

The Catholic Record.

Christianus nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XXIX

LONDON, ONTARIO SATURDAY, FEBRUARY 9, 1907

1477

The Catholic Record

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 finds 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 bitthesome thing. We have no hesitation in saying that the man who leaves this country in which one who is not blind can see opportunities—who barbers a certainty for the risk of becoming a "loafer"—is a fool.

In Ridgways, Dec. 29, M. E. Poole gives a picture of the young man who listened to the call of the city. "I spent," says the youth, "eighty-one nights 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 disintegration 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 untiring 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 ignore the words of Christ, "Render unto Caesar the things that are Caesar'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 defective. He can make a noise with it, but noise, when unduly prolonged, becomes monotonous, and besides the Canon, in order to save his imperiled 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 loose rein; you can do anything you like in it provided you go about it decorously; but we took his cynicism as a 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 about the Church of England. "Heresy" he says, "and scepticism and infidelity and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism and it recognizes by in-

stinct the presence of its connatural foe."

BECLUDING 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. Clemenceau's personality, but, to quote the words of a Lutheran minister, at Gibsburg, 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 cultural 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 to 1." 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, begot in his admirable mind an idea that he is taking himself too seriously. 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 take 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 concerned.

The Catholic, however, who has backbone, does not permit calumny to pass unrebuked. He is not ashamed of his colors. He is loyal to his spiritual chiefs. He may make appropriate remarks when he sees a "No-Pope," dance and may not consider it vulgar to say what he means. To be brief, he is a man whose faith pervades his actions: he is respected by the non-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 self-seekers, 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 liberty is just now in the snares of all 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 management and government of the Presbyterian Church of Scotland. Why, then, not say a little word to show

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

WHERE IS THE UNIFICATION SOCIETY?

Some months ago a few writers decried 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 Hooking'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 intrigues 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 literal descendant. We may, however, be pardoned the suspicion that he has not "that elasticity 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: "Oceans 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 Pittsburg 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 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, when my learned and careful fellow-laborer, Father Price, adduced authorities that made strongly against my statement. At the time I could not recall my prime authority, but I have since fallen in with it, and this has led me to a more careful study of the subject for the information of the reader.

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 aspect of the Westminster Cathedral Father Gaquet makes one remark which will immediately appeal to the observation of every Catholic: "Nowadays 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 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. Rook remarks in his learned "Hierurgia" (p. 100): "Up

to the eleventh century, the elevation did not take place until the end of the Canon. Toward the year 1047 Berengarius began to broach his errors concerning the Holy Eucharist. Not only were the heterodox opinions of this innovator immediately anathematized by several councils; but the whole Latin Church unanimously adopted a ceremonial 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 country, and archdeacon of Angers; from France it was introduced into Germany and from Germany it found its way into other countries of Europe, until at last it came to be an established law of the Church, binding everywhere. It must not, however, be supposed that this has been discipline of elevating the sacred Species here was first introduced both the Host 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 Orthodoxians. The elevation of one Species was considered enough, inasmuch as Our Lord was as completely under one kind as He was under both, by what is termed concomitance." 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 consecration 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 adorandum." And of the Chalice the rubric uses the same expression. Now, the primary meaning of the Latin word "ostendit" is "to show, set forth, expose to view;" and that is precisely the reason why the elevation was introduced. Turning to the "Cereemonial of the Church," published by the authority of the several Councils of Baltimore, we find (p. 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. Hardt, another standard authority, says (vol. I, p. 283) that the sacred Host should be 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 reverenter ostendit adorandum; adeoque ita elevat debet, ut capitis verticem aliquantulum excedat, et a populo videri possit." Jallat (p. 297) says 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 videretur et adoraretur a populo."

In the Redemptionist Father Schöber's revised edition of St. Alphonsus' "Liber de Sacramentis Missae," the celebrant is directed (p. 88) to elevate the sacred Host that it may be seen and adored by the people; and to hold it there for a little time.—"Ita elevat, ut a populo videri et adorari possit; et 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, ut oculis celebrantis infra pedem calicis perspicere valeant, calicem a populo videri possit." Wapellhorst, 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 adored in profound and humble bowing down before it, as the supreme act of faith and adoration that it was in their power to offer to their Sacramental Lord.—Catholic Universe.

NOTABLE TRIBUTE.

PAID TO THE CATHOLIC CHURCH BY A PRESBYTERIAN MINISTER.

"The Catholic Church as Viewed by an Outsider," was a subject of a recent sermon at the Tabernacle Presbyterian Church, Philadelphia, by the Rev. Dr. William Henry Oxtoby, who said in part: "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 establishing hospitals.

"The Catholics are really more orthodox from our point of view than many denominations we affiliate with, Protestant and Catholics alike rejoice

the Apostles' Creed. The definitions of the Councils of Nice and Chalcedon 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 future rewards and punishments the 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 individually 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 perfection by reciting the prayers and calling to mind each day the passion and death of our Lord, writes a correspondent in the Irish-American.

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 throw aside their Catechisms, when as boys they discarded knee breeches for long trousers, or when as young women they throw aside dolls to wear lengthened gowns. Others there are who never knew these things had not the advantage 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 crucifixion 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. The first call to mind that our Saviour was condemned by Pilate to die an ignominious death on the cross. Look at your print, oil painting or statuary and you will see Pilate washing his hands, as if he were rid of the whole matter, while Jesus is led away in bonds. Let any one follow these pictures, 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 bear the cross. His first fall under the weight of the cross is depicted in the third station. Led along as a criminal to execution, He 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. The first call to mind that our Saviour was condemned by Pilate to die an ignominious death on the cross. Look at your print, oil painting or statuary and you will see Pilate washing his hands, as if he were rid of the whole matter, while Jesus is led away in bonds. Let any one follow these pictures, 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 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 crucifixion, and twelve depicts His death. We see Him taken down from the cross in thirteen and in fourteen He is consigned 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 year?

Early Christians followed in the footsteps of the Blessed Virgin in practicing 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 convent 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 exercise, and then through the instrumentality of the Franciscan Friars Minor. From the latter the devotion was spread all over Christendom and has been practiced more particularly during Lent.

In all your joys of nature or of grace, turn lovingly and gratefully to Him Who gave them all, and Who delights to see His children happy.

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 sympathy 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 everywhere.

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 oppress 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 religion than questions that they are permitted by their controllers to reflect it in political or commercial interests. 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 somewhat 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 Messenger.

CHRISTIAN HOPE.

God, Who is Truth itself, cannot deceive us, and He is essentially faithful to the promises He makes His creatures. But we find in the Holy Scripture 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 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 His promise? But that would be blasphemous.

It is true that to grant our 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 the effect every instant of our lives, are 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 also know that Jesus Christ while on earth granted miracles only when there was confidence: "Daughter, thy faith hath made thee whole." (Matt. ix. 22.) God's almighty power gives the crowning strength to this motive 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 to His will in the gifts which He desires to make to us. Therefore we ought never to fear 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 Mathew Angus, who was lately received into the Church by the Benedictines of Fort Augustus. Father Angus himself is one of the priests of the Oxford Movement. Colonel Angus 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 the author's permission.

CHAPTER IX.

THE MORASS OF DUNSE.

Knowing as we now do that our hero Francis has fallen into the hands of Angus, and having also learnt how it came about that Cessford was substituted for Percy, the Cardinal's envoy, and having been made acquainted with the plans and intrigues of Beaton and Angus, let us follow the fortunes of those we had left for a while...

On leaving the castle, Sir Antony directed his course towards the appointed place of meeting; he spurred his horse to a gallop, and he never again looked back. It would seem as if he thought of his steed to prevent change of mind and retain his son. Suddenly he checked his speed, and 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 horrible dream! It is always in my mind. How is it that I, who have never feared the tumult or disturbed by a mere dream, am now so troubled by a mere dream? This nervous agitation can only be caused by my uneasiness as to my son's fate. Yet Lord Home, whom I shall soon meet, may perhaps attribute it to fear of him. Fear! yes, he used that word in his insolent letter. At all costs I must surmount this nervous feeling, so that he may not perceive 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 Cardinal'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 anew to a gallop, and rode rapidly up and down for some minutes. This violent exercise having produced the desired effect, he said to himself: "Now for Lord Home, and let him 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 Wedderburn was advancing towards the same spot, accompanied by ten of his retainers. Between two of these attendants walked poor Gauthier, tied to a horse's tail, his hands bound behind 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 sentenced him to death. In vain had he protested that Lord Home had no right to judge him or dispose of his life; in vain had he threatened them with the anger of his master and the severity of the law, and thus proved to be only as his assassin. 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, he walked along, maintaining a dignified silence. Not content, however, with insulting him with words, one of the men struck him with his riding-whip, saying: "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.

"That your master has any right to put me to death; nevertheless I go to meet my fate without cursing him. But the curse of Heaven will surely fall on the coward who strikes a man incapable of defending himself."

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

"What do you mean?" cried Gauthier, 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 ask me such a question?"

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

"Oh, 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 whole conversation. "Hold your peace, and gag that brawler."

His order was instantly executed, 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 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 me with only five men."

Hardly had he finished his speech before Antony D'Arcy, as if in answer to the injurious 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 you can now judge whether or not I am afraid, as you dared to say in a certain message, a very insolent one, which you sent to me at Dunbar."

"Those who write such speeches, Sir D'Arcy, are always ready to bear them out with the sword."

"And he to whom they were addressed, Lord Wedderburn, is ready to demand satisfaction for them with the same weapon."

"That is well," replied Sir Home—"I understand you; but the meeting I appointed for this morning with the Governor of the Eastern Border is wholly of a pacific nature. It is about one of your servants."

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

"Let them bring forward the guilty party," cried Lord Home; and Gauthier was dragged to the front.

"And how, sir," exclaimed the knight, indignantly 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 Wedderburn 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 myself has the right to command."

"If you will not, sir, obey a representative 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 lay down your arms; or I declare you to be felons and traitors, and will punish you as such."

Unmoved by this threat, the men remained as before, with their muskets covering his person.

"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 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 exercises 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 is my servant, and I myself serve the King of Scotland; to take the life of this man is to overpass his powers, and I leave his punishment in your hands, and if he has caused you any loss I will see that reparation is made you. Do not commit an unpardonable 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 to a disdainful sneer, "you take me for a bandit. But may it please you, I am a Scottish lord and Baron, and I will never receive money from a usurper and an assassin."

"Sir," said D'Arcy, laying his hand on his sword. "Gently, gently, Sir Knight," interrupted Wedderburn, "do not so lightly lay your hand on your weapon. I have behind me brave men, who will not permit it to flash before they are upon you."

"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?"

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

"At a sign from the Baron the men 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 look 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 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 sword and running to Gauthier, cut the latter's bonds and handed him his dagger.

"Join me, Gauthier," he shouted, "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 Lord of Wedderburn, "coward and felon, I defy you!"

"Heaven is my witness that my plans were wholly of a pacific nature," replied Sir Home, joining imposture to cowardice; "so you, 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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

"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 none save those who have been witnesses of it."

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

CHAPTER X.

A FATHER'S REED.

The barbarous act related in the preceding chapter was unhappily at that epoch 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 purpose, he rode through the village of Wedderburn with the head of his enemy hanging from his saddle-bow, and crying aloud as he went, "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 had recognized the head of his beloved father, and after uttering this piteous cry fell 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 had tended to sit whilst drinking. When Sir Home rode had already swallowed several stoups of beer, he 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 Andrew Cessford neither heard nor saw his master pass, and remained on awaiting Shell's return, which had 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 of horses, 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 whom the youth of Francis excited pity.

"Why, it's the young Frenchman, 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."

"Poo! let him 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 holds that post when by right it should belong to our chief. I am glad he is caught, for he is a wicked good-for-nothing. Did he not try to drown Tankist, the laird's river keeper? Let him be thus treated; he will only get his deserts."

Amongst the villagers who were gazing 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 the 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 captive. 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 richly endowed him with noble instincts, with courage, loyalty, and above all, with gratitude. What his captors proposed to do with Francis Harry did not know, but that they meant 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 befriending him might arise. Watching and listening intently, Harry had heard Cessford asking for a room in which to shut up his prisoner, and had seen the innkeeper pointing to a room below. Seizing an opportunity which presented itself, he said unperceived into the chamber just as Cessford was ordering the table to be moved across the door for greater security, and then, hiding himself under a piece of furniture, waited until the soldiers began to drink.

Francis had been unguarded 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 of anguish, after which Francis fell fainting to the ground. Happily with both the soldiers were too busy to recall his 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 satisfaction of seeing him open his eyes.

"Where am I?" asked Francis in a puzzled tone. "I think I have had a frightful dream." Then, drawing his hand across his brow as if to recall his confused ideas, he said in a troubled voice: "No, no! it is too true! There, there! that lord who passed by just now on horseback—my father's head! Oh, my father's head! 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 his grief.

"You mustna greet," said his youthful counsellor, using the ordinary phraseology of the Scottish peasantry on those parts. "Maybe it wass your father's head you saw. Maybe you were mistaken. It could na be."

"Yes, yes, I recognized him!" replied Francis with redoubled sobs.

Just at this moment the soldiers ceased from their bawling 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 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 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 hanging from the saddle-bow.

The table had now recommenced on the other side of the door. Cessford struck the table with his fist, and bawled out:

"By St. Andrew! Sir Home of Wedderburn is a brave man, and there fore I will make peace with him, though it befits me not to receive his orders—no, Andrew Kerr Cessford! Who says it is my duty to receive orders from a Border lord? Is there anyone from a poor Francis, overwhelmed with his sorrow; Harry, full of grief at his powerlessness to assist his benefactor; and Cessford and his men at their drunken brawl, and follow Sir Home to his manor, which he is just entering in triumph. His first words were: 'Let a pike be fixed on the most public part of the ramparts, and this head be placed thereon, to remain until the last shred has been consumed by the crows and other birds of prey.'"

To insure his orders being obeyed, he waited to see them carried out; and when the knight's head had been hoisted on to a pike, he had a trumpet 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 resembling that of a satiated tiger than of a man, he pointed out the noble head to all.

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

After this odious proclamation, he ordered a banquet to be made ready for himself and his chief officers, and gave instructions that the castles 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, when the major-domo announced that a soldier, who declared himself to be a messenger 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 Angus has sent me a message." And he bade the man usher in the messenger, who proved to be none other than Shell.

Having received the letter of which he was the bearer, Lord Home dismissed 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 give orders over my head in this castle?"

"It is God, sir," replied the chaplain in a grave and severe tone. "He 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, unmoved by the evident anger of Sir Home, "God commanded me to pray for the soul of the murdered knight, and for you also, who made a mockery 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 have come," he went

THE DELUSION OF CHRISTIAN SCIENCE.

Mrs. Eddy is still a popular puzzle. Ever her existence is discussed and furnished matter for the press when news is dull.

Over three thousand persons went there. More would have gone, had it not been for the rain.

While being atrociously unscientific, it is at the same time most reprehensible as a Christian.

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

She is a Manichean, of course, when she tells us that all the material world is evil and comes from the devil.

"I am not a pantheist," she insists, for "pantheism is a belief in the intelligence of matter."

There is a dual personality in Christ, she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus."

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.

Our Father which are in heaven; Our Father-Mother God, all harmonious.

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 things which Christ bade us ask for, are.

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scripture is like that of the old preacher whose wrath was aroused against the top-knot habit common long ago in our grandfathers' days.

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."

Such things as the following meet us at every step: "Divine metaphysics as revealed to my understanding show that all is mind and without matter is true."

Nothing that we can say and in God. "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

lessness." "The theoretical mind is matter, named brain, or material consciousness."

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 science, there is not the slightest vestige, or anything suggestive of an attempt at it.

While being atrociously unscientific, it is at the same time most reprehensible as a Christian.

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

She is a Manichean, of course, when she tells us that all the material world is evil and comes from the devil.

"I am not a pantheist," she insists, for "pantheism is a belief in the intelligence of matter."

There is a dual personality in Christ, she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus."

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.

Our Father which are in heaven; Our Father-Mother God, all harmonious.

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 things which Christ bade us ask for, are.

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scripture is like that of the old preacher whose wrath was aroused against the top-knot habit common long ago in our grandfathers' days.

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."

Such things as the following meet us at every step: "Divine metaphysics as revealed to my understanding show that all is mind and without matter is true."

Nothing that we can say and in God. "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

appear when darkness was on the face of the deep and matter stood opposed to spirit as that which was accursed."

That thought to settle it, Christianity has a cross which St. Paul tells us that not even an angel of heaven can presume to alter without being accursed.

Of course, this uneducated and presumptuous woman is unaware of the errors into which she stumbles.

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 science, there is not the slightest vestige, or anything suggestive of an attempt at it.

While being atrociously unscientific, it is at the same time most reprehensible as a Christian.

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

She is a Manichean, of course, when she tells us that all the material world is evil and comes from the devil.

"I am not a pantheist," she insists, for "pantheism is a belief in the intelligence of matter."

There is a dual personality in Christ, she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus."

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.

Our Father which are in heaven; Our Father-Mother God, all harmonious.

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 things which Christ bade us ask for, are.

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scripture is like that of the old preacher whose wrath was aroused against the top-knot habit common long ago in our grandfathers' days.

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."

Such things as the following meet us at every step: "Divine metaphysics as revealed to my understanding show that all is mind and without matter is true."

Nothing that we can say and in God. "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

ables were intended primarily and chiefly to bring conviction to the blind and obstinate generation whom he addressed.

That thought to settle it, Christianity has a cross which St. Paul tells us that not even an angel of heaven can presume to alter without being accursed.

Of course, this uneducated and presumptuous woman is unaware of the errors into which she stumbles.

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 science, there is not the slightest vestige, or anything suggestive of an attempt at it.

While being atrociously unscientific, it is at the same time most reprehensible as a Christian.

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

She is a Manichean, of course, when she tells us that all the material world is evil and comes from the devil.

"I am not a pantheist," she insists, for "pantheism is a belief in the intelligence of matter."

There is a dual personality in Christ, she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus."

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.

Our Father which are in heaven; Our Father-Mother God, all harmonious.

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 things which Christ bade us ask for, are.

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scripture is like that of the old preacher whose wrath was aroused against the top-knot habit common long ago in our grandfathers' days.

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."

Such things as the following meet us at every step: "Divine metaphysics as revealed to my understanding show that all is mind and without matter is true."

Nothing that we can say and in God. "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

ery in infancy a frantic mother has pleaded, has turned out to be a curse for both 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.

That thought to settle it, Christianity has a cross which St. Paul tells us that not even an angel of heaven can presume to alter without being accursed.

Of course, this uneducated and presumptuous woman is unaware of the errors into which she stumbles.

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 science, there is not the slightest vestige, or anything suggestive of an attempt at it.

While being atrociously unscientific, it is at the same time most reprehensible as a Christian.

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

She is a Manichean, of course, when she tells us that all the material world is evil and comes from the devil.

"I am not a pantheist," she insists, for "pantheism is a belief in the intelligence of matter."

There is a dual personality in Christ, she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus."

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.

Our Father which are in heaven; Our Father-Mother God, all harmonious.

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 things which Christ bade us ask for, are.

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scripture is like that of the old preacher whose wrath was aroused against the top-knot habit common long ago in our grandfathers' days.

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."

Such things as the following meet us at every step: "Divine metaphysics as revealed to my understanding show that all is mind and without matter is true."

Nothing that we can say and in God. "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

ditions, pressure of the brain, poor eyes, etc., and with the pretence that suicide and, in some cases, even murder, is justifiable.

That thought to settle it, Christianity has a cross which St. Paul tells us that not even an angel of heaven can presume to alter without being accursed.

Of course, this uneducated and presumptuous woman is unaware of the errors into which she stumbles.

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 science, there is not the slightest vestige, or anything suggestive of an attempt at it.

While being atrociously unscientific, it is at the same time most reprehensible as a Christian.

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

She is a Manichean, of course, when she tells us that all the material world is evil and comes from the devil.

"I am not a pantheist," she insists, for "pantheism is a belief in the intelligence of matter."

There is a dual personality in Christ, she informs us "the unseen and the seen, the spiritual and material, the Christ and Jesus."

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.

Our Father which are in heaven; Our Father-Mother God, all harmonious.

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 things which Christ bade us ask for, are.

What we have noted are only a few of her scandalous travesties of Christian doctrine. Her treatment of Holy Scripture is like that of the old preacher whose wrath was aroused against the top-knot habit common long ago in our grandfathers' days.

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."

Such things as the following meet us at every step: "Divine metaphysics as revealed to my understanding show that all is mind and without matter is true."

Nothing that we can say and in God. "Electricity is not a vital fluid, but the least material form of illusive consciousness—a material mind."

Educational.

Assumption College

THE STUDIES ENRICH THE CLASSICAL AND ORATORICAL COURSES. Terms, including all ordinary expenses, \$150 per annum.

St. Jerome's College

BERLIN, ONT. Commercial Course. Latest Business College Features.

High School Course. Preparation for Matriculation and Professional Studies.

College or Arts Course. Preparation for Degrees and Seminaries.

Natural Science Course. Thoroughly equipped experimental Laboratories. Critical English Literature receives special attention.

First-class board and tuition only \$150.00 per annum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R. PRES.

CENTRAL Business College

STRAFFORD, ONT. A commercial school of the highest grade. A school without a superior in the Dominion. Catalogue free.

ELLIOTT & McLAUGHLIN, Principals.

THE GLOBE FURNITURE CO. LTD.

WALKERVILLE, ONT. MANUFACTURERS OF CHAIRS, BEDS, CUPBOARD CASES, CUPBOARD CHAIRS, BATH ROOMS, OFFICE FITTINGS.

BELLS

CHURCH BELL & OTHER BELLS. WATSON & CO. GENUINE BELLS. CHIMES, ETC. CATALOGUE & PRICES FREE.

Just Out

The Catholic Confessional

and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L.

15 cents post paid. CATHOLIC RECORD, LONDON, CANADA

JUST READY!

Better than Ever. Colored Frontispiece. CATHOLIC HOME

ANNUAL

For 1907. Profusely & beautifully illustrated. Price 25 Cents

CONTENTS: His Eminence Cardinal Gibbons—Reminiscences of the Cathedral of Baltimore. Illustrated.

Katherine Tynan—Queen's Rose. A Poem. Marion Ames Taggart—The Island Priest. A charming story.

Rev. Morgan M. Sheehy—The Blessed Virgin in Legend. Illustrated.

Jarome Harter—In the Niche at the Left. A story.

P. G. Smyth—A Breath of Irish Air. A graphic description of interesting spots in Ireland. Illustrated.

Grace Keon—The Blessing of St. Michael. A touching story in this author's best style.

Rev. Martin S. Brennan, H. M. Sc. D.—What Catholics Have Done for the World. Worth the attention of every Catholic.

Mary T. Waggaman—Adrift. The story of a wandering soul.

Rev. W. S. Kent, O. S. C.—The Suffering of Souls in Purgatory. Illustrated.

Anna T. Sadlier—In the Dwelling of the Witch. A tale of the days of persecution.

The Blessed Julie Billiart. Profusely illustrated.

Maud Regan—A Hole in His Pocket. The story of a devoted priest.

Some Notable Events of the Year 1905-1906. Illustrated.

Every Child Should Have Its Own Copy. Little Folks' Annual

For 1907. Stories and Pretty Pictures. Price 10 Cents

Catholic Record, London, Canada

Advertisement for Scott's Emulsion. Don't neglect your cough. Statistics show that in New York City alone over 200 people die every week from consumption. And most of these consumptives might be living now if they had not neglected the warning cough. You know how quickly Scott's Emulsion enables you to throw off a cough or cold. ALL DRUGGISTS: 50c. AND \$1.00.

The Catholic Record

Published Weekly at 184 and 186 Richmond Street, London, Ontario.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Ideals."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey

Editorial Advertising—Ten cents per line each insertion, 10 cents measurement.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 15th, 1906.

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

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

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

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

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

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, I D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, FEB. 9, 1907.

THE GERMAN ELECTIONS.

The cruelty with which school children have been treated in Prussian Poland, 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.

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 Catholics 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 willfully, but even gladly, begin anew the Kulturkampf, or persecution 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, inasmuch 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 return to Germany and re-establish their houses freely. This was the last of the Falk laws, or the Kulturkampf.

In 1871 the German Empire was 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 immigration from Bohemia. At the present time the official census places the Catholic population at 36.1 per cent, the

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 statesmen professed to see in it a danger to the 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 Bismarck, 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 weapons which he wielded so ferociously—blood and iron. The German ambassador was withdrawn from Rome, Catholic newspapers were suppressed, religious orders banished, the salaries of the clergy were stopped, Bishops were imprisoned, Catholic seminaries were closed, and a schismatic sect was encouraged to set itself up as a rival to the Church of Rome. To cap the climax, Bismarck boasted that he would never go to Canossa!

It was then that Herr Windthorst conceived the idea of starting in the Reichstag the Catholic party with 4 members 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 rebellions 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 independently 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 not hesitate to take up the gantlet, 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 opponents uphold the Bismarckian idea 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 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, whereas it stands for "a wise financial policy, the promotion of social reform, the preservation of denominational peace, the moral and material welfare of all classes, for truth, freedom and 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." Commenting on this, the chief Provincial organ of the Centre Party says: "But when it refused a few Colonial

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 cry has been dropped by all the Bloc parties."

The elections took place on January 25, with the result that the Government has gained many seats, 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 seats. 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 figures 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 contests 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 position 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 a violence 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 shot 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, notwithstanding 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 witicism, it was not the Government that laid sacrilegious hands upon the churches and all that belongs to them. It was the Vatican. It was not the Atheists who govern the country that closed the seminaries. It was the Pope. It was not Messrs. Clemenceau 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 France." It was the Pope, the Cardinals and Bishops.

An occurrence which took place at Beaupreux 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 resisted by throwing upon their assailants, stones, chairs and tables. The sub-prefect of police, the commander of the gendarmery, and the commissary 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 they have passed a law to the effect

that religious services may now be held in the churches without the declaration by the priests of their intention to hold them, and without permission of the mayor or prefect. But, on the other hand, it has authorized a newly organized band of thieves to take possession of such churches as they deem fit, under the name of an association of worship. This association calls itself "the French Apostolic Catholic Church," or "the National French Catholic Church," and is under the leadership of one Henri des Houx, who is organizing a "French Catholic League," with the assistance of a pretended Bishop who figured some years ago in America, one Vilaste, who endeavored to galvanize into life as "Independent National Catholic Church," but did not succeed. This impostor will be a suitable tool in the hands of M. Clemenceau to start a schism, but we cannot suppose that he will meet with more success 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 jnyons 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 associations with Morral, and these are believed 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 Martin. 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 Queen.

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, and 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 will have the accused acquitted will be most strenuous; and it is said further, that they boast that if the two men 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 guilty, but the Anarchistic threats seem very like an indication of the guilt of the parties accused, and we may safely express 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 a public nuisance, even a danger to the world in harboring murderous revolutionists."

This language is evidently the outcome of an uncompromising hatred of England, and is, as we believe, altogether too extravagant to be true.

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 discoveries 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 Criticism" 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 belief 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 heresy 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 case 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 set himself loose from the quarrel with the Assembly by getting beyond its jurisdiction.

But he was received with open arms 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. But 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 polemicists 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 an excessive confidence in what is, after all, merely a human theory as opposed to divine revelation? We are told in Holy Scripture that Christ "gave some apostles, and some prophets,"

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. 11-13.)

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, pastors and doctors?

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 burden upon you than these necessary things, etc." (Acts xv. 28.)

The Catholic Church speaks, either through its General Councils, or 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 there-fore 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 archangel Michael:

"I follow thee, safe guide, the path That leadest me, and to the head of heaven 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 Catholic Church, and not the Episcopalianism 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 Christianity will perish.

So far Dr. Crapsey is right, and he acts consistently in attacking the Catholic 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."

MATTHEW ARNOLD ON CATHOLICISM.

"Catholicism is that form of Christianity 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 envelops human life, and Catholics, in general, feel themselves to have drawn not only their religion from their Church, but feel themselves to have drawn from her, too, their art and poetry and culture. Her 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 regarded, and the things of mind or soul were honored, in the midst of the iron and force. And if there is a thing specially alien to religion, it is divination; 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 charm when that unity is once attained. All those spells for the heart and imagination has Catholicism for Catholics, in addition to the consciousness of a divine cure for vice and misery."

Matthew Arnold.

THE PRI... ANOTHER... WHERE... FATHER... Looking... disast... noted... that... priest... is a... and... the... ways... find... the... dying... and... in a... her... of the... Jera... on the... Ind. Al... at 4.20... in... were... on... minister... wreck... tion... against... worthy... Mark... at... B. & O... near... Was... The... when... the... gathered... express... manner... ment... is... Brook... Terra... C... tragedy... ally... the... al bod... the... Wash... mass... sity... prop... mass... By... the... church... and... his... were... in... call... for... was... ac... priest... to... play... Fathers... dread... Hon... trict... Com... remain... and... dying... in... vivid... tion... which... received... land... ch... "Som... West... first... to... indeed... accident... They... the... Bro... through... rough... ha... ha... their... b... tration... but... won... an... dead... a... It... was... a... good... derly... encour... ing... these... tion... they... ful... he... without... for... glo... FAT... That... gate... hor... pared... theme... ye... kn... lie... to... joys... of... truth... we... kn... these... fare... w... ences... "I... self... was... was... a... brave... meeti... of a... peal... calan... and... g... w... w... to... c... g... min... con... the... "bur... mist... terr... and... The... swep... rept... w... chil... of the... as... ext... four... fl... Sco... cou... the... giv... Ma... po... bey... the... the... aw... not... ly... hu... had... she... the... ask... for... hel... co... cry... I... on... qu... pl...

THE PRIEST ALWAYS PROMPT.

ANOTHER TERRIBLE RAILROAD WRECK WHERE THE HEROISM OF THE GOOD 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 nearby parish, ministering to the dying and soothing the injured.

In a recent issue, we told the story of the heroism of two priests—Father Jersak and Rev. A. W. Mark at the wreck on the B. & O. R. R. near Woodville, Ind. Although the wreck 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 manner in which the French Government is treating the Catholic Church.

Brookland, the nearest neighbor of Terra Cotta, the actual scene of the tragedy, had emptied itself. Practically the whole student and professional bodies of the affiliated colleges of the Catholic University had gone to Washington to attend the mammoth mass meeting. The Catholic University proper was closed for the Christmas recess.

But the pastor of the tiny Brookland church, Rev. Edward M. Southgate, and his assistant, Rev. A. W. Mark, were in the rectory when that urgent call for succor, spiritual and physical, was sounded. It is not given to every priest, no matter how willing or able, to play the heroic parts assigned to Fathers Southgate and Mark on that dreadful evening.

A NON CATHOLIC TRIBUTE. Hon. Henry L. West, one of the District Commissioners, came to the scene of horror with the first relief car, and remained until the last of the dead and dying were borne away, and he tells in vivid words of the splendid operation 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—indeed, within twenty minutes of the accident—were two priests.

They had run all that long mile from the Brookland station to Terra Cotta, through the mist and the mud over the rough road. They were almost exhausted, but, barely pausing to recover their breath, they began their ministrations, not only in the spiritual way, but working side by side with the firemen and others to lift the bodies of the dead and injured from the wreckage.

It was the work of a good Samaritan nobly exemplified to see these good men consoling the living, tenderly covering the dead, speaking an encouraging word to the helpers, giving the last rites of their Church to those who could profit by such devotion. They came with the first and they remained to the end, quiet, faithful heroes doing the Master's work, without one selfish thought or desire for glorification."

FATHER SOUTHGATE'S STATEMENT.

That very morning Father Southgate, in his people, 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 we know. To several who listened to these words they were this year's farewells.

In discussing his experiences, Father Southgate said: "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 of peal at the door bell warned us of some calamity. Father Mark responded, and an almost exhausted colored boy stepped out that there had been a wreck; that hundreds were dying, and to come at once. Father Mark had gotten his oils and gone within five minutes. I followed as quickly as I could, but it seemed slow progress in the mud and rain.

AN AWFUL SCENE.

"The scene was one that must be burned forever in the memory. In the misty darkness the open ovens of the terra cotta works cast a fitful glare and mercifully hid some of the horrors. The necessity of working at once swept away every feeling of repulsion, and of mingled men and women and 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 fourteen whom we knew to be Catholics and who were still comatose. Scores we absolved, comatose, of course, but, owing to the lack of the Holy Sacrament, Father Mark heard several confessions, but the poor people whom I found had gone beyond the power of speech.

"What struck me most forcibly was the mercy of God, who, in such a horror 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 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, for so many of these injured, lying helpless by the track, were panting for breath, and I heard the engine striking 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 only the relief train, and she grew quiet. A little child, unhurt, was playing at her feet, but the knowledge

that she had a child, the knowledge of everything had mercifully fled, and she sank to sleep as gently as though she rested on her bed at home. The utter silence was one of the frightful things. No groaning, no complaining, just the calm acceptance of an overwhelming calamity. Some of the victims were restless to get away from the track, for the nightmare of that engine which had borne down upon their train was strong on them all. But their marvelous endurance, their superhuman patience was a powerful incentive to the aiders to do their best."—Denver Catholic.

RELIGION A BUSINESS.

Religion, or the salvation of the soul, is a 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 busy about. Business is being occupied, being taken up with and employed in anything. When a man says, "I will make it my business, to do that," we understand that he will devote 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 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 background and considered only after everything has been attended to and when one has nothing else to do. It is not an affair of a few occasional sentimental 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 attention.

But in what manner is this business to be transacted? How shall it successfully be carried out? The text furnishes us the answer. A man goes into a far country called his senses and committed to them various 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 each of us certain talents and requires us to make a good use of them.

What are these talents? Our reason and intelligence, our memory, our understanding and our will, our wealth 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 us on charge and will require us to give a reckoning for.

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 souls. Gold of this sort lies in heaps and piles all around us if we only know how to make use of it. No man need complain and say, "I have no opportunity to gain for the kingdom of heaven."

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 exchange our opportunities, our business, changing our opportunities, our business, all things for the love of God. Ask the merchant, "What do you trade for?" He will reply, "To make money." "What do you run about for?" "To make money." "What do you lie awake for?" "To make money." "What are you thinking about most of your time?" "I must not make a bad business man. If he did not care for making money he would not make a good business man.

Now, we must have the idea of getting 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 aim." We should be able to say and give, "I would like to do something with alacrity and fill us with joy to think we could gain a little more love of God."—Catholic Citizen.

DUTIES OF GOD-PARENTS.

The duties of god-parents or sponsors receive little attention these days; at least not near as much as they deserve. Of course, the honor of being selected as a god parent is appreciated, and 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 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 child and a woman; they must be practical Catholics, of good character, and willing 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 the temporal welfare is also demanded. How far these obligations are respected may be best seen by considering the case of the orphan. How rarely do we find god-parents assuming these duties when the child is left homeless? Yet over uncles and aunts, over all natural relatives, even that of brother and sister, stands this spiritual relationship.—Western Watchman.

NOBLE WORK OF JESUITS IN JAMAICA.

Three Jesuits from the stricken city of Kingston, Jamaica, arrived 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 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 McGinney, conducting missions in Jamaica. Mr. Williams, S. J., who will be ordained next July, was spending a short vacation in Jamaica in search of health.

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. "I 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 learn.

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, and, with the help of the nuns, through whom the relief 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 happened at a time when few of the many buildings were occupied. There were four persons in the Cathedral when the earthquake occurred, and of these three were killed, the fourth, a woman, saved herself by jumping into a confessional, from which she was rescued later. A mission for men was going on in the Cathedral, but on account of the suddenness of the weather it was decided to omit the afternoon service. This service usually commenced at 3 o'clock.

As the earthquake occurred at 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 mission.

The Very Rev. Father Collins, the Administration of the Island, had ordered an inspection of the children of the orphan asylum for 3 o'clock on Monday afternoon and at that fact 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 building, and were holding a conference when the quake occurred. Father O'Donovan. When the crash came Father O'Donovan hurried the Sisters out of the building and all escaped unharmed 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 miles from Kingston, was destroyed, as were also the Franciscan Sisters' convent at Kingston and at Nun's Pen. The nuns were camping on their grounds at Nun's Pen. The property of the Sisters of Mercy at Alpha Cottage was all destroyed, but the Sisters are living on the grounds without shelter.

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.

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 kneeling in rows in the streets, awaiting their turn to make their confession to the priest, who moved among them administering the sacrament of penance, and hundreds of others were seen imploring the priests to baptize them which their Catholic neighbors were given—of dying in the true fold of Christ.

One of the greatest heroes of these trying times was the Rev. Matthew C. Gleeson, chaplain of the battleship Missouri. The Missouri arrived at the island two days after the quake and Father Gleeson at once entered into the work of succor. His energy won for him the admiration of his fellow workers and the sympathy of the friends 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 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 News.

Carry yourself with a self-confident air, an air of self-assurance, and you will not only inspire others with a belief 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 solemn F. E. J. Lloyd, for twenty five years an Episcopal clergyman and recognized as one of the leading men of that denomination in the east, yesterday afternoon at the Paulist Fathers' church, Wabash avenue and Eldredge place, renounced his faith in Protestantism and his former church and was formally accepted into the Roman Catholic Church. Father O'Callaghan officiated. He has been an intimate friend 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 was a great surprise to his congregation and brother clergymen in Uniontown, Pa., where he had been rector of St. Peter's Protestant Episcopal church three years. He announced his resignation. In the pulpit he said nothing of his intention of becoming a Roman Catholic, but told his hearers that an account of his future intentions would appear in the newspapers. This told of his abandonment of the ministry, doctrine and discipline of worship to become a Roman Catholic.

"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 become a Catholic, but my father dissuaded me.

Dr. Lloyd is far from being a convert to any one of the specific religions for his action. At the Paulist church the evening of January 27 he will lecture on "Why I Became a Roman Catholic," and for the first time will tell why he renounced Protestantism. The services by which Mr. and Mrs. Lloyd were taken into the Catholic Church were mostly private and attended only by priests. They were the reception into the Church, comprising a renunciation of Protestantism and acceptance 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 confession. Mr. and Mrs. Lloyd will receive Communion next Sunday, and upon the return of Archbishop Quigley from Europe they will be confirmed.

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, Danbar, Pa. He was baptized in the Episcopal church; Mrs. Lloyd in the Presbyterian. She was educated in a Catholic convent. They have seven children, 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.

Dr. Lloyd was born in England. He studied three years at Oxford university and was graduated from the Dorchester Mission Episcopal seminary, Oxford, as a clergyman twenty three 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 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 explained as due to his intention of renouncing his Church, but was the subject of considerable mystery among churchmen at that time.

"The reception of former Protestants into the Catholic Church is not an unusual event, but seldom if ever has so prominent a clergyman as Dr. Lloyd made the stand he has," said Father O'Callaghan. "When one steps to consider the meaning of it all, the action appears especially heroic. It has a certain amount of mystery among churchmen at that time.

"The reception of former Protestants into the Catholic Church is not an unusual event, but seldom if ever has so prominent a clergyman as Dr. Lloyd made the stand he has," said Father O'Callaghan. "When one steps to consider the meaning of it all, the action appears especially heroic. It has a certain amount of mystery among churchmen at that time.

His success at whatever he undertakes both as a speaker and writer. He will reside in Chicago.

LONG SERVED AS A MISSIONARY. Dr. Lloyd 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 he has had charges in South Quebec, Prince Edward Island, Bloomington, Ill.; Cleveland O.; Hamilton, Ill., and Uniontown, Pa.

"I have received dozens 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 "unfrothed" on Jan. 16 by Bishop Whitehead of the Pittsburgh, Pa., diocese following Dr. Lloyd's open renunciation of the Episcopal 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 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 began 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. Before Mr. Lloyd began his address Father O'Callaghan cautioned the audience against any stampeding in case any alarm should be raised.

The subject of Dr. Lloyd's lecture was "Why I became a Catholic." He told of his lifelong belief that Jesus Christ founded and speaks in a living Church, and of his search to find that Church.

"In the spring of 1879," he said, "while present at a gathering of Anglicans, and still under the stress of a growing and deepening conviction, for the first time the question of the validity of Anglican orders came to me, and while looking at the lovely face of the Anglican rector, I found myself face to face with the awful thought that perhaps, after all, Mr. B. was not truly a priest."

"The meeting over, I hurried to my room and wrote to John Henry Cardinal Newman. I told him of my new found dread and craved his guidance. He directed me to a Catholic priest. I obeyed him. I was duly prepared to be received, my eyes being set on the priesthood, when, on submitting the whole matter to my father, I drew back in obedience 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 at all events I was preaching Catholic doctrine, at least in part. Ritualist I was not, since in my opinion ritualism was not worth fighting for. When attempts are made to justify it appeal is made to a Church that extends beyond Anglicanism, and is, therefore, of course, defiant of the one authority its 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.

"Every Christian body save the Catholic Church is losing or has lost its reverence for the bible, and those who made of the bible a fetish, awakening now to the falsity of their understanding it, have gone to the extreme of extreme of ritualism. The Catholic Church has never denied her Lord, nor has her faith in the truth and perpetuity of the gospel of Jesus Christ failed.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

INTENSIFIED FRUIT JUICES

AN IMPROVEMENT ON NATURE

A Discovery that is Revolutionizing Medicine.

Remarkable Success Attends the Finding of a New Medicinal Compound by Combining the Juices of Apples, Oranges, Figs and Prunes.

Fruit helps to keep one healthy. Fruit, in itself, will not cure disease. The medicinal principle—or that part of fruit which has a curative effect—is in such infinitesimal quantities, that it is unable to overcome a diseased condition of the stomach, liver, bowels, kidneys or skin.

Just here is where science stepped in. An Ottawa physician did what nature could not do. He first found that some fruits were stronger medicinally than others—and that apples, oranges, figs and prunes contained all the healing properties of other fruits. There are two principles in fruit juices—bitter and sweet. After extracting the juices of the four fruits mentioned, this physician succeeded in replacing one atom of the sweet principle by one of the bitter. This resulted in an entirely new combination being formed. This new compound was many times more

effective medicinally than the fruit juices. Where eating fruit only helped to keep one well, this compound actually cured disease.

To make it more valuable still, this physician added the finest tonics and antiseptics, and then, by evaporating the entire compound to a powder, made it into tablets.

This, in short, is the method of making "Fruit-a-lives"—these wonderful tablets—the most reliable cure for Constipation, Biliousness, Stomach Troubles, Kidney and Bladder Disease and Skin Affections. Being made from fruit, "Fruit-a-lives" may be taken by women and children without fear of ill-effect.

Don't take a substitute. If your druggist does not handle them, send 50c for a box to Fruit-a-lives Limited, Ottawa.

112

LOOKING BACKWARD.

The month of January has come and gone. That month the first of the New Year in which all our resolutions were made. That were by their fulfillment to bring us more contentment and peace of mind than we enjoyed in 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 overcome our temptations, which will still arise to thwart our good intentions, and by our desire to cooperate with the will of God in all things. These two points are necessary essentials 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 to put off certain duties pertaining to our religious belief, which we have resolved to be more attentive to, let us ask ourselves if it is right in the first place to offend Almighty God by putting aside until some more opportune time those acts of devotion due to Him Who is ever loving and kind to us, and Who is ready to guide us to eternal happiness through the instructions of His holy Church.

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 these 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.

To do this will require no little exertion on our part, for with the 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.

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; in order that thou mightest be made one with Him in true union of heart; that thou mightest centre all thy affections upon Him, and, in singleness of heart, do all thy works in His honor and glory.

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life."

November has well been called the month of remembrance. The souls in purgatory should be often remembered in our prayers during this month.

ASSAULTS DR. ELIOT'S VIEW.

"The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot of Harvard, that religion can be nothing better than a mere working hypothesis, and like science be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach

CHATS WITH YOUNG MEN.

Sunshine. The power of a sunny soul, a man who carries sunshine in his very presence, to transform the most trying situation in life...

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!

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

It is a pitiable object in the world, it is the person who has succeeded on life, who has become critical, and who sees only the crooked, the ugly, the discordant and the bad.

Turning Back for Want of Grit. Most lives are filled with half finished tasks which were begun with enthusiasm but which have been dropped because the enthusiastic beginners did not have enough grit to carry them to a conclusion.

Nearly every invention which has emancipated man from drudgery and given him comfort and better facilities, was made possible only by the man of superior grit and persistence.

More young men have achieved success in life, with grit as capital, than with money capital to start with.

match for life-long invalidism.—Suo cessa. The Young Man's Chances. "Some discontented ones will tell you young man, that the more labor-saving devices human intelligence produces the smaller are your chances of success."

OUR BOYS AND GIRLS.

One Secret of Success. In the opening weeks of the school 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.

"Everything gives way before the firm 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."

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 Matthews, 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 poor farm December 2, 1867, at the age of five years, remaining there until death considerably relieved her from her suffering on March 7, 1905.

The impressions we make upon others rebound upon ourselves either pleasantly or unpleasantly as the case may be, for we cannot expect to make for a principle, it takes a very different order of ability to persist: This requires grit and stamina.

You cannot possibly have a better Cocoa than EPPS'S. A delicious drink and a sustaining food. Fragrant, nutritious and economical.

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.

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.

Church 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.

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 become a convert would provoke columns of editorial comment.

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.

MAKES CHILD'S PLAY OF WASH DAY

WITH COLD OR HOT WATER or any way you please you can use "SURPRISE" Soap, but there is an "easier" way. A little hot water, a teacupful is enough, then make a good lather and "SURPRISE" do the work.

Cheap Coal! Cheap coal is common and is always sold at a low price. The Coal I sell is not common and commands the highest price because it is worth it.

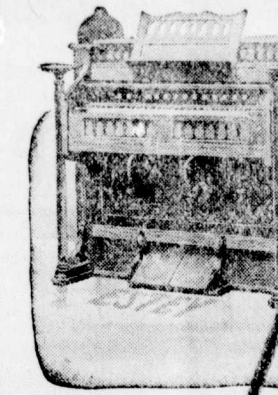
JOHN M. DALY, 19 York Street, Phone 348

FATHER KOENIG'S NERVE TONIC. A Wonder of the Universe. My nerves were very weak and at times I would be afflicted with melancholy spells...

FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address.

KOENIG MED. CO., CHICAGO, ILL. Agents in Canada—THE LYMAN BROS. & CO. LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

Nearly 400,000 Organs DEMONSTRATE ESTEY SUPERIORITY



A sixty years' record of exceptional achievement in the manufacture of nearly 400,000 Estey Organs underlies that universal verdict

"No other organ compares with the Estey"

Every musician is an Estey enthusiast and even those who have no musical training need but one hearing to convince them, so marked is the difference between the Estey and all other organs.

Estey Chapel Organs are designed and built under the direction of experts who are specialists in this particular branch of organ-building.

There are many styles to suit all sizes of Church interiors. The prices of some favorites are:—\$64, \$72, \$92, \$104, \$128, \$148, \$160 and \$200.

Catalogues and full information mailed free on request. GOURLAY, WINTER & LEEMING 188 Yonge Street, Toronto

MAKES CHILD'S PLAY OF WASH DAY. WITH COLD OR HOT WATER or any way you please you can use "SURPRISE" Soap, but there is an "easier" way.

Cheap Coal! JOHN M. DALY, 19 York Street, Phone 348

WASH DAY IS CHILD'S PLAY. It means cleaner, whiter clothes—no backache—no soaped hands—no torn garments—no shrunken fabrics.

FARM LABORERS. Farmers desiring help for the coming season, should apply at once to the GOVERNMENT FARM LABOR BUREAU.

HOBBS MFG. CO. ART WINDOWS. LIMITED. LONDON, CANADA

BREVIARIES The Pocket Edition. No. 22—48 mo.; very clear and bold type, few references; 4 vol. 44x24 inches; thickness 1-inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40.

DIURNALS. Horae Diurnae—No. 39—44x3 ins.; printed on real India paper; weight, bound, one ounce; in black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60.

The Kyriale Or Ordinary of the Mass ACCORDING TO THE VATICAN EDITION. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes.

Beautiful Lace Pictures. STEEL ENGRAVINGS AS LISTED SUBJECTS. Size 3x4 ins.—50c. per doz. 24x34 ins.—100c. 14x24 ins.—150c.

Beautiful Photos of following subjects: Sacred Heart of Jesus. Immaculate Heart of Mary. St. Joseph. Immaculate Conception. Infant Jesus. St. Anthony.

Price 10c. each, Post Paid. CATHOLIC RECORD, LONDON, CANADA

Vertical text on the far left edge of the page, including "LTD", "S. ONT.", "CERTAINTY", "American Life", "LIFE", "ONT.", "L. BLAIKIE, President.", "Brien", "HEAD OFFICE: WATERLOO, ONT.", "previous year, as", "Gains over 1905", "Canadian Business.", "Mutual Fire", "Company of Canada", "HEAD OFFICE: TORONTO, ONTARIO.", "GRANT DEPOSIT", "GEO. GILLIES, Vice-President.", "and Managing Director.", "WESMILLER, Inspectors.", "O'Brien.", "and Statesman)", "of sale at the CATHOLIC", "the most interesting life", "an churchman, written", "marine Hughes. Orders", "led to. Price, postage", "\$1.00, paper 65c.

