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#### The Catholic Record

LONDON, SATURDAY, FEB 2, 1907.

BARKING UP THE WRONG TREE.

The Christian Guardian, Dec. 19, tells its readers that the present animosity in France is not a religious persecution. This is very charitable on the part of the editor, but the legisaters of France may be oredited with knowing what is their object, and their utterances, quoted in recent issues, prove beyond cavil that their sim is to destroy Christianity. We may, how. eyer, quote words attered by Monsieur Delpeot, an important member of the present ministerial majority. This gentleman said : " The triumph of the Galilean has lasted twenty centuries ; it is now His turn to dis. The mysteri one voice which once in the mountains of Epirus appounced the death of Pan. to day announces the end of that false God Who promised an era of justice to these who should believe in Him. The deception has lasted long enough; the lying God in His turn disappears.' Yet the Christian Guardian must, in the interests of the Methodists, bow down before these revilers of God, and ascribe to them sentiments which they

I MEAN YOU LIE-UNDER A MISTAKE.

The editor declares that the present animosity is accounted for by reasons partly political, partly social and partly moral. Then he marches through a half column of type, check by jowl, with General Boulanger Dreyfus, and a lew decrepit children of his own leagination. Bulanger and Dreyfus have, of course, nothing to do with the presant religious crisis. Athelstic jur nals de not print these absurdities. But atheists who wish the present vent of their side of the question to have a sertain plausibility, take care not to affront too brutally the intelligence of the public. Journals of the Christian Guardian type aim at revilement, and for this any thing suffices. That we are not exaggerating may be seen from the following statement of the Christian Guardian : " Great masses," it says, d documentary evidence have been scoumulated, supporting the most damaging statements made against the moral conduct of the religious orders.

We would imagine that an editor would be sure of his ground before making statements, which are, not only contributions to anti Catholie prejadies, but are also proofs that, in his opinion, Catholio religious can be reviled and calumniated with perfect propriety. For the enemies of religion, praise; for the religious, censure; as malicious, if not more so, than any we have seen from an infidel source.

There is not a reputable paper in the words: 'The enemy is not Clerities.'

The seem from a reputable paper in the words: 'The enemy is not Clerities.' Canada that would sponsor this foul libel. But from an editor, who, in hirage against the Church, is a fit compenion for the most rabid of infidels we may expect anything. Again, we say, that this Christian editor, in his andervor to taraish the reputation of men and women, resorts to methods that are looked at askance by the most infuriated of infidels. As calumnistors they are not of the calibre of the Obristian Guardian. Now we have svidence before us which shows that the religious are, so far a moral conduct is concerned, the most virtuous class in France. These official statisties are testimony, and to spare, to the morality of the congregations.

POISONING THE WELLS.

The Christian Guardian goes on to most guilty in this respect and most injuri us to the common well, are the Coristian Brothers. In 1897 there were tabulated fifteen cases of criminal amorality towards children of tender age : the records of other years are as sad." With his customary zeal the editor outrivals the infidet. He evis-Cerates anti Catholic articles, and then with his own garnishing, serves the Salacious disa to Methodists. The very men who are opposed to Inristianity aver that in 1897 there were ten tages against the Christian Brothers. They do not say fireen be it noted. They do not go so far as this Caristian editor who is maligning the Pope, sondoning robbery, applauding blasphems and throwing the charge of immoraity at men and women who lived but to minister to hanso misery and to serve God The statement of The Guardian is so impudent osmay. He cannot from the direction of the paper, which tyrant.

is, in this French matter, a chronicle of slander and bitter minded antagonism to fair play. Here are facts for 1897. According to official statistics. ave Christian Brothers were accused of immorality in 1897. Our authority is " compte general de la justice criminelle pendant l'année 1897. Paris Imprimerie." (Nationale p. 43.)

Clemencean and his friends are victorious, say the scribes. They are advancing along the way of dishonor burdened with the weight of spoliation and sacrilege. Jesters, who miscall blasphemy, wit, weave chaplets of praise for them. The camp followers wax merry over the discomfiture of Cardinals and Abbes. And some ministers of the Gospel cheer on these gatiant defenders of religious liberty, who have erased the tame of God from the coin of France and "liberated the human conscience from Faith." and thrown down the gauntlet of insult to everyone who cherishes the name of Jesus Christ.

An exchange says, there is no religious persecution in France, despite the fact that the avowed object of the French atheists is the destruction of Christianity. It tells us that Clemenceas was forced to adopt his present policy in order to repress the French priests who were disloyal to the Republic.

It, however, a few Methodist parsons were disloyal to Canada, would the House of Commons have the right to blaspheme God, to seize and rifle Methodist Churches and to exercise a controlling power over their public worship. Would it be just to deny them a fair hearing? Would it be consistent with fair play to view them only in the light of lampoon and slander and to praise any law solely because it was oppressive of their rights and liberties. This is done by a n m Ostholic weekly. But | declaration of war was not only against are the French clergy traitors ? Dr. Starbuck answers the question in the Sacred Heart Review :

"Undoubtedly" he says, "a priest or anyone else should be punished for plot ting treason against the State. But when has any priest been indicted for plot ting treason in France since the Third ting treason in France and Republic was set up. I have never heard of any such case. The present rulers of France are not likely to let such a crime pass undetected.

However, the present governors of France do not justify their persecution of the orders on the ground that they are teaching the young to dislike the Republic. This is seen by their ban is ment and spolistion of the orders that have nothing to do with teaching, and even of the Carthusians, who are utterly secluded from the world.

This interpretation of the French Republican policy is abandan ly con firmed by the decarations of leading calism, but God.' It is also expressed, in the words of a deputy, that as Pro-testantism teaches belief in God, Carist and immortatity, it must be borne in mind as by this fact an enemy though somewnat less pronounced, of the materialistic ideals of the French R. public, not of the mere form of government, which neither religion opposes, but of the atheistic at as of which the present Republic is to be made the in strument. A Christian France, mon archiest or republican would be equally hateful to the present holders

THE ADVOCATES OF TYRANNY.

According to some journalists God has no rights in Face. God may be insulted; the Church rabbed and standered, but Clemenceau, the mouth piece of atheistic dem sgogues, must be respected and praised as a very wise statesman, and he represents the law It matters little that the law, iniquitous and unjust and oppressive of the to alienable rights of God and man, has no binding force. The Roman law bade the Christian barn incense before idols. and, choosing to obey God rather than nan, they were flung into the arena to fatten wild bessts. It is a favorite trick of the tyraut and persecutor to shelter themselves behind the law. So Clemence an says: " All shall be done legally." Oscalaly. He can give as much legislation as his supporters deem necessary. He and his followers have piled up measure upon measure they have legislated much property out of the hands of its owners, and God out of France, and all this is dignified by line of conduct, and we stud not have the mane of "law." They are, say their Christian ap logists, wise states men. So were Nero and Diocletian. Bus might is a st right and the schemes or men who rage with disbolical fury salve his conscience by silence. He against the rights of conscience and should retract his testimony or retire against God are not the schemes of the

GUARDIAN.

Ah, whispers our friend, the Chris tian Guardian, listen not to a half enlightened press, but to us, conversant with every move and its motive. You think that M. Clemenceau is a poppet of the French Lodge and no lover of religion. Not at all. M. Clemenceau is not a persecutor, and our best proof of this nanimous generosity, we did not hesithat no complaint has come from French tate to tell you that the hour for sacri-Protestants. We are satisfied with him. We endorse his "reasonable measures" because anything from a novel of Joseph Hocking to one of the "civil laws" that M. Clemenceau serves not, is always reasonable when directed

against Rome. Do not be misled into attacks against a statesman who has been forced by Catholics to defend his country. Yes, forced. Why, some time ago, the Good Shepherd nuns at Nancy were accused of cracity to women, whom they were trying to save from degradation. The charge was dismissed by the courts. Then we must not forget that Drevfus was maligued by the Catholics. Remem bering these things, which, of course, have nothing to do with the religious crisis, we must come to the conclusion that Clemenceau is to be admired. Whilst waiting for more information please read Voltaire or the speeches of M. Briand and Viviani. Do not forget, howsver, the machinations of the Nancy religious.

#### THE ENCYCLICAL.

LATEST OFFICIAL WIRD OF THE HOLY FATHER -HOW CHURCH STANDS.

Rome, January 11 .- Tae Deservatore Romano to day published the text of an encyclical addressed by the Pope to the French Catholics. In this document the Pontiff said that his chief object in addressing the faithful in France was to comfort them in their suffering, which he felt deep y. There was, however, great consolation in the fact that the Catholics of France were united The French Government's the Christian faith but against all spiritual ideas.

The french Catholics must be pre-pared for all sorts of trials, but they were certain of final victory. This meant the maintenance of heir moion with the Holy See, which was of the greatest importance, as shown by the efforts of the enemies of the Church to dissolve this union. Contrary to the statements made on the subject the Church did not desire a religious war involving violent persecutions. Being a messeager of peace and carrying out her mission loyally, the Caurch did not willingly expose herself to war and persecutions, as she did not desire to

see her children suffering.
Regarding the ecclesiastical proper
ties, the encyclical said the Pope had
not abandoned them. The French
Government had imposed on Catholical condemned them, in spite of the conequeut meterial injuries involved at the hands of the Government.

The statement that the latter dis posed of the 'abandoned properties of the Church was adding derision to spiliation. It was false to state that ne approved in Germany, as the Ger man cultural associations were merely tolerated, although they recognized the hierarchy, which was not done under the law in France.

The Haly See might have tolerated an annual declaration for the exercise of pub is worship—il hough it did not offer a legal guarantee that the exercise of public worship would be per mitted -had it not been for the import uble position in which M. Briand'

Constauting the encyclical said that the new bill amending the Church and State Separation Law of 1905 was imply, so far as ecclesiastical property was concerned, a law of confiscation, and in regard to the exercise of public worship is was an anarchical measure introducing arbitrariness and unser tainty everywhere and aggravating one former law. Therefore, the Pope condemned it. The adversaries of the Outren tried to make the Holy See re sponsible for the present situation, because they knew that their work was not in accord with the desires of the

The Pipe farther savs :

Again the rising tide of p pular reproduction the Government attempts to throw the responsibility of the Cource, is vicitin; but the object will our duty as any other Roman Pondi would have done it. The high office with which heaven invested us, as wel ss our taith in Carist, determined our ou cience or breaking the outh we took when we mounted the throne of

St. Pober.
"Core we await fearlessly the verdict of history, which must be that, with our eyes fixed uncersingly on the transcendent rights of God, so did not the intend to numiliate the evil power nor the extreme school forgetting that if become a heaven.

Combat a form of Government, but only they tear down the present social fab.

'The statements of the iconoclastic World.

erty and liberty. If that had been granted the religious peace would not have been disturbed, and the day our demand is heeded the longed for peace will be restored.

"Assured in advance of your magfice had struck, and to recall to the world in the name of the Master of all things that man here below must have a goal above the perishable things of earth, and that God honored, served and loved, despite all, is supreme joy.

The encyclical corcludes as follows:
"In full confidence that the Virgin immaculate, daughter of our father, mother of the Word, spouse of the Holy Ghost, will obtain for you from the most holy and adored Trinity better days, from the bottom of our heart we give you, venerable brothers and the whole people, our apostolic benediction."

One of the highest officials at the

The encyclical shows that the Holy See is fighting a great, decisive battle, not only for the Catholic Church, but or spiritual freedom and duty. Pope Plus is struggling against the enemies of spiritual light, and is nobly facing every sacrifice to accomplish his ducy

In the encyclical the Pope states that the minimum possible for accepting the separation of Church and State in France is separation as it exists in Great Britain and the United States. If the enemies of the Church refuse this, it shows that they are wrong, and that their intentions are bad. As Pius VI. died a prisoner, and as Pius VII. also a prisoner, underwent shameful violence, so will Pius X accomplish his du y to the end, as all the Popes fol lowed the direction of the Apostle — that 'it is better to obey God than men.'"—Catholic Mirror.

ITS CAUSE AND ITS CURE.

A talk with Rev. Father Scafford of Washington. "What is to be the result, the ulti mate outcome, of this movement of unrest; is it to ruin, to disintegrate society as it now exists? Will it build up, re-create, improve, or is it an impulse, not easily to be controlled, to the direction of ruin, blackness, and despair?" Such were the ques-

presentative of the Washington Herald. "The result depends altogether upon the trend given by the leaders of the world to the forces that have come into existence; on the leaders of thought, of wealth, of politics, of religion, of power. Upon every one who has the lightest inflience rests a tremendous responsibility for the fature.
.. This movement, though it may

possibly seem to be a movement of our win the dissolution of the feudal system: the setting tree of the individ system; the setting free of the individual from the offictive mass and stamping him-Man! The movement in creased with the application of experimental science to the industrial forces of the world, an application of France an organization which the Church was absolutely unable to accept without imperiting her existence as a divine institution. The Church could not prevent the urjust spoliation in progress, for as the proposed cultural progress, for as the proposed cultural topher Joinebus. Tarough the years that tollowed the setting of this continuous and individual man.

The American Constitution which, since the debasing philosophy of the seven that tollowed the setting of this continuous and individual man.

The American Constitution which, since the debasing philosophy of the seven the debasing philos force and violence, especial y as in the great industrial centers of the world toere has been a great increase of wealth on the part of the few and the impovertaking of a great multitude facie two torces - the multitude of he poor on one hand and the company of the very rich on the other-stand face to face to day, and are preparing for what seems to be an inevitable and pository a bicter conflict, which if it tions of the world.

' fae spirit of unrest inspired by a realization of the antagonism between one forces of wealth and poverty has orought about the social discontent manifest to day. This is due to many causes, but chief among them is the tact that the vast majority of mankind s. In our time much better of physi-This betterment of conditions has acturally a wakened in min aspirations or even greater progress. mankind must move toward the light. Taere is also running in the mind of the great mass of the people a memory of the days of hard-hip and misery en dured by the peasant classes of Europe, when the grand signeur in the castle n the hillcop looked down on his tenants-the lower classes as he called tnea-who under the bardest possible conditions, exed out a scarty livelihood. Another sort of social discontent

is the daughter of religion. It consists of a general desire, 'Never so universal in the world, as said the late Pope Leo XIII., 'on the part of every man to do all and everything that can be dong for the betterment of each member of the human race.

"How can this bot erment be brought

"Tiere are a thousant and one theories advocated, from the wildest, most fautastic, and Umpian dreams, to the divinest love, expressing lessif in the aivinest love, expressing tosest in the solution of the Pope, desiring at all times to lift the drooping head, bind up the broken heart and to pour the oil and balm of religion and love into the wounds of suffering humanity.
"Oners, who would be reformers

You might just as well tear down our beautiful Capitol, and after having broken the material of which it was constructed, hope to increase its beauty by placing again the broken marbles in

the wall.
"We must build up, not tear down; we must seek to remedy, not to up root; to cure, not to kill; our efforts must be positive, not negative; constructive, not destructive—reform must come, not through hate, but by love. "The radical vice of the extreme

socialistic school, developing into an archy and culminating in hatred, can

never remedy social evil or caim the spirit of discontent."
"What is to be the attitude of Christianity toward this movement? What is the daty of religion? What is the attitude of the Church toward the social problem and what part is the Caristian man to play in its solution? "We must first of ali," says Father

Stafford, "approach the question with profoundest sympathy in direct accordance with the fundamental principles of Christianity—sympathy, love, toleration. The love of God for man; the love of man for fellow man. Remember that no matter how impossible of realization may be the scheme of regen ration advocated by socialist, anarcolst, reformer — call him what you will; however wild and visionary the theory expressed, however hateful even the expressed, however hateful even the solution proposed, it may be advocated by a man blinded by error, perhaps, but with a heart that desires only to benefit mankind; by a soul that is striving manfully toward the light as he

We must never answer hate by hatred, and we must come fully to understand that among men who hold the wildest theories concerning the correction of our evils there is a gen eral and widespread desire to beneat the poor and lowly, which, among all our sorrows, conflicts, and difficulties is the real honor and glory of our age.

\* In 1846, when a man called himself a socialist, we could understand what he meant. In 1906 he may mean one of ten thousand different things, for as the ideas of helpfulness have spread through the world, through Germany, France, Russia, England, and America schools and systems have so multiplied, all rallying around the banner and the name of socialism, that we cannot be too careful in our examination of them tion, before, even, we seek to pass judgment. ... Can we find a via media by which

the mighty forces of religion and the mighty forces of this social discontent and unrest can be brought together to work for a common end—the good of mankind. Between religion and social ism in general there is supposed to be a deadly hatred and opposition. Noth ing is further from the truth. Rightly understood, the Christian religion is socialism, and rightly understood, in its highest sense, socialism is religion. Rightly understood, this truth lies at the base of all investigation of the sub-ject. It is the fundamental truth of

that we can hope to find a way out. As Fenelon, Archbishop of Campra-wrote to King James of England No human power can reach the im penetrable recess of the free will of the heart. Violence can never per suade men; it serves only to make hypocrites. Grant civil liberty, too, not in approving everything as indiff it ent, but in tolerating with pittence whatever Almighty God tolerates, and endesvoring to convert men by mild persuasion." Tennyson's King Arthur voices tae same spirit when to his last knight he exclaims :

"The old order changeth, giving place to new, And G. d. fuddis H. meelf in meny ways, Lest one, and casem should corrupt the world."

"Is there not some way by which better understanding can be estab ished, be introduced into the world by waich these mighty forces of social unrest, and the mighty forces of religion, can be reconciled and made allies? The principal objection made to Christianity by the anarchistic school of socialism is the fact that the Church arges men to live so that they may prepare for the world to come. They say, therefore, that the Church leads them to neglect the world that is.
"You make this world a hell," they

say, 'woile men are waiting for other. What to you is p ogress? What to you is tadividual development? The principal aim of man, you teach, is not world to come. Now we, they say want our heaven here on earth. And so this earth should be first heaven for us; but that it an never be through unintelligent discon ent or futile raving The Church's ideal would be to make it possible for every man to live in comfort; to have all that is needed ; to drive away all erty, all crime; all circumstances where, cribbed, canned and confined the in-dividual fluds it impossible to reach the greatest and fulless development of When we reach that condition, the millennium will have arrived : the world will be all happiness, and earth

THE ENLIGHTENED CHRISTIAN to safeguard the spiritual temple of ric it must be all builded again out of Socialist rest upon a misapprehension Carist.

"What we demanded and demand for the Same materials, preach the doctrine of iconoclasm. This is sheer folly, for the Church, of which France is the eldest daughter, is respect for her hierarchy, the inviolability of her property and liberty. If the head her property and liberty is the same materials, preach the doctrine of iconoclasm. This is sheer folly, for those of the Church which, indeed, some Christian writers may have feather that humanity could do after centuries of painful effort and struggle, we can not the traching of Our Lord, more those to improve conditions by any of His Church and Church which in the same materials, preach the doctrine of iconoclasm. This is sheer folly, for those of the control of the contr of iconoclasm. This is sheer folly, for if the present social system is the best that bumanity could do after centuries of painful effort and struggle, we can not hope to improve conditions by any radical and unprecedented remeity. You might just as well tear down our beautiful Capitol, and after having broken the material of which it was expectated beautiful countries. The conditions of the Church which, indeed, some Christian writers may have festered, but which, nevertheless, is not the teaching of Our Lord, nor of His Church, nor of His Gospel. It is not that palpitating vivifying happiness that was in the heart of St. Paul when he called to us to 'Sing in the condition of the Church which, indeed, some Christian writers may have festered, but which, nevertheless, is not the teaching of Our Lord, nor of His Church, nor of His Apostone in the called to us to 'Sing in the Lord and make melody in our hearts.

born into this world to have all that was necessary for him to live; that is to say, not to vegetate, not to eke out a miserable existence, not to live in a meerate existence, not to the assome dark hole pinoted with poverty, denied truth and light, diseased of body, and stunted of mind and soul but to have all that was necessary for him to reach his best and highest development-spiritual, moral, and physical. It was Our Lord Himself Who taught us to pray for our daily bread, and it was He Who gave us an example of working for it. He meant us to have sufficient sustenance for the day. He taught us to pray that the will of God should be done on earth as it is in heaven; that is, that there should be justice, and right, and love, and peace, and concord, and happiness reigning in

the world.

'For the benefit of His creatures. He scattered with beneficient hand through the material universe the seeds of plenty, which, in the harvest time, should make ample provision for all His children. If that condition does not exist, it is because of what the Church calls 'original sin,' and which extreme Socialists affect to overlook, but which can never be put aside in a discussion of this kind.

It is not alone with the spirit that "It is not alone with the spirit that
the Church deals; we must seek to
convince the world that Christianity
contemplates the totality of man's destiny; his deatiny here as well as his destiny hereafter; his well-being here as in the world to come; his temporal, as well as his eternal, salvation. The cure for the evils of the day is this: Be just, be honest, be pure, be sober, be apright, be industrious — thus you will gain the world that is and the world to come. This is the best religion and the best socialism. Tais sort of social-ism all the world must accept. 'Seek

first the Kingdom of God and His justice and all things shall be added unto you. "We must not put away the consider ation of the play of the human will in its effect on the changes that are coming. No solution of the social question can be attempted that ignores this. The employer should be fair, so also the employe. Either may be just or unjust according as he wills. The poor man has no right to look upon the rich man as a thief, any more than the

as a mere machine.

"Both are human beings, and the aegis of divine protection nust be held over both. The wealth of rich men, honestly acquired, may be the result of genius or of talent; may be the result of labor, of self-sacr fice, or of ceaseless and tireless toil. We should re nember

The heights of great men galacel or kept Were not attained by sudnen flight; But they, while their companions sleep, Were tolding upward in the night,

"A mutual respect should subsist between both classes. The rich man who denies the poor laborer just and fair compensation is a thief; the labora just and fair day's labor is a thief ittewise. Labor is as honorable in the his brain-both are manifestations of energy, each is necessary to the other, and rightly understood and willingly tion. One of the greatest curses of our day, after the loss of revereuce for secred things, is the sentiment, spreading too largely in the world, which Taey forget the beautiful true uttered oy George Herbert:

Wao sw eps a room as by Thy laws!
Makes that and the action flue.

" Tae recognition of the dignity of labor—that is one great step toward a better understanding. Hearts that feel for others; souls that demand justice for our n-ighbors, as well as jus-We can never be at pease; never be within reach of perfect happiness while there is suffering in the world. the chief day of all men to alleviate offering. Let, therefore, all men, all Ciristians, all churches, all leaders, in thrance, in business, in politics, in the land -come forward to meet this question of social discontent by a great manifestation of love. Dubts will disappear; difficulties be overcome; social unrest will be social calm, and the spirit of discontent change into the spiris of thankfulne-s; and this gray, old world, so beautiful, so wonderful, will move forward into the brilliant and vivilying light that streams from the throne of God."-N. Y Freeman's

England.

The ways of Povidence, because of the influies attributes of God, are mysterious, France "the eldest daughter of the Courch," wastzes with daughter of the Church, walless with Comber and Clemencean. Clewis and Charlemann are furgities. Tax sloquence of Bosnet and Famelon is chosed only in the censtery. Down through the centuries every great voice in France sings the lasts of the Church. But while the light is required to the last of the Church. vantag to the and of the vine, across the changel to the last it the nors it Converts tron the rankest ranks of Protestantian enter the Ochillo Church in England annually. -- New

Ontario nent Society

Vice-President. Howitt, M. D. harles E. Howltt, lderry. on savings acal investment for

and Cork Sts., LDERRY, Director, occood

# SCOTLAND.

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

CHAPTER VII.

LORD ARCHIBALD ANGUS.

The Queen Regent lived with the Young King, her son, in the Palace of Holyrood, Angus, her husband, also having apartments there. But, because of the aversion each now left for the other, the rooms occupied by the Queen other, the rooms occupied by the Queen were situated in one wing of the palace, whilst those of Angus—tar less splendid than those of Margaret—were in the opposite wing, so that the whole length of the castle divided them. The central portion of the building was assigned to the voung King and his household. The Queen and Angus met each other only in the Council chamber, and never in the nalace, the interviews between in the palace the interviews between Margaret and the young King always Margaret and the young apartments of the Queen. Angus, by the King's leave, had the free entree of the roys apartments, and it was there that his visits to the young Sovereign were

Let us now pass through the court-yard, crowded with soldiers, and direct our stops towards the left wing of the palace, where are situated the apartments of Archibald Douglas. The room we enter is large, and appears still larger from the scantiness of its appointments, for a carved table and a lew chairs are all the furniture it con tains. The sole adornment of the chamber is a profusion of weapons. They hang on the walls, lie on the shairs, in the corners of the room, and even on the floor. You might imagine yourself in an armory, and, indeed there are arms enough to furnish a regi

Angus is a man of war, fond of any that reminds him of battle, so has surrounded himself with his so has surrounded himself with his favorite objects. He is a great connois serr of weapons of all kinds, and never lets slip an opportunity of adding to his collection. At the present moment he is closely examining a little sword with an agate pommel, which an armor with an agate pommel, which an armor hereafter in. This sword, so er has just brought in. This sword, so small that you might imagine it to be a dagger, is like a toy in the hands of such a man as Angus; nevertheless, he is looking at it with the same serious attention he would bestow on a service able weapon. The armourer meanwhile waits respectfully in a corner of the and two gentlemen are con versing together in a low tone in the

wersing together in a low tone in the embrasure of a window.

Let us seize this concernity, whilst the chief of the Douglases is thus occupied, to study him in our turn. His age might be about thirty five, and his nature is one of those powerful ones that as it were, breathe forth strength. His stature is not colossal, but well above middle height, and had he not become prematurely corpulent his figure would have been elegant. His large, square shoulders are strong enough to bear with ease the heaviest enirass, and his athletic limbs seem shioned to make sport of the greates fatigues. The Earl is a typical Scot in every sense of the word, with long and broad feet, blue eyes, and that particu lar shade of hair which is peculiar to Northern peoples. His features are fine and regular, his nose is aquiline, and the teeth in his large mouth are of a glittering whiteness. At the first sight the appearance of the man might favourably impress you, but a closer inspection excites an impression that is far from a pleasing one. His features bear the stamp of an audacity which verges on insolence, and of a severity which might easily degenerate into cruelty. In truth, arrogance, pride. and cruelty were the principal traits of his character. Pursuing, without any consideration for others, his own path, he crushed without pity all that opposed him. Naturally cruel, he had become brutal by habit Such was the chief of the Douglas clan, the most powerful of Scottish peers and the rival of the Chan-cellor Beaton.

For some minutes he silently ex amined the sword in his hand, and then, turning to the armourer, "Come he said abruptly. The man came forward, but not with-

out fear.

"This sword is very well made," said the Earl, " how much do you ask for

Ten gold crowns, my lord." "Ten crowns! So be it ; go !"

The man had held out his hand to receive the payment when he heard his dismissal pronounced; but the sur-prise, the shattering of his hopes, the thought that he must return home with out food for his family, kept him rooted to the spot. Go. I say !" repeated Angus, who

had replaced the little sword in its scabbard.

"But, my lord," the man ventured to say, 'those ten crowns are all I have to look to;" and he again stretched forth his hand.

By St. Andrew's cross!" cried gus, 'I believe the clown dares to Argus, 'I beneve " Mercy, my lord !" ejaculated the

poor workman.
"Do you belong to Edinburgh?"

asked the Earl.
"No, my lord."
"What county do you come from, then ?'

From your own county of Angus, sir. I came to Edinburgh to gain my livelihood, for my father has only seven cows in his stable, and oxen and some he is too poor to support ten children,

and I am married."
"Well, and what is your name?" " Tib Tibby, my lord

"Make a note of the name Park," said the Earl, addressing Sir Parkhead, whose name he thus cut short for con venience. "And"—to the armourer wennence. And to the wind when we return to our county, we will visit your father, and see if his oxen and cows are worth taking. Here,

fellow, are your ten crowns. He threw the money as he spoke across the table, and the man, gather-ing it up, left the room quite frightened at the thought that the Earl might put into execution his threat of robbing his

"I fear he will do as he says," thought the poor man to himself as hastened away from the palace. "The Douglases are a pitiless lot, and would just as soon ruin one of their vassals as drink a glass of wine."

Meanwhile Angus had placed the sword on the table, saying as he did so: "Another present for the young spark of a King."

" By my tather's soul, Archibald ! what are you thinking of,' ' said Sir George Douglas, occupying yourself with such frivolous matters as making presents to a King of thirteen?"

Patience! they will be repaid by

and by."
Oh, I am not speaking of those good golden coins you spent on that toy, but I car that you only lose your time. And, besides, is it fitting to see you occupying yourself with a sprat of a sword only fit to be a child's

plaything ?" "What would you say, George, if you saw me playing at bones?" "I should say, Archibald, that you

were daft."

"And, by the Mass!" broke in Parkhead, "he would be right. Would it not," he went on, "be better, cousin, to seize upon the King at once than to lower yourself in such a way?" A coup de main, Park, would be dan gerous just now. I am not yet sure that I have gained the affection of the

"And what does his friendship mat

s long as he is in our power?" " Ah, but it does matter, George for if the young King comes with us of his own accord our power is assured. The nobles will side with us—I mean, those nobles who have not as yet de clared for either party; whilst, if we employ violent measures, we should range against us not only the partisant of my royal consort, Margaret, Chan sellor Beaton, and the Hamiltons, but a'so all those as yet indifferent, but who would in such a case, you may be who would in such a case, you may be sure, at once ally themselves with our enemies. I know well that the trade I ply is not worthy of my name of Dong las, and that I make but a poor cour tier, and hardly know how to flatter. But what would you? One must hunt But what would you? One must hunt with the hounds, and this weetched Cardinal, with his cautious policy, must be opposed with like wespons. I know that by having recourse to arms we could soon walk over the Hamil tons, but the Cardinal would know how to make a graft of one carrying of the to make profit of our carrying of the King, to raise the country against us

and we should in the end gain nothing. As it is, has he not already divined my plans, and tried to oppose them by placing a boy between thirteen and tourteen with the King, hoping thus to iourteen with the King, hoping thus to supplant me? Happily, I have taken good care to frustrate his design, and at this very hour Andrew Cessford should be receiving my young rival, to hand him over to my faithful Wedderourn, who will rid me of him. Ha, ha! I have managed beautifully. If I had not thought of attacking Percy, the Cardinal's messenger, I should have been supplanted by a puppet, and have played at bones to no purpose. played at bones to no purpose But, talking of bones, the King will be waiting for me to play at eatch bal

What folly !' said George, shrugging his shoulders. Rather, what a humiliation! added Parkhead.

added Parkhead.

"Yes, I am mid; I humble myself very low," returned Angus, taking up the sword; "but once get the King within the walls of one of my good castles, and by St. Andrew, he shall pay for all! Not that I intend him pay for all ! any harm, but I wish that he should one day fear me more than he now

With this threat Angus left the room, crossed the courtyart, and mounted the stairs leading to the King's apartments, where James the Fifth was impatiently awaiting him.

The King, was, as we said before, thirteen years of age, but he did not look more than eleven. He was of good stature, indeed, but very delicate Perhaps this weakness was the cause of the extreme weariness and langour from which the royal child suffered. His countenance were an habitual look of fretfulness and suffering, and it was rarely that his pale face wa brightened by the healthy colour usual to children of his age. Since the fatal disaster of Flodder, which had placed him on the Scottish throne and de him of his father, he had be come the pivot of intrigue. Enjoying a doubtful liberty, it was with difficulty that he could indulge in those bodily exercises which are so neces

sary for the young. The natural character of the Prince was charming. He was affable to all, and so full of gratitude for any ser-vice rendered him that he was beloved by all who attended on him.

The poor little King longed to be stow his affections on someone, but upon whom? Deprived as he was or games and companionship suited to his years, his life was a very lonely one, and the sense of his lonelines often weighed heavily upon him.

It was just when this need of friendship was most acutely felt by the young monarch that Angus conceived the idea of winning his affection and confidence. He had no difficulty in making his plan successful. Solitary and almost abandoned in his palace James felt grateful to Baron, who, notwithstanding his numerous occupations, found time to visit him every morning, bringing him presents and joining in his childish games. "From gratitude to love," it is said, "there is but one step," es pecially when the heart is tender and loving like that of our young Prince nd thus Angus soon gained his affect tions. Each morning James awaited with impatience the advent of the

"Perhaps," he would say to himself, " he will have some nice surpris for me to day; he is so kind. Car dinal Beaton also is very kind, but I

THE PAGE OF JAMES V. OF | father, for he knew he was quite capable | ing ! I do believe he is not coming at of such an act of tyranny. ould spring up in delight, and basten

to begin the game.
On the day of which we are speaking Angus was a quarter of an hour behind the usual hour for his visit to the This delay had doubtless ! King. This delay had doubtless been caused by the conversation with his brother and cousin related above. James was rather out of temper at kept waiting, and determined to evenge himself on his friend by being

I am quite tired of waiting. When he does come I will treat him coldly, that he may learn not to repeat coldly, that he may learn not to repeat this off-nce. But I believe I hear his step. Yes, I know it is his," he said lis tening attentively, "it is so noisy and such a tramp, tramp, tramp, he continued, laughing and imitating the heavy walk of his friend. "Here he is. Now I must begin to sulk."

James then retired into a corner of the apartment, and by the time Angus

the apartment, and by the time Angus opened the door he had succeeded in assuming an appearance of vexation and ill humour.

> CHAPTER VIII. THE GAME AT BONES.

"How is your Majesty this morning?" asked the Earl, as he entered.
"His Majesty is in a bad temper, sir," replied the King, trying to pre

serve his assumed manner.

Am I so unfortunate as to be the "Am I so unfortunate as to be the cause of your vexation?" asked Angus.
"Am I so unhappy as to be the cause?" repeated the boy, imitating Angus's voice. "How could you ask imitating such a question when you have kept me waiting more than a quarter of an hour. Ah, I see you, like all the rest

hour. Ah, I see you, like all the rest are going to give me up as well. It is too bad! I shall not love you any Ah, Sire !" cried Angus, in a tone

of feigned despair.

'I have made him unhappy.'
thought James, and, going up to his
visitor, he added aloud, in a most
gracious tone: 'I fear I have pained
you; but it was your fault. Why did
you not come and let me embrace you
as I do every day?'' as I do every day ?"

"This is my excuse," said the Earl, producing the little sword.
"Oh, how pretty!" cried the boy, dancing round the weapon in admira-tion. "What a charming sword! And how grand one would look with it at

one's side!"
"Yes, Sire, that is my excuse, and
you show ill humor when I was busying

myself about you." What, that sword for me!" "It belongs to you, Sire, if you will gratify your most faithful subject by accepting it."

"If I will! I certainly will," said "If I will! I certainly will," said James quickly, at the same time seizing the weapon eagerly, and proceeding to draw it from its scabbard and brandish it in the air. "Thank you, Angus: you are really very kind; you are always thinking of me. But be patient Some day it will be my turn. When the day comes that I shall court for somethir g in the State, instead of being a mere punnet. in whose name, indeed.

a mere puppet, in whose name, indeed, they act, but whom they leave alone in a conser, then you will see. I shall make you presents—lands, castles, large domains—and I trust that my presents will give now as week places. esents will give you as much pleasure then as yours has to day given me.

Looking at the boy-King at that moment, you would have said, really beautiful." His face, us His face, usually pale, was tinted with a deep crims flush, and his whole person was ani mated by the sudden burst of grati tude and generous feeling. He raised his eyes towards Angus, eyes expres sive of love, joy and the other senti ments that filed his soul. The Earl smiled in his turn. What made him smiled in ris turn. What I do know is that when the young King saw it his enthusiasm died away. The sudden color which the warmth of his words had caused to mount to his face van ished, and as if by magic, he became as pallid as before. The smile was of such a freezing nature that it was impossible even for a child to remain happy under pallid as before.

its influence. He was conscious of the feeling without being able to analyze it. His joy was suddenly extinguished, and he b lieved that his pleasant intercourse with Angus was at an end. However, he was delighted with the sword, and

admired it much "How nice it is!" he said. "And its pommel is so handsome, and the scabbard is so beautiful, and then so

soabbard is so beautiful, and the season small—just suited to me."

"It will go well," remarked the Earl, "with the musket and the Span-

ish genet.' Your presents also, Angus."

"I did not mean to remind you of that, Sire. Ab, but I do not forget. I always remember things that have given me

pleasure. Now, thanks to you, I am armed from head to foot." "Like a little knight, Sire," said Angus, laughing ironically. "Patience, patience, you naughty jester! Though I am little now, I shal

one day grow big, please God, and then I shall be strong and powerful." "If it please God," repeated the Earl, with a peculiar expression of

The boy looked at him with surprise. "What do you mean. Approx "What do you mean, Angus? Do

" No, Sire, no, I do not doubt your growing up strong and powerful;

" But what ?" Angus was silent a moment, and appeared to be revolving something

his mind.
"Ab," he said to himself, "George and Park think I have already was ted too much time. Perhaps the moment persuade the child to go to one of my castles, from there I should dictate the law, and the Regency would be mine

let us make an essay."
"Well, my lord, you have not answered me. You really are tiresom this morning. I do not know what to

make of you."
"You are right, Sire; but I ought

not to have these ideas." replied Angus intentionally, "and I am a tool Angus intentionally, "and I am a loo to let you see how they preoccupy me." "What is it, then ?"

" Nothing, nothing, Sire," adroitly turning the conversation, is owe you another chance, as I beat you yesterday."

"Ah, so you did! replied James, who, with all the carelessness of a child torgot that his triend was about to explain his counting words, and ran letch the bones."

Angus, however, had made up his mind to carry his point, and resolved to return to the charge. The King soon came back with his playthings, saying, 'Now we shall see if you will ocat me to day."

"I am ready, Sire, to enter the lists," said Angus gaily, seating himself as he spoke on the carpet with his legs outstretched and wide apart. In an instant Jaces was seated opposite him in a like position, and the warrior, Douglas, the chief tue dreaded Douglas, the enier of numerous partisans, began his game with a child of thirteen, the secret stake being nothing less than the Regency of Scotland. "Let us see who is to begin," cried

the boy; and, grasping five of the catching three of them on the back of his hand as they fell. "There!" he exclaimed triumphantly. "Now you

Douglas imitated the King, but only

Douglas imitated the King, but only caught two of the bones.
"Two!' said the young King, laughing. "I am first; that is a good sign." I shall be your master to day, Angus." "True; but who knows? to morrow, perhaps, I may be yours, Sire," answered the Earl.
"Just listen to him!" laughed the box. "What ambition! That is yet.

boy. "What ambition! That is yet to be seen, sir. I warn you I should defend myselt. But whilst waiting for that, and as the primacy is mine, at all events for t. day, I shall begin." "Start, Sire," said Angus.

"One," said James, beginning to play, "two, three, four. I have lost." Now for my turn," said the Baron. "One, two—Ah, failed too!" cried the Prince, clapping his hands gleefully. "The advantage is certain

ly on my side."
"Will it always be so, Sire?" asked Angus.
There you are, doubting again

What is the matter with you this morning? Just now when I said I should one day be strong and powerful you seemed as if you did not believe me, and you did not explain why; and now " Ah, wel., Sire, I will telt you what

I think," replied Angus appearing as if only yielding to entreaty; "but," he added, with some hesitation, "what he added, with some hesitation, "what good is it to occupy ourselves with sach grave matters as Court intrigues? I did not come for that. Let us go on with our game."

"No, no!" said James, rising as he spoke, and throwing away his trys. "No, sir! I do not understand to what you refer, but you seem so uneasy that I would not oblige you to go on with a silly

not oblige you to go on with a silly game; and," he continued graciously, "I can be serious also when there is

Very well, Sire, since you wish it,' said Angus, rising in his turn, " I will

tell you all."
"My God!" ejaculated the boy with uneasiness, "what has he to tell me?" "Your health, Sire, is suffering from the dullness of your life," began the "Do you think so, Angus? I never

felt better than I do now. You may believe that, Sire, but it is not s ."
"What!" asked the poor boy, much troubled. "Am I ill?"

More, perhaps, than you are aware of," replied Angus, noticing with pleasure the fear that his words awak ened in the mind of the young Prince.

But in what way am "From languor, Sire, and it is gradually leading you to your grave."
"On! what do you say?" cried out Oh ! what do you say ?

the alarmed boy; and his face grew even paler than before. Yet Aogus pitilessly went on: "Yes, Sire, you are always in the same room, breathing always the same air. seeing always the same things. All this is quite enough to cause weariness and fatigue, and, in consequence, ser

ous illness.

'Oh, my God! but you frighten me,
Angus.'

'So much the better, Sire,' he re
plied, in a brutal tone. 'One is often

"So much the better, "One is often plied, in a brutal tone. "One is often obliged to cause pain to those one obliged to cause pain to those one obliged to cause pain will produce good effects."

"But you are really mistaken," said the King, with a trembling voice. "I do not teel any bad symptoms, and since you have been so kind as to come every day to play with me I have not felt so

duil."
"But how to you know, Sire, if that can continue? In fact, from day to day that I may not be obliged to leave."

'Oh, surely that is not true! You

are not really going, are you?"
"Yes. I am obliged to go and put down some rebel lords in my county Angus, and it is on that account that

uneasv. ow unhappy I shall be," said the little boy, "not to see you any more, and perhaps for a long time!" "A whole month, Sire"

" I could not do without you all that time," cried the poor Prince; "and," he added, in a voice that betrayed the tears be could hardly restrain, "I might never see you again if I am as ill as you say."
"You are ill, Sire, certainly, but it

has not gone as far as that yet. Listen, Sire: I can tell you what will cure you." What ?" asked the boy eagerly.

"It is chiefly the air of this place that injures you If you were in a more healthy air-

" Really?" said James, listening 'ively.
Then,' continued Angus, "all

many new things you could see and en-

" That is true," replied the King, feeling more reassured.

"These old palace walls and the somble hangings of your apartments," said Douglas, "are enough to make you feel gloomy, whilst in other places there are fields and woods and rich and picturesque scenery which rejoice the

"True ! true !" cried the poor child, already seeing himself cured of his

imaginary illness.
"Well, Sire," rejoined Angus, much
pleased at finding himself so good a
politician, "that is the remedy for your malady : new objects to interest you, a healthy situation and beautiful country, and you are saved "

But James was not listening now ; he was thinking. Then suddenly he spoke his thoughts. "How is it," he asked, "if I am as

ill as you think—how is it possible, Angus, that my mother, whom I see every day, should not have noticed The astute politician was taken aback for a moment by this question, but quickly recovered himselt.

quickly recovered himself.

"The Queen, your mother, Sire," he replied, "loves you certainly Yes, that is true; but preoccupied as she always is with the intrigues of Beaton and his party, and absorbed also by the weighty business of her import by the weighty business of her import ant office, it is not to be wondered at that when she daily embraces you with great tenderness and love—far be it from me to doubt that—yet, with so many important affairs on her mind, does not notice that your eyes more or less heavy, that your color gradually decreases and assumes a livid All this demands a searching examination. But, Sire, with me it is different. I love you, not with a mere different. Toyo you, not because you are my son," continued Angus, trying with supreme diplomacy to effect a good natured pleasantry. "Such an honor is not mine. No, Sire, the attachment I teel for you is not one of duty. I love you because—because I do love No reasoning can explain the you. No reasoning can explain the affection I bear you, and for that very cause I am more apt than another to discover the traces of a malady which is slow in its effects, but which, nevertheless, will pursue its course end; at least," he added, after a moment's pause, "unless it is arrested, and that is what I wish to bring about. Now you know why, when you just now spoke of becoming strong and powerful, I expressed my doubts: for I did not into the control of the contr

you do accept it, I shall be only too nappy to run any risk to which it may expose me."

How could that be?" inquired James.

kaow, and even now do not know, if you will accept the profered remedy. If

James.
Yes, Sire, yes, by such a proposal I know and feel I am compromising my seli; yet so real as my devotion to you. and so true my love to r you, that I do not hesitate a moment." " And what is your remedy?"

" Freed m, Sire : to live in the open air, on the plains and moorlands, the country — and, in short, change, answered the Earl.

"You are right, I believe. To-morrow I will speak to my mother on the subject. Take care, Sire, not to do that,'
Angus quickly. "Guided as she said Angus quickly. "Guided as she is by the perfidious Beaton, she would

never let you leave her, and even the small amount of liberty you have a present would then be compromised. I do not understand you," said " Listen, Sire. If it were not for me, you would soon have at your side one who would control all your acts -a

That is the worst part of it. The Cardinal meant to employ a child for this diagraceful work. Yes, Sire, a for this disgraceful work. child, who would have been set over you as nothing more nor less than a

"A spy!" echoed James. "And a could travel in sar were allowed to car thild to do tais? I do not believe one could be found who would consent to do would only increase the could be such a degree - would only increase the could be such as degree - would only increase the could be such as the could be su anch work.'

Sire, your indignation does honor to the nobility of your nature; but, alse! it is only too true: he had, unhappily, found one," said Angus, sighing, as if lamenting over the deprayity of mankind.

On, Angus, all that you have said frightens me. It seems as if I could trust no one. Even Beaton, whom I love! A child! Whom shall I trust

now?"
"Trust to me," replied his companion—" to me who wish to cure and save you. Thanks to me, who, like a taithful triend, have long watched over you in secret, that child is no longer to be teared. I have removed him from your path, and you cannot sufficiently appreciate the service I have tous done you. To have had at your side a being who would tollow you everywhere like shadow, spying your every act-

"Oh, God!" ejaculated the poor oy; "how insupportable it would boy; have been !' You need not speak of it, Sire.

Happily for you, I was able to frustrate the design, for that daily obsession would have sufficed to kill you. That danger at least is over; but there is another to be feared, and to overcome that also I propose this plan."
"Well, let us hear it"

"I am leaving shortly for the county of Angus. Will you go with me, Sire?"
"Do you mean it seriously? And

my mother?"
"I shall notify your abode to your mother, Sire, but -after-when you have honored my beautiful castle in Angus with your presence. Then, Sire—then I shall hasten to write to

her. "And in the meanwhile my mother will be devoured by anxiety. Oh, no, no! Rather than cause her this abxiety and sorrow, I would expose myself to the worst effects of the malady you spoke or just now.

"As it pleases you, Sire," replied Angus—"as it pleases you; but do not complain again of having no friends, for your complaint would be unjust, and I could answer you truthially your surroundings here tire you with their sameness. Elsewhere there are

you, and you repulsed the means I

fered you."
"Oh. God!" cried the boy, much troubled. "But it I consent, Augus, it I yield to your wishes, how should I manage? How shall I withdraw myself from that surveillance which, if you speak truly, extends over all my

"Nothing is easier, Sire," answered Angus. "All know that I had the pleasure of presenting you with a Spanish genet and arms suited to your age; therefore it would seem but natural to everyone that you should wish to try your horse and your

Yes, that would be very nice,

"Yes, that would be very nice," said the boy eagerly.
" Delightful, Sire! Once obtain permission to ride out, and you can direct your course to the Netherbow Gate, where I, with my brother George and my cousin Parkhead, two of your faithful subjects, will meet you. From there we will escort you to a certain place, whence you will ride on in advance with me. It will thus be easy to lose sight of your attendants, and then

lose sight of your attendants, and then liberty and long life to old Scotland!"

"And my mother all the time will be sad and meaning cabine is be sad and weeping, asking in vain for her son. Who knows but that in her just anger the may not punish those poor servants who had accompanied me? No, my friend, do not speak of this plan to me any more. me? No, my triens, do not speak of this plan to me any more. I will not hear of it again. Poor people pun-ished — perhaps put to death! Oh, that would be terrible, and I stould be unworthy ever to become a King.

The cunning of Angus had been foiled by the noble feelings of the Prince. Doubtless he believed himself to be in danger, as Angus, to serve his own base purpose, had succeeded in per-suading him that he was ill; but he would rather endanger his own life by remaining where he was than com promise that of his servants by adoptng the means suggested to preserv his health. Moreover, with his natural uprightness of character, the royal child instinctively felt that, as Angus made such a point of keeping the matter secret from the Queen Regent, the course the Earl proposed could not really be an honorable one.

"No no," he said to himself, "I will not go without my mother's leave.

I will tell her what is necessary for my ealth, and she will then send me her self to one of her castles. At least, then she will know where I am, and I then she will know where I am, and I shall not be causing her anxiety and

Though Angus made every effort to

Though Angus made every effort to regain his advantage, his efforts were unattended with success.

"Good-bye, Sire," said Angus at length, seeing that he was but wasting words. "I go leaving my fate in your hands, for it the proposal I have just made to you should become known to my enemies or to the Queen Regent, itwould be wrongly interpreted. They
will say I had secret designs against
you, and poor Lord Augus, accused by
all, will find himself relegated to him
own domains and deprived of all digui-

ties as the price of his devotedness. "Be at rest, sir," said James, with dignity. "The King of Scotland is as yet only a child, but he knows how to keep a secret that would compromise a friend. Adieu, my lord," he continued, suddenly changing his tone; "I shall expect you to morrow to finish

"Cursed child!" muttered Angus as he took his way to the Council cham ber. "If ever I get him in my power by St. Dunstan! he shall pay for this!" Beaton, mean while, had not lost time. He had been to the Queen-mother, and had loudly complained that the roads were not safe. One of his messengers had been attacked on the way to Dunbar and his despatches stolen, and amongst the aggressors was the chieftain of a formidable clan, who had a few days before been seen in company with the Douglas. What would become of Scotland if no one could travel in safety, and if bandita were allowed to carry their impudence impudence which

were countenanced by such powerful lords as Angus ? The Cardinal's accusation against er husband was eagerly caught at by Margaret, who promised to demand an explanation from him at the Council. Angus, already much irritated by his of success with the young King, ook the complaint of the Queen very bad part, and, instead of explain-ing matters, launched out so furiously against the Chancellor that Margaret broke up the Council. The crisis had the doubtful peace which had hitherto reigned amongst the parties was at an end, and it only needed a spark to kindle into a conflagration the mouldering embers that had for a time been covered over. Any chance cir

cumstance would suffice to bring the opposing parties into violent collision.

George and Parklead awaited in Angus's room the Earl's return. As he entered he overturned a piece of furni ture that lay in his way, and cried out passionately, 'George ! George ! three days hence we must have secured the person of the young King and overthrown the Hamiltons. I must be Re gent, and this cursed Beaton shall at last feel what a Douglas is worth. It must be so, I say, it must, even if to accomplish it all Scotland be delivered over to fire and sword !

For the carrying out of this audacious plan he ordered his brother to assemble at Edinburgh all his vassalu capable of bearing arms, and also to bring with him all his own retainers.

TO BE CONTINUED.

The Angelus Bell.

For the first time, it is said, in the bistory of New York, beginning the day after Christmas, the chimes of the angelus bell are now heard on busy Broadway, the Bowery, and through-out the vast network of streets which the between, comprising Little Italy. Morning, noon and night rings out its summons to devotion, and while some throng may listen and wonder, others recognizing the call, stop to repeat the

FEBRUARY 2, 1 HOW ROBIN BREAS IRELAND

It was an Eastern is was full of the scent aromatic shrubs, and thumming. There were i

among the anemones, and trees cast short shadows The sun shone brilliantly of Olives, and the sunba streets of Jerusalem an motion reigned. Out wails thronged a great he low hoarse murmur filled the air. Angry men's faces and discorthe likeness of One Who midst and Whom they His face there was a be that of man, a holiness, pen. He bore on His heavy weight of the cro angels counted each p blood as it ell unheed His way to Calvary. Stally He toiled up it Among the multitude shearts acned for Hissuf rearned to comfort He on them, and as they of piercing swe-tness lowly and believed, in their Lord and God. followed the Divine from Jesus by the flero face reflected the inde and beauty of His, a impress of a sorrow the ages was like unto sorrow. At length reached. At each ste reached. At each ste ful journey men's pas fercer, and now on C they reached their cli ies, shouts of scorn a heard on every side, Jesus, agonized and cross, gre w in exceedi High in the air, n walls. a white-breas

walls, a white-breas;
Some strange force d
to Calvary, and he
foot of the cross. Ti
Head drooped lower
the agony of Jesus w
bird heart stirred w
tiny beak it flew at ti
red to be the stirred with the stirred wi tried its little best orth. In vain! Foi ons attempts, quiver Robin fell to the gre spikes pressed heav crowned Head. Aga ards, and this time drawing one thorn s fell on Robin's woite its feathers in a cr Wnom the least is of account, rewarde forth he and all his a on their breasts that Robin will be known preast God's Own Bir

And now the hour tion has come. The consummated, and Je hour darkness spread the sea rose; the roc the earth opened; an The wild beasts rus their lairs. Men tre and believed, too la in this upheaval o anguish for its Creat Robin Redbreast's and where such thir

He looked for the la fragrant with cons Below the vale of shadow. Bethlehem angels first sang t such variance with flew by corn swept and the pomegranat promise of an abur the larks sang over land. The Dead Se its arid desolation. lovely sunlit glow the Sea of Galileo cleanders and flow pomegranate trees of Jesus had so oft vaters He stilled to from the fountain lay on the slope ills, and Magdala,

groves where night With a great bir his course and trav to the sea. He waters of the Adria e rested his tir friendly mast. I cities, in the sun he tarried not no morning he saw ata rise. like an emeral rocky coastline r he landed on the s the tired wings dr

Magdalen, amia Oi

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golden promise a

Hidia

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te, it is said, in the cork, beginning the state of the now heard on busy owery, and throughout of streets which salving Little Ltsly.

prising Little Italy.

i night rings out its

tion, and while some bustle of the city's and wonder, others, all, stop to repeat the a's or to cross them.

ONTINUED.

gelus Bell.

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ffice

King.

It was an Eastern land. The air was full of the scent of flowers and aromatic shrubs, and the bees were humanog. There were little butterflies among the anemones, and the tail paim trees cast short shadows on the grass. The sun shone brilliantly on the Mont of Oliver and the sunbassed ones. of Olives, and the sunbasms danced on the waters of the Cedron. In the streets of Jerusalem an unwonted com-motion reigned. Out from the city walls thronged a great multitude, and the low hoarse murmur of many voices filled the air. Angry passions sat on men's faces and discorted them from the likeness of One Who moved in their ist and Whom they knew not. On His face there was a beauty surpassing that of man, a holiness, a meekness, and a loveliness indescribable by human pen. He bore on His shoulders the heavy weight of the cross, and myriad angels counted each precions drop of blood as it ell unheeded and marked His way to Calvary. Slowly and painfully He toiled up its rough steep. Among the multitude were some whose hearts acted for Hissuff rings, and who yearned to comfort Hum, and He, see ing into their hearts, turned His eyes on them, and as they met those looks of piercing swe-tness they bowed lowly and believed, indeed, He was their Lord and God. At a distance followed the Divine Mother, divided from Jenus by the flerce soldiery. Her face reflected the indescribable charm and beauty of His, and it bore the impress of a sorrow that through all impress of a sorrow that through all the ages was like unto no other human sorrow. At length, Calvary was reached. At each step of the sorrow ful journey men's passions had grown fleroer, and now on Calvary s heights they reached their climax. Blasphemies shouts of mean and decision means. ies, shouts of scorn and derision were heard on every side, yet the face of Jesus, agonized and suffering on the cross, gre w in exceeding beauty.

High in the air, near to the city walls, a white-breasted robin sang. Some strange force drew him thither Some strange force drew him thither to Calvary, and he fluttered to the foot of the cross. The thorn-crowned Head drooped lower and fainter, and the agony of Jesus was greater. The bird heart stirred with pity. With tiny beak it flew at the hard nails and the little beat to green them. tried its little best to wrench them forth. In vain! Foiled in its generforth. In vain! Foiled in its generous attempts, quivering and panting, Robin fell to the ground. The thorn spikes pressed heavily on that sad crowned Head. Again Robin flow upwards, and this time he succeeded in drawing one thorn spike, and in its place a drop of blood came forth and fell on Robin's white breast and dyed its feathers in a crimson giory. He to Wnom the least of things created to Wnom the least of things created is of account, rewarded Robin. Hence forth he and all his after race will bear on their breasts that red jewel, and Robin will be known as "Robin Red breast God's Own Bird."

And now the hour of man's redemption has come. The great sacrifice was consummated, and Jesus died. In that hour darkness spread all over the land; the sea rose; the rocks burst assunder; the earth opened; and the dead arose. The wild beasts rushed afrighted to their lairs. Men trembled with terror, and believed, too late, and recognized in this upheaval of Nature earth's

anguish for its Creator. anguish for its Creator.

Robin Redbreast's song was heard no more in Palestine. He sought a land where such things as he had seen on that dread Friday might not be. He looked for the last time on scenes. fragrant with consecrated memories. Below the vale of Jensephat lay in shadow. Bethlehem the favored was throned among the hills where the angels first sang that hymn now of angels first sang that hymn now of such variance with men's minds. He shew by corn swept valleys and fields of waving wheat: the apricot trees and the pomegranate trees were rich in promise of an abandant harvest, and the larks sang over the face of the land. The Dead Sea was beautiful in its arid desolation. The waters of the Jordan were calm and peaceful. In a lovely sunlit glow Robin lingered by the Sea of Galilee, fringed by rosy oleanders and flowering shrubs, and pomegranate trees with scarlet blossoms, whose shores the sacred feet of Jesus had so often trod, and whose waters He stilled to peace. He sipped from the fountain of Cana. Nazareth lay on the slope of the cypress-clad hills, and Magdala, the home of Mary Magdalen, amid oleanders and orange groves where nightingales sang.

With a great hird sigh Kohin turned

groves where nightingales sang.
With a great bird sigh Robin turned his course and travelled a weary space his course and travelled a weary space to the sea. He flew over the deep waters of the Adriatic. Now and then he rested his tired wing on some friendly mast. In the fair Italian cities, in the sunny land of France, he tarried not nor rested until one morning he saw atar in a golden sun-rise, like an emerald set in the ocean, an island in a Northern sea. Its rocky coastline repelled not Robin. Subtle instinct drew him thither, and subtle instinct drew him thitner, and he landed on the shores of Erin. Still the tired wings drooped not. He flew over green fields and meadows of golden promise and north wards to

Ulidia.
A brilliant sunshine lighted up the grey walls of the Palace of Emania, its ramparts, turrets, and domes, fam ous in song and story; the home of the Kings of Ulidia. The banner of Ulidia swung heavily from the barbican touched by the soft breezes. But sorrow and gloom were within the palace. For many years King Conor Mac Nessahad lived a death in life within its legal halls. It was a sorrowful day for Ulidia when Conor Mac Nessa gave battle to the clansmen of Conacia, for he was borne from the field with the

HOW ROBIN BREAST CAME
IRELAND.

IRELAND.

It was an Eastern land. The air

And take heed that the bright eyes of woman be kept from his sight above all;
For if heart brilling i yeaunce or anger awhile o'er his bring have form his torehead and surely he dies in that hour

Conor Mac Nessa obeyed ; but soon he wearied o inaction He longed again to be foremost in the battle, the strong champion of right and the terror of his foss, the centre of the revel when the wine cup was pledged by gallant hearts, and the minstrels awakened their harps to give homage to valour and to beauty.

In the king's chamber deep silence reigned and footsteps moved with muffl d tread. Without the birds twit tered a gay carillon; sift breezes played among the flowers and the grasses; sweet sunshine and the glory grasses; sweet sunshine and the glory of early summer were everywhere. But the happy sights and sounds of nature around him only whispered sorrow and daspair to Conor Mac Nessa. In an eastern turret of the palace sly sunbeams stole through the latticed windows of the hall which served as the abode of the princesses of Kon and their attendance. Its walls served as the abode of the princesses of Ern and their attendants. Its walls were hung with silken draperies, and it was furnished with gold-embroidered couches and tables inlaid with silver. The floor was covered with the skins of woif and otter. The gloom that filled the palace had also found a homenre. Seated in the farthest corner of the agent cont. nere. Seated in the farthest corner of the apartment was a beautiful girl. Her rich anburn tresses were bound by a silver crescent. She wore a flowing robe of mauve satin trimmed with soft down. A silken searl threaded with gold was held in place on her left shoulder by a gold brooch set in gems Ear rings of turquoise and emerald were on her ears, and bands of gold tastened at her wrist; a heavy gold chain hung from her neck, and on her chain hung from her neck, and on her flugers were rings of great value. She sat in a listening attitude, and occa sionally glanced with eagerness through the latticed window to the courtyard below. Presently a warder's horn, announcing the arrival of a visitor of note, rang from the tower, and the girl's fair face flushed to the temples, as a young man of noole bearing, driving a magnificent chariot and followed

ing a magnificent charlot and followed by a small retinue, entered the great portals of the palace. A swift glance shot from his eyes upwards, and a smile, radiant and loving, lighted up the girl's face hid from his observation. Fitting mate for a princely house, he had been for two years travelling in nail ener or a princely house, de nail been for two years travelling in featern countries, and was but now returned. He was clad in a rich mantle trimmed with fur and embroid mantle trimmed with ur and embrour
ered with gold and clasp d by a
massive brooch; in tight fitting no e
and satin kirtle and over tunic of
purple cloth of Damascus. A sword
with nilt of embossed gold hung from a jewelled belt encrusted with diamon is. In the great ball of the castle, fully seventy feet in length, its walls decor ated with shields and armour and mas-sive furniture and gold embroide ed draperies, were assembled to greet him many of the nobles and chieftains of Ulidia. Clad in the uniform of their orders, their high and harthty bearing proclaimed their station. They gath

ered round Niall with many cries of Later Niall had audience with King Coaor. What strange story does he murmur low into the ear of the king? Why do the king s eyes flash and glow with their olden fire? He listened while Niall told how in an Eastern land he had found Him Woo is God alone. He was sent by His Father on high to earth to teach men the truth. He be earth to teach men the truth. He be came man, like unto him in all things, but in his sinful nature. Unlike to earthly kings, He came to serve and not to rule, to bless, to soothe the sorrowful, to heal the sick, to raise the dead to life, to labor and to point the

Mac Nessa fell dead. Saddenly in the hushed stillness of the death chamber, a little bird, red-breasted, perched on the canopy of the king's couch, and sang out in golden melody, trill and trill and trill. The little throat seemed as if it would burst. For the first time since that swild day on Calvary's heights rooin poured forth in sweetest song. The bird heart felt at rest. Here at last was a land where he migat sing his praises to Him Who created him. High above the wails and sobs of the mourners the glad strain went on. Many of them listening wondered exceeding, and Barnch, the chief druid, was sent for, to explain the strange phenom

Amid kindly pomp and a nation's Amid kindly pomp and a nation's sorrow King Conor size Nessa was laid to rest, and when the stars were out and only night kept watch by his tomb, Baruch, the chef druid, came hither. He knelt with his face to the blast. He was tired with many night has issued and while by vigils and he soon slept, and while he slept he saw many things as if in a vision. He saw in a land of sunshine and beauty a Man God put to death by His chosen people, and in all the great creation that witnessed His sufferings he was borne from the field with the ball of Mesgedra buried in his head.
The moment the ball came forth, the King would die. Thus spoke Fingen, the Royal Physician:

Net long 'midst the people who love him King Conor Mac N'sam sy reign.
And for this I lay down his 'centrictions no more from this day shall his place.

Bo with armi s in butles, or bostness or leading he wand the character of wine must be small.

At night, when the bacquet is flashing, his measure of wine must be small.

The wand that witnessed His sufferings, creation that witnessed His sufferings, creation that witnessed His sufferings, directly of each of wheth a group of the angular of the water sample of the case of self-murder are widely circulated by the press, they are not infrequently followed by numerous volunt agony. White breast a royal guerdon, he files with a message from the Cross to Erin, and to him was given the power in sweetest song to interpret that message bore from the day shall his place.

By with armi is in butles, or bostness or leading the property of the case of the leading men of a community may have to head the control of the control of the leading men of a community mere to blow out their brains in the height of a financial crisis. The whole

glory. He saw her as the land of saints and scholars, of kings and chief-tains of high renown. Many came from distant climes to drink from her stores of wisdom and of learning.

The scene changed. Her princes were aliens, and her people slaves. Her temple and her altars were razed; Her temple and her altars were razed; her fair lands and valleys were the prey of the Socier, and the Royal sunburst set in gloom. But in its place was reared the banner of the Cross. Tarough it in every age, and in every clime, the sons of Erin shall conquer. It glory may be dimmed for a time, but it shall end only on the security of the state of the cross of the cross of the cross of the contraction mention. Resurrection morning when the Cross shall be surmounted by a crown, and an Sternal Day shall dawn for Ern.

an Kternal Day shall dawn for Erin.

Baruch awakened. It was the dawn
ing of the day. With its birth came
the light of the true faith to Baruch's
soul. Hard by Rebin Redbreast sang
his golden song. K. O'C.

#### MORAL ASPECTS OF SUICIDE.

CARDINAL GIBBONS' ARTICLE IN THE CEN

TURY MAGAZINE. In the January issue of he Century Magazine, Cardinal Gibbons writes on "Tae Moral Aspect of Snicide." In the course of the article he says:

"I have now lying before me the official record of suicides in the United 8 ates from 1885 to 1903, which is cal culated to excite in every patriotic and humane breast sentiments of compassion and deep concern. These statistics show a steady increase in nineteen years in this class of crime and misery. In the history of the History oppole, as recorded in the pages of the Old Testament and in the history of the primitive Caristians contained in the new Testa nent, I can recall the names of only dve persons who ended their lives by their own hands. And to the honor of the female sex it can be affirmed that in the whole narrative of the Bible there is not a solitary instance of any woman inflicting death on herself. The reasons for the rarity of this crime among the worshipers of Jebovah and of Christ are easily explained. These people were taught to believe that self aurder was a grevious sin and that man was responsible to God in life to

man was responsible to God in life to come for the iniquities done in the flesh
"Virgil, the great Mantuau poet, fol lowing the traditional belief of the an cient Romans, consigns to Tartarus a victim of self-destruction, though she was stained with no other crime. Sui cide was, however, regarded as a her one virtue among the Stoics of pagan ou virtue among the Stoics of pagan

Many of its most illustrious civizens sompassed their own death, and the in-fluence of their pernicious examples served as an incentive to others by lend ing additional luster to the deed, just as the habit of duelling in certain periods of English and American his tory was deemed honorable because it zens enjoying public esteem. Cato was reputed among the most distinguished and wisest of Roman sages. He put an end to his life rather than submit to the humiliation of having it prolonged by the clemency of the victorious Caesar. He disdained to survive by the grace and favor of his enemy. And yet by a strange inconsistency he ad vises his beloved son to placate Caesar. For surely it could not be dishonorable in the father and at the same time hon orable in the son to accept favors from a triumphant adversary. By the canons of right reason the self inflicted death of Cato must be regarded not as an act of sublime courage but of moral coward

"A to the causes of suicide, there is no doubt that a considerable number of them are due to a disordered and unbalanced mind, for which it is hoped the unfortunate victims are not fully responsible. But after making all due allowances for suicide mania, the great bulk of those who compared bulk of those who compass their own death act with deliberation and are death act with deliberation and are accountable to God and man for the deed they commit. Whatever may be the immediate incentive to suicides, they can be primarily traced to moral cowardice and to the absence of relig ious restraints. Even the pagan philosopher Aristotle ascribes these acts to

a want of moral courage.

"As to moral aspects, suicide is manifestly forbidden by the divine law. One of the Commandments of the de-calogue declares 'Thou shalt not kill.' To make the law as comprehensive as possible, it is not said 'thou shalt not kill thy neighbor,' which qualifying phrase is employed in some of the other Commandments. For instance, 'Thou shalt not bear false witness against thy neighbor; thou shalt not covet thy neighbor's house. The prohibition to kill is therefore absolute. It forbids the taking of human life whether by

snicide or homicide. "Voluntary self murder is not only a violation of the divine law, but is also a crime against society, we being socia beings. We owe a duty to the common wealth as well as to ourselves. tually depend on one another like the members of our physical body. 'For none of us liveth to himself and no man dieth to himself. Human society mry be compared to a grand army, every member of which has a special place and mission assigned to him by his sov ereign commander. To abandon the post of duty intrusted to a sentinel is regarded by the military code a most covardiy act which is punished with extreme rigor. What less does the suicide do than basely abandon the situa tion assigned to him in the warfare of

life? "And there is no vice more contagious than cowardly desertion. It is often followed by a general mutiny The same is true of suicide Waen a few deeds of self-murder are widely cir

town would be thrown into confusion, business would be partly paralyzed, and a reign of di-quiet and uncertainty would prevail before confidence was re-stored, and then consider the legacy of sorrow and of suffering which the self

destroying father leaves to the inner circle of his wife and children.

"It would be a painful, fruitless task to discass the moral diseases of suicide, unless a rec edy were suggested, which is the chief purpose of these reflections, "It is a significant fact that in coun

tries and districts where the Christian religion exercises a dominantsway, and where its teachings are faithfully practiced, self murder is almost unknown, and when such a tragedy occurs it excites unwonted horror throughout

the community.
"I maintain, then, that a sovereign antidote against suicide is to be found in a strict compliance with the lessons set before us by the religion of Christ.

"The righteous man, therefore, when subjected to the privation of health, of friends and of temporal prosperity, or to the unmerited laws of his good name cease the hand of God in the adversities which befall him, and bears them with composure and equa limity.

'The upright Christian believes not only in the sanctity of human suffering

but also in its heavenly recompense, when endured for Christ's sake. He shares in the sentiments of the apostle who says our present tribulation, which is momentary at d light, worketh for us above measure exceedingly an eternal weight of glory, and that the sufferings of this world are not worthy to be compared with the glo y to come, which shall be revealed to us.
"But the religion of Christ is not

only a consolation to the rights is not only a consolation to the rights wan in his tribulations, it also exerts a powerful influence in deterring the Ohristian transgressor from taking away his own life, because he knows that suicide is murder, and that no murderer hath eternal life abiding in himself. He believes in the priceless himself. He believes in the priceless value of repentance, which can transfer a moral leper into one of God's elect and an angel of darkness into an angel of light. He is taught by the prophet that by contricely accusing himself, if his sins be as scarlet, they shall be made white as snow, and if they be red as crimson they shall be mitted as a scarlet, they shall be made white as snow, and if

"Surely if anyone might be excused for shortening his life the patriarch Job would have been justified in putting an end to his miserable existence when he was oppressed by the overwhelming weight of misery which afflicted him. His body is covered with ulcers; he is not deal of the propositions. suddenly deprived of his possessions, bereit of his children; he is stung by the reproaches of his wife and mocked by his talse friends. The words of this model patience have been the comfort

and support of all succeeding ages: The Lord giveth and the Lord hath taken away; as it has pleased the Lord so is it done; blessed be the name of the Lord.' Every impartial judge who compares the life of Job with that of Cato will accord a higher degree of heroic virtue to the saint of the Bible than to the sage of Utica. The one yielded to the storm of adversity; the other bravely confronted it."

#### PATRICK OR PALLADIUS ?

INTERESTING QUESTION RAISED IN BIO GRAPHY OF IRELAND S APOSTLE BEING

No work on St. Patrick has ever come from Rome. Lanigan, Colgan, and the rest of the great workers on the saint's history may have associa-tions with the continent: thus, Col gan's "Trias," which was the arst notable biographical effort about the Apostle, bears the name of a Flemish publishing house, for at the time per secution raged in Ireland. Manu-scripts about St. Patrick and his mission abound at Rome and in Italy, but they were known little or not at all in the past, and even a writer like Car-dinal Moran, though he worked in Rome, never took up Patrician study. The same may be said of the Celtic Nigra and others have published those of North Italy, but no one those of

But now we have a complete bio-graphy of St. Patrick issued from Rome national institution, is dedicated to the apostle and patron saint of the race. The college edits a quarterly, under the inviting title of the Seven Hills Magazine, and in the third number of this, that for December, begins the "Life and Literature of St. Patrick," by Dr. W.lliam J. D. Croke. under the highest auspices, that of the Irish College, which, as is bentting the national institution, is dedicated to the

Nursing baby?

nourishment for wo.

helped by its use.

is needed.

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good deal of attention in general, and especially from learned quarters, such as the Bullandists, the Louvain Revue l'Histoire Ecclesiastique," etc.

He has now finished his researches and put them in book form. The whole will appear in the Seven Hills Magazine, but it is not known if it will afterwards come out as a book. In the December issue of the magazine are the Introduction and Cnapters 1 and 2 The installment forms as if an article by itself, for the introduction deals with the problems still present and making difficulties in the literature about St. Patrick for any who really wish to understand the apostle's career, and proposes to pass in review and criticise all this literature in chronological order, and try to dissipate the more serious difficulties. Then, in the first two chapters, the position of Prosper of Aquitaine, the first witness about the conversion of the Irish to Christianity, is sketched and studied.

Dealing with the period and career of this Gaulish historian, Dr. Croke

That the assertions of Prosper of Aquitaine about the conversion of the island should have found repetition at the hands of later Irish writers inter es'ed in the matter is as natural as that the original fact should have chanced to be reported by him because of his sympathy with happenings of this order. But, the same reason applied inversely, it need hardly surprise us if his statements found no reflex in the pages of early writers on the continent. Ireland was far off and little known. It lay outside the Empire. The Christianization of its ardent, poetic, and emotional people had but the most meagre significance for the churches of Europe until the migration of Irish saints and scholars to the con of Irish saints and scholars to the con-tinent, and these earried with them the version current at home. Yet Prosper's sole authority might be measurably weakened, if the conflict be ween him and historians of the Irish Church, or the writers of Britain who naturally obtained their information through frish madia, were irreducible. It will appear, however, that the difference may hinge on a change of name, so there is an alternative to the admis sion of hopeless confusion.

This alternative, which is an experiment at harmonizing the two versions is recommended by the credit of the Aquitanian. With what we get from this, the effort reconciles the authority of Patrick, and corrects the divergence of Irish historians from both, explain ing their discord as the consequence of an act of deference and of the acceptance of puzzling credibilities. The attitude and methods of hagio

graphical writers in such cases justify

liberty of criticism in returing to pr mitive sources and in disentangling

problems. As to historians, Niebubr "pointed out that chroniclers who wrote before the invention of printing generally copied one predecessor at a time, and knew little about sifting or time, and knew little about sitting or combining" (Lord Acton, A Lecture on the study of History, p 51). They did very much less sifting than com-bining, and the Irish adaptation of Prosper is a perfect instance. We shall find later that it was a practice of Irish writers to embody the work of forerunners more or less by wholesale. Prosper's statement that a Bishop Palladius was sent to Ireland under Pope Celestine, has been characterized as indisputable (Duchesne, loc. cit. p. 284). The writer's further statement about the success of Palladius would also be incontrovertible but for the counter position of Patrick. The grounds which both statements present for credence are strong, because of the sincerity of its author, and of his opportunities for acquiring informa-tion; of the certainty which he dis-plays; of the large credit attaching to him in the case, whether we consider the arguments to be drawn from his period or those supplied by his career; again, because of the character of the writings in which the statements are made; and, finally, by reason of the connection which their subject matter has with the text of these writmanuscripts of Rome which do not deal with the great saint of the Celts; which absorbed at the time the electric Nigra and others have published those energy and lively intellect of this doctor. Now Prosper states roundly that St. Palladius was the real apostle of the Irish nation, and that he achieved complete success within a short time How, then, about St. Patrick, whom

by Dr. W.lliam J. D. Croke.

The writer has in past years published a good deal about his subject, and his publications have attracted a St. Patrick should see it. of the theme, and of the Irish College which is sponsor for the publication. All who wish to know the truth about

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ohn subscribers change their residence it briant that the old as well as the new rese be sent us. LETTERS OF RECOMMENDATION,

Apostolic Delegation.

Apostolic Delegation.

Ottawa June 13th, 1355.

To the Editor of the CATHOLIC RECORD,
London One

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 intellisence and ability and, above all thas it is inmored with a strong Catholic spirit. It strenuenely defends Catholic principles and author
iny of the Church, at the same time promoting
the best interests of the country

Following these lines it has done a great deal
of good for the welfare of religion and counar, and it will do more and more, as its
polerome influence reaches more Catholic
bases

therefore, earnestly recommend it to Cath

milies.

my blessing on your work, and best
for its continued success.

Yours very sincerely in Christ.

Yours very sincerely in Christ.

Donatus, Archielshop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF UTTAWA.
Ottawa, Canada, March 7th. 1900.
ditor of The Catholic Record To the Editor of THE CATHOLIC RECORD.
London. Ont.
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published
Its mailer and form are both good; and a
Its mailer and avayedesithe whole.

reful.

Ing you and wishing you success,
Believe me to remain.

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Apoet. Deleg. LONDON, SATURDAY, FEB 2, 1907.

THE SCHOOL SYSTEM IN QUEBEC.

The Semaine Religiouse, in a recent editorial on National schools, informs us that there is a small minority of fanatics in the province of Quebec which is endeavoring to get up an agitation for the establishment of a system of National schools to take the lace of the present system of Denominational schools which exists there.

The article states, that the object of this agitation to destroy the Catholic traditions which have been the strength of the French Canadian race, and for the preservation of which the people of Quebec have ever struggled with de termination. It is believed by the French Canadians that the most efficacious means whereby their racial patriotism and their faith shall be pre served is by means of their Catholic school system, while on the other hand the advocates of the so-called "Nation al school system " are equally strong in the conviction of the same thing and large, and it is now hoped that never for this very reason desire to abolish again will any agitation of the same the Catholic principles on which the kind be attempted. schools of the province are based.

are, of course, a section of the Protest ants of Quebec, and to them the Se maine Religiouse says:

" Let them use in peace their own schools which we generously give up to them ; but their arrogant request de serves to be spurped, as was recently done by their own co-religionists in Eoglaid. As regards Catholics, they know that their conscience forbids them to comply with any curtailment of religi one influence in the sanctuary of the ol, and with any compromise tailing danger for the faith of their

We are entirely in accord with these sentiments of the Semaine Religiouse. Before the Public school systems of Ontario and Quebec were established at ail, the children of both Provinces were educated in private schools and as these children were Catholics or Protestants, their religious education was not neglected. But when Public school systems were established in both provinces, it was soon discovered to be absolutely necessary to give the Protestant minority in Quebec and the Catholic minority io Ontario the oppor tunity they demanded, to have their distinct religious convictions respected, and to this end the denominational schools were made legal under the former, and Separate schools in the

letter province. We have many times ere now called attention to the fact that the Protest. ante of Quebec are, and have always been, as a whole, well satisfied with the dissentient or Separate school laws of that province, and with the readiness of the Catholic esperity in the Legislature to make any tair improvements in the law which the Protestants have shown it to be their desire to have

The testimony to this desire of the

Quebec minority in the first instance was given by Mr. Alexander Galt, even so far back as when it was agreed to by the British American Provinces to form a Confederation to be called the Dominion of Canada. It was considered an essential condition of the union at that time that the Protestants of Quebec and the Catholics of Ontario should be secured for all future time in the privileges they then possessed, and indeed, considering the nature of the opposition then existing against such privileges being granted to the Ontario Catholics, it may very well be doubted whether these privileges would have been granted them peaceably if like privileges had not been demanded also by the Quebec Protestants.

Mr. Galt stated frequently in and out of Parliament that the Protestants of Quebec valued these privileges as they prized life itself; and it would have been an eternal disgrace to both Catholies and Protestants constituting the Parliament of Canada if the Separate school provisions, already granted by law to the Catholic body in Ontario, were not guaranteed in the act of Con federation, while the Protestants of Quebec received these guarantees with out any opposition from the Catholic majority of that province.

The disgrace which the Protestants of Canada would have incurred would be that of intolerance, while the Catholics would have been equally disgraced for cowardice if the provision desired by both minorities had not been inserted in the British North America Act, by which name the act establishing the Dominion of Canada is known.

The Protestants of Upper Canada (Ontario) well understood this and the clause permanently establishing Catholie Separate schools in Ontario, side by side with the Protestant Dissentient schools in Quebec was passed with scarcely a murmur from any quarter. The provision in question forbids the taking away from either minority any privilege or right in regard to educa tion which it held when the British North American Act was passed.

Since that time both acts have been amended so as to assimilate more and more the rights of the minorities to those of the majorities in each province, without entrenching upon the rights already secured. These amendments have been deemed necessary for the smooth operation of the respective school systems, and have given satisfaction, without inflicting any injury or injustice upon the two majorities. There have been agitators in Ontario

who desired to take away all the rights given to the Catholic minority of Ontario by means of the amendments passed since 1867, but to the credit of the Protestants of the province generally, it must be said, that, as a body, they could not be moved to support the agitators who endeavored to disturb the peace of the country by carrying on an anti Catholic crusade. agitators learned a useful lesson, being taught that any efforts to create disturbance and dissension will meet with no encouragement from the province at

It was by the destruction of the relig-The minority who are advocating the lous school system that the Atheists of elition of the Carbolic school system, France hoped, by degrees, to rear up a new generation, which might hate religion and bring about by degrees an antireligious sentiment which should abol ish the practice of religion in that country, and too well have they succeeded. If the few agitators who are now clamoring for a National and god less school system in Quebec, the same results would come in due time in that province which have been attained in France, and this is probably the very result which these agitators desire. But it would be far better that the Public school system were entirely abolished, and that we should recur to the old voluntary private school system, than that a system of godless schools should be established by a noisy, but very small faction of the people of

Quebec. But we do not believe that even any large number of the Protestants of Quebec desire such a change as is here suggested. It is true that in some places the distinctively Protestant schools have been closed through the gradual dimunition of the Protestant population in such localities, so that sometimes only one or two or three Protestant families remain in a school district who cannot name of Dissentient schools in the support a Protestant school any longer. But surely, in such cases the diminished Protestant population can make use of the Catholic or Public school, in which their faith will never be tampered with. Bat it is not to be expected that for the sake of the very few who wish no religion to be taught to the schools, the great majority of the people shou'd be deprived of their natural right to have religious teach-

Catholic public may be on their guard against any threatening attitude on the part of a factious minority to destroy Catholic education under such false pretences as have been set forth in favor of so disastrous a change in the school laws of a Catholic province.

We may reasonably close this article by quoting the words of a Methodist Bishop, Dr. Coke Smith, of South Carolins, who, a few years ago thus spoke in an address delivered at Jacksonville, Florida.

" Intellectual culture by itself is the means of the development of rascality. Who break your backs? Who are the aparchistic movements Are they the ignorant men of the country? No. They are the intellectual rascals, and the educated criminal is the most dangerous of all. No education deserves the name unless it has the moral side. The most powerful in figure about the training of the child is the influence of the teacher. God save the influence of the teacher. God save this country from godless teachers, and God save the country from a purely secular education."

The prognostications of this Bishop have been realized in the rapid increase of crime in the United States-murders, thefts, defalcations, suicides, etc. The present dominancy of atheism in France has been brought about in the same way, and to protect Quebec against similar results, the teaching of religion in the schools must be kept up at all hazards.

ANOTHER CHURCH UNION PROPUSED.

In the larger union contemplated by the Presbyterians, Methodists and Congregationalists of Canada, the Baptists have declared that they will not take part, the reason assigned by them being that "they are not prepared to give up distinctive principles.' This subject was debated at a meeting of the Baptist Ministerial Association held in Toronto during the month of May, 1904, at which Rev. Dr. Stewart, of the Bible Training School, took a leading part in the discussion. The reverend gentleman declared, proving his declaration from the New Testament, that " the unity of believers in Christ should be one of life, love and truth, and, therefore, spiritual union should form the basis of any organic union of churches. He favored the fullest co-operation of Christians in matters of common interest, but a serious hindrance to an effectual unity of the faithful such as was proposed would be met in the tendency to errors of

doctrine, It was then agreed by the meeting that " the Baptists are not ready to participate in the union movement of the three churches above mentioned as they cannot give up their distinctive principles of regenerate membership and adult immersion."

In noticing the efforts which are not being made to effect the union referred to we have several times made a re mark to the same effect, that on the basis of union which has been partly agreed upon between the three parties to the contract, doctrines which are s ensibly set aside have beer, and are still, an integral part of the c.eed of two at least of the denominations as believed to be revealed by God. We cannot understand how denominations which thus believe can deliberately put aside such doctrines, even for the ake of a union which will give the united body an increase of influence, which is merely a political considera-

This is, of course, their own busi ness, and we do not refer to the matter for the purpose of influencing the jucg ment of the unionists, but solely to show how little is the value set upon scriptural teaching by the parties concerned, who have for three centuries maintained that it was for the sake of the truth of the Gospel that these separated from the Catholic Church. The Baptists have discovered the real motive which underlies the movement, and it is a proof of the honesty of their purpose that they will have nothing to

do with it. It now appears that the Baptists have discovered a direction in which they look for union consistently with their distinctive doctrines, the body with which they propose to unite being a smaller denomination known as " Dis ciples." A meeting was held in Toronto a few days ago by committees of both these denominations, at which the preliminary at ps were taken with this object in view, and from all appearances the proposed union will be flected without any abnegation of principle on either side. The dostrines of these two denominations are said to be substantially the same, though there are minor differences in terminology and modes of expression, which will be easily reconciled.

While the quiet abnegation of doctrines which the Presbyterians and Congregationalists have partly agreed upon in order to maits in e one body with the Methodists, must have the The Semaine Religiouse does well to sound the slare when such a project thanity, thus leading to indifference to sound the slare when such a project thanity, thus leading to indifference to the sound the slare when such a project thanity, thus leading to indifference to the sound the slare when such a project thanity, thus leading to indifference to the sound the slare mentioned practice causes discussed, in order that the sli Christian Doctrine, it does not This last mentioned practice causes

appear that the proposed union of Baptiste and Disciples will have similar effect. PROTESTANTS PRAY FOR THE

CHURCH IN FRANCE. One of the most pleasing outcomes of the present religious crisis in France is the fact that the Right Rev. Robert

Couman, the Protestant Episcopa Bishop of Maine, has requested the clergy of his diocese to offer a special prayer in behalf of the Catholic Church n France. The prayer is as follows : "O Heavenly Father, behold in mercy, our Sister, the Catholic Church in France, and if it be Thy will that she meet with persecution, poverty and humiliation, let it be for her good

and humiliation, let it be for mer good and for Thy glory. Grant that she may seek her victory, not in fame and glorious deeds, not in wealth and luxury, not in the humiliation of her enemies, nor in the triumph of her ambitions, but in the power of the sacragated life in the priest and his neonle. mental life in the priest and his people in the family and in the home. We ask this in the name of our commo Lord and Bishop of cur souls to Whom

be all giory." Amen.

THE RUSSIAN CHURCH.

A. B, of Montreal says: "We have frequently seen it stated a the papers that the Russians gener ally belong to the Greek or Octhodox Church, and that the priests of this Crurch say Mass, hear confessions, and administer sacraments very they are administered in the Catholic Church. Believers in the Greek Church are also said to pay honor to the Blessed Virgin and the saints, and to car y about with them icons which they also honor, and which I under stand to mean images of Christ. you please inform me briefly through the valued columns of the CATHOLIC RECORD, what are the chief character istics of the Russian Church, and in what does it resemble or differ from the

Catholic Church ?" Answes. It appears from the writings of the early fathers of the Church that there was some knowledge of Christianity in Russia at a very early period, inasmuch as Tertullian, who wrote about the year two hundred, speaks of the gospel having been then preached among the Scythians and Sarmatians, by which names Southern Ru-sia was called. But there does not appear to have been any permanent impression of Christianity made there until the ninth century, when Ignatius, Patriarch of Constantinople, sent mis sionaries thither. The nation, how ever, was not completely converted until about A. D 988, and even when the Greek schism was permanently sceomplished under Michael Cerularius in 1053, the Russians remained united under the Popes. This union continued down to the year 1439 when the Council of Florence met, at which the Schismatical Orientals became reunited with the Catholic Church. But this union was displeasing to the Eastern peoples, and in 1440, most of the Orientals renounced the union, and the Russians were soon after induced to join the schismatics. The Russian liturgical books, however, were composed while the Russian Church was united under the authority of the Pope, and are in use to the present day, so that they are doctrin ally correct, and even recognized the authority of the Pope, as in the pray ers of St. Sylvester's day, wherein this holy Pope is spoken of as head of the Church and the successor of St. Peter.

In 1453, Constantinople was taken by he Turks, and the Russians soon after this ceased to recognize in practice the patriarch of Constantinople as the head of their Caurch, though the Muscovite Patriarchs requested to be confirmed in their office down to the year 1657. From this time the Russian Church be came independent of all other Oriental

Charches. In 1533, owing to indignities offered by the successive Patriarchs of Moscow to the Patriarchs of Kiev, the latter patriarchate formally united with the Catholic Church. This union continued down to 1793 when the Empress Catharine transferred the see of Kiev to the Schismatical Church, and suppressed by force the Carbolic Sees. Many of the Catholics remained faithful, and those who did so are called Uniats, but Catharine's arbitrary measures caused many to fall away and join the schis

matical or Orthodox Church. The persecution against Catholics was continued by successive Emperors almost to the present date.

The Russian and other Oriental Schismatical churches are national, being independent of each other, and completely subject to the whims of the rulers of the States in which they exist. So far, however, they retain the same faith, with the exception of cer tain beretical churches which have kept up a precarious existence since a very early date. These heretical churches are the Nestorians, Jacobites and Copts. The national Churches, including the Russian, bave doctrines similar to those of the Catholic Courch except on two or three points. These are, that they deny the supremacy of

them to maintain that the Holy Ghost proceeds from the Father, but not from the Son. They honor the Blessed Virgin and the saints, but deny that the Blessed Virgin was conceived immaculate. They retain the seven sacraments of the Catholie Church, and have Bishops and priests who celebrate the Sacrifice of the Mass. The Mass is celebrated in several different languages with various ceremonies, which, however, did not prevent these liturgies from teach ing the same doctrine. Nearly all, if not all other differences from the Catholic practice are differences of dis cipline which depend merely on ecclesiastical law, and might easily be ar ranged to suit the temperament of the people. Thus the Russian prests are usually married. This, and the differences of language and ceremonial in the Mass and the administration of the sacraments, could easily be reconciled, if it were not that the Emperors of Russia, for political reasons, wish to keep the Church entirely under their control, as a powerful lever, which enables them to govern their people more completely. The Czar is recognized as the head of the Russian Church, and his will is law, both as regards doctrine and Church discipline. Financial considerations are also a powerful factor in the attitude of the Czar, and, as a result, all the efforts of the Popes to effect a reunion have been hitherto unsuccessful.

The educated classes in Russia are for the most part, without any real religion, but the Imperial family are, outwardly at least, very religious. The officials are also compelled to put on an appearance of religion, as without an outward conformity to the orthodox religion they would not be appointed to nor retained in office.

The icons of which our correspondent speaks are images of Christ and the saints, which the Orthodox Greeks have in their house, or carry about with them as a protection against all sorts

the people are much addicted to this vice, and this is, undoubtedly, one rea son for which the Russian pricethood is so little regarded. There is no doubt that if the Orthodox Church were re united with the Catholic Church, and subject to the Pope, a great reform could be effected among both priests and people, but there is little hope at the present time that this re union can be brought about.

THE CRISIS IN FRANCE.

It would appear that the French Sovernment, which has control of the telegraphs, and exercises a terrorism over the press, is preventing the transmission of news in regard to its present treatment of the Church. The work of expelling the clergy from their homes is proceeding, but there has been a dearth of news on this point during the past week. The task of closing the churches has been discontinued to a great extent, though in some instances lay associations of worship have been stituted, which have taken posses sion of the parish churches, under the recent law of separation, and have liven them over to schismatical and even Protestant worship. On the Island of Corsica this has been done, as the priests refused to act under the direc tion of self constituted associations of worship, a Protestant Bishop having been called upon to ordain a minister to take charge of the public worship in one of the churches. It is expected that some other associations cultuelles will take similar action, though this has not been done to any very considerable extent.

The Bishops bave been called to meet in conference to consider how far they may be able to make use of the law of 1901 to turnish the parishes with the Holy Sacrifice of the Mass and to administer the sacraments. They are in session for this purpose while we go to press.

The Government has not dared so far to carry out its threat to publish the papers stolen from the Papal Nunciature, but it has promuigated the cowardly falsehood that Mgr. Montag nini, who, as secretary, remained in charge of the Papal legation after Mge. Lorenzelli was expelled from Paris, has been engaged in plotting with Deputies of the Opposition, especially those of the Legitimist and Bonspart ist parties, to overthrow the Republi-

can Government. It may be safely said that the pretended papers which prove this charge will not be published, for the reas n that they do not exist except in M. Clemenceau's imagination. The Petite

same paper states that it has prothrough the Portuguese Minister, that the Vatican's notes to the European Powers were not identical, as sent to the different Governments. But hew there is any crime in writing different ly to different powers, according to their varied relations with the Holy See, does not appear.

A FRENCH "BISHOP."

A certain class of people are taking a grain of comfort from newspaper re ports to the effect that "Bishop" Vilatte is ordaining " priests" in Paris, and, furthermere, that some of the churches have been handed over to the "Bishop" and his "pricats," We are always sorry when truth comnels us to turn a smile to a tear, but the truth must be told. As our old friend Artemus Ward would say "Truth smashed to earth will rise agin. You can't stop her." To our contemporaries in Toronto, the Christian Guardian and-(well, we cassot mention the name: it is the poper that circulates amongst the members of th Orange association) we would say : " Bishop " Vilatte was never a "Bishop" or a "pricet" of the Catholie Church. Twenty years age or more he was known in the Ottawa valley as an excellent cook. After wards he studied for the priesthood, but, for good reasons, he was not ordained. He then went to Milwaukee where he was " ordained " " priest " by an eastern schismatical Bishop, and afterwards raised to the " Episcopate" by the man from the Hast, So mach for "Bishop" Vilatte.

#### LUTHERAN LEGENDS ABOUT THE CATHOLIC CHURCH.

One after another the legends and lies about the Catnolic Church, that been invented and circulated by members of the sects which owe their origin to Luther, are either exposed by zesions Catholies or are quietly dropped" by enlightened Lutherans them as a protection against all sorts of perils. It is said that they carry their reverence to these objects to a superstitions degree.

It is notorious that the Orthodox priests are but little revered by the people, who are, nevertheless, by nature religiously inclined, though the vice of intemperance is exceedingly common among them. The priests as well as the people are much addicted to this the people are much addicted to this the people are much addicted to this of the sixteenth renurry, copies in history. The classic English misches in of the sixteenth century, copies in of the sixteenth century, copies in encyclopedias, conned in text books and coloring the warp and woof of our literature are no n being clipped of their Lutheran legends and Elizabethan enlogies and the calumnies formed against the Church in the pages of D'Ausigne, Fox and Strype are being n jeted by sane and seber historians. Receis and robers are poor witnesses. The first Protestant had atolen the meadows of the monasteries and the meadows of the monasteries and the silver of the sanctuary, and naturally maligned the name of the monk and clerie whose wealth they had pilfered order of society was the immediate cause of civil and religious str fe wehement and venomous. It deluged Europe with blood and it let loose the beast for centuries. Historical events are bound together causually, not can ually. We may say of history as of humanity; No fact lives to itself, and The Middle no taes dies to itself. Ages flowered in the thirteenth cen tary. A church which produced lea-men like Michael Angelo and Sir Thomas Moore, clerios like John Finher and Jerome Savonarola, artists like Fra Angelieo and Father Barsholomeo, nuns like the Pirkheimers in the Convent of the Poor Ciarca at Naremberg, women in the world like Vistoria Colonna and Lacrezia Torna buoni de Medici can not be called morally dead; an age which inspired Columbus to start west ward to win new worlds to Christ, and Pius II. to ge eastward to save Christendom from the unspeakable Turk ; a time which created the maste pieces of religious paintings and erected number less hespitals for the sick and suffering; an epoch filled with religious yearning which flocked to the great preachers in tens of thousands and led the chief city of art to put on sackcloth and sabes an era of sa dreams and deeds can not be called an age when the Church of sed to live and reign in the arts and hearts of her children.

#### After Point Blank Refusal.

Major John Egan, a retired officer of the United States army, who died last month in New York, once refused as a West Point cades, to attend the services at the Protestant chapel. "I am a west rolliceace, to attend the services at the Protestant chapel. "I am a Catholia, sir," said Cadec Egan to the adjutant on the parade ground one morning when the caders were ordered morning when the casts were observed to attend, services in the local Episcopali church, sall belonging to me, sir, are Catholies, and under the circumstances I decline to attend the Episcopal or any sourch other than one of my ewn de nomination." The result was the Egan and forty other young Catholics were permitted to leave the ranks and attend the services in the nearest Cath-

#### Praises Catholic Church.

We and to the Lamp ( Episco organ) the following words attribute to Pr.st. Peck, of Councilia: "When dec-tors of divinity devote their energies to hib sing away he foundations of historic faith, there is something men ing in the contemptation of the one great Church that stands unshaken on the rock of its

MGR VAUGHAN DISTINGUISHED ASSIC SHILS OF THE

The Right Rev. M Jebo S. Vauglan, de in Boston, gave,

with a representati Herald, a clear expor-tion of the Crurch in ligious crisis in Fran The corditien of "The cordition of seems to be but it America. If it were feeling of the grithroughout the count love liberty as much and offer to all full ire. as their consciences there is the greates lom, but it is mere tying nothing. Ti traternity, equality in large letters on great public buildi words find no place cebo in the bearts On the contrary, w injustice everywher Catholic. It is no

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THE DISTINGUISHED ENGLISH BCCLESI-ASSIC SHILS OF SEE CHURCH S PAR-

The Right Rev. Mensignere Canon The Right Rev. Mensignore Canon John S. Verglan, conestic prelate of His Hellites. Fire X. who is at present in Boston, gave, in an interview, with a representative of the Boston Herald, a clear exposition of the position of the Crurch in the present religious crisis in France. He said:

isjons crisis in France. He said:

"The condition of things in France, seems to be but little understood in America. If it were, it would arouse a feeling of the greatest indignation throughout the country. The Americans love liberty as much as we English do, and offer to all full freedom to serve God as their consciences sired. In France there is the greatest profession of freedom, but it is mere empty sound, signifying nothing. The words 'Liberty, insternity, equality 'are emb'azoned in large letters on the walls of the great public buildings, but these fine words find no place in the laws and no cebo in the hearts of the legislators. On the contrary, where the Church is concerned, the greatest of tyranny and injustice everywhere prevail.

"The French Government is not Catholic. It is not even Christian:

Oatholie. It is not even Christian: but it is strongly anti-Christian. Hence its continual attacks upon the Bishops, priests and religious, whose only off ne is fidelity to their religion and to their God."

But it is said that the clerics are

enemies to the Government?"

LIMIT TO OBEDIENCE. "So long as the civit Government confines itself within its proper and legitimate sphere, it would find no more devoted subjects than Catholies. But when it breaks through its proper boundaries and attempts to trample under foot the rights of conscience and the laws of God, then we will admit that obedience in those matters would be but another name for perildy and be but another name for perfidy and apostasy, to which death itself is greatly to be preferred."

"Then you would advocate dispedience?"

obedience?"
"I would reply in the words of Christ, 'Rerder to Casar the things that are Casar's and to God the thing, that are God's. What the French Government is asking is that we should rerder to Casar not only the things that are Casar's, but likewise the things that are Cad's. But this the things that are God's. But this

can never be.

NO ROOM FOR HESITATION. "When a choice is to be made between God and man, between our duty toward the State and our duty toward Him 'by whom kings reign and the princes of the earth exercise their princes of the earth exercise their power, there can be no room for best tation. We must prefer God. This has been recognized and will always be has been recognized and will always be recognized as the only course that an honest man can take. When St. Peter himself, in obedience to the Divine Master, openly proclaimed the teaching of Christ and promulgated the great truths of the Gospel, he, too, was accused and hounded down as a rebel. The authorities were angered, at d, summoning him before them they hade him desist saying: "Commanding we command you that you should not teach in the name of Christ." And what did the great apostle reply? Did what did the great spostle reply? Did he quietly submit to this nuwarrant able exercise of authority? Did he meekly obey the law of the law? meekly obey the law of the land on this point? No. He replied as a true Of risting will always reply, namely, 'We ought to obey God rather than men.' (Asta v., 29)

He holds from God his ecclesiastical rights and duties. 'As the Father rights and duties, hath sent me so I send you.

Protestant churches are altogether lerent. The King of Bogland is head of the Established Church; the Em-peror of Russia, of the Orthodox Church; the Emperor William, of the Evangelical Church, and so forth. But the Catholic Church is the servant and the menial of ro earthly sovereign and of no temporal Government, and no Catholic who respects bimself will give up his religious convictions, or abandon the teaching of Christ, at the bidding of any one whatevever. Rather than do so, he will do what Cardinal Fisher and blessed I homas More and hundred of other heroic and noble souls did in Er gland in the sixteenth century; he will shed his bined, knowing that death is better a thousand times than peradj.

Malo mori quam foedari " But the French Government may withdraw the salaries from the Bishop.

and priests?" CITES WOLF AND LAME.

fact, by brue force they may, of course, set the laws of equity and justice at defiance. This is nothing new. In fact, it helps to confirm the truth of the Catholic Church, for we see it in the fulfillment of Christ's words: 'They fulfillment of Christ's words: 'They have persecuted Me and they will per secute you. They may even imitate the early Roman Emperors, who put tens of thousands of Christians to death to the very pies arged by some of the French ministers, namely, that Christianity is a danger and a menace to the State. I must say I never consider the state of France without thinking of the state of France without (hinking of the old fable of the wolf and the lamb drinking from the same stream. The lamb is of course at fault. The wolf is always the innocent party. The French Government has been striving in every way possible during the past five and twenty ways to pink a coursel with

in order to exercise pressure it has re-

in order to exercise pressure it has recourse to many infamous means.

"It has, for example, suppressed the
stipends due to Bish, ps and priests.
Yet nothing can authorize such injust
ice but the right of might, which,
edious in itself, is still more odious
when applied by a minister who is him
self a lateized seminarian, as in the
present case."

resent case."

"But has not any government the right to stop salaries of its officials?"

NOT SALARIES; INDEMNITIES.

right to stop salaries of its officials?"

NOT SALARIES: INDEMNITIES.

"The Bishops are not office holders, and their stipends are not salaries. The stipends which they have been receiving until lately are simply indem nities or compensations. The American people do not realize the origin of these stipends, and so let me explain. "Suppose I possess a landed estate which brings me in \$100,000 a year, and that someone more powerful turnime out and takes forcible possession of my house and land. Is not this downright robbery? Certainly. Let us further suppose that, after a time the robber dies, and his son, under pressure from the courts of law, at last agrees to see that justice is done. He regrets be can not return me my actual estates, which have been divided and are now owned by various persons; but he agrees to pay me the \$100 0.00 a year which is its equivalent. This annuity is my due. It is not a loan; it is not a salary; it is not a gift. It is what be longs to me by absolute right. If at any period he should refose to pay it, then he does me a gross injustice. Yet then he does me a gross injustice Yet this is precisely how the French Government is now treating the Catho

ite Church.

"The goods of the Church were on secated, and when Napoleon I. arose in his strength to put things to rights and to restore order out of chaos, he was able to persuade the Pope of that day to leave the purchasers of transferred ecclesiastical goods in peaceful posses sion of their property, simply because he undertook to indemnify the Church in another way; that is to say, by assuring to all the Bishops and parish priests a suitable stipend. The priests a suitable stipend. The Government can in justice no more de prive Bishops and priests of these st pends than can a company justly de-prive me of the interest of the money that I have loaned to it at an agreed

that I have loaned to it at an agreed persentage.

SAYS OBLIGATIONS DISOWNED.

Not one person in a hundred in the United States seems to realize the nature of the separation of the Church and State that has been brought about in France. People fancy that the Church there is placed in the same position as it is here in America. Were this true, then there would be nothing to fear, and France would soon be more Catholic than ever. But this is in no sense the case. In France the separation means simply that the Government discourse all its obligations to the Church while it reserves to itself the right to while it reserves to itself the right to persecute and tyrannize over it and to

persecute and tyrannize over it and to restrict its liberty just as it pleases.

"Outsiders taik very glibly about the cuty of obeying the law of the land. But let me ask, is every law that an unscrupulous Government chooses to make to be obeyed? When Herod commanded alt the male children under two years of age to be slain did that law carry with it the obligation of obedience? When the law demanded the execution of Christ did that possess any binding force? Is there to be no any binding force? Is there to be no limit to the exercise of civil authority? The Pope is a great lover of peace; but there is one thing he loves far more, and that is truth. He has done all that was possible to accommodate the French Government and to smooth the way; but when asked to do wrong and

PROTESTANT MINISTERS AND THE CATHOLIC CHURCH.

We do not wonder that the Ave Maria expresses surprise at the follow ing words from a Protestant minister— the Rev. O J. Nelson of the First Unitar an Courch, Bellingham, Wash. : Strictly speaking, none but the Catholic can be rightly ealed an orthodox Christian. Theoretically all other Christians assume the right to exercise private judgment but in fact what they really have done ever since the Retormation has been to select a council, which is but a poor imitation of the Catholic council to decide what

is orthodox. "Toere is only one Church of real consistent authority, and that is the Catholic Church, so I appreciated the chuckle of amasement from a triend of mine, a Catholic priest, when re of mine, a Catholic priest, when 'commented on the Dr Crappey trial. Said the priest, "Several heretics try ing another heretic!" And it was ... The Catholic Church commands

my intellectual respect, for they are what they assume to be a Church of authority, orthodox in fact as well as in name; and their priests occupy a logical and consistent position in that they teach in unmistakable terms what they are authorized to teach and preach—the doctrines of the Church.

Such astonishing statements reported as coming from the lips of a Protestant minister caused our esteemed contem porary to wonder if the clergy man were not the victim to some inaccurate newspaper man. The Ave Maria sedi tor wrote to Mr Nelson, who assured him that the report was true, and added: "I have heard all my life so much cheap and ignorant criticism of the Catholic Church that it is not unusual

for me to defend it."

But, after all, Mr. Nelson's case, one Church, and has sought listle by little to deprive it of every sorap of liberty, till at last a stand had to be made. The Government seeks to place the Church of Gud under its heel, and

Heart Review.

HOW SCOTLAND WAS MADE PAOTESTANT.

Writing in the columns of the Glas gow Herald, a correspondent, signing himself "Graduate," says: Sir—Scotland had a history distinct

from that of Eng'and as long as her national spirit kept England at bay. out no losger. That spirit was not born at Bannockburn nor did it die at Fioden. It is seen in all its robust ness in the pages of the old monkish chronicler, John of Fordun, and in the Acts of the Scota of Parliament, under chronicler, John of Fordun, and in the Acts of the Scots of Parliament under early Jamesos. It was half killed at Solway Mos.—James V. died of the news of that disgraceful route—but it was the Reformed Lords, "the penioners of England," as Sadler, their English tempter, contemptuously calls them who were destined to give the coup de grace to our national independ coup de grace to our national independ ence. The hands that Knox unblushwere the hands of the Reformers, who a. Froude says, "with a new religion assumed a nobler nature." The nature thus assumed was the nature of the Anglo Scot, and to be an Anglo-Scot in those days was much the same to be a Franco German in the modern Reichstag. Both are cases of high treason towards the Fatherland. If treason towards the Fatherland. If Moray of Argyll or Glencairn or Ruthven or Morton or Erkskine or Knox is a typical Scot, then the typical Scot, must be bracketed with those whom Mr. Cunninghame Graham, in your issue of November 14th, stig matises as "renegades to their country and in the pay of our hereditary enemies." The same correspondent rom characterizing it When the truth comes to be told, it will be found (1) that Henry VIII., who

sounded James V. through the sleek Sadler, on the subject of the suppres sion of the Scottish abboys, was at the bottom, not only of the English, but of the Scottish Reformation; (2) that the Reformation was the resultant of the two great forces of English gold and Scottish greed; (3) that this con and Scottish greed; (c) that this convulsion was (a) on its political side the surrender or national independence to the "auld enemie," England; (b) on its commercial side, the confiscation of the revenues of the abbeys; (·) on its religious. ious side, the suppression of an idolatry that never existed.

Is the once great school of Scottish historians buried with Skene and Hill Burton; and is there to be no resurrection? Not likely, as long as people are content to be fed with such rubbish as "S otland has never been conquered by England." She was worse than conquered. She was bought by English cash; and the Tudor haggiers, either and daughter, found this the cheaper mode of annexation. cheaper mode of annexation. The Moray-Knox coalition achieved

treason in the Treaty of Berwick, which may be found in Rymer, and, is rarely if ever given in full by Scott ish historians. Continental critics like Tenlet have grasped its real force. Its terms hear but one meaning the Anglicisation of Scotland. On the morning of February 27th, 1560, Scotland was a free country; on the afternoon of the same day she was an appanage of the crown of the English Queen NOT FROM EARTHLY AUTHORITY.

"The Catholic Church is founded by Christ Who is as train God as He is true successor of St. Peter. "We successor of St. Peter. "We successor of St. Peter. "We successor of St. Peter. "In England St. Thomas of Canter than men." In England St. Thomas of Canter bury died a martyr's death in defence of the Church are derived from any earthly authority. They come from God. The Pope, successor of St. Peter, as been appointed by God as fits suprime chief: "To thee do I give the keys of the kingdom of heaven." But can you tell us what is likely to happen in the near future?"

To Sacrifice the essential principles of the Course he replies as a true successor of St. Peter. "We one them or ning of Saturday, Angust country is laws and bury died a martyr's death in defence of the first bird dath in death in defence of the bury died a martyr's death in defence of the liberties of the Catholic Church. They come from God. The Pope, successor of St. Peter. "We or the double of the Reformation. It is to be observed as a remarkable piece of its suprime chief: "To thee do I give the keys of the kingdom of heaven."

He holds from God his ecclesiastical Much in the same way—though histor ians are apt o grow too dramatic here—on the morning of Saturday, Angust the Pope. Thus she lost her independ ence before see lost her faith. It is a mockery of history to pretend that two independent kingdoms ian on after the national humiliation at Berwick one who looks at the list of the Privy Councilors of Mary, and knows any thing soout the depth of their treasonab intrigues with her consin of England, Scotland in 1561 she came to a land which they were determined sho id never be hers to rule. Consistent only in their treachery, they were as bent on making her a vassal of their pay mistress Elizabeth as nineteen years before they were bent on handing over her infant person to the tender mercies of their paymaster, Henry VIII.

The history of the Regents who followed her tell the same tale of abject submission to the English sazerian of Scotland. From the siege of Letth to the Union of the so called two Crowns, the hand of England is everywhere visible, and not a throb of the heart of

Scottish nationality audible It is a constitutional fiction to suppose that two independent kingdoms were united under James VI. of Soci-land and I. of England. This estential ing trimmer and coldblooded prig, who ived with open arms the sacrilegi ous Sadler despatched by Elizabeth to explain the murder of his mother Mary, was at first King of English Scotland and then of English England. And it was the Anglo Scottish nobles made the puppet dance to every tune of the political and religious Reformation. James VI was never King of a

Scotland of the Scots.
The Parliamentary Union of the two countries was not, as Fietcher of Sal tone proved repeatedly, a very glori ous episode in British history I; was simply a commercial job, in which the almighty powers of Suglish capital to make or mar the trade of Scotland was

the Sacred Heart Review, has been de fending the Catholic Church from the same cheap and ignorant criticism to which Mr. Nelson alludes. — Sacred Scottish treachery, bribery, and no Scottish treachery, bribery, and no Popery let no one dare to put them asunder in the school room or any where else.—I am, etc.,

MISSIONARY ACTIVITY OF THE

SARATOGA REDEMPTORIST. During the year 1906 the Redemp torist Mission House at Saratoga, under he direction of the Rev. Francis E. Klauder conducted 178 spiritual exer cises. These were as follows: 107 missions and renewals of missions; 25 retreats to the Reverend Clergy, Sem retreats to the Reverend Clergy, inarians and Religious communities; 29 recreats, novenas and triduums to church ocieties and academies; non Catholic missions and other exercises in 17 parishes.

From Toronto and the farming dis-tricts of Upper Canada to Atlanta and Augusta in the cotton district of the augusta in the cotton district of the sunny South, from New England's coast to the coal region of Pennsylvania, cities, towns and namlets shared alike in the blessings of these apostolic labors.

NON CATHOLICS ATTEND. A practical idea of the vast amount of good accomplished may be gained from the fact that 154 995 of the faithful approached the holy sacraments. Nor did the children of the household alone reap the fruits of this great spiritual harvest. By special invitational control of the section of the special invitations and the spiritual harvest approaches. tion of the missionaries, Catholics were urged to bring their non Catholic friends to the services. Many accepted the invitation especially in Canada and the South. The earnest presentation of the Eternal Truths, combining solid reasoning and apostolic fervor, as well as the clear instructions on the duties enemies." The same correspondent sighs, like every same man for a truth in history of the Reformation. He does not forget that Knox wrote a thistorie, but he charitably refrains from characterizing it against the Catholic Church were re-moved, and the eyes of many were opened to the saving truths of our holy faith. Of these 276 earnest souls applied for admission into the true Church of Christ.

CHILDREN'S MISSIONS.

A noteworthy feature of these apos tolic labors is the custom of giving an tolic labors is the custom of giving an extra mission to the children apart from that for the grown people. It will readily be conceded that the mission sermons and instructions preached to the adults are not suitable for the un trained minds of children—in fact, their at endance would prove a profites burden to the little ones and a source of distraction and annovance to less burden to the little ones and a source of distraction and annoyance to the sdults. Yet how can these young plants be neglected? How wise, there fore, the Redemptorist rule, that special religious exercises for the children adapted in style to their minds and temperament, should be conducted by one of the missionaries at the t me of a mission. Gladly do the Fathers take one of the missionaries at the time of a mission. Gladly do the Fathers take upon themselves this burden, for the experience of many years has taught them, that this little children's mission is of incalculable benefit in rooting out the beginnings of evil habits and for ter the beginnings of evil nables and forter ing the seeds of true piety and virtue in the hearts of these, who will be the fathers and mothers of the next genera-tion. Cardinal Wiseman has said: "The care of the children is now the

The care of the children is now the great work which occupies the Church."
How far sighted those zealous pastors, who, not satisfied with the usual practice of caring for the children during the regular mission, engage the mission, and the control of the children which the control of the children which the control of the children which the children whic sionaries to give a children's mission during the entire week previous to the

mission for the adults, or at someother suitable time. For this development of separate or spicial children's missions along the ines handed down from St. Alphonsus we are indebted to the famous English sectland drew her first breath as iid of the Reformation. It is to served as a remarkable piece of cal sequence that Systand was idden by the Anglo-Scots to lie under the heel of Elizabeth be was told to rise up and revileof. Thus she lost her independ of poor children found that the majority of poor children are surrounded by circumstances extremely adverse to their souls salvation. Many of them were growing up without sufficient religious instruction, neglecting the sacraments and perhaps never attending Mass. An extraordinary agency was needed o deal with such an unfor tunate condition. Father Farniss betunate condition. Father Farniss be-lieved that the giving of special mis-sions to the children was this extraor-dinary agency. Events have proved his zealous judgment correct, that when faith or morality are weakened atten-tion to the children is the great means of revival of religion. \*\* Cleanse the of revival of religion fountainhead and the stream will be

THE TRUCE OF GOD.

To stem the curse of the drink evil,

the zesious missionaries introduced into many parishes what they call the Truce of God. This consists of a promise printed on a card which reads:
For the love of Jesus, Mary and
Joseph I promise to abstain from all in-both in the space indicated on the card and on the attached corpon. The card he keeps as a constant reminder of his promise and the coupon he gives to the pastor. Experience teaches, that pay day, Saturday and Sunday are, as a rule, day, Saturday and Sunday are, as a rule, the times when the hard earned wages of many a working man are wasted in excessive drink. The consequence is, much ain is committed, want and no happiness brought into the family and the Christian duties of the Lord's day neg ected. Again, there are many men who, reluctant to take a total abstinence pledge, are nevertheless willing

to keep a partial pledge. Moreover, for the sake of example, men who never

touch liquor or such who never drink

to excess, pledge the mseives to the Truce of God in order to help their

In parishes where it has been introduced the advantages mentioned on the card: 1. Prevention of drunkenness, scandal and other sins; 2. Help to attend Holy Mass; 3. Saving of wages;

attend Holy Mass; 3. Saving of wages;
4. Preservation of peace, happiness
and the blessing of God in the home,
have been realized to the grest j.y and
consolation of pastor and people.
The very name "Truce of God,"
seems well chosen. In the middle ages
Popes and Bishops of Holy Mother
Church tried to eradicate the evil of
private warfare and combats which were
very common in those days. In order private warfare and combats which were very common in those days. In order to limit what they could not wholly repress, they passed decrees in their synods that there should be no such warfare on certain days or during certain holy seasons. To this partial constitution of heatilities they give the tain holy seasons. To this partial cessation of hostilities they gave the name of "The Truce of God." And in these days, when the curse of excessive drink threatens the ruin of both body drink threatens the rain of the body and soul, the missionaries of God, striv ing in vain to check entirely this torrent of evil, would try to lessen its ravages through this modern Truce of

This account of the apostolic labors of the Redenptorist band at Saratoga is not merely a tribute to the untiring zeal of the sons of St. Alphoneus; it is zeai of the sons of So. Alphoneus; it is also a proof of the pastoral solicitude of the clergy who invited them to pro-mote the spirit of faith and fervor among their parishioners through the instrumentality of these extraordinary neans of grace.

THE CHURCH AND SPIRITISM

The Catholic Church believes in the The Carholle Church celleves to the facts of Spiritism, says the Literary Digest, but condemna its claims and practices as contrary to the commands of the Bible, and likely to involve of the Bible, and likely to have those who practice it in delusion and error. So writes Father G. G. Franco, S. J., in the Civilta Cattolica. The spirits who prete d to be the soals of historic or other persons come back from the dead may be mere imposters. At any rate their actions and language At any rate their actions and language are citen scarcely in harmony with the character and genius of the great and good. Doubtless, however, spiritualistic phenomena are real and not imaginary; they can easily be distinguished from mere material phenomena maintains Father France. He guissed from mere material pheno mena, maintains Father Franco. He supports his contention by stating that no one but a fool can withstand the restimony of such men as William Crookes and Lombroso, which testimony fully establishes the reality of what is called materialization. Spiritualism is, in fact, one of the recorded facts of his tory. It is found in the Old and New Testament and among the early Christian and Necplatonists of Alexandria. Any attempt to confute the genuineness and authenticity of all this testimony in favor of Spiritism is simply absord Half a century ago, indeed, incredulity might have been excusable; at the present moment it is unpardonable. To quote:

"In our time (1906) no one denies the "In our time (1906) no one denies the real existence of spiritist occurrences, excepting certain men whose feet are on earth, but whose wits go wool gath ering in the moon. Among these latter I am surprised to find several university professions in Italy, men in other respects admirable specialists. It is all the regulations of these gentlemen, and respects admirable specialists. It is well to remind these gentlemen and others who have not studied Spiritual ism, that spiritualistic phenomena are not the productions of pure and lofty me'athysics, or astronomy, but are objective acts, that tall under the cogoiz ance of the senses, and can easily be observed by all men. When such phenomena have been witnessed to by very many men of learning and good very many men of learning and good faith, it is useless, even faith, it is useless, even footish and ridiculous, to reject such well proved facts. These facts are accepted as certain by all reasonable men. The phenomena of Spiritism, it may be added, from the moment when they were first observed up to our own time, have become more and more naluable and become more and more palpable and objective, and therefore have furnished opportunity for better and more unmistakable authentication by the

follows:
"These phenomens, first of all, consisted merely of the movement, or dis-placement, of material objects, and of mysterious sounds. Subsequently their agent or cause manifested intelligence, and later began to speak and write Eventually appeared parts of fantoms, heads, faces, and especially a great number of hands of all kinds, sometimes almost audacious in their actions. At last the occult agents brought their operations to perfection in the so called naterializations, in which they put on the \* xact appearance of living persons and behaved toward those present just as a living and acting person would naturally behave

It may be asked, he proceeds, whether it would not be wiser to regard all such appearances as more hallucination. To he replies, would not be wise, but foolis', and adds:

" It might be wise if we could attrib ate these appearances to the hullucina-tion of a single person only, as when many people fix their eyes on the face of a picture and one thinks that he saw the eyes move. In the latter case the est might as well suspect the hallucin ation of the one. But the uniform hal lucination of a multitude is impossible and if all the people were to exclaim at once, ' See, the figure moves its eyes! once, see, the figure moves its eyes?
the impression could not be considered
the hallocination of one man, the fact
would be certain, and no prudent man
would question it. Now apply this principle to the manifestations that ceur at spiritualistic seances. can we doubt their reality, when we witness them in all such seauces. and our impressions are confirmed by what an infinite number of other persons have seen and heard there? How can we doubt then it all is, he is correct. spiritualistic character — that is, a character transcending human activities—when we recognize that such phenomena are plainly contrary to the

#### Safest Medicine for Women's Complaints

Women certainly do neglect themselves. They work too hard—over-tax their strength -and then wonder why they suffer with diseases peculiar

to their sex.

Most cases of female trouble start when the bowels become inactive-the kidneys strained -and the skin not cared for, Poisons, which should leave the system by these organs, are taken up by the blood and inflame the delicate female organs.

OR GROUNDER TABLETS.)
OR GROUNDER TABLETS.) he CAUSE of these emove Fruit-a-tives" sease specte the stomach—make the towels move regularly every day—strengthen the kidn ys—improve the action of the skin-and thus purify

of the skill date.
"Paita-tives" take away those distressing headaches, backaches and bearing-down pains, and make women well and strong. "Praita-tives" are fruit juices, intensified, with tonics and antiseptics, added, 50s. a-box-6 for \$2.50. At all druggists"—or from Pruita-tives Limited,

human and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature were not sufficient to produce, and al-ways and everywhere it has been ad-mitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic human and supernatural, and have by the assistance and the inducted of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries."

The writer then relates the cases of materialization described by William

Cro kee. He also refers to the signed testimony of Cesare Lumbroso, and adds that "Lombroso, like other materialists, tried to interpret in & non piritist sense the spiritist phenomena which he dared not deny to be real

real."
With regard to Spiritism and Christianity be naturally enough points to the attitude taken by the Courch of Rome in their natter, and records the answer which a certain director of souls made to the member of his flock who asked whether she might attend seances wherein her little son came back from the dead and sat upon her knee. The

director said:

"In showing you the true answer to
this question I can not do better than this question I can not do better than refer you to one of the last decisions made by the Congregation of the Iaquisition and approved by Leo XIII. In 1898 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he refused all communication with an evil spirit, and put himself under the protection of the Michael, had of the calescial army. St. Michael, head of the celestial army, to communicate with the spirit of a certain person, a spirit whose answers had always been in conformity with Catholic doctrine. The Sacred Roman Congregation replied, 'As matters stand, is is not allowable.' And the voice of the Vicar of Jenns Christ confirmed the sentence of the Inquisition." Father Franco gives the following reasons why the Caurch has thus decreed. Spirits are indeed called up, but who can say whether they are not evil and deluding spirits? In his own words: to communicate with the spirit of a

words: " Were we certain that the spirits who profess to be this or that person were good, serious, and beneficent spirits, such as saintly souls must necessarily be, were they permitted to perform the great miracle of return from the other world, and manifest themselves to us, and work wonders at the centers contrary to nature and enses."

He proceeds to trace the different tages of spiritualistic development as which presents itself at seances often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as 'the unclean spirit.''

#### NEW LINE OF CLEAVAGE.

Sacred Heart Review.

We have seen hearing, for some time, of a movement among the various Protestant denominations to "get together and agree upon somethin gessential forgetting the things which once they fought about, but which now they consider no longer important. We must confess that we have not seen any marked tendency on the part of the sects to do this, although, as we say, we have read considerable about it. But the Review is not the only paper which has watched in vain for anything in this line. Now the drift seems to be in the other direction—more multiplica-tion of sects and new differences. The following statement from the Lutheran, of Lebanon and Philadelphia, is signifi-

nt :--Protestant denominations to fear noth ing but Roman Catholicism. The c oss, the liturgy, the gown, the procession things purely external—were enough to cause many to scent danger. Now all these have lost their terrors and have found their way into most denom-inations. But who would have thought that an orthodox Presbyterian; dec-tor of divinity would dard to say publicly that the line of doctrinal cleavage was beginning to be less marked between Presbyterians and Catholics than between Presbyterians and many Protestants. The sadness of Wide as is the gulf between true Protestantism and Romanism, the guif that yawns bet ween it and the new theology is wider yet.

To a clear eye, the smallest fact is a window through which the Infinite may

#### FIVE-MINUTE SERMONS.

Fourth Sunday after Epiphany TAKING COURAGE.

Sometimes, an orethren, we feel dis-conraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we oreak them. I have no doubt there are some listening to me who began the new year courageously and with some sincere promises to God of leading a good life, and have al-ready slipp d back into the bad old mays; and now they say, What was the matter with my good resolutions? I did not mean to he to God, yet I have

olid not mean to he to God, yet I have not kept my word with Him; I have relapsed; I am as bad as I was before, mayoe I am worse. What, then, was the matter with my good resolutions?

Now, in considering this question let us not get into a panic. God knows us just as we are, and far better than we know ourselves. Therefore He is not so cruel as to nid us strictly to all our promises. God is true and every man is a liar, says Holy Writ, and our experience of human nature demonstrates that although we are honestly our experience of human nature demonstrates that although we are honestly determined to tell the trath, and do tell it, when we promise to God to behave ourselves properly, yet we know yery well that in a moment of weakness we may break down, and that is underatouc when we make our promise. I remember reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep Thy hand on Philip to-day or he will betray

Hence it is a great folly to say. do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to make a vow But a promise to attend make a vow But a promise to attenu Bunday Mass, to keep out of saloons, to stop stealing, to be more good-natured at home, and the like is a very different matter. In such cases we must shut our eyes and go ahead, and meantime pray hard for God's assistance.

There is such a thing as being too

time pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining temptations not likely to come up. Once there was an army officer who led an edifying life, and who came to a priest of his acquaintance and informed him that he was in great distress, and feared that he could not persevere. "What is the matter?" said the priest. "Why I know that duelling is a deadly mortal sin; yet if I were challenged to a duel I tear that I snould not have the virtue to decline the challenge and suffer the lear that I should not have an vicuo to decline the challenge and suffer the disgrace which would be sure to fol-low." "But," said the priest, "has any one challenged you or is any one likely t, do so?" "Oh, no I not at likely to do so?" "Oh, no! not at all; but—" "But wait until the temptation comes. You have made up mind not to commit mortal sin and when this particular temptation somes God will give you grace to over-

Do not east your net too far out into the stream; do not be in a hurry to prom lee to abstain from any particular sin or to do any particular act of virtue for your whole life except in a general way. In a general way you are de-termined to keep God's law, honestly and firmly determined. As to this or that particular sin, you hate and detest it and have made up your mind against it: whenever the temptation comes you are resolved to resist it. There are turee things about which one should make good resolutions rather than about any others: First,

the practice of prayer; second, going to confession and Communion; third, roiding the occasion of sins. The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into com-pany with prayer and monthly, or at least quart rly, Communion: and you will have no great difficulty in pulling through. From month to month is not so long a time to keep straight, and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of preand night prayers are a mark of pre-destination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very uch to do with an innocent life and happy death.

#### TALKS ON BELIGION.

CONFESSION (THE FORM).

It is not necessary to begin every sentence with the quotation, "I ac-cuse myself." Nor is it absolutely species ary to confess our sine in some special order, as "against the First C muandment I accuse myself," etc. However, it is advisable to use this metrod in order that there may be less

danger of omission.

The very essence of confession is self accusation. "I have said, I will confess against myself my iniquities to the Lord Thou hast forgiven the wickedness of my sin." (Psalms xxxi,)

1. Confession is not a mere narration It is accusing one's self. An accuser stands fo th and tells the worst be knows. He puts things in the plainest and s rongest way, and does not try to shield the person whom he is accusing but brings him before the judge as a priminal. We should use something of this method when we make our own confession. Our Lord has left it to us to be our own accasers, and we must do the work hones ly. We must tell our faults and acknowledge them as faults, and say we are sorry for them, and not try to mak-out a good case, by excusing ourselves. It is very important for the enitent to remember that confession should be a sincere self accusation, in which we are not to bring the faults of our neighbors. "Incline not my heart (Pasims ext. 4.)

We should remember that confession We should remember that contession is not intend d to give us an oppor-tunity for accusing others, but that we may tell our own faults. It is well to remember that in confession we are not

let the weeds grow as they will else-where, and so the person who is con-scientious in making his confession will carefully consider all the duties and responsibilities which God has laid upon

The great judgment will cass over noth ing. Our hearts and our tongues will all have to answer for their deeds. We have to answer for their deeds. We shall have to be judged as priest and layman; as hurbands and fathers; as mothers and members of society. Hence it is necessary that when we judge ourselves, we should carefully consider all the duties for which we are

responsible in our state of life.

The Church gives us the widest liberty of choosing our confessor. It is quite evident that the intention of the Church is that each one should select the confessor whom he thinks most likely to profit him. The good Christian, however, in this matter should think of no hing but the welfare of his own soul. He should not consider who own soul. He should not consider who is pleasant or unpleasant. He should simply think of which confessor will best help him on the way to salvation. If a person is suffering from a dangerous illness, he exercises the best judgment in selecting a physician, having in view his restoration to health.

As people do not easily change their physician, especially through I vity or curios ty, they should exercise similar judgment in adhering to one confessor.

nt in adhering to one confessor. He will thus be be ter able to affect them how to walk the straight and narrow path. What we have to look to in the sacrament is our Lord Himself. The priest is His minister, and whether he is wise or simple, good or bad, the effect of the sacrament is in substance the same. The stome of the substance the same. The stamp of the seal does not depend upon a particular hand to give the pressure. St Sebas tian promised the Roman Emperor that tian promised the Roman Emperor that God would cure him of his disease, if he would destroy all his idols. This the prefect did, with one except in. The sickness remained, and the saint asked him if he had kept his promise The prefect said he had with one exception and that exception was an idol of gold, which, he said, had been handed down to him by his ancestors. How many sinners have their favorite idols that they will not part with—some sin to which they cling tenaciously. Their sorrow is not universal, and treasured attachments may be attributed the inellisiency of the sacrament. A man who is a prisoner, and is chained to the wall by his arms and his feet, could not free himself unless he loosen all his chains. So it is with the sinner; he is bound to bad babits, and must, by a contrition that is universal, brea away from the chains that bind him to satan.-Catholic Universe.

#### CARDINAL GOTTI.

Jeremiah Curtin, who is best known to the world as the translator of Sien kiewicz, the great Polish novelist, is one of the world's greatest linguists. He is said to be master of seventy languages. Mr. Cartin was born near Milwaukee, Wis. He is a Catholic, of Irish parentage.

Curtin laid the foundation for his great philological learning in a little pioneer farm home, in the town of Greenfield, a suburb of Milwaukee. He worked with his brothers and sisters doing the chores of the place and other work in the field, going to school win ters, no one ever thinking he was any different from any of the other boys who were all doing the same thing.

" But there was a difference," said his cousin, John Furlong, who still resides on the homestead near the old Curtin place, where as boys they played together. "The difference was played together. The difference was that after we had gone to bed, Jere mish stayed up studying late into the night. He would work all day in the harvest field, go home and attend to the chores, and then, taking his candle

his great passion in these days was to know how to talk to the little German and Norwegian children in their own language. He early laid a foundation for Polish by talking to the immigrants for Folish by taking to the immigration who good naturedly taught the eager little bay all they know of their own tongue. It was told of him while living in Mitwauker, on East Water and Chicago atrees, he got to know a French seamstress to whom he became whether the taken and the gray him a much attached. She gave him a doughnut one day and he allowed it to get cold waile he asked her how they

get cold write he asked her now they said fried cake in French.

"At that early day the Indians were not all gone from Wisconsin woods, and the ambitious boy often startled his companion by imitating the red man's speech so well that they were all de ceived. The great work of Jeremiah Curtin was accomplished by hard and persistent effort.

"Jeremiah was not fitted for farm work, although he never shirked it," said Mr. Furlong. "He went to school winters and studied as much as he could on summer nights. He taught school and got money enough together to go to Carroll college at Wankesha and afterward to Philips academy at Exeter, N. H. He wout to Harvard college and was a graduate from there in 1863. From that time his boyhood home has not seen much of him, al though it stands there as is did when he studied in the low coilinged chamber, with its tiny window, by the candle light during the '40's."

Mr. Curtin has traveled far from the little Greenfield home, and many honors have been his. When he went to Harvard his tendency for the lan-guages asserted itself and took de guages asserted itself finite shape for development. After his graduation from Harvard Presi-dent Lincoln appointed him secretary of the legation at St. Petersburg, a position that he was well adapted to fill and one that gave him further oppor

1900 among the Buriats, the only tribe of Mongola was have retained the great horse sacrifice and preserved the solendid creation of myths of their

St. Petersburg that he met Sienkie-wicz, and they became fast friends. It was the great Polish author, himself, who suggested that Mr. Cartin toder-take the translation of his works. Sienkiewicz was a master of English, but he recognized the genius of the American, and felt that he could do the American, and left that he could do the work better than he could "Pan Michael" was the first book under taken, followed by "Fire and Sword," but it was when he had finished "Quo Vadia" that Mr. Curtin introduced Sienkiewicz in the English-speaking public. It is said that his share in the proceeds of that publication was \$25 000.

Besides his translations. Mr. Curtin is the author of a large number of books, among them are: "Myths and Folk Tales of Ireland," "Creation Myths of Primitive America and Their Religious and Mental Relation to the History of Mankind," "The Mongols,"

In appearance Mr. Curtin is a triffmore than the average height. His face is a keen, intellectual one, a though in a mostly covered with a long

is mostly covered with a long red beard. His hair is also red and he has it commed straight up and brushed back, which would give him a fleroe expression, were it not tempered by his kindly Irish eyes.

Some of the languages with which Mr Curtin is thoroughly familiar are French, Spanish, Portuguese, Italian, Roumantan, Dutch, Davish, Polish, Swedish, Icelandish, Gothic, German, which he knew when he left college which he knew when he left college besides having had courses in Greek and Latin. Later he studied and mastered Hebrew, Sanscrit, Russian Bohemian, Lettish, Lithuaniam, Hangarian, Slavonian, Croatian, Servian and Bulgarian. During his residence in Caucausus he learned Mingreilan Alkasian and Armenian.

#### FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN MARY.

FEBRUARY 2.

Fair as the saowdrops which mark Fair as the showards which mark which are its symbol, the Maiden Mother, guarded by St. Juseph, enters the Temple with her Babe Who is Lord of the Temple, coming to fulfil in deepest humility and unswerving obedience, the ancient Jewish law of purification. fication.

The law forbade mothers to appea in public after child birth or to partici-pate in holy things for a certain length pate in holy things for a certain length of time. This time was forty days for male children and eighty days in case of females. The period elapsed, the mother was to present herself at the Temple, bringing a lamb to be sacrificed to God in acknowledgment of His supreme dominion and in thanksgiving for the happy delivery, and a young pigeoa or dove for her legal purifica tion. The poor were permitted to present a second dove instead of the

May we not read in this mystery a May we not read in this injectly a lesson for those who "encrusted over with worldliness," have all the worship of the heathen for wealth and material success, and fear and depise the pinching of poverty. It is not unimportant for us to realize that Jesus and Marker leading overty so well important for us to realize that seems and His Mother loved poverty so well that they embraced it voluntarily. Was our Lady really so poor that she could not offer a lamb? "It is cercound not oner a lamb? It is cer-tain," answers the great theologian. Father Suarez, "that the Blessed Vergin fulfilled the law as truly and strictly as though she were bound by it. Now the terms of the law stated that if the mother could not offer a lamb she should present two doves. Therefore, the Mother of Jesus would not have fuffilled the law perfectly unless it was really difficult for her to procure the lamb, and unless her means giving it."

#### THE REAL PRESENCE.

Let non Catholics admit the Real Presence and they will understand, writes the Rev. J. A. McCallen, S. J. why we call to the work of building a home on earth for our God all that is nighest and best in architectural tal ent; all that is most beautiful in art, painting, sculpture, for adornment, and then have but one regret left, that our poverty does not allow us to go farther. Thus one problem is solved which causes perplexity to those outside the fold. A house is built for Christ our Lord really present in our tabernacies. The Real Presence explains why our church doors are always thrown open Ours is not the religion of a day or of a few days in the week, but of every day of our lives. Hence it is that when the choir is silent, the organ hushed, the pulpit vacant and the priest absent at the bedside of some dying Caristian or elsewhere engaged in the affairs of the Father's house, one never enters Catholic church without finding devout souls kneeling in ad ration of the God of the Eucharist. They are there to seek light from the Divine Light, strength and courage from the Omnipotent, grace from its Divine Author and con-solation to their troubled breasts from the loving Sarred Heart which beats for men within His Holy Tabernacle on earth. The Divine Presence tikewise explains why in rain, storm, cold, heat, thousands or devont Catholics seek the church to assist at Mass, the adorable Sacrifice of our altars.

Routine is the religion that has most

# Tobacco and Mouor Habits

and it is a great abuse of the sacrament when people have a great deal to say abut their neighbors.

A good farmer does not merely guittivate a little corner of the land and Japan. He spent three months in street and Japan. The spent three months in street and Japan. He spent three

bit of tremor. His companion and tailed. Then, with a straightfold in his own eyes, but a voice there was no jeering at now, he faced his fellow-ruffians shouting: 'Away with you all! The man who shoots at that Chitd, I ll put a builet through him!' "—Sacred Heart Review.

Milwauker, Jan. 18 —Advance sheets of the 1907 official Catholic directory show that the Catholic p pulation of the United States is 13 089 353, an in crease of 437.309 over the previous

The total number of Catholic clergy men is 15 (93, an increase of 609. In the year 1906, 334 new Catholic churcher were established, making the grand total of 12,148. There are 86 ecclesias ical seminaries with 5 697 students, s

pupil States consists at present of one Papal Delegate, one Cardinal, fourteen Arch

There are fifteen vacancies in the college of Cardinals. The oldest Archbishop in the world in point of service is the Most Rev. Daniel Marphy, of the archdiocese of Hobart, Australia, who has been a prelate for sixty one years. The oldest dignitary in the United States is the Most Rev. John Joseph Williams, Arch bishop of Boston, who became a Bishop forty-one year

In Greater New York there are 266

#### ANGLICAN VIEW.

man to the wise and statesmanlike policy of Pope Pius X in the present crisis in France, it is refreshing to meet such expression of Christian un derstanding and sympathy as the following from the Living Church of Chicago:

churchmen in France at the ordeal through which the latter are passing. This is not the time to inquire whether the blame for the present condition be not in a divided one whether a larger not in a divided one whether a larger statesmanship on the part of the French clergy might not have averted the crisis, etc. . . The immediate fact is that, at the beginning of winter the French clergy of high and low degree are being driven from their parishes and their homes, the churcues are in process of confacation by avowed infidely who hate the Christian religion infidels who hate the Christian religion and the powers of darkness seem to have shaken the ancient Church of France from top to bottom. Patnetic are the stories that come to us daily from over the water; and they are only typical incident seen now here, now there by one correspondent or another of what is transpiring through out the length and breadth of that fair which all of us feel ? The living Church is distinctly the

A delicious economica maintains

In a "Christmas Sermon" in the Christian Register (Unitarian). Dec. 20, the Rev. John C Kimball tells the following stryy illustrating the power upon bruralized men of the picture of the Child Jesus:

Out in Western Texas, where I was awhile before our Civil War, there stood an old Spanish mission church, named San Jose, nearly ruined by hav ing been made the scene of repeated battles, but still having over its altar a very fine picture of the crucifixion.
One day a party of roughs from San
Autonio, fearing neither God nor
man, broke into the building and
with their pistols, began making a
carget of its picture. The old priest in
heaven of the piece implementation with charge of the place implored them, with tears in his eyes and with every persuasion piety and horror could prompt, to desist from the sacrilege. In vain. Taey only threatened to fre also at his own white head. At last, with happy inspiration, he seized a picture of the Sistine Madonna near by, having in it the wooderful Child Face of the Infant Jesus, and, holding it up before that of the Crucifixon, bade them, if they must shoot, to fire at that. The brutal leader, with a ringing oath, at once levelled his revolver at the Child Face. But those calm, sweet, unfathomable eyes, the marvel of all art, looked straight and trusting into his and he did what, fronting man, he never yet had done—dropped its muzzle sgain he raised the weapon, but with the same result. A third time he tried and failed. Then, with a strange look

#### CATHOLIC CHURCH'S GROWTH MORE THAN 13 000 000 COMMUNICANTS IN THE UNITED STATES.

1,364 parochial schools with 1,096,842

the Catholic hierarchy of the United bishops, ninety Bishops and eighteen

Catholic churches, in the city of Chicago, 175; in Philadelphia, 91; in St. Louis 76, and in Boston 52.

After the bitterness of The Church-

Certainly the sympathy of Anglican churchmen cannot be withheld at this critical moment from their brother land. If our own general convention were in session we should wish that some message of that sympathy which, no doubt, springs to-day from the hearts of all American churchmen, might be sent to the sister church of France. Our differences are as nothing in the presence of this great crisis. Might not our presiding Bishop, who has more than once officially addressed letters in the name of the American church to the church of Russia tell similarly to the church of France that

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organ of "the Catholic party" among the Episcopalians. It realizes that the French Atheistical Government is the French Atheistical Government is fighting Christ Himself .- Boston Pilot

Walk whilst you have the light, that the darkness overtake you not .- (John

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CHATS WITH YO

FEBRUARY 2, 1

Ability Kept Chai It is a terrible thing life with chained abilit

powers that can not be To make the most o To make the most of must cut off whatever d physical or moral—and waste of life. We must thing which causes fri tends to make our effor lower the ideal and dra

lower the ideal and dra standards, everything kill the ambition or to fied with mediocrity. Multitudes of peopl bad physical habits, ar their best selves into the are kept back by a le and vital force, through Some are hindered by

ities of disposition, b slovenliness, meanness, jealousy or envy. The Many people go thr by their chains, with serious, continuous effo themselves. Like the

ageries, at first they r of freedom and try har but gradually they be to slavery, and take it it is a necessary part of Then, again, there a which retard the pro as debt, bad partners as debt, bad partnersocial alliances. Comen belong to themse free. They go the pushed. They spend their energy for thar really count in the magnet their lives payhorse," clearing up of from bad judgment, be indorsements. Insteading and gaining on life always trying to make they are always in the vanguard of their the vanguard of their An ambitious your do what is right and place for himself in th

himself in complication life purpose and crip so that, no matter struggles, he is no beyond mediocrity. with a family to su possibility of his ta the grand opportunit he were only free, if his little savings and earnings for many ambition only moci not satisfy it. He foot : like a caged how high he might he must stop when l The man who tr

constantly cripplin tangling alliances. loans money, helps asually gets left, he ductive ability and by having to pay for lack of business estimable man of m ruined financially h foolish even for a be For many years it could spare from the ties of his family to Our judgment wa keep us from doing enable us to do the

man wins, who kee uses sound judgme Do not get inv. do. Make this a yourself clean and thing snugged up. anything of imports to the end; make where you are co risk a competence your litt getting something be carried away by who happen to ma little in some V makes, a hundred

The Delusion of

Tens of thousand

are crippled for notes or debts, we nothing but for something which t something which thought, expecting money on the side delusion in the witing out a little there, thinking the hundreds or the country of the c side of your speci ide of your spect
If you can not
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millionaire—who here an utter st desk room in a Wall street—who it a cast-iron always keep him entangling allian rule, he often lo ties which would cellent returns, himself up in a result is that he self to death; bu and nearly ever sause he has no less he could se and knew how b ing into conside age, accident touched anythin capital or credi success, before way, although very brilliant st and has not g bounds, he has

Ability Kept Chained Up. It is a terrible thing to go through life with chained ability, conscious of powers that can not be used to advan-

make the most of ourselves, we must cut off whatever drains vitality—
physical or moral—and step all the
waste of life. We must cut off every waste of life. We must cut off every thing which causes friction, or which tends to make our efforts weaker or to lower the ideal and drag down the life standards, everything which tends to kill the ambition or to make us satisfied with mediocrity.

Multitudes of people, enslaved by bad physical habits, are unable to get their best selves into their work. They are kept back by a leakage of energy and vital force, through bad habits and dissipation.

Some are hindered by little peculiarities of disposition, by stubbornness, sloveniness, meanness, revengeful ess, jealousy or envy. These are all handi

Many people go through life galled by their chains, without making any serious, continuous effort to emancipate themselves. Like the elephants, or other wild animals chained in the men other wild animals chained in the men ageries, at first they rebel at their loss of freedom and try hard to break away; but gradually they become accustomed to slavery, and take it for granted that it is a necessary part of their existence. Then, again, there are entanglements and pulify

which retard the progress and nullify the efforts of many business men, such as debt, bad partners, or unfortunate social alliances. Comparatively few men belong to themselves or are really free. They go the way they are pushed. They spend a large part of their energy for that which does not really count in the main issue of life really count in the main issue of life; spend their lives paying for "a dead horse," clearing up old debts that came from bad judgment, blunders, or foolish indorsements. Instead of making speed. and gaining on life's road, they are always trying to make up lost time. They are always in the rear-never in the paymand of their corschilities. the vanguard of their possibilities

An ambitious you g man, anxious to do what is right and eager to make a place for himself in the world, entangles himself in complications that th wart his iffe purpose and cripple all his efforts; so that, no matter how hard he struggles, he is never able to get beyond mediocrity. Hopelessly in debt, with a family to support, there is no possibility of his taking advantage of the grand opportunities all about him if he were only free, if he had not risked ne were only free, if he had not risked his little savings and tied up his future earnings for many years. His great ambition only mocks him, for he can not satisfy it. He is tied hand and that him a cared caple, no matter not; like a caged eagle, no matter how high he might soar into the ether, he must stop when he strikes the bars.

The man who trusts everybody is The man who trusts everybody is constantly orippling himself by entangling alliances. He indorses notes, loans money, helps everybody out, and saually gets left, he ties up his productive ability and hampers his work by having to pay for his poor judgment or lack of business sense. A most estimable man of my sacraintance was or lack of business sense. A most estimable man of my acquaintance was ruined financially by indorsements and loans, which would have been absolutely foolish even for a boy fifteen years old. For many years it took every dollar he could spare from the absolute necessi-

ties of his family to pay up.
Our judgment was intended to preside over all our mental faculties, to keep us from doing foolish things and enable us to do the wise thing. That man wins, who keeps a level head, and uses sound judgment in every transac-

Do not get involved, whatever you do. Make this a life rule: to keep yourself clean and clear, with every thing snugged up. Before you go into anything of importance think it through to the end; make sure that you know where you are coming out. Do not risk a competence, or risk your home and your little savings, in the hope of your lit and your little savings, in onthing. Do not be carried away by the reports of those who happen to make a great deal for a little in some venture. Where one makes, a hundred lose.

The Delusion of Taking a "Flyer." Tens of thousands of our business men are crippled for years paying up old notes or debts, which often represent nothing but foolish investment, or something which they went into without thought, expecting to make a little money on the side. There is no greater delusion in the world than that of putting out a little "fyer," here and there, thinking that you will make a few hundreds or a few thousands outside of your specialty. Tens of thousands of our business men

side of your specialty. If you can not make money in the thing which you have chosen for a life work, and in which you have become an expert; if you can not get rich in the thing which you are watching every day of your life and while looking after every datail how can you expect that day of your life and while looking after every detail, how can you expect that somebody else is going to take your money and give you a tremendous re-turn for it, where it will not get your

personal supervision?

I know a lawyer in New York, now a I know a lawyer in New York, now a millionaire—who worked most of his way through college, and who came here an utter stranger, taking a little desk room in a broker's office near Wall street—who, at the outset, made it a cast-iron rule that he would always keep himself free from debt and entaugling alliances. By the inflexible rule, he often lost splendid opportunities which would have brought him excellent returns, but he bas never tied ties which would have brought him excellent returns, but he has never tied
himself up in any transaction. The
result is that he has not worried himself to death; but has ke, t his strength,
and nearly every enterprise he has
gone into has been very successful, be
cause he has not touched anything unless he could see through to the end cause he has not touched anything unless he could see through to the end and knew how be would come out—tak ing into consideration possible shrinkage, accident and loss. Nor has he touched anything, until he could see capital or credit enough to insure its success, before he started. In this way, although he has never made any very brilliant strides or "lucky hits," and has not gone up by leaps and bounds, he has never had to undo what the boy is in trouble or disgrace the throws a strong side light on the petty vindicativeness with which the enemies of the Church in France are waging war upon the Catholic religion. The brave mother of little Jane has shown a spirit which if manifested by all French mothers would soon bring up with a round turn the anti Christian persecutors who are trying to de-Christianize their country.

he has done, and has always kept in a sure position. He has gained the conhe has done, and has always kept in a sure position. He has gained the confidence not only of men in his profession, but also of capitalists, men of wealth, who have entrusted large sums to him because he has always kept a level head, and kept free from entanglements. People know that their business and their capital will be safe in his hands. Through steady growth and persistent pushing of practical certainties, he has not only become a millionaire, but a broad, progressive, com-

prehensive man of affairs.

Develop your judgment early; fully exercise your caution until it becomes reliable. Your judgment is your best

lionaire, but a broad, progressive, com-

reliable. Your judgment is your best friend; common sense your great lifpartner, given you to guide you and to protect your interests.

If you depend upon these three great friends, sound judgment, caution and common sense, you will not be flung about in a lifetime of misery, getting only a precarious living.—O. S. M., in Success.

## OUR BOYS AND GIRLS.

Advice to Girls.

Girls should be trained to do domestic work. No matter what qualification tions a girl may possess educationally, it she is unable to take up household duties her school or college training will become a failure, and lite a burden, should she enter into matrimony. For tune is a fickle goddess. The wealth which a family may possess to day may be swept away to morrow. Mothers are in duty bound to teach their daughters what will fit them in domestic affairs to make their own life and that of others happy. When a girl who has been reared with tenderness and a freedom from work loses paren's and home, she is compelled if sufficient means for the support of life is not bemeans for the support of life is not be queathed her, to go out into the world and compete with trained people for a living. It is pitiable to see a young girl who has even reared in luxury and ease driven out into the world with nothing but a graduate's diploma to offer to critical taskmasters that she might obtain employment. Or domestic life and the care of a household she tic life and the care of a household she knows nothing. Ignorant of every thing that gives to the well trained girl opportunities, the pampered child of overlond and foolish parents is but feted about the worldly sea like a vessel without a compass or rudder.
"What to her, then," says an ex

"What to her, then," says an exchange, "are the rudiments of ologies and trumpery and half learned accomplishments? What to her, then, are calisthenies and french? What to her the rules or prosody and the data of physiology? What to her, then, is the parental care that tried to make of her a parlor doll, but that took no thought to fit her for the realities of life and to fit her for the realities of life and the duty of complying with the ordin ance of God to earn her bread by the sweat of her brow?"

The girls of Germany, no matter what wealth their parents may possess, are taught to cook, knit, sew and per form domestic work. The German em form domestic work. The definant approach of the kitchen of her palace daily, where she assists in cooking the emperor's meals. Every one of her daughters, when they arrive at sufficient age to be taught housekeeping will be instructed in ways to be a propertied housekeepers. The to become practical housekeepers. The emperor takes care that his sons will be taught a trade, which they will know thoroughly, should the dynasty of his race be at any time overthrown by the

will of the people.

The girl, no matter what her pros-The girl, no matter what her pros-pects, who neglects to gain a knowl-edge of housekeeping is blighting her own life and putting herself at a dis-advantage, if she has a dozen domestics at command to do her bidding. Don't be ashamed to put on an apron, girls; can read Latin and Greek and possess a college diploma. The girl who can run a twenty mile spin on a bicycle and is too tired to "help mother" at home will never do much to make a husband's home a sanctum of domestic bliss. To work is not degrading. Labor is en to go down in the kitchen and help work is not degrading. Labor is en nobling. From toil many have sprung into afficence and wealth. God or dained the human race to labor. Idle ness is the agent of sin; luxury and ase a curse to many. -- Montana Cath-

If I Were You, My Boy, I would learn to be polite to every

ahead of me in my studies.

I would never make fun of children who are not well dressed.

I wouldn't go in company of bad boys who use bad language. I wouldn't get sulky and pout when-

I wouldn't get sniky and pown wasever I could not have my own way.
I would see if I could get people to
like me by being civil to everybody.
I would keep my hates and face
clean and hair brushed, without being

I would try to see the little things
that I could do to help my mother, and

do them without being asked.

I wouldn't conclude that I knew more than my father, before I had been more than sixty miles away from home.—

Catholic Sun. Don't contradict.

Don't be inquisitive.

Don't ask questions that are unpleas-Don't run down things you do not

happen to cossess.

Don't believe all the evil you hear. Don't, above all things, repeat a tithe of what you hear.

Don't be rude to those less fortunate.

ly situated than you self.

Don't go around grampy. Learn to laugh. Laughter is a good tonic.

Don't tell all about your achee and pains. Don't make other people suffer because you do.

Just be a gentleman, considerate

dog will cling as close to him as in the palmy hours of good fortune, and none will mourn his absence more fathfully nor rejoice more sincerely over his

one coming
One of the traits of the world's great
set men was the affection for their dogs.
Sir Walter Scott mourned the death of his favorite dog as though it had peen a human friend.
During Sir Edward Landseer's last

During Sir Edward Landseer's last illness his dog remained almost con-stantly with him, lying for hours at his master's feet. At one time in the presence of a visitor Sir Edward embraced him, exclaiming: "No one can love me as thou dost."

Lord Byron and Matthew Arnold wrote poems in memory of their dogs, and one of our popular writers recent ly said that he thanked God there was one thing lett in the world that could got be bought wi h money, and that was the wag of a dog's tail.

#### THE OLD CHURCH.

Ave Maria.

Good old Dr Jonnson well deserves to be called the precursor of the Ox-tord Movement. More than Selden or ord Movement. More than settled on the Sir Walter Scott, he dissipated anti-Catrolic prejudices and prepared the minds of his countrymen for the reception of Catholic ideas. Many passages might be quoted from his now forgotten sermons ("Sermons of a Layman") to show his sympathy with the ancient Church; and, being widely read, these sermons must have carried seeds of truth to many minds, at that time other wise deprived of, or closed against, such impressions. The following is the text of one of these lay sermons: "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk there in, and ye shall find rest for your souls." (Jeremiah, vi, 16.) We should like to quote at length from the sermon on this text, but a short passage will suffice for the present. Dr. Johnson

In matters of faith and points of doctrine, those at least who lived in the ages nearest to the times of the Apostles undoubtedly deserve to be onsulted. The oral doctrines and oc casional explications of the Apostles would not be immediately forgotten in the charches to which they had preached, and which had attended to them with the diligence and reverence which their mission and character demanded. Their solutions of difficulties and determinations of doubtful questions must have been treasured up in the memory of their audiences, and trans memory of their audiences, and transmitted for some time from father to son. Everything, at least, that was declared by the inspired teachers to be necessary to salvation must have been carefully recorded. . . Thus, by consulting first the Holy Scriptures and next the writers of the primitive. Church, we shall make ourselves acquainted with the will of God; thus shall we discover the good way, and find that rest for our souls which will amply recompense our studies and in-

Our readers have already seen "Dr. Johnson at His Prayers," and doubtless Johnson at his Prayers, and adultions wondered how, without any known instruction, he could have been in so close sympathy with Catholic doctrines and practices. That he apprehended the doctrine of Purgatory, and be lieved in commune between the living and the dead, is proved by the touch ing prayer which he composed one lonely midnight, shortly after the death

of his beloved wife:
"O Lord, Governor of heaven and earth, in Whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by Spirit. Through Jesus Christ our Lord."

On the first anniversary of Tetty's death he writes: "I kept this day with prayers and tears in the morning, and in the evening I prayed for her condition, if it were lawful." God rest the myriad souls of all like Dr. Johnson!

body.
I wouldn't let any other boy get EXPELLED FOR MAKING THE SIGN OF THE CRUSS.

AN INSTANCE OF THE KIND OF PERSE CUTION T, WHICH FRENCH CHILDREN

ARE SUBJECTED. The Ectaire Comtois publishes a let

ter of protest addressed by a French mother to an inspector of primary schools at Pontarlier, who had ex cluded her little daughter from school two days because she had made the Sign of the Cross when the school ex rcises began. Here is a translation of the letter : "Our little Jane, aged seven years,

was suspended from school for two days because at the commencement of the school exercises she made the Sign of the Cross. Subsequently you sent me a letter in which you threaten sent me a letter in which you be resulted to exclude her altogether if she persists in making the Sign of the Cross. You quote article 19 of the school laws in defence of this proceeding. Last Sunday the Eclair Comtois proved Sunday the Eclair Comtois proved clearly that this article does not justify your action. This must be so since you have made no attempt to refute this statement. Now I serve notice on you that little Jane will continue making the Sign of the Cross in school. If you expel her we will refuse to pay our pro rata of the school taxes."

This letter says the Freeman's Jour

This letter says the Freeman's Jour

#### THE MOTHER OF MUSIC.

"In conversatio, with an American visitor recently, Pius X, declared him self well satisfied with the progress of the rehabilitation of the Gregorian chant in the Roman Catholic churches of this country, says the New York cantly asserted that he was not in favor of the complete excusion of all church music other than the Gregor in; all that he asked was there should be nothing worldly. Doubtless it has been the misforcune of the Pope to hear the intermezzo from 'Cavalleria Rusti-cana' tortured into an 'Ave Maria.

"These utterances in regard to the use of other music than the plain chant ought to serve to clear up a misconcep tion which has been wide spread. That Pius X, would try to throw back the march of musical progress more than three centuries was hardly to be be lieved. The Roman Catholic Church was the mother of modern music. Musical science was first cultivated in Europe by priests seeking to build up a liturgy for their church. It was in a liturgy for their church. It was in evitable that in doing this they should little by little discover the combina-tions of tones lying at the basis of thoms of tones lying at the basis of harmony and counterpoint. It was equally in vitable that having found them they should utilize them. Thus they led the movement away from the plain chant and carried music toward that splendid era in which the works of Palestrina and Oriando Do Lasso were

These compositions remain to this day the models of all composers of liturgical music. They are heard often in the Sistine Chapel, and no man could remain long in the Vatican without coming under their mighty sway. After the introduction of the robusters and the sole voice into the sway. After the introduction of the orchestra and the solo voice into the Roman Mass the descent from the lofty level of Palestrina was gradual but sure. Styles of composition utterly out of keeping with the Church spirit were used, and even where there was a feeling of profound religion there was an absence of the Roman Catholic idea are notably as in the case of Bach's idea, as notably as in the case of Bach's

idea, as notably as in the case of Bach's great B minor Mass.

'Nevertheless, since Palestrina's day many admirable pieces of ecclesiastical music have been composed, and it seemed altogether improbable that the Pope would be willing to part with these and order his Church back to the monotonous proclamations of the plain chant. A part of every service can be effectively delivered in plain song, esuccially since the Solesmes Fathers have restored the correct method of intoning it. But there always should be room for the employment in the service of the Church of the loftiest music that human genius can create. To that the Church is entitled by reason of her position as the mother of modern musical art."



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TO-DAY

the lett, Swiss guards stationed on either side of the aisles, Roman gen tlemen, the Pope's chamberlains in sixteenth century costumes, black vel-vet and white neck reffs, acting as makers; some two hundred members of the oldest families of Rome, present to receive their Easter Communion, and in and over all silence, deep, earnest, quiet, that seemed the very breath of

alight movement at the entrance

All kneed or bow their heads in prayer
A tew members of the Papal household in still different costume pass down the central sisle toward the altar. And then alone, in white garments from head to toot, slowly, without show or ostentation, walks the sovereign Pon-tiff of Rome. He kneels at the altar in prayer, then celebrates the Sacrifice of the Mass It is all so simple, en tirely shorn of pageantry. His voice is low, musical, sincere. It has the accent of co viction. He pleads as a father for his children. I felt that I was in the presence of a loving and lovants nan; not a high ecclesiastic conscious or his power, performing a service it rottine, but a true shepherd and Bist op of souls, a spiritual father, counsellor and friend, a man consecrated in spirit and living close to God. I do not ever remember being so im-

pressed by a human personality.

'F'r pearly an hour and a half I sat close to him and studied him. He is of only medium height, somewhat atcoping, as if he carried a heavy to d —the care of all the churches His manners are slow, dignified and grace ful. His face is a poem of benevolence No one can look into that face, where character and kindness are indelibly Imprinted, without the conviction that imprinted, without the conviction that love of God and love of man is the ruling principle of his life. The simplicity of the man enthralled me. He may not be as skillful a dialonatist as some of his predecessors, but none have excelled him in purity of life, consecrati n of spirit and simplicity of method. It was a sermon in itself to witness the manner, in which he case witness the manner, in which he gave Communion to those who went forward and knelt at the altar. He seemed to gather up the p-culiar needs of each communicant, and to breathe a prayer

"At the close of the Mass he adva ced to the front and made a brief address in Italian, emphasizing the lethen he blossed us, our families, friends, the homes and the lan's from whence we came A season of silent prayer in which I am sure every heart present joined, and he passed slowly out, bl ss ing and still blessing until we saw him pore."-Catholic Universe.

#### PERSECUTION OF THE CHURCH

As usual we find especially notable passages in the latest pastoral of the Right Rev. Bishop of Newport. After exhorting his flock to fiv to the patronage of the Blessed Virgin in all their troubles and necessities, in their individual and family trials and their individual and family trials, and pointing out the great lesson of the use of adversity, His Lordship passes on to consider the calamities now ng the Church

"The Sovereign Pontiff is still s prisoner, unable to stir outside the prisoner, unable to stir outside the gates of the Vatican. The singdom of Italy, nominally Catholic, binds the Catholic religion in fetters. The anti-Curistian Government of France has not only repudiated the illustrious Church which is the chief glory of France, but denies to Catholicism even the rights of the common law and the rights of the common law, and strikes at religion whenever it dares to raise its head. Throughout the Ger man Empire there is a sort of tolerance even in the Catholic parts the Courch has to watch and fight for bare justice. In Catholic Austria, the gov ernment yields step by step to the demands of what are called the anti Ciericals — that is, the modern infidels, with their jargon of "pro-gress" and "independent thought." grees and independent under the same Catholic Spain is following in the same path, and no Government can maintain itself there without compromising on vital matters of Catholic I w and tradicion. The wide-pread Catholicity of the South American Continent is treat d with contempt by every Repub lican Government, whether it is cap-able and relatively honest, or, as they too often are, ophemeral, bankrupt and Europe and America, the Cataolic religion enjoys treedom; but, as we know too well in this country, our dearest beliefs and our most vital practice are never sale from being crushed by the mach nery of the mode dry, which is either trankly hostile of actorly todifferent.

with the individual servant of Christ, so with the Cauren herself; she must be tried by the fire. Salvation is assured to those who persevere to the end; and for the Church there is the divice promise that the gates of heli shall not prevail against her. She is sure to triumph over her persecutors in the end, and her trials are ever prelude of fresh triumphs. To quote

Phis state of conflict which pre walls so widely over the world is not wholly disadvantageous. It is not an namixed evil for the religions inter ests which are so dear to us. It is a sgo, I was impressed a little by the good thing that Ostaofies should be sueers at 'creeds' I know now that roused to stand up for their faith, the sneeds are from the uncainking and

A PROTESTANT MINISTER AT THE POPE'S MASS.

DONTIFF'S FACE A POEM OF BENEVO LANCE HIS DEVOTION A SERMON IN INSELF, SAYS REV. MR. BOYD.

Rev. W. W. Boyd, a former Baptist minister of St. Louis, who returned recently from a tour of Europe and the Orient, says the most impressive thing he witnessed abroad, and the most in pressive religious service he ever attended, at home or abroad, was the private Mass celebrated last Easter morning by the Holy Father in the Sis time Chapel. He thus describes his impressions:

"The gl rious chapel, the morning light, through clear windows on the left, floiding the immortal frescees; the altern front, the Papal Canopy on the left, Swiss guards stationed on either side of the aisles, Roman gen tlemen, the Pope's chamberlains in a when religion is devasted or Catheren and when religion is devasted or Catheren and the propersion of the farnace, but how long it must be left therein. No one, therefore, need be cast down or intimidated when the persecutor seems to prevail, and when religion is devasted or Catheren and the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the aisles, Roman gen the propersion of the site of the site of the aisles, Roman gen the propersion of the site when the persecutor seems to prevail, and when religion is devasted or Cath-olic interests are for the moment over borne by modern political atheism, aided by the modern unbelieving press. It is God's way of advancing His cause. Let His servants use the moment right, and trust in His Divine Providence. Let them understand, let them take courage, let them make sacrifices and act. It is for their probation that the evil is allowed. And when the dross is barned out and the metal is pure, the Lord of Hosts stretches forth His hand, and the trouble is past."—Ave Maria.

#### XAVIER SUTTON'S MISSIONS.

I have given three missions to non Thave given three missions to non-Catholics since September. I have to record the usual results of such mis-sions when given in cities and towns where there is a congregation of Cath-olics; Church crowded each night; large variety of questions; convert class formed. class formed.

In Pittsburg I had eighteen con verts; in Baltimore I left eight in the class, and a few others about to take

This fact came under my notice:
An elderly lady called on the priest
and said: "Father my hasband is
urging me to join the Catholic Church.
He is as you know, a Catholic, and I
am a Baptist. I have no desire to become a Catholic I have been a Baptist
all my life and I expect to die a
Baptist."

Baptist."
"Well," said the priest, "I certainly will not receive you into the Church unless you wish to become a member—but, do you know anything of the doctrines of the Catholic Church?'
"I know little or nothing," she an swered, "about the Catholic Church, except what I heard from my folks at home, who were all Baptists."
"Suppose," said the priest, "we fix it this way; as your husband is so

it this way; as your husband is so anxious about you, join the class for in struction and when you have gone over the catechism, it you are still of the same mind to remain a Baptist, I'l speak to your husband not to disturb you about religion. Will that be sat isfactory ?'

"Perfectly, I have no objection. Father, to study the doctrines of the Catholic Church.

She was fairbful and came twice a week for instruction. When the last chapter of the cateshian had been ex-plained the priest said to her; "Well what do you wish to do?
"I want von to baptize me. I wish to become a Catholic."

"What caused you to change your mind? You told me when we began

instructions, you did not wish to be come a Catholic?" "Oh ! I did not know what the Catholic Church taught. Now that

Catholic. This fact, like many other things of a like nature, illustrates the truth that there are many non Catholics who would become Catholics if they only knew what the Church taught .- The

#### THE CHATTER ABOUT DOGMA.

Antigonich Cacket The Sydney Post is fortunate in hav ing on its staff so deeply read and thoughtful a writer as "Pensive Peter." From his "Thoughts Old and New," in last Saturday's is-ue, we make the following quotation for the length of which we offer no apology :

". We want much religion, but no dogma, so says an inspector of Schoolin his annual report. Those who say such things do not know that they are talking non-en-e. And they talk nonsense, because they use wirds that they do not understand - dogma for instance Dogma mean- opinion view, tenet. It pou will have attacted, you will have no need of dogma. It you will have religion, however, you must have dogma. If you will have much religion. dogma. If you will have much religion, you will necessarily have much dogma. It you want any positive, effective in struction in religion or morality, you want it according to some particular school-according to certain opinionviews, or tenets; you cannot have such instruction without dig na. You can not explain and inculcate one specia principle of ethics without being more er less dogmatic. Take for example undertake to unfold its full significance you will of course explain and pre-en t a cording to the light in regard t, according to your own opic ious, views, or tenets respecting it and so you are at once instructing you learner in your own dogms. Not long ago I neard a respected clergyman ex press his entire satisfaction at what he dogma. He is not strong in etymolog nor in the precise meaning of words te does not weigh his words se Quencly press his pleasure at the disappearant wear He never meant, surely, to ex

" Creed is another much angue much unsunderstood word.

Latin credo, and means belief. It stands for something definite, positive

It has been well said by some Eng It has been well said by some Eng lish writer—Joseph Ricaby. I think that a religion without a creed is a body without bones. And what an un couth, unwieldly, unworkable and use less piece of baggage that would be! It would be hopelessly weak or defect ive at every point. For one thing there would be no point of attachment for the muscles, and consequently no for the muscles, and consequently no orderly activity, nothing but idle pal-pitations. So, without a creed, you may have spasms of religious emotion, but you cannot have clear, definite, constant views of the great questions relating to the human soul; you can-not lead a life calmly, methodically, uniformily guided by religion.

"The cry for morality without dogma is fundamentally the same as that which struck upon St. Paul's ears and which is answered in his Epistle to the Romans—the law without faith, with out baptism, without Christ. This cry St. Paul met both as a moralist and as a theologian. As a moralist, he showed that the law—the law of the ten commandments—whether given on S:nai to the Jews, or shown to the Gentiles by the light of nature - had never, of itself, succeeded in getting itself kept. self, susceeded in getting itself kept.
As a the logian, he showed that, where
as all men have sinned, and provoked
God's anger, and sorely need His
forgiveness, there is no forgive
ness from God to man—except
through faith in Jesus Christ the Saviour and baptism incorporating man in the Church, which is the mystical Body of Carlst. The substance of that doctrine still holds good and is quite applicable to our times. It is clear and simple, but it involves dogma-it

is dogma.

"The mere mention and commenda-Man is moralized by dogma. He needs without dogma, the very theory of mortals is perverted, true duties are set aside, and sometimes even sin is justified and glorified."

#### A WORD TO THE EVERYDAY CATHOLIC.

"Do you," asks the Parish Clendar of St Mary's Church, Chicago, "appreciate and make the most of your oppor tunities to advance the Catholic faith? Do you realize the lai y have a mis-sion? Why are you not like the Mich igan farmer in Father Elliott's book, who challenged a Protestant minister

to prove his attacks upon the Church and frightened him into silence? Or why aren's you like the Catholic pluter mentioned in Dr. O Gorman's history of the American Courch? The man worked in an office where his religion was a constant source of ridicule and the butt of jokes. The Cath olic, however, was able to explain and delend his belief and turn the laugh, and so impressed was one of his com panions, J. M. Youn, that he began to read and examine the Catholic faith, with the result that to became a Catholic, a priest, and finally Bishop of fire diocess. You may not have ex ceptional opportunities to spread the faith. Do you make good use of such as you have? Are the Protestants who come in contact with you any the better for it?"

#### THE TREE OF THE CROSS

The Golden Star look of down and smiled Upon the Virgin and her Child;
I pread it as splendors like a consum Upon the roofs of Both-hem town.
(On this tree I On little tree I
Why seemest thou in agony?)

The shaphards, ridia, with their sheep. Haskened as min in happy sleep. To a ratio celestial, while their eyes Saw choiring house of Paradise. On little tree! On little tree! Dist thou behold a Cross to be it

The horned exis mule with awe, Pep d them from out their stalls and saw the wise men lay at Jesus feet The trunctuous eils and pices aweeb.

The world that night won its release From deah through Him the Prince of

Peace
Who in the many or lay at resh
U son his happy nother's breash.
(Sa lit is tree! Oh. lit's tree!
Seems is that One is nailed on thee?) -Susie M Be-T to Lippincott's.

DIED.

RCANLON -At Rickwood Ont. on Jan. 13th 1907 M. Paime Scanlin, aged eighty years. May his soul rest in prace! McDermorr -In Oavville, on May ber soul i st to peace !



New Magazine for Boys and Girls. The Youths' M gazine, an illustrated arnthly printed on face to step paper, has just een issued from The Rosary Press, Somer et O

been issued from The Rosary Press, Somer set. O

The Youths' Magazine is published in the iners is of the Catholic Bys and Girls of America and comes as a response to a demand for good, asie and wholesome juvenile illera ture for the f mily and Sunday School.

Toe first issue of the Youths' Magazine was in ended to be a 5000 edition. Before the cition was fluished to nad to be increased to 12 0.0 and a second edition brought the issue up to 50 000 opies. The fact that the Youth's Magazine costs only 50 cents a year lone quarter of which amount gives to the orphan poor has given the new periodical a widespread and favorable reception; and, as the first number has more than met the demands of readers in his mate than met the demands of readers in his mate of excellence of contents and artistic merit, a very wide p. pullarity is predicted for he magazine.

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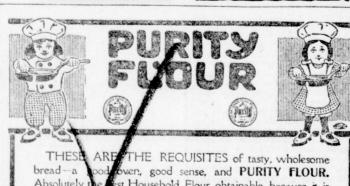
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blind can see oppor ters a certainty for ing a " loafer "-is In Ridguays, De gives a picture of

loyalty to his own. life minus a job in a

blithesome thing. V

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this country in whi

listened to the call "I spent," says t ne nights in house, hunting dark for a job. I mechanic, janitor ar want ads.' in the often before the d always found from a already in line. I fo proved since) that m thousands who wall shivering for a job, v than I was, but ju and country youngst -digging-and in a through sickness. boy who is tem "Don't."

## RELIGION I

In the Catholic V Rev. Robert H. Be an article on the England, that all belief that have be the last two or th other than that of t are undergoing a pr knowledge of the National Church The salvation ; ar though they still w untiring patience ness, scarcely to l more than religion thropists. The n so completely incoh message and in th the foundation on their stand, that, a strong, and even it they are importan tical world. The making much her Summing up, the future undoubtedly the Catholic author that which, ev sidered, has the el

A CANON TO Canon Cody, of gnore the words unto Cæsar the thi and unto God t God's."

We are surprise

ise security.

divine posing as a interests of M. Canon must do th we suggest that w Christian Guardia fective. He can but noise, when u comes monotonou Canon, in order to reputation, should why he should sall of atheists is incom writer, Harold F some years ago England drives v loose rein: you like in it provid decorously; but we a commentary on that the Establis most absurd and i stitutions now ex Or may we recog contribution to Clemenceau, a c dinal Newman's we of England. "He scepticism and inf may challenge it

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