crash came Father O'Donovan hurried the Sisters out of the building and all escaped un injured except four, two of whom were seriously injured and may die.

In the priests' residence there were

but four or five priests at the time and they all succeeded in making their

escape without injury.

At St. George's College the boys had been gathered by Father Dinand in a study hall on a verandah. The entire building fell in, but the iron verandah remained standing, and not one boy

was injured.
The church at Above Rocks, ten Sisters of Mercy at Alpha Cottage was all destroyed, but the Sisters are

was all destroyed, but the states are living on the grounds without shelter. All the priests are without shelter and are living on the streets, giving all

Immediately after the quake Father Collins collected all the Jesuits about him and, after apportioning the districts of the stricken city among them he sent them out into the streets and alleys and among the debris to do whatever work their strength could stand. The heroism of these priests will never be fully known. Some of them worked continually for two days and a night-without rest or food. Hundreds of people were seen kneel-ing in rows in the streets, awaiting their turn to make their confession to the priest, who moved among them ad ministering the sacrament of penance,

trying times was the Rev. Mathew C. Gleeson, chapiain of the battleship Missouri The Missouri arrived at the island two days after the quake and Father Glesson at once entered into the work of succor. His energy won for him the admiration of his

workers and the undying gratitude of the hungry and suffering victims. It is the intention of the Jesuit Fathers to raise funds for the assistance of the priests, nuns and orphans of Kingston. Fathers O'Donovan and of Kingston. Goeding and Mr. Williams, S. J., will speak at many of the churches of this city. They hope to secure enough money to enable the priests to erect shelter for the homeless before the rainy season opens in March.—Catholic

Carry yourself with a self confident lief in your strength, but you will come to believe in it yourself.

## A REMARKABLE CONVERSION.

Chicago Tribune, Jan. 20,

At a service as remarkable as it was demn F. E. J. Lloyd, for twenty five years an Episcopal clergyman and re ognized as one of the leading men of that denomination in the east, yester-day afternoon at the Paulist Fathers church, Wabash avenue and Eldredge clace, renounced his faith in Pro estantism and his former church and vas formally accepted into the Roman Catholic Church. Father O'Callaghan ficiated. He has been an intimate end of Dr. Lloyd for several years. Dr. Lloyd's wife went through the service with him, also accepting the Catholic faith.

Dr. Lloyd's recent renunciation of

the Protestant faith wis a great sur-prise to his congregation and brother elergymen in Uniontown, Pa., where he had been rector of St. Peter's Pro testant Episcopal church three years. At his morning and evening service he announced his resignation. In the pulpit he said nothing of his intention of becoming a Roman Catholic, but old his hearers that an account of his uture intentions would appear in the ewspapers. This told of his abandonment of the ministry, doctrine and dis-cipline of worship to become a Roman

"I do not consider it honorable to renounce my faith in the pulpit," said Dr. Lloyd yesterday. "I have acted after an almost lifelong meditation on the subject. Even before I entered the seminary I had intentions to be ne a Catholic, but ny father dis-

WILL GIVE REASONS IN LECTURE Dr. Lloyd thus far has refused to confide to any one the specific reason or his action. At the Paulist church the evening of January 27 he will ecture on "Why I Became a Roman Catholic," and for the first time will ell why he renounced Protestantism. The services by which Mr. and Mrs. loyd were taken into the Catholic Church were mostly private and attended only by priests. They were the reception into the Church, comprising repudiation of Protestactism and ceptance of the Roman Catholic faith; conditional baptism, at which service John Cudahy, the packer, and his wife stood as sponsors; and the making of general contession. Mr. and Mrs. Lloyd will receive Communion next Sunday, and upon the return of Architekters. shop Quigley from Europe they will

Dr. Lloyd is forty-seven years of age. His father, the Rev. Thomas Lloyd, is rector of the St. John in the Wilderness Episcopal church, Dunbar, Pa. He was baptized in the Episcopal church : Mrs. Lloyd in the Presbyter ian. She was educated in a Catholic convent. They have seven chil-dren, the oldest fourteen years of age, who will be accepted into the Roman Catholic Church without further baptism, their father having baptized each of them. FORMER ACTION IS EXPLAINED.

Dr. Lloyd was born in England. He studied three years at Oxford universe studied three years at Oxford university and was graduated from the Dor chester Mission Episcopal seminary, Oxford, as a clergyman twenty five years ago. The degree of doctor of divinity was conferred on him by Rutherford College of North Carolina, and he also holds a doctor's degree from the College of Church Musicians of Lendon, England, A year and a of London, England. A year and a half ago he was elected coadjutor Bishop of the Diocese of Oregon. His resignation of that honor is now ex-plained as due to his intention of recouncing his Church, but was the sub ject of considerable mystery among churchmen at that time.

"The reception of former Protestants into the Catholic church is not an unusnal event, but seldom if ever has so pro minent a clergyman as Dr. Lloyd made the stand he has," said Father O'Callaghan. "When one stops to con-The church at Move Robes, tending and the stand in a nas, said father miles from Kingston, was destroyed, as were also the Franciscan Sisters' convents at Kingston and at Nun's Pen. The nuns are camping on their grounds at Nun's Pen. The property of the study and ministry have won for him than a mere working hypothesis, and the stand in a new stand in a new stand in the crowning absurdity of Protest antism is revealed by the recent assert than a mere working hypothesis, and the stand in a new stand in the crowning absurdity of Protest antism is revealed by the recent assert the meaning of it all, the action appears especially heroic It has tripped him of his titles his former than a mere working hypothesis, and appears especially heroic. It has tion of President Eliot of Harvard, stripped him of his titles his former that religion can be nothing better and leaves him a layman without any like science be forever shifting its definite occupation, for, being a man with a family, he of course cannot enter coveries of the day. Such religion All the priests are without shelter and are living on the streets, giving all their time and service to the care of the injured, collecting food and burying the dead.

With a family, ned courselved will take a most religion; it hards the priesthood Dr. Lloyd will take a called ethics, for an institution of the care of the priesthood Dr. Lloyd will take a called ethics, for an institution of the called ethics, for an institution of the called ethics, for a smissionary to non Catholics, its reach down to the further time and service to the care of the priesthood Dr. Lloyd will take the priesthood Dr. Lloyd both as a speaker and writer. He will reside in Chicago."

LONG SERVED AS A MISSIONARY. Dr. L'oyd has had wide experience as a missionary and clergyman. Three years following his graduation he spent as missionary among the Indians of South Labrador, concerning which perience he has written a book. He has had charges in South Quebec, Prince Edward island, Bloomington. Ill.; Cleveland O.; Hamilton, Ill., and Uniontown, Pa.

"I have received dozons of letters from fellow clergymen," said Dr. Lloyd. "All of them, with one exception, have been worded in kindness.
Only one was bitter. My father spoke kindly of my action."

Dr. Lloyd was officially "unfrocked" on Jap. 16 by Bishop Waitehead of the Pittsburg, Pa., diocese following Dr. Lloyd's open renunciation of the Epircopal faith.

#### THE LECTURE. Chicago Tribune, Jan. 27.

Great interest was manifested last night by a large congregation which listened in St. Mary's Roman Catholic Church to Dr. Frederick E. J. Lloyd's statement of his reasons for declining statement of Brotestant Episcopal the post of Protestant Episcopal Bishop of Oregon, to which he was elected recently, and his subsequent resignation as rector of an Episcopal church at Uniontown, Pa., to become a Roman Catholic missionary worker.

Half an hour before the meeting be-gan it was necessary to lock the doors of the Auditorium, every inch of sitting and standing room having been filled. The aisles were packed solidly with those standing. Hundreds were turned away. Belore Mr. Lloyd began his ad-dress Father O Callaghan cautioned air, an air of self-assurance, and you the audience against any stampeding in will not only inspire others with a be- case any starm should be raised. case any starm should be raised.

The subject of Dr. Lloyd's lecture was "Why I became a Catholic." He

# INTENSIFIED FRUIT JUICES AN IMPROVEMENT ON NATURE

A Discovery that is Revolutionizing Medicine.

Remarkable Success Attends the Finding of a New Medicinal Compound by Constituing the Suices of Apples, Oranges, Fig. and Prines.

Fruit helps to keep one healthy. ive medicinally than the fruit juices. Fruit, in itself, will not cure disease The medicinal principle-or that p of fruit which has a curative effe is in such infinitesimal quan that it is unable to overcome a ed condition of the stomach

bowels, kidneys or skin.

Just here is where science styped in.

An Ottawa physician did with nature could not do. He first found that some fruits were stronger medicially than others—and that apples, oranges, figs or prunes contained all the healing makes are and Skin Affections. Being made from may be taken and sweet. After extracting the juices of the four fruits mentioned, this phy- ill-effect. sician succeeded in replacing one atom of the sweet principle by one of the bitter. This resulted in an entirely 50c for a box to Fruit-a-tives Limited, new combination being formed. This Ottawa. new compound was many times more

told of his lifelong belief that Jesus

Christ founded and speaks in a living Church, and of his search to find that

In the spring of 1879," he said,

while present at a gathering of An-

glicans, and still under the stress of a

growing and deepening conviction, for

Anglican rector, I found myself face to face with the awful thought that per-haps, after all, Mr. B. was not truly a

ASKS ADVICE OF CARDINAL.

"The meeting over, I hurried to my room and wrote to John Henry Car dinal Newman. I told him of my new

officials recognize.
'A living Church must have a means

of expressing itself, an authority that may be exercised and appealed to at

any time. Who has the right to speak for the Anglican Church? A headless

Church has no more authority than any chance combination of individuals.

Catholic Church is losing or has lost its reverence for the bible, and those who

made of the bible a fetich, awakening

now to the falsity of their understand

ing of it, have gone to the extreme of repudiation. The Catholic Church has never denied her Lord, not has her

faith in the truth and perpetuity of the

ASSAILS DR. ELIOT'S VIEW.

"The crowning absurdity of Protest-antism is revealed by the recent asser

is not religion; it hardly deserves to be called ethics, for ethics claims

to reach down to the fundamental laws

in our prayers during this month.

Such religion

gospel of Jesus Christ failed.

"Every Christian body save

There eating fruit only helped to keep To make it more valuable still, this

as- physician added the finest tonics and liver, antiseptics, and then, by evaporating the entire compound to a powder, made

two principles in fruit juices-bitter fruit, "Fruit-a-tives" may be taken by women and children without fear of

> Don't take a substitute. If your druggist does not handle them, send

### LOOKING BACKWARD.

The month of January has come and ne. That month the first of gone. That month the first of the New Year in which all our resolutions were made. That were by their fulfil-ment to bring us more contentment and peace of mind than we enjoyed in the first time the question of the valid-ity of Anglican orders came to me, and while looking at the lovable face of the the years past.

for those years, regrets, that we did not do better are all we have left. The years have gone never to return, but the memories remain reminding us of what might have been, and what the future can be if we still resolve to persevere in our promises to ourselves. The resolutions made by us can be carried out faithfully by first asking God for help and grace to enable us to found dread and craved his guidance. He directed me to a Catholic priest. I obeyed him. I was duly prepared to overcome our temptations, which will still arise to thwart our good intentions, and by our desire to co operate with the will of God in all things. be received, my eyes being set on the priesthood, when, on submitting the whole matter to my father, I drew back talls to enable us to overthrow all doubts carelessness, and all desire to waver all from the only way to spend our life here. Therefore when we are tempted in ob dience to his wishes.

"From that time hence to within a few months I can truthfully state I tried with all my heart to be loyal to Anglicanism. When doubts came, I consoled myself with the reflection that to put off certain duties pertaining to our religious belief, which we have re-solved to be more attentive to, let us at all even's I was preaching Catholic doctrine, at least in part. Ritualist I ask ourselves if it is right in the first place to offend Almighty God by put. ting aside until some more opport me never was, since in my opinion ritualism was not worth fighting for. When at time those acts of devotion due to Him Who is ever loving and kind to us, and tempts are made to justify it appeal is made to a Church that extends beyond Who is ready to guide us to eternal happiness through the instructions of Anglicanism, and is, therefore, of course, defiant of the one authority its

Let us then examine ourselves, and if we have shown a tendency to be careless, or have offended Almighty God through our neglect, once more renew those resolutions, and with more fervor implore the Blessed Mother of God and our Patron Saint to intercede and pray for us, that we may be able to look back over this year and feel satisfied with ourselves that we have done better.

His holy Church.

To do this will require no little exertion on our part, for with the many temptations, distractions, and many temptations, distractions, and business engagements that continually present themselves, we will find close attention to our religious duties mingled with a strong desire to do good, the only means by which we will succeed in that important undertaking. But which in the end will gain for us a reward greater than earthly fame or riches, the Kingdom of God and happiness for all eternity. ness for all eternity.

Christ caused His side to be so widely open, and to be so deeply pierced, in order that the way by which thou mightest draw near to the Heart of thy Beloved should be made plain to thee; is code, that they mightest he made. in order that thou mightest be made November has well been called the that thou mightest centre all thy month of remembrance. The souls in purgatory should be often remembered of heart, do all thy works to His honor and glory.

1906 --- A YEAR OF EXPANSION --- 1906 London Life Insurance Company ...... \$3,388,000.00 New Insurance Issued

Increase over 1805, \$1027,000.00, or 44 per cent. s68,644.75, or 14 per cent.
Intrease in Assets
\$224,476.78, or 12 per cent.
Increase in Insurance in Force
\$1,268,800.00, or 14 per cent.

Inc ease in Gain in Insurance in Force \$356,000.00, or 39 per cent.

The financial results have been equally satisfactory, enabling the Company to set aside additional Reserve towards the raising of the Company to set aside additional Reserve towards the raising of the Reserve Standard, as well as the sum required to meet every accruing liability on account of profits not yet due. All other possible liabilities have been fully provided for and the net surplus has in addition been increased by over \$5.000, or 8 per cent. over the previous year. The Company's liberal scale of profits has been maintained.

THIS COMPANY HAS NOW MOPE POLICYHOLDERS IN THE DOMINION OF CANADA THAN ANY OTHER CANADIAN 

STATELY

HALLWAYS

when decorated with

Alabastine have a lustrous

richness. Our illustra ed

Alabastine is sold by hardwise and paint dealers

dealer for tint card.

North

American I

Solid

everywhere—a 5 pound package for 50 cents.

## FIVE-MINUTE SERMONS.

Quinquagesima Sunday.

PREPARING FOR LENT. "Thy faith hath made thee whole." (Luke xviii. 42.)

Waich of us, dear brethren, has such Waich of us, dear brethren, has such perfect spiricual health that he does not need to call upon Christ, our all mereiful physician? We are all crippled, blind and sick. The great remedy by which we must be healed is faith. We see how the blind man in to day's Gound was made whole by tates. We see how the filled man in to day's Gospel was made whole by faith. In another place we read of the woman with an issue of blood made well by faith. And in many other parts of Scripture faith is put down as our great healing ramedy.

parts of Scripture faith is put down as our great healing remedy.

Thank God, we have received the great blessing of the Catholic faith!
But is our faith what it ought to be? Is it a living faith? If we have a living faith it will show itself by our deeds. Let us examine ourselves to day as to our intentions for the coming Lent. How much practical faith shall we find in ourselves? "Faith without creds were is dead." How can we exwe find in ourselves? "Faith without goods work is dead." How can we exgoods work is dead." How can we expect that such faith will make us whole? Are you dreading the approach of this season of penance? Are you calculating the easiest terms upon which you can get through it? Do you look upon it as an evil time, which must be borne with, but out of which you expect to get nothing but discomfort?

If you look upon Lent in this spirit you are no true follower of Christ and the Cross—your faith is not a living faith. And a dead faith is worse than useless, for such a faith can abide only useless, for such a faith can abide only in the lukewarm, of whom the Holy Ghost speaks thus: "Would thou wert cold or hot. But because thou art lukewarm, and neither hot nor cold, I will begin to vomit thee out of my mouth." Beware lest your present mouth." Beware lest your present lack of the Christian spirit of penance be the beginning of your casting

But do not misunderstand and think that we must relish this coming seas that we must relish this coming season of penance, in our lower natures, just as a hungry man relishes his dinner. That is not the kind of relish we are bound to have. Atthough we may have an involuntary horror of penance, if we, nevertheless, appreciate our need of mortification, and are determined to make the most of the opportunity all the more because we intunity, all the more because we in-stinctively dread it, we show that God has at least a large part of our hearts.

He wants the whole of them, saying:

"My son, give Me thy heart." But
if we keep a part for our miserable
selves, in His mercy, though grieved,
He will not condemn us.

But if any one has not at least a determination to try, he may well tremble at his condition. If he thinks he can safely put off his repentance to his death bed, he deceives himself. The odds against such a man's being saved are tremendous. Does it not stand to reason that an ordinary man who has spent his life in sin cannot, s by a miracle of grace, accomplish in a short hour, or perhaps less time, what it has taken good men a lifetime what it has taken good men a lifetime to do? The dying sinner may per-suade the priest that he has repented, but is it not because he has deceived himself in his fear of death? If we could test his repentance by offering him ten years more of life, would he persevere in his good intentions? If he has resolved not to sin any more for reason that he has no chance the sole reason that he has no chance left him for doing so, his repentance is a sham, and all the absolutions of all the priests that have ever lived cannot save his soul. "As a man lives, so shall he die." Is it not easier to remove while you are able, than pent now, while you are able, than upon your death bed, when disease and

sin have almost robbed you of reason?
Have a living faith which will show itself by deeds! And let the prayer of the blind man be the prayer of each of us, "Jesus, Son of David, have merry upon ma." And let us no not And let us cease until Jesus answers us, "Thy

## TALKS ON RELIGION.

BAPTISM, SPONSORS, CONFIRMATION. In baptism we "renounce the devil with all his works and pomps" and we make a profession of faith. Converts make this profession solemnly while kneeling before the altar and conclude it with the words: "S) help me God and these holy gospels which I touch with my hands."

We promise in baptism to be true and faithful followers of Jesus Christ, to renounce His enemies and to hold fast to death to the faith in which we were baptized. These promises we should call to mind from time to time and renew them with fervor. In view of these solemn promises we can ap prehend something of the great sin of

Godfathers and godmothers have certain duties and obligations towards the children for whom they become sponsors. The Catholic Church lays great stress upon the office for it is of great importance. There should not be more than two for a baptism, but in case of necessity one will suffice.

Sponsors—the office is indicated by

the name. They answer at the fort for the child, and afterwards they must look after the religious instruc-tion of the child if the parents cannot or fail to do so. Hence no one but a practical Catholic is to be taken to fill this office.

It is well to remember that sponsors contract a "spiritual relationship" with the child and with the parents of the child. This relationship by a law of the Church constitutes an impedi-ment to marriage so that there cannot be a marriage of godparents with their godchild or with the parents of the child.

of the child.

"Keep thy baptism so as to be without blame," was the charge given to us when we received that sacrament. There was a contract then and there. Our Lord virtually said to us as He once said to the Jews: "You shall be My people, and I will be your God." He gave Himself to us, and we accept Him as our inheritance. "The Lord is

my chalice; it is He that will restore my inheritance to me." (Ps. xv, 4)

Have we been loyal? Have we glorified in the Christian name given

to us? Have we gladly confessed Christ before men? "For as many of you as have been baptized in Christ have put on Christ." (Gal. iii. 27.)

you as have been baptized in Christ have put on Christ." (Gal. iii. 27.)

CONVIRMATION.

Baptism makes us children of God while by confirmation we are given the additional character of soldiers of Christ. This character is necessary because "the kingdom of heaven suffereth violence, and the violent bear it away." (St. Mark xi, 12) We need courage to "stand up for Christ," to profess our faith, and sometimes to be even stern and violent for the cause of God. Hence the sacrament of confirma-God. Hence the sacrament of confirma-tion was established that men may re-ceive the supernatural gift of strength and fortitude to enter upon and to fight the battles inseparable from mortal

Holy Job (vii, 1) says that "The life of man upon earth is a warfare." Then
St. Paul says: "Our wrestling is not
against flesh and blood, but against
principalities and powers, against the
rulers of the world of this darkness, against the spirit of wickedness in high places." (Eph. vi, 12.) We are on the march through the enemy's country nce we must watch and pray and if needs be, fight. Woe to the quered in the battle for heaven. must necessarily "put on the armor of God." Mere natural courage will not suffice. If we trust in our own powers we shall be overcome. We need supersuffice. If we strong we shall be overcome. We need sup-we shall be overcome. The necessity of Those narmation should be obvious. who neglect to receive it are guilty of mortal sin. By confirmation "the weak things of the world" gain power

to confound the strong.

Confirmation, instituted by our Lord, enrolls us among the soldiers of the King of Kings. It supplies us with King of Kings. courage and with arms and gives us wisdom, understanding, knowledge, piety, fortitude, counsel and the fear of the Lord And the fear of the Lord

is the beginning of wisdom.
We can easily perceive how import ant the sacrament of confirmation is from the fact that our Lord would not permit His apostles to begin the war-fare with the world and the powers of darkness until they had been fortified with the gifts of confirmation. They had to wait for the coming of the Holy Ghost. "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to Me in Jeruslem, and in all Judea and Samaria, and even to the uttermost part of the earth." (Acts i, 8)

We all know how wonderful were the changes wrought in the Apostles by

changes wrought in the Apostles by the reception of confirmation. Cowardice was supplanted by courage.
They came forth from that "upper chamber where they had gathered for fear of the Jews," and they made a glorious confession of Christ and bold-ly proclaimed, "There is no other Name under heaven given to man where-

by we must be saved."
We read in Acts viii, 17: "Then they laid their hands upon them, and they received the Holy Ghost. And when Simon saw that by the imposition of the hands of the apostles, the Holy Ghost, was given, he offered the money, saying: Give me also this power that on whomsoever I shall lay hands, he may receive the Holy Ghost. (Acts viii, 17.)

The Bishop administers the sacrament of confirmation. He prays that the Holy Ghost may come down upon these who are to be confirmed. He lays his hands on them, and makes the Sign of the Cross with chrism on their forehead, at the same time saying: "I sign thee with the Sign of the Cross, and I confirm thee with the chrism of salvation." He then gives the confirmed a slight slap on the cheek as he says: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Since confirmation is a "sac-rament of the living," a person must be in the state of sanctifying grace to receive it. This sacrament cannot be repeated. It leaves an indelible mark upon the soul. We are to be judged as soldiers of Christ. Hence He says: "He who denies Me before men shall be denied before the angels of God." (St. Luke xii, 9.)—

#### A QUEER CHRISTIAN THIS PROTESTANT.

Catholic Universe.

Side by side with Cardinal Gibbons' noble and touching appeal to the common Christianity of the American people on behalf of the outraged Church of France, says The Lamp (Anglican), there appeared in the N. Y.

World the subjoined statement:
"The American Tract Society has received fron the Rev. C. S. Lacheret, general agent of the Religious Tract Society of Paris, this report: " It is much to be desired that

Christian friends in Europe and America would consider well the present situation in our country. Many sagacious men think that we are on the eve of great events. The Catholic Church is about to enter into a conflict with the republican government. Millions of the French Catholics who are Catholics lies only in name, openly condemn the pretensions of the Pope, and are ready to separate themselves from their Church, Our society should circulate one hundred thousand times more tracts. Many Catholics have lost their prejudices against Protestantism. They know us, and esteem us more highly, and would come to us in throngs it a general movement was started. Evangelical Protestants rejoice in the separation of Church and State, and here for great results from it.

separation of Church and State, and hope for great results from it. ""
What an object lesson this is, says The Lamp, of the need of Church Unity, since Protestant division has converted men into human vultures that flap their wings in glee over the misfortunes of their fellow Christians, anticipating a rich feast upon the bodies of the slain.

You may succeed when others do not Him as our inheritance. "The Lord is believe in you, but never when you do not believe in yourself.

WHAT HAS RUINED RELIGION

II. FIRST REASON: THE SPIRIT OF

Written for the True Voice. The first reason I wish to point out is one not peculiar to France, but common, to a great extent, to all civilized lands to day; it is the spirit civilized lands to day; it is the spirit of rationalism. This spirit is hostile to all revealed 'eligion; it questions all authority, and prompts the mind of each individual man to make itself the measure of all truth. False theories of science, for the last seventy

theories of science, for the last seventy years or so, have shaken the confi-dence of the masses in the guidance of revelation. Unfortunately the bulk of the leading scientists in Eogland, France, Germany, America, and other countries have labored all this time to spread, if not absolute athelm, at least ageneticing or doubt regarding to spread, if not absolute atheism, at least agnosticism, or doubt regarding the great questions of the soul, among the learned and the half-educated of the Christian world. Such has been the effect produced by Huxley, Spencer, Vogt, Haeckel, Buchner, Mole schott, and even by Darwin, Virchow and numberless others.

and numberless others.

Most of the medical and scientific and numberless others.

Most of the medical and scientific books and journals, the magazines, weekly and daily papers, big and little, carry the poison of doubt into all ranks of modern society. Higher criticism is only one of the departments of thought in which a sad havoe has been wrought to faith; and Protestant clergymen, in considerable numbers, have joined in the common assault on the supernatural. It is not in France alone that the churches are deserted; it is even worse in the Protestant portions of Germany, in England, Scotland and in the United States. Among the 80,000,000 of our population, not 20,000,000, outside of Catholics, belong to any denomination, and those who do not attend worship on Sundays are a larger percentage than in France.

are a larger percentage than in France.

This universal deluge of unbelief could not have failed to cause great ruin to the Catholic faith in France. reasons to alienate its people from the Church, reasons peculiar to that coun-try, and which I am next to explain. Rationalism is the logical outco Rationalism is the logical outcome of the theory of private judgment, which is the very essence of Protestantism; it is, therefore, a foreign importation it is, therefore, a foreign importation into France, brought in from England and Germany; but once introduced it has spread far and wide and done incalculable damage. The English people, as a rule, have a heavy ballast of practical common sense which keeps the vessel of the commonwealth from being carried to and fro by the gales of rising new speculations; but the French are more visionary and excitable and are readily carried away by every wind of doctrine. An infallible Church was their ballast; those among them who threw it overboard have no them who threw it overboard have no SECOND REASON : JANSENISM.

When we examine the special sources the loss of faith now so conspicuous of the loss of faith now so conspicuous in France, we must go back beyond the Revolution of 1791. For during its Reign of Terror infidelity was already most pronounced and violent in its action, though far from being so genaction, though far from being so general as it is now. I think the first root of the evil ought to be traced over a century further back, to the spread of Jansenism. This heresy was born in 1640, when the posthumous work of Cornelius Jansenius, entitled "Augustine," was published with a view to renew and defend the errors of Baius, which Pope Pius V. had condemned in 1567 as containing the poison of Calvinism. Jansenism was explicitly condemned by Rome as early as 1653; but, by a variety of subtoras 1653; but, by a variety of subter-fuges and shiftings of position, and by temporary submissions, its adherents managed for a century and a half to keep within the visible communion of the Catholic Church. They had some very able defenders of their errors, eminent Church dignitar who combined deep learning with a most popular style. By their loud denun ciation of lax morality and by combining with rigorous principles of conduct the display of devout and edifying lives the display of devout and edifying lives some of them gained to their cause a large number of plous souls, both among clergy and laity, so that their false views became more and more prevalent as time went on. But these rigoristic teachings frightened the faithful away from the use of the sacraments, as will be made evident by the following example:

ollowing example:
In 1667 Antoine Arnauld, one of their leaders, published a work styled "Frequent Communion," in which such holiness was required in the recipient that few persons would dare approach the Holy Table. The author assures his readers that it is a token of most praiseworthy piety to put off Commun ion from year to year, even to the end of one's life, because we are unworthy to receive so august a sacrament; he tells them such humility is more pleasing to them such number of good works, etc. This was the beginning of that deplorable practice of remaining away from the sacraments, which gradually led to the state of indifference in religion now so conspicuous among the French.

For it was not only a book that said so, but large numbers of the clergy, Bishops and priests, especially in France, where Jansenism had its cen-France, where Jansenism had its cen-ter of influence, taught the same rigor-ism, more or less fully, and acted upon t in refusing absolution to the repent-

# LIQUOR AND TOBACÇO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Tronto, Canada References as to Dr. McTe grart's profession standing and personal integrity permitted

al standing and personal labority permission by:
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ant sinner, and to the willing but weak soul that sought its support in the frequent reception of the Holy Eucharist. Thus the book acted through the priests, most of whom were no doubt well-meaning men, but misguided by what appeared to be inspired by genuine humility and reverence for the presence of God in the Blessed Sacrament. St. Vincent de Paul, who was ment. St. Vincent de Paul, who was then evangelizing France, wrote thus to one of his missionaries: "If the book has served to make a hundred persons more respectful towards the sacraments there are at least ten thou-sand whom it has injured by withdrawing them altogether away from them. Now we no longer see the Holy Table frequented as it used to be, not even at Easter; many parish priests in Paris complain of this; at St. Sulpice the complain of this; at St. Surper the number of communicants has decreased by three thousand, at St. Nicholas du Chardonnet, fifteen hundred persons failed in this duty to religion, and so of many others." Catholics at least of many others." Catholics at least understand how discouraging it is to be refused absolution when they have tried to prepare thamsalves for it, even when for good reasons, they are only put off for a week or two. But if they are put off for months and years, even when they have done all in their power to dispose themselves properly, what will be the practice of the vast majority if not to give up Holy Communion alto gether? Not only will they give up the reception of the Blessed Sacrament, but very many will stay away from Holy Mass, and many will hate the priest as a tyrant. That is exactly priest as a tyrant. That is exactly what happened in France; for Jansen istic rigor was common there for generations among the clergy, even in mer who were not at all heretics, but de

ceived by an appearance of holiness The large majority of the Bishops and priests remained perfectly sound in principle and practice, but one error en wise priests can bring back to their

duty.

The Jesuits were the most pronounced and energetic opponents of the Jansenistic errors. Therefore, they were represented as lax in doctrine, slandered and persecuted and plotted against until they were expelled from against until they were expensive intri-france, and, through Jansenistic intri-gue, suppressed for a while by the Pope, till the deceit was fully realized and they were restored with honor. C. COPPENS, S. J.

### THE CONFESSIONAL.

BOSTON PREACHERS AND PHYSICIANS DECIDE TO MAKE USE OF TRIBUNAL OF PENANCE IN CURING DISEASE.

Cultured Boston now has a new thing. For the healing of disease by hypnotic suggestion a class has been enrolled from the aristocratic families of the Back Bay by the Rev. Drs. Elwood Worcester and Samuel Mc Comb, of the Emmanuel Church, on Newbury street, and already over 200 have signified their intention of attempting the cure of their disorders, real or imaginary, under the super-vision of some of the foremost physic-

ians of Boston.

In their lectures outlining the preliminary work to be taken up, their
ideas of hypnotism and its relation to
religion, both Dr. Worcester and Dr. McComb made statements more start-ling than have been heard since the atterances of Dr. Crapsey, which

sulted in the famous trial just finished in New York State.

It was announced that a modified form of the "confessional" is to be established in the Church, especially for the benefit of the women members of the class, that they may ease their consciences and thereby, as was an nounced, take the first step which, it was promised, would result in the healing of their troubles.

evening the Every Wednesday evening the "class" members will meet in the vestry of the church, chat on the sub ject of their experiences, plan new experiments and consult with medical members of the class on their physical ailments, Dr. Worcester announced that he would be at the pastor's office in the Church every morning for "con-fessional," and Dr. McComb will be there every Monday, Wednesday and Friday afternoon for the same purpose.

"You must tell us all your experi ences, just as you do the doctors that will be provided for you to consult with," declared Dr. Worcester, "as this is the beginning of a careful record we propose to keep to guide us in this ploneer work."

Curb, subjugate and rule your tongue, praying very humbly that the Holy Spirit may deign always to direct and govern it according to His good

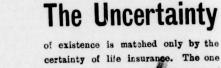


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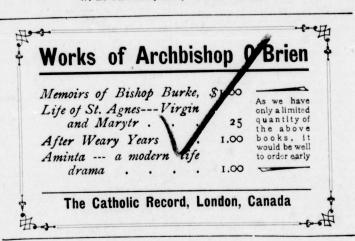
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even in the darkest gloom, is beyond all power to compute. The world loves the sunny soul, the man who carries his holidays in his

very eye; whose face is a pleasure-ground. The magic power of the sun-shine man to transform the most trying shine man to transform the most trying situation in life is worth more than a fortune in money. There is a great medicinal value also in good cheer. A patient about to undergo a serious operation stands a better chance of regaining his lost health if he is cheerful and optimistic than one who dwells on the pain he is about to en dure and who figures out what it feels like to die in agony.

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rial.

What a wonderful thing it is to be able to carry one's sunshine with him, to cast a glow of brightness and joy upon every condition of life! The power to transmute gloom into gladness, power to transmute groom into graness, the mirth-provoking faculty, is worth everything to the youths who are start-ing out to make their own way in the world. They pass through life with much less friction; they carry a talis-man that will make them welcome wherever they go.

The determination to be kind and helpful to everyone, to be cheerful and optimistic no matter what comes to us, is one of the noblest of ambitions. The persistent effort to give everybody a lift whenever possible, to make ever-body we come in contact with a little better off for the contact, to radiate sunshine, cheer, hope, good will, to scatter flowers as we go along, to enjoy each day, to live the present to its utmost and not to wait for to morrow before we begin to erjoy, this it is that opens wide the door to happiness.

Happiness is a question of heart and ot money. It is mind and heart and not things that make the joy of living.

I know children who are so poor that they have never known such things as toys, as most children have them; they never have dolls or toys of any kind except what they themselves make, and yet some of these children are as happy as the lark. Put them on the street, in a garret bare of toys, and they will find plenty of things with which to play and to amuse themselves. These children sometimes make me ashamed of the fact that I have not found this same secret of enjoyment in an education or in achievement. They often make me ashamed that they have some-thing which I have not, that they have retained something which I have lost.

I know people, in middle life, who have not a thousand dollars in property or money, in the world, and yet they have managed to hold on to the secret of gladness and joy. They know how to be happy. They are infinitely happier than some rich people who do not look to mind but to things for their happings.

happiness.
It there is a pitiable object in the world, it is the person who has soured on life, who has become cynical, and who sees only the crooked, the ugly,

the discordant and the bad. the discordant and the bad.

Cheerfulness is a sign of sanity. It is the person who has no laughter, no fun in his nature, the person who becomes morose and melancholy who is in danger of losing his balance.-Success.

Turning Back for Want of Grit. Most lives are filled with half fin ished tasks which were begun with en thusiasm but which have been dropped because the enthusiastic beginners did not have enough grit to carry them to a conclusion. How easy it is to start a thing when the mind is aglow with zeal, before disappointment has dulled ambition! It does not take much ability to begin a thing, and we can not estimate a man by the number of things he commences. We do not dge him by his speed at the begin ning of the race, it is the home stretch that counts. The test of character is in a man's ability to persist in what he undertakes until he adds the finishing undertakes until he adds the finishing stroke. He must have persistence and grit enough to carry him under the line at the last heat. The ability to hold on is one of the rarest of human virtues. There are plenty who will go with the crowd, and who will work hard as long as they can hear the music, but when the majority have dropped out, when others have turned back, and a man feels himself alone fighting for a principle, it takes a very dif for a principle, it takes a very different order of ability to persist. This

requires grit and stamina.

Look out for the period in your life when you are tempted to turn back!

There is the dauger point, the decisive period. All the great things of history have been accomplished after the great majority of men would have turned back.

one man in ten thousand would have endured the suffering, the deprivation, the heartrending poverty of E ias Howe to make the sewing machine possible. The world owes nearly all its great things to those who have persisted when others have given up. Look out for a man who persists, who keeps right on when everybody else calls him a fool for not letting go! It is pitiable to see a young man with robust health and good education wavering when an obstacle confronts him, doubting whether he will go on or turn back. You may gain a certain amount of success without education, without culture and without brilliancy, but you can not do much without stamina, staying power and clear grit. Grit has always been more than a match for any handicap. The great achievers have ever substituted grit for good opportunity or lack of early advantages.

More young men have achieved success in life, with grit as capital, than with money capital to start with. The whole history of achievement shows that grit has overcome the direct property it has been more than a poverty; it has been more than a

match for life-long invalidism. - Suc

The Young Man's Chancer ome discontented ones will tell you young man, that the more labor saving devices human intelligence produces the smaller are your chances of success. This is the dismal plaint of short-sighted, small-souled pessimism. Beware of it.

It was considered a labor saving de vice to build the steamship, but the steamship has brought the whole world into four very close and compact cor ners. It was considered a labor saving device to build the locomotive, but the locomotive takes you to the open plains, the fertile valleys and the gold-lined mountain sides, so you can reach the harvests of the Almighty, which, had you had relied on your tired legs, could never have been gained .- Montana

## OUR BOYS AND GIRLS.

One Secret of Success. In the opening weeks of the school year the temptation often arises to year the temptation often arises to give up this or that study of the course selected. The work is new, the studies are heavy, and the student thinks that by dropping certain branches there will be an end to the weariness and anxiety which weigh upon her. But unless under the direction of those charged with the guidance of the students work, one should think long and seriously before dropthink long and seriously before drop-ping out of any of the classes.

Patient and persevering effort will lessen the difficulties to be overcome, the hours will gradually adjust them selves and before many weeks the reward of persistency will be reaped.

Fra Albertus gives very good advice sometimes, and here is a bit of his counsel especially applicable to stu-

dents. He says:

"Everything gives way before the arm persistent thought.
"All success comes in the same way—through firm, calm and persistent thought. Opposition grows tired, hate gives way, fury subsides, and the man

marches through open gates into the eternal city of fine minds.
"Know what you want to do, hold the thought firmly, and do every day what should be done, and every sunset will see you that much nearer your goal. Violence is transient, hate one sumes itself and is blown away by the winds of heaven, jealousy dies, but the

righteous thought is a pressure before which malice is powerless. "Success is for those who deserve it, faith will remove mountains of trouble, and nature is on the side of

those who put their trust in her."
"Of course, the faith Mr. Hubbard speaks of is faith in self, which is a good thing to have; to win true suc-cess one must not forget that "every best gift and every perfect gift is from above."—St. Mary's Chimes.

Gave Her Life Savings.

The greatest contribution ever made The greatest contribution ever made to foreign missions, considered from the viewpoint of self-sacrifice, was that contributed by Mary Matthews, amounting to thirty cents. Miss Mat thews, who was hopelessly crippled, unable to walk, her body and limbs contorted into hideous shapes by St. Vitus' dance and paralysis, was placed in the county noor farm December 2. in the county poor farm December 2, 1867, at the age of five years, remain ng there until death considerately re leaved her from her suffering on March 7, 1905. All the money that was ever given to her during all of the time she was an inmate of the poor house she carefully placed in a little bank, and on her death bed gave this bank into the keeping of Charles Hackett of the Walnut street church, the contents to be used in the work for foreign missions. No one who ever visited her will ever forget the pitiable condition she presented. Although her body was contoited with pain and shaken with the disease that never allowed a moment's repose on the part of any of the muscles, she was of a very cheer ful spirit and of a very religious nature. Very frequently she would be found in the middle of the night sing-

ing gospel hymns and her hold upon things divine was so secure that she never permitted herself to be peevish or fretful, notwithstanding she was undoubtedly the greatest sufferer and the most pitiable cripple in all the world.

—The Missiolary. First Impressions.

The impressions we make upon others rebounds upon ourselves either pleasantly or unpleasantly as the case may be, for we cannot expect to make friends if we are not friendly, or to receive kindness and courtesy if we show neither. When our good qualities are hidden away by ourselves as are diamonds in a mine we cannot expect strangers to know of their existence or be disappointed if they do not display a desire to search for them.

Even in the outside of our homes First Impressions

Nearly every invention which has emancipated man from dudgery and given him comfort and better facilities, was made possible only by the man of superior grit and persistence. Not one man in ten thousand would have endured the suffering, the deprivation, the heartrending poverty of E iss sible. The who answers the front door has grimy hands, a soiled apron and a disheveled head of hair, It is just the same with

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people. A gracious manner, a frank look and a pleasant smile impress us at once and favorably. Our liking is attracted, and we desire the friendship of such people be they young or old.

guished writers, last year became a Catholic.

Those familiar with our early colonial records are aware of the intense hatred of Claiborne, whom bistory

Some Boy's Mistakes.

It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is that the quiet, modest boy is much more in demand than the boy of the swaggering type. More than one boy has lessened his chances of success in life by acquiring in boyhood a pert, smart, dashing manrer, particularly offensive to men of real intelligence and refinement. Modesty is as admir able a trait in a man as in a woman, and the wise boy will find it to his distinct advantage to be quiet and modest in manner. It is a mistake for a boy to think

in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself.

It is a mistake for a boy to feel at any time in all the days of his boyhood that it not his dury to be respectful.

that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty world have felt this to be their duty not only in boyhood, but when their boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents. -The Leader.

### THE CHILDREN OF ENEMIES.

If the Catholic Church were not one of the most conservative forces in the world, the fact that a daughter of the late Senator Thurman, of Ohio, has be come a convert would provoke columns of editorial comment. So far we have noticed, however, none of our esteemed contemporaries appear in the least surprised.

surprised.
Senator Thurmar, as is well known,
was scarcely a friend of the
Church. Unless we mistake, it was
he who urged that it would never do
to nominate the late Richard P. Bland of Mis ouri; as a candidate for the Presidency because his wife was a Catholic.

Now, ten years later the Senator's own daughter is a Catholic. And yet the fact is not startling. Catholics have grown accustomed to such remarkable occurrences. For instance Luther was a great

enemy of the Church. His last lineal descendant is now a priest in this coun Garibaldi was a bitter enemy of the Church in Italy. His grandson is now studying for the priesthood in that

country.

Charles Kingsley was a bitter enemy as his novel, "Hypatia," shows, and as his attack on Cardinal Newman makes plain. His daughter, "Lucas Malet," one of England's most distin-

nuch note.
So it goes. The fathers hated the faith; the children dared everything in order to embrace it. Surely God ordains the strange happenings of this world.—Catholic Suc.

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Canterbury was not a friend of the Church. To-day his son, Father Robert Hugh Benson, is a Catholic priest, a distinguished writer of Catholic historials. ical novels and a Catholic essayist of much note.

oniren unity through creed revision is a hope that will never be realized by our separated brethren. The great Protestant prerogative of individual interpretation of the Bible precludes an authoritative teacher. Not in mandade creeds is such a teacher to be found, but in the Church established found, but in the Church established by Christ. If Protestantism, therefore, is honest in its desire for ucity, let it seek out this Church. Then and not till then will its present difficulty be



Those familiar with our early colonial records are aware of the intense hatred of Claiborne, whom history calls "the Scourge of Catholic Mary land." Twice he broke down the government of Lord Baltimore and drove Calvert into Exile. One of hilineal descendants is to day one of the well-known Catholic novelists of this country. Country.

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### THE ABUSE OF SUNDAY.

Father Bernard Vaughan's denunciation of present-day evils are not confined to the misdoings of the so-called "Smart Set." He made a vigorous speech the other day at the Mansion House, in support of a resolution favoring the preservation of Sunday as the one day of rest in seven. About 80 per cent. he declared, of the population of London went to no place of worship on Sunday; and he believed if children and those who went twice were eliminated, it would be found that only about 10 per cent. went to church. There was a feverish unrest on Sunday—everybody who was anybody at all had to go somewhere on Sunday. He made no complaint of people going into the country on Sunday, but of their turning Sunday into a day of busy unrest. Professional and business men needed their week-ends in the country and he Father Bernard Vaughan's denunciatheir week ends in the country and he was glad to see them go; but it was not a case of going to a church in the country instead of a church in the town—it was going to church nowhere. Within a mile of where he stood, sixty churches had been pulled down, and still there were too many. There was no space anywhere except in the churches: it was a disgrace to the great British Empire.

While the percentage of non-attendants at churches in this country is possibly somewhat less than Father Varghan declares to be the case in London—though we are not at all sure their week ends in the country and he

Vaughan declares to be the case in London—though we are not at all sure that it is—one thing is certain: the "Lord's Day," as a synonym for Sunday, has of recent years, even in the United States, lost much of its appropriateness. It is very generally acknowledged that, so far as the male population is concerned, Catholic men are much better church goers than re much better church - goers their Protestant neighbors; but alto-gether too many Catholics also, women as well as men, be it said, are unduly given to dispensing themselves from attendance at Mass on Sundays and holy days.—Ave Maria.

A Change of Heart.

Time is certainly bringing changes to the Scottish heart. At the recent cele-bration of the four hundredth centenbration of the four hundredth centen-nial of the foundation of the Kuight's college of the Aberdeen university, a conspicuous figure among the dignitar-ies of Church and State assembled to do honor to the occasion was the Very Rev. David Fleming, O. F. M., Secretary of the Biblical Commission of Rome, and former Superior-General of the Fran-ciscans. Garbed in the brown habit and cowl of his order, he was notable as ciscans. Garbed in the brown habit and cowl of his order, he was notable as he walked between an admiral and a general, each in his resplendent uniform. It was the first time for more than three hundred years that a Catho lic had been so honored by the faculty of the university, although, like other seats of learning in Scotland, it owes its establishment to the Catholic Church.

## THE BROCKVILLE TOMBOLA.

St. Francis Xavier's congregation of Brockville have just concluded the celebration of the Golden Jubilee of their present handsome church edifice by a remarkably successful Tombols and Bazaar held in Victoria Hall. Brockville, January 21 to 26. The success of the undertaking has completely eclipsed any other effort of this congregation and so far as we know of any other congregation of its size, and shows what may be accomplished by an unselfish and united effort on the part of those whose duty it is to take an interest in such matters.

whose duty it is to take an interest in such matters.

After providing for every known expense there will be the handsome sum of over \$11 000 to go to the reduction of the parish debt. The appeal was, as it should be, confined almost exclusively to co-religiorists, whose generous response to the call for help has earned the warmest gratitude of the people of \$1.5 Francis X-wier's, Very Rev. Dona Murray, and his parishioners are to be heartily congratulated on the great success which has crowned their efforts.

Amongst the many welcome visitors, who made their presence fell were His Grace, Archbishop Gauthier of Kingston, Rev. Father Kebbe, of Gananoque; and Rev. Father Edward Murray, of Cobourg.

The drawing for the tombola prizes took place Saturday afternoon beginning at 2 o'clock and lasting until nearly midnight. Representatives of the various societies and newspapers

place Saturday afternoon.beginning at 20 ciock and lasting until nearly midolight. Representatives of the various societies and newspapers mentioned on the tickets were present, and the work was conducted in a most satisfactory manner. Most of the tickets were sold outside of Brockville and consequently nearly all the prizes wont abroad. Following is a complete list of the winners. Ticket holders will observe that there are two chief series of tickets, one of which is distinguished by letters only, thus A. and the other by star letters, thus A.\*;

NAMES AND ADDRESSES 1 W. L. Ormond, Amberst, N. S.—M.—2147. 2 James A. Wilson, Cardigan Bridge, P. E. 1—9—0429. 3 Mrs. A. R. Macdonell, Montreal, Que—

2189. E. Couillard. 239 St. Urbain St., treal. Que.—G—0619. W. Ronan, A'hens—Oat.—O—330. John Brady. Eganville. Oat.—D—0321. Patrick McGoney. 195 Bridge St., St. n. N. B.—I1—0651. Terrence Dolan, Belleville. Ont—X—1787. Walter Cleary, Camp 6, Whitney, Ont—6553. 11—0553. 10 J J. McRae, Martintown, Ont—B\*-2128 11 Miss Sarah Shaw, Brockville, Ont-

M\*1786. 12 James Daniels, Brockville, Ont-6-0574. 13 J. O Bourcies, 134 McGill St., Montreal

-I-2132 14 J. R. Rennee, Bath, Ont-J-1927. 15 Fred Babineau, Spring Hill, N. S.-R

1836.
16 Mrs. F. A. Macdonald, 424 W. St. Catharine St., Montreal, Que.—L—0582.
17 Mrs. M. J. Harrison, Amherst, N. 8—
M—2124.
18 Myles M. Kehoe, Oswego, N. Y.—F\*—
1365.
19 Mrs. P. O'Donahos, Brockville, Ont.—
7—0044.

7-0044. 20 D O. Roblin, Toronto - P-0871. 21 Wm. Trudel, 401 King Etward Ave., Clawa-H-0825. 22 John Carroll, Spring Hill, N. S.-R.

23 John Geis, Berlin, Ont.—L\*—0110. 24 Miss Mary Boyle, Newcastle, N. B.—.A\*—

2009. 25 Wm. J. Welsey, Eganville, Oat, D' = 25 Rev. J. J. McDonald, Kinkora, P. E. I. = F = 0337. 337. Joseph Lacau, Trenton, Ont.—B\*-0737. Rev. J. A. Trainor Brockville, -18-0359. Leo Blais, Welland, Ont-N-1666. Mrs. Alph. Sansouci, Brockville,—O—

Miss S. M. Dumaresque, Chatham, N. B. Paul Tanguay, Portage du Fort, Que. K-1177. 38 William Daly, 14 Conde St., Montreal.-33 William Daly, 17 G-0731. 34 W. Carroll, 35 N. Emerald St., Hamilton.

34 W. Carroll, 36 N. Emerald St., Hamilton

- \$-0487,
35-Mrs, Isabel MacDonell, Brockville-Z1355.

36-James Buker, Brockville-Y-1886.

35-Marguerite Filgiano, Hamilton-N-

38 W. B. Hurd, Montreal-P-1575. 39 W. S. Thompson, Brandon, Man-17-

40 Miss M. O'Driscoll, St. Johns, Nfld-Q-9136. 41 Eliza Dougherty, St. Johns, Nfld.-F\*-42 Mrs. Meaney, 120 Benington St., East Boston. Mass.—Q.—0235.
43 Miss Marie Renny, Ramea, Nfld—K.—1550.

41 G. B. Nesbitt, Box 161, Hull, Que -P

45 R. J. Healy, Temple Bdh. Montreal-G 46 Ed. Kelly, Brockville-K\*-1865. 47 Mrs. Monette, 120 Lorne Ave., Ottawa-48 Alex Basker, McKay's Corner, C. B.—

'-1406. 49 J. W. McEwan, Perth St., Brockville. -0-2162. 50 Miss Showers, 129 Berri St., Montreal— 51 J. W. Barrington, 168 Close Ave., Toronto 52 M. Trudel, Thamesville, Ont. -Y-1526.

W. J. Nolan, Brockville-1-1829. Dr. R. N. Horton, Brockville-P-0717. Celestin Siess, Cincinnati, Ohio-15-0073. Rita Sweeney. Brockville—O -1685. D. J. McDonald, Dalhousie Station, Que

Toronto-3-0918.
61 John O'Connor, St. Augustine, Ont-1:-0066. Sisters of Charity, Prescott, Ont-P-0924. Miss M. O'Driscoll, St. Johns, Nfid-

64 Miss Annie Lunz, Drayton, Ont.—I\*—1492. 65 Geo. McGuire, Saskatoon, Alberta—J Mamie Armstrong, 31 Common St., Mon-L-L-0603. Mrs. Isabel Macdonell, Brockville-P-

J. M. Purcell, Glen Walter, Ont .- J-Miss Mary O'Connor, 28 Beaconsfield Toronto—P—1588. Miss Rose Douglas, Hyde Park, Ont.— 73 Chas. M. Hart, Box 555, Montreal—P-John McMahon, St. Catharines, Ont.— -1743. Andrew Sinnot, Peterborough, Ont—E

Miss Lucy Boissineau, Sault Ste. Marie, 77 John K McDonald, Mulgrave, N. S.-T-1589. 78 Herman Porter, Parsboro, N. S-V-J. A. Cameron, Hot Springs, Ark,-D-C. L. Hervey, Reid's Station, Que.-Z-81 Mlss Mary T. O'Meara, Brockville-L-Mrs, Goodin, McCready St., Brockville-

Wm Duncan, Seaforth, Ont.-K\*-2158,

84 Mrs. S. J. Huggins, Hamilton, Ont.—N.— Mrs. P. Carroll, 435j Clarence St., wa-F-2197. James A. Clark, Ashby, Sydney, N. S.

Mrs. Catharine Carney, Brockville-

Silas Johnston Dundalk, Ont.—1\*—2000.
Mrs. John McCord, Brockville—O—0990.
Duncan Stewart. Park St., Charlotten. P. E. —1\*—9858.
Thomas J. Power, No. 28 Prospect St., enwich Conn—8—0927.
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