

The Catholic Record.

Christianus mihi nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname).—St. Paul, 1st Century.

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, FEBRUARY 2, 1907

1476

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 legislators of France may be credited with knowing what is their object, and their utterances, quoted in recent issues, prove beyond cavil that their aim is to destroy Christianity. We may, however, quote words uttered by Monsieur Dolpeot, 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 die. The mysterious voice which once in the mountains of Ephraim announced the death of Pan, to-day announces the end of that false God Who promised an era of justice to those 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 ravilers of God, and ascribe to them sentiments which they neither seek nor need.

I MEAN YOU LIE—UNDER A MISFAKE.

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 few doerpet children of his own imagination. Boulanger and Dreyfus have, of course, nothing to do with the present religious crisis. Athletic journals do not print these absurdities. But athletes who wish the present sentiment of their side of the question to have a certain plausibility, take care not to affront too brutally the intelligence of the public. Journals of the Christian Guardian type, 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, "of documentary evidence have been accumulated, supporting the most damning 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-Catholic prejudice, but are also proofs that, in his opinion, Catholic religions can be reviled and calumniated with perfect propriety. For the economies of religion, praise; for its religious, censure; as malicious, if not more so, than any we have seen from an infidel source. There is not a reputable paper in Canada that would sponsor this foul libel. But from an editor, who, in his rage against the Church, is a companion for the most rabid of infidels, we may expect anything. Again, we say, that this Christian editor, in his endeavor to tarnish the reputation of men and women, resorts to methods that are looked at askance by the most interested of infidels. As calumniators they are not of the calibre of the Christian Guardian. Now we have evidence before us which shows that the religious are, so far as moral conduct is concerned, the most virtuous class in France. These official statistics are testimony, and to spare, to the morality of the congregations.

POISONING THE WELLS.

The Christian Guardian goes on to say: "most guilty in this respect and most injurious to the common weal, are the Christian Brothers. In 1897 there were tabulated fifteen cases of criminal immorality towards children of tender age; the records of other years are as bad." With his customary zeal the editor contrives the infidel. He evidences anti-Catholic articles, and then with his own garbishing, serves the malicious dish to Methodists. The very men who are opposed to Christianity aver that in 1897 there were ten cases against the Christian Brothers. They do not say fifteen as it is noted. They do not go so far as this Christian editor who is maligning the Pope, sanctioning robbery, applauding blasphemy and throwing the charge of immorality at men and women who lived but to minister to human misery and to serve God. The statement of the Guardian is an impudent evasion. He cannot solve his conscience by silence. He should retract his testimony or retire from the direction of the paper, which

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, five Christian Brothers were accused of immorality in 1897. Our authority is "compte general de la justice criminelle pendant l'annee 1897. Paris imprimerie." (Nationale p. 43.)

VICTORY!

Clemenceau 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 chapters of praise for them. The camp followers wax merry over the discomfiture of Cardinals and Abbots. And some ministers of the Gospel cheer on these gallant defenders of religious liberty, who have erased the name 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 Clemenceau was forced to adopt his present policy in order to repress the French priests who were disloyal to the Republic.

If, 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 non-Catholic weekly. But 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 plotting treason against the State. But when has any priest been indicted for plotting treason in France since the Third 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 banishment and spoliation 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 abundantly confirmed by the declarations of leading Republicans. It is summed up by M. Viviani, a member of the Cabinet, in the words: 'The enemy is not Clericalism, but God.' It is also expressed, in the words of a deputy, that as Protestantism teaches belief in God, Christ and immortality, it must be borne in mind as by this fact an enemy though somewhat less pronounced, of the materialistic ideals of the French Republic, not of the mere form of government, which neither religion opposes, but of the atheistic aim of which the present Republic is to be made the instrument. A Christian France, monarchical or republican, would be equally hateful to the present holders of power."

THE ADVOCATES OF TYRANNY.

According to some journalists God has no rights in France. God may be insulted; the Church robbed and plundered; but Clemenceau, the mouth piece of atheistic demagogues, 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 inalienable rights of God and man, has no binding force. The Roman law bade the Christian burn incense before idols, and, choosing to obey God rather than man, they were flung into the arena to fight wild beasts. It is a favorite trick of the tyrant and persecutor to shelter themselves behind the law. St. Cyprian says: "All shall be done legally." Orsini. He can give as much legislation as his supporters deem necessary. He and his followers, have piled up measures upon measures; they have legislated upon property out of the hands of its owners, and God out of France, and all this is dignified by the name of "law." They are, say their Christian apologists, wise statesmen. So were Nero and Diocletian. But might is not right and the schemes of men who rage with diabolical fury against the rights of conscience and against God are not the schemes of the tyrant.

THE ENLIGHTENED CHRISTIAN GUARDIAN.

Ah, whispers our friend, the Christian 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 puppet of the French Lodge and no lover of religion. Not at all. M. Clemenceau is not a persecutor, and our best proof of this is that no complaint has come from French 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 crassity to women, whom they were trying to save from degradation. The charge was dismissed by the courts. Then we must not forget that Dreyfus was maligned by the Catholics. Remember 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 Vultre or the speeches of M. Briand and Viviani. Do not forget, however, the machinations of the Nancy religious.

THE ENCYCLICAL.

LATEST OFFICIAL WORD OF THE HOLY FATHER—HOW CHURCH STANDS.

Rome, January 11.—The Jesuit Rinaldo 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. There was, however, great consolation in the fact that the Catholics of France were united. The French Government's declaration of war was not only against the Christian faith but against all spiritual ideas.

The French Catholics must be prepared for all sorts of trials, but they were certain of final victory. This meant the maintenance of their union 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 messenger of peace and carrying out her mission loyally, the Church did not willingly expose herself to war and persecutions, as she did not desire to see her children suffering.

Regarding the ecclesiastical properties, the encyclical said the Pope had not abandoned them. The French Government had imposed on Catholics of France an organization which the Church was absolutely unable to accept without imperiling her existence as a divine institution. The Church could not prevent the unjust spoliation in progress, for as the proposed cultural associations were opposed to the hierarchy established by Christ, the Pope condemned them in the most explicit manner. The French Government had imposed on Catholics of France an organization which the Church was absolutely unable to accept without imperiling her existence as a divine institution. The Church could not prevent the unjust spoliation in progress, for as the proposed cultural associations were opposed to the hierarchy established by Christ, the Pope condemned them in the most explicit manner. The French Government had imposed on Catholics of France an organization which the Church was absolutely unable to accept without imperiling her existence as a divine institution. The Church could not prevent the unjust spoliation in progress, for as the proposed cultural associations were opposed to the hierarchy established by Christ, the Pope condemned them in the most explicit manner.

The statement that the latter disposed of the "abandoned properties of the Church was adding derision to spoliation. It was false to state that the Pontiff condemned in France what he approved in Germany, as the German cultural associations were merely tolerated, although they recognized no hierarchy, which was not done after the last in France.

The Holy See might have tolerated an annual declaration for the exercise of public worship—although it did not bring a legal guarantee that the exercise of public worship would be permitted—had it not been for the ignominious position in which M. Briand's circular placed the parish priests.

Condemning the encyclical and the law with annulling the Church and State Separation Law of 1905 was simply, so far as ecclesiastical property was concerned, a law of confiscation, and in regard to the exercise of public worship it was an anarchical measure introducing arbitrariness and uncertainty everywhere and aggravating the former law. Therefore, the Pope condemned it. The adversaries of the Church tried to make the Holy See responsible for the present situation, because they knew that their work was in accord with the desires of the country.

The Pope further says: "Against the rising tide of popular reproaches the Government attempts to throw the responsibility of the Church, is victim; but the object will not succeed. As for us, we have done our duty as any other Roman Pontiff would have done it. The high office which heaven invested us, as well as our faith in Christ, demanded our line of conduct, and we could not have acted otherwise without betraying our conscience or breaking the oath we took when we mounted the throne of St. Peter."

There we wait fearlessly the verdict of history, which must be that, with our eyes fixed unwaveringly on the transcendent rights of God, we did not intend to hinder the exercise of the combat a form of Government, but only

to safeguard the spiritual temple of Christ.

"What we demanded and demand for the Church, of which France is the eldest daughter, is respect for her hierarchy, the inviolability of her property 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 magnanimous generosity, we did not hesitate to tell you that the hour for sacrifice had struck, and to recall to the wings that man here below must have a goal above the earthly things of earth, and that God honored, served and loved, despite all, is supreme joy."

The encyclical concludes 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 adorned Mary better days, from the bottom of our hearts we give you, venerable brothers and the whole people, our apostolic benediction."

One of the highest officials at the Vatican said:

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

"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 the VI. died a prisoner, and as Pius VII. also a prisoner, underwent shameful violence, so will Pius X. accomplish his duty to the end, as all the Popes followed the direction of the Apostle—that it is better to obey God than men."—Catholic Mirror.

SOCIAL UNREST.

ITS CAUSE AND ITS CURE.

A talk with Rev. Father Stafford of Washington.

"What is to be the result, the ultimate outcome, of the movement of unrest, is it to ruin, to disintegrate society as it now exists? Will it build up, to recreate, improve, or is it an impulse, not easily to be controlled, in the direction of ruin, blackness, and despair? Such were the questions put to Father Stafford by a representative 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 highest influence rests a tremendous responsibility for the future.

This movement, though it may possibly seem to be a movement of our times, is by no means new. It began with the dissolution of the feudal system; the setting free of the individual from the collective mass and stamping him—Man! The movement in ideas with the application of experimental science to the industrial forces of the world, an application which may be said to have begun with the discovery of America by Christopher Columbus. Through the years it followed the setting of the movement has increased in force and violence, especially as in the great industrial centers of the world there has been a great increase of wealth on the part of the few and the impoverishing of a great multitude. Thus two forces—the multitude of the poor on one hand and the company of the very rich on the other—stand face to face to-day, and, preparing for what seems to be an inevitable and possibly a bitter conflict, which if it come, will shake at the very foundations of the world.

The spirit of unrest inspired by a realization of the antagonism between the forces of wealth and poverty has brought about the social discontent manifest to-day. This is due to many causes, but chief among them is the fact that the vast majority of mankind in our time must get their physical food by no means in the past. Fairly comfortable conditions have been attained in man's aspirations for even greater progress. Always mankind must move toward the light. There is also running in the mind of the great mass of the people a memory of the days of hardship and misery endured by the peasant classes of Europe, whom the grand signior in the castle on the hill looked down on his tenants—the lower classes as he called them—who under the hardest possible conditions, eeked out a scanty 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 done for the betterment of each member of the human race.' 'How can this be earnestly brought about?'"

"There are a thousand and one theories advanced from the widest, most fantastic and Utopian dreams, to the divinest love, expressing itself in the strict exemplified by His Holiness the Pope, desiring at all times to lift the drooping head, bind up the broken heart and to pour the oil and balsam of religion and love into the wounds of suffering humanity."

"Others, who would be reformers—the extreme school forgetting that if they tear down the present social fabric

it must be all bulled again out of the same materials, preach the doctrine of iconoclasm. This is sheer folly, for if the present social system is the best that humanity could do after centuries of painful effort and struggle, we cannot hope to improve conditions by any radical and unprecedented remedy. 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 uproot; 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 anarchy and culminating in hatred, can never remedy social evil or calm the spirit of discontent."

"What is to be the attitude of Christianity toward this movement? What is the duty of religion? What is the attitude of the Church toward the social problem and what part is the Christian man to play in its solution? "We must first of all," 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 regeneration advocated by socialist, anarchist, reformer—call him what you will; however wild and visionary the theory 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 sees it."

"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 general and widespread desire to benefit mankind; by a soul that is striving manfully toward the light as he sees it."

"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 helplessness have spread through the world, through Germany, France, Russia, England, and America schools and systems have so multiplied, and the demands around the banner and the name of socialism, that we cannot be too careful in our examination of them before we lend ourselves to condemnation, 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 socialism in general there is supposed to be a deadly hatred and opposition. Nothing 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 subject. It is the fundamental truth of the American Constitution which, after the dominating philosophy of the seventeenth century, proclaiming, as it did, the divine right of kings, marshalled the inalienable and indissoluble rights of individual man."

"It is not by fighting, by conflict, that we can hope to find a way out. As Fenelon, Archbishop of Cambray, wrote to King James of England: 'No human power can reason one man into justice with his hands as with the hands of the beast. Violence can never persuade men; it serves only to make hypocrites. Grant civil liberty, to be in approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates, and endeavoring to convert men by mild persuasion.' Tennyson's King Arthur voices the same spirit when to his last knight he exclaims: 'To old and young, in giving place to new, and to the old and young in giving place to new, let us all our common should corrupt the world.'"

"There is not some way by which a better understanding can be established, by introduced into the world by which 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 urges 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, "while men are waiting for the other. What to you is progress? What to you is individual development? The principal aim of man, you teach, is not to improve this world, but to gain the world to come. Now we, they say, 'want our heaven here on earth.' And so this earth should be a first heaven for us; but that is an error no through unintelligent discontent 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 suffering, all misery, all want, all poverty, all crime; all circumstances where, orphaned, orphaned and orphaned the individual finds it impossible to reach the greatest and fullest development of the faculties of his soul and body. When we reach that condition, the attention will have arrived; the heaven will be all happiness, and earth become a heaven."

"The statements of the iconoclastic

Socialist rest upon a misapprehension—a morbid and rabid idea of the functions of the Church which, indeed, some Christian writers may have fostered, but which, nevertheless, is not the teaching of Our Lord, nor of His Church, nor of His Apostles, 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 Lord and make melody in your hearts.' "God intended every man who was 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 some dark hole pinched 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 beneficent 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 the Church deals; we must seek to convince the world that Christianity contemplates the totality of man's destiny; his destiny here as well as his destiny hereafter; his well-being here as well as 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 diligent, be industrious—thus you will gain the world that is and the world to come. This is the best religion and the best socialism. This sort of socialism 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 consideration of the play of the human will in its effect on the changes that are coming. No solution of the social question can be adopted that ignores this. The employer should be just, so also the employee. 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 rich man has to look on the poor man as a mere machine."

"Both are human beings, and the angels of divine protection must 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-sacrifice, or of ceaseless and tireless toil. We should remember that—"

The habits of great men are not kept were not attained by sudden flight; But they, while their companions slept, Were toiling 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 laboring man who does not give in return a just and fair day's labor is a thief likewise. Labor is as honorable to the man who works with his hands as with his brain—both are manifestations of energy, each is necessary to the other, and rightly understood and willingly accepted both are sources of benediction. One of the greatest curses of our day, after the loss of reverence for sacred things, is the sentiment spreading too largely in the world, which looks upon labor as dishonorable. They forget the beautiful truth uttered by George Herbert: 'What was a man's room as by his laws? 'Tis the action that makes the man.'"

"The 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 neighbors, as well as justice for ourselves; that must help. We can never be at peace; never be within reach of perfect happiness while there is suffering in the world. It is the chief duty of all men to alleviate suffering. Let, therefore, all men, all Christians, all churches, all leaders, in finance, in business, in politics, in law—come forward to meet this question of social discontent by a great manifestation of love. Doubts will disappear; difficulties be overcome; social unrest will be social calm, and the spirit of discontent change into the spirit of thankfulness; and this gray, old world, so beautiful, so wonderful, but now fringed into the brilliant and vivifying light that streams from the throne of God."—N. Y. Freeman's Journal.

England.

The ways of Providence, because of the infinite goodness of God, are mysterious. France has the eldest daughter of the Church, was with Charles and Clemenceau. Charles and Clemenceau are forgotten. The eloquence of Bossuet and Fenelon is heard only in the cemetery. Down through the centuries every great voice in France sings the lauds of the Church. But while the light is shining to the land and the vine, across the channel in the land of the west it is continually shining. For beyond the waters from the east the ranks of Protestants enter the Catholic Church in England annually.—New World.

1907.

is to

into wings

NK

anager. manager.

ture

e

sent Time

, D. D.

illustrated

ever issued

the means of

ing as a person

approval.

will supply

plan if so

Canada

FT

Jewels

n wire

ey are

2 50

3 00

3 50

3 75

3 75

3 50

4 25

5 00

6 00

6 00

6 75

7 00

7 50

7 50

7 50

8 50

8 75

9 00

11 00

11 25

d cases.

Canada

Ontario

ment

Society

Parliament

President.

Vice-President.

Howitt, M. D.

Charles E. Howitt,

Director.

on savings ac-

counted half-yearly.

and in sums of

bearing interest

Debitures are

at investment for

and Cork Sts.,

ONT.

LDERRY,

Director,

h No. 4, London,

Thursday of every

their hall, in Aldon

Rev. D. J. Egan

Secretary

THE PAGE OF JAMES V. OF SCOTLAND.

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

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.

Let us now pass through the courtyard, crowded with soldiers, and direct our steps towards the left wing of the palace, where are situated the apartments of Archibald Douglas.

Let us seize this opportunity, whilst the chief of the Douglases is thus occupied, to study him in our turn.

For some minutes he silently examined the sword in his hand, and then, turning to the armourer, "Come here," he said abruptly.

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

"Ten gold crowns, my lord," said the armourer.

"But, my lord," the man ventured to say, "those ten crowns are all I have to look to."

"By St. Andrew's cross!" cried Angus, "I believe the clown dares to ask me for payment."

"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 oxen and some cows in his stable, and he is too poor to support ten children, and I am married."

"Well, and what is your name?"

father, for he knew he was quite capable of such an act of tyranny.

"I fear he will do as he says," thought the poor man to himself as he hastened away from the palace.

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 father'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 fear that you only lose your money."

"And what does his friendship matter," said Sir George with an oath, "as 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."

"What folly!" said George, shrugging his shoulders.

"Rather, what a humiliation!" added Parkhead.

"Yes, I am mad; I humble myself very low," returned Angus, taking up the sword.

"The King, was, as we said before, thirteen years of age, but he did not look more than eleven."

"The poor little King longed to bestow his affections on someone, but upon whom? Deprived as he was of the games and companionship suited to his years, his life was a very lonely one, and the sense of his loneliness 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 confiding in his plan successful. Solitary making him almost abandoned in his palace, James felt grateful to this powerful 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, and poetically when the heart is tender and loving like that of our young Prince, and thus Angus soon gained his affection."

I do believe he is not coming at all."

Then, when the Earl entered, he would spring up in delight, and hasten to begin the game.

"Yes, yes," he said to himself; "it is too bad. I am quite tired of waiting. When he does come I will treat him coldly, that he may learn not to repeat this offence."

"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.

"What a charming sword! And how grand one would look with it at one's side!"

"Yes, Sir, that is my excuse, and you show ill humor when I was buying myself about you."

"What that sword for, Sir, if you will gratify your most faithful subject by accepting it?"

"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.

"My God!" ejaculated the boy with uneasiness, "what has he to tell me?"

"Your health, Sir, is suffering from the dullness of your life," began the Earl.

"Do you think so, Angus? I never felt better than I do now."

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

"But in what way am I suffering?"

"From languor, Sir, and it is gradually leading you to your grave."

not to have those ideas," replied Angus intentionally, "and I am a fool to let you see how they preoccupy me."

"Nothing, nothing, Sir," and, adroitly turning the conversation, he added, "I have quite forgotten that I owe you another chance, as I beat you yesterday."

"Am I so ready, Sir, to enter the lists," said Angus gaily, waving himself as he spoke on the carpet with his legs outstretched and wide apart.

"Let us see who is to begin," cried the boy; and, grasping five of the bones, he threw them into the air, catching three of them on the back of his hand as they fell.

"Two!" said the young King, laughing. "I am first; that is a good sign."

"No," said James, beginning to play, "two, three, four. I have lost."

"Ah, well, Sir, I will tell you what I think," replied Angus appearing as if yielding to entreaty; "but, he added, with some hesitation, "what good is it to occupy ourselves with such 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 the bones.

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

"But in what way am I suffering?"

"From languor, Sir, and it is gradually leading you to your grave."

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

"So much the better, Sir," he replied, in a brutal tone. "One is often obliged to cause pain to those one loves—above all, when the pain will produce good effects."

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

"Oh, surely that is not true! You are not really going, are you?"

many new things you could see and enjoy."

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

"These old palace walls and the sombre hangings of your apartments," said Douglas, "while in other places there are fields, and woods and rich and picturesque scenery which rejoice the eye and distract the mind."

"Well, Sir," 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."

"The Queen, your mother, Sir," he replied, "loves you certainly very much."

"I love you, not with a mere affection, I love you, not because you are my son, but because you are my friend."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

"I feel for you because I do not love you because I do not love you."

you, and you repulsed the means I offered you."

"Oh, God!" cried the boy, much troubled. "But I consent, Angus, if 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 actions?"

"Nothing is easier, Sir," answered Angus. "All that you have to do is to lose sight of your attendants, and then you will be free."

"And my mother, asking in vain for her son. Who knows but that in her just anger she may not punish those poor servants who had accompanied me? No, my friend, do not speak of this plan to me any more. I will not hear of it again. Poor people punished—perhaps put to death! Oh, that would be terrible, and I should 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 persuading him that he was ill; but he would rather endanger his own life by remaining where he was than compromise that of his servants by adopting the means suggested to preserve 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 health, and she will then send me her part of one of her castles. At least, then she will know where I am, and I shall not be causing her anxiety and sorrow."

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

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

"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 our game."

"Cursed child!" muttered Angus, as he took his way to the Council chamber. "If ever I get him in my power, by St. Dunstan I shall pay for this!"

Beaton, meanwhile, had not lost time. He had been to the Queen Regent, and had loudly complained that the risks 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.

"I do not understand you," said James.

"Listen, Sir. If it were not for me, you would soon have at your side one who would control all your acts—a child! That is the worst part of it. The Cardinal meant to employ a child for this disgraceful work. Yes, Sir, a child, who would have been set over you as nothing more nor less than a spy."

"A spy!" echoed James. "And a child to do this? I do not believe one could be found who would consent to do such work."

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

It was an Eastern in full of the scent of aromatic shrubs, and humming. There were low among the anemones, and trees cast short shadows. The sun shone brilliantly of Olivos, and the suburbs of Jerusalem the streets of Jerusalem the streets of Jerusalem the streets of Jerusalem

filled the air. Angry men's faces and distorted the likeness of One Who midst and Whom they men's faces and distorted the likeness of One Who midst and Whom they men's faces and distorted the likeness of One Who midst and Whom they

High in the air, on walls, a white-breast. Some strange forest to Calvary, and he foot of the cross. The Head drooped lower the agony of Jesus was bird-horn stirred within tried its little best forth. In vain! Quiver attempts, quiver Robin fell to the grass spike pressed heavy crowned head. Again wards, and this time drawing one thorn, he placed a drop of blood fell on Robin's white its feathers in a cry to Wnom the least of is of account, rewarded forth he and all his art on their breasts that Robin will be known breast God's Own Bird.

And now the hour of consummation, and the hour darkness spread the sea rose; the rock the earth opened, and the wild beasts roused their lairs. Men roared and belived, too late in this upheaval of anguish for its Creator.

Robin Redbreast's no more in Palestine land where such things on that dread Friday. He looked for the fragrant with compass Below the vespers, the window, among the angels first sang the such variance with flew by oorn swept of waving wheat; and the pomegranate promise of an abundance the larks sang over land. The Dead Sea its arid desolation.

Jordan were calm a lovely sunlit gulf the sea gull sailed glaucous and flow pomegranate trees some, whose shores of Jesus had so often waters He stilled to from the fountain of hills, and Magdala, Magdalen, amia ome groves where nightingales his course and travel the waters of the Jordan he rested his friendly mast. Cities, in the sun he carried not morning he saw afar, rise, like an emerald on an island in a rocky coastline rose. Subtle instinct drew he landed on the shore the tired wings, desert over green fields golden promise of Uldis.

A brilliant sunlit grey walls of the its ramparts, turned its in song and staid Kings of Uldis. The swung heavily fe touched by the soft row and gloom were For many years King had lived a deathly royal halls. It was Uldis when Count battle to the clank he was borne from ball of Mesogedra. The moment the King would die. The Royal Physician

Yet long 'midst the Count Mac Nigh it always he high in the air. And for this I by d now, from his hand in by with arms in a by measure of wing

TO BE CONTINUED.

The Angelus Bell.

For the first time, it is said, in the history of New York, beginning the day after Christmas, the chiming of the angelus bell are now heard on Broadway, the Bowery, and throughout the vast network of streets which lie between, comprising Little Italy, Morning, noon and night rings out its summons to devotion, and while some there may listen and wonder, others, recognizing the call, stop to repeat the Ave Maria's or to cross themselves.

Sire, I loved you; I wished to save

Sire, I loved you; I wished to save

Sire, I loved you; I wished to save

Sire, I loved you; I wished to save

HOW ROBIN BREST CAME TO IRELAND.

It was an Eastern land. The air was full of the scent of flowers and aromatic shrubs, and the bees were humming. There were little butterflies among the anemones, and the tall palm trees cast short shadows on the grass.

High in the air, near to the city walls, a white-breasted robin sang. Some strange force drew him thither to Calvary, and he fluttered to the foot of the cross.

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 asunder; the earth opened, and the dead arose.

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.

With a great bird Robin turned his course and travelled a weedy space on an island in the Northern sea. Its rocky coastline repelled not Robin. Subtle instinct drew him thither, 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 northwards to Ulidia.

A brilliant sunshine lighted up the grey walls of the Palace of Emania, its ramparts, towers, battlements, battlements, and towers, and the towers of the Kings of Ulidia. The banner of Ulidia swung heavily from the barbarian tower, and gloom were within the palace.

Yet long amidst the people who love him King Conor Mac Nessa obeyed; but soon he wearied of inaction. He longed again to be foremost in the battle, the strong champion of right and the terror of his foes.

And take heed that the bright eyes of woman be kept from his sight, above all.

Conor Mac Nessa obeyed; but soon he wearied of inaction. He longed again to be foremost in the battle, the strong champion of right and the terror of his foes.

In the king's chamber deep silence reigned, and footsteps moved with tread. Without the birds twittered a gay carillon; soft breezes played among the flowers and the grasses; sweet sunshine and the glory of early summer were everywhere.

High in the air, near to the city walls, a white-breasted robin sang. Some strange force drew him thither to Calvary, and he fluttered to the foot of the cross.

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 asunder; the earth opened, and the dead arose.

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.

With a great bird Robin turned his course and travelled a weedy space on an island in the Northern sea. Its rocky coastline repelled not Robin. Subtle instinct drew him thither, 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 northwards to Ulidia.

A brilliant sunshine lighted up the grey walls of the Palace of Emania, its ramparts, towers, battlements, battlements, and towers, and the towers of the Kings of Ulidia. The banner of Ulidia swung heavily from the barbarian tower, and gloom were within the palace.

Yet long amidst the people who love him King Conor Mac Nessa obeyed; but soon he wearied of inaction. He longed again to be foremost in the battle, the strong champion of right and the terror of his foes.

glory. He saw her as the land of saints and scholars, of kings and chiefs, of high renown.

The scene changed. Her princes were aliens, and her people slaves. Her temple and her altars were razed; her fair lands and valleys were the prey of the spoiler, and the Royal Sunburst set in gloom.

MORAL ASPECTS OF SUICIDE.

CARDINAL GIBBONS' ARTICLE IN THE CENTURY MAGAZINE.

In the January issue of the Century Magazine, Cardinal Gibbons writes on "The Moral Aspect of Suicide." In the course of the article he says: "I have now lying before me the official record of suicides in the United States from 1855 to 1903, which is calculated to excite in every patriotic and humane breast a sentiment of compassion and deep concern.

"Virgil, the great Mantua poet, following the traditional belief of the ancient Romans, consigns to Tartarus a victim of self-destruction, though she was stained with no other crime. Suicide was, however, regarded as a heinous crime among the Stoics of pagan Rome.

"Among its most illustrious citizens compassed their own death, and the influence of their pernicious examples served as an incentive to others by leading additional lustre to the deed, just as the habit of duelling in certain periods of English and American history was deemed honorable because it was sanctioned and excused by citizens enjoying public esteem.

For surely it could not be dishonorable in the father and at the same time honorable 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 cowardice.

"As 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 members of victims are not fully responsible. But after making all due allowances for suicide mania, the great bulk of those who compass their own 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 religious restraints.

Suddenly in the hushed stillness of the death chamber, a lang bird, red-breasted, perched on the eave of the king's couch, and sang in golden melody, trill and trill and trill. The little throat seemed as if it would burst. For the first time since that awful day on Calvary's heights robin poured forth in sweetest song.

Amid kindly pomp and a nation's sorrow King Conor at Mac Nessa was laid to rest, and when the stars were out and only light kept watch by his tomb, Baruch, the chief druid, came blither. He knelt with his face to the king's couch, and 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, only one tiny, white-breasted bird strove to allay the anguish of His agony. White breast was rewarded. Bearing on his breast a royal gurdion, he flew straight with a message from the Cross to Erin, and to him was given the power in sweetest song to interpret that message to the hearts of Erin's children.

And that was the death of Paganism and the dawn of Christianity in Erin. Down the centuries he saw her

town would be thrown into confusion, and a reign of quiet and uncertainty would prevail before confidence was restored, and then consider the legacy of sorrow and of suffering which the self-destruction of a man leaves to the inner circle of his wife and children.

"It would be a painful, fruitless task to discuss the moral diseases of suicide, unless a ready were suggested, which is the chief purpose of these reflections. It is a significant fact that in countries and districts where the Christian religion exercises a dominant sway, and where its teachings are faithfully practiced, self-murder is almost unknown, and when such a tragedy occurs it excites unwarmed horror throughout the community.

"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 and light, works for us a more glorious, exceedingly an eternal weight of glory, and that the sufferings of this world are not worthy to be compared with the glory to come, which shall be revealed to us.

"Surely if anyone might be excused for shortening his life the patriot John 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 suddenly deprived of his possessions, bereft of his children; he is stung by the reproaches of his wife and mocked by his false friends. The words of this model patient 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.

INTERESTING QUESTION RAISED IN BIOGRAPHY OF IRELAND'S APOSTLE BEING PUBLISHED IN ROME.

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 associations with the continent; thus, Colgan's "Trias," which was the first notable biographical effort about the Apostle, bears the name of a Flemish publishing house, for at the time he was writing he resided in Ireland. Manuscripts 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 Cardinal Moran, though he worked in Rome, never took up Patrician study.

The same may be said of the Celtic manuscripts of Rome which do not deal with the great saint of the Celts; Nigra and others have published those of North Italy, but no one those of Rome. But now we have a complete biography of St. Patrick issued from Rome under the highest auspices, that of the Irish College, which, as it betteth the 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 issue is published a biography of St. Patrick, by Dr. William J. D. Croke. The writer has in past years published a good deal about his subject, and his publications have attracted a

"Voluntary self-murder is not only a violation of the divine law, but is also a crime against society, we being social beings. We owe a duty to the commonwealth as well as to ourselves. We must depend on one another like the limbs of the human body. For none of us live to himself and no man die to himself. Human society may be compared to a grand army, every member of which has a special place and mission assigned to him by his sovereign commander. To abandon the post of duty intrusted to a sentinel is regarded by the military code as a most cowardly act which is punished with the most extreme rigor. What less does the suicide do than to basely abandon the situation assigned to him in the warfare of life?

"And there is no vice more contagious than our cowardly desertion. It is often followed by a general mutiny. The same is true of suicide. When a few deeds of self-murder are widely circulated by the press, they are not infrequently followed by numerous voluntary slaughters. A suicidal wave rolls over the land.

The fallacy of the assertion that the suicide injures no one but himself is manifest when we consider the dire consequences which such a statement may involve. Suppose that a number of the leading men of a community were to blow out their brains in the height of a financial crisis. The whole

good deal of attention in general, and especially from learned quarters, such as the Bibliotheca, the Louvain Review, "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 Chapters I 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 criticize 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 writes:

That the assertions of Prosper of Aquitaine about the conversion of the island should have found reputation at the hands of later Irish writers interested in the matter is as natural as that the original fact should have been 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 a-dour, 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 continent, and these carried with them the version current at home. Yet Prosper's sole authority might be measurably weakened, if the compiler be won him and historians of the Irish Church, or the writers of British writers interested in the matter is as natural as that the original fact should have been 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.

PROSPER OF AQUITAINE'S STATEMENT THAT A BISHOP PALLADIUS WAS SENT TO IRELAND UNDER POPE CELESTINE, HAS BEEN CHARACTERIZED AS INDISPUTABLE (Duchesne, loc. cit. p. 254). 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 information; of the certainty which he displays; 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 writings, and not less with the controversy which absorbed at the time the electric 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 Prosper does not even mention?

This is an interesting, not to say important, question, and forms the main concern of the work now appearing. But it is only one. Several other questions are cited as demanding treatment, and this they receive in full. The work is being done worthily of the theme, and of the Irish College which is sponsor for the publication. All who wish to know the truth about St. Patrick should see it.

Nursing baby?

It's a heavy strain on mother. Her system is called upon to supply nourishment for two. Some form of nourishment will be easily taken up by mother's system is needed.

Scott's Emulsion contains the greatest possible amount of nourishment in easily digested form.

Mother and baby are wonderfully helped by its use.

ALL DRUGGISTS: 50c. AND \$1.00

Educational. Assumption College. THE STUDENT EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses \$150 per annum.

FARMING MADE PROFITABLE by taking a course of instruction at the Northern College. Business Course. Preparation for the degree and Seminars.

St. Jerome's College BERLIN, ONT. Commercial Course. Latest Business College Features. High School Course. Preparation for Matriculation and Professional Studies.

GENERAL Business College. STRATFORD, ONT. A complete school of the highest grade. A school without a superior in the Dominion. Catalogue free.

THE GLOBE FURNITURE CO. LTD. CHAIRS, BEDS, STAIRS, OPERA CHAIRS, SEWING MACHINES, TABLES & OFFICE FITTINGS.

BELLS. FAVORABLY KNOWN SINCE 1826. HAVE BEEN USED IN OVER 100,000 CHURCHES.

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post paid.

JUST READY! Better than Ever. Colored Frontispiece. CATHOLIC HOME ANNUAL

For 1907. Profusely & beautifully illustrated. Price 25 Cents. CONTENTS: His Eminence Cardinal Gibbons—Reminiscences of the Cardinal of Baltimore. Illustrated. Katherine Tynan—Green's Rose. A Poem. Marion Anna Taggart—The Island Priest. A charming and demanding story. Rev. Margaret Sheedy—The Blessed Virgin in Ireland. Illustrated. Jerome Hartigan—The Niche at the Left. A story.

Little Folks' Annual. For 1907. Stories and Pretty Pictures. Price 10 Cents. Catholic Record, London, Canada.

THE SCHOOL SYSTEM IN QUEBEC.

The Semaine Religieuse, in a recent editorial on National schools, informs us that there is a small minority of Catholics 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 place 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 determination. It is believed by the French Canadians that the most efficacious means whereby their racial patriotism and their faith shall be preserved is by means of their Catholic school system, while on the other hand the advocates of the so-called "National school system" are equally strong in the conviction of the same thing and for this very reason desire to abolish the Catholic principles on which the schools of the province are based.

The minority who are advocating the abolition of the Catholic school system, are, of course, a section of the Protestants of Quebec, and to them the Semaine Religieuse says:

"Let them use in peace their own schools which we arrogantly give up to them; but their arrogant request deserves to be spurned, as was recently done by their own co-religionists in England. As regards Catholics, they know that their conscience forbids them to comply with any curtailment of religious influence in the sanctuary of the school, and with any compromise entailing danger to the faith of their children."

We are entirely in accord with these sentiments of the Semaine Religieuse. Before the Public school systems of Ontario and Quebec were established at all, 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 in Ontario the opportunity they demanded, to have their distinct religious convictions respected, and to this end the denominational schools were made legal under the name of Disinterested schools in the former, and Separate schools in the latter province.

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

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 Catholics 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 Confederation, 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 Catholic Separate schools in Ontario, side by side with the Protestant Dissident 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 education which it held when the British North America 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. The agitators learned a useful lesson, being taught that any efforts to create disturbance and dissension will meet with no encouragement from the province at large, and it is now hoped that never again will any agitation of the same kind be attempted.

It was by the destruction of the religious school system that the Atheists of France hoped, by degrees, to rear up a new generation, which might hate religion and bring about by degrees an anti-religious sentiment which should abolish 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 godless 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 return 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 diminution 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 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. But it is not to be expected that for the sake of the very few who wish no religion to be taught in the schools, the great majority of the people should be deprived of their natural right to have religious teaching their children.

The Semaine Religieuse does well to sound the alarm when such a project is even suggested, in order that the

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 Carolina, 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 leaders of anarchistic 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 influence about the training of the child is 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 dominance 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 PROPOSED.

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, 1894, 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 of one 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 effective 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 now being made to effect the union referred to we have several times made a remark 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 as easily set aside have been, and are still, an integral part of the creed 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 sake of a union which will give the united body an increase of influence, which is merely a political consideration.

This is, of course, their own business, and we do not refer to the matter for the purpose of influencing the judgment 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 "Disciples." A meeting was held in Toronto a few days ago by committees of both these denominations, at which the preliminary steps were taken with this object in view, and from all appearances the proposed union will be effected without any abnegation of principle on either side. The doctrines 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 speed upon in order to unite in one body with the Methodists, must have the effect of weakening faith in all Christianity, thus leading to indifference to all Christian Doctrine, it does not

appear that the proposed union of Baptists and Disciples will have a 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 Coleman, the Protestant Episcopal Bishop of Maine, has requested the clergy of his diocese to offer a special prayer in behalf of the Catholic Church in 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 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 acrimonious, but in the power of the sacramental life in the priest and his people, in the family and in the home. We ask this in the name of our common Lord and Bishop of our souls to Whom be all glory." Amen.

THE RUSSIAN CHURCH.

A. B. of Montreal says: "We have frequently seen it stated in the papers that the Russian generally belong to the Greek or Orthodox Church, and that the priests of this Church say Mass, hear confessions, and administer sacraments very much as 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 carry out with them icons which they also honor, and which I understand to mean images of Christ. Will you please inform me briefly through the valued columns of THE CATHOLIC RECORD, what are the chief characteristics of the Russian Church, and in what does it resemble or differ from the Catholic Church?"

ANSWER: 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 Russia 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 missionaries thither. The nation, however, was not completely converted until about A. D. 988, and even when the Greek schism was permanently accomplished under Michael Cerularius in 1053, the Russians remained united under the Pope. 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 doctrinally correct, and even recognized the authority of the Pope, as in the prayers 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 the Turks, and the Russians soon after this ceased to recognize in practice the patriarch of Constantinople as the head of their Church, though the Muscovite Patriarchs requested to be confirmed in their office down to the year 1657. From this time the Russian Church became independent of all other Oriental Churches.

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 Catholic See. Many of the Catholics remained faithful, and those who did so are called Uniates, but Catharine's arbitrary measures caused many to fall away and join the schismatical 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 certain heretical 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, have doctrines similar to those of the Catholic Church except on two or three points. These are, that they deny the supremacy of the Pope, and reject the words "and from the Son" in the Nicene Creed. This last mentioned practice causes

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 Catholic 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 teaching the same doctrine. Nearly all, if not all other differences from the Catholic practice are differences of discipline which depend merely on ecclesiastical law, and might easily be arranged to suit the temperament of the people. Thus the Russian priests 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 houses, or carry about with them as a protection against all sorts of perils. It is said that they carry their reverence to these objects to a superstitious 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 vice, and this is, undoubtedly, one reason for which the Russian priesthood is so little regarded. There is no doubt that if the Orthodox Church were reunited 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 reunion can be brought about.

THE CRISIS IN FRANCE.

It would appear that the French Government, which has control of the telegraphs, and exercises a terrorism of 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 the Schismatical Orientals have been constituted, which have taken possession of the parish churches, under the recent law of separation, and have given 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 direction 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 culturelles will take similar action, though this has not been done to any very considerable extent.

The Bishops have been called to meet in conference to consider how far they may be able to make use of the law of 1901 to furnish 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 promulgated the cowardly falsehood that Mr. Montginnil, who, as secretary, remained in charge of the Papal Legation after Mgr. Lorenzelli was expelled from Paris, has been engaged in plotting with Deputies of the Opposition, especially those of the Legitimist and Bonapartist parties, to overthrow the Republican Government.

It may be safely said that the pretended papers which prove this charge will not be published, for the reason that they do not exist except in M. Clémenceau's imagination. The Petite République, a Parisian newspaper, has been used by the Government for the circulation of these reports, and the

same paper states that it has proof through the Portuguese Minister, that the Vatican's notes to the European Powers were not identical, as sent to the different Governments. But how there is any crime in writing differently 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 reports to the effect that "Bishop" Vilatte is ordaining "priests" in Paris, and, furthermore, that some of the churches have been handed over to the "Bishop" and his "priests."

We are always sorry when truth compels 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 again. You can't stop her." To our contemporaries in Toronto, the Christian Guardian and—(well, we cannot mention the name: it is the paper that circulates amongst the members of the Orange association) we would say: "Bishop" Vilatte was never a "Bishop" or a "priest" of the Catholic Church. Twenty years ago or more he was known in the Ottawa valley as an excellent cook. Afterwards 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 East. So much for "Bishop" Vilatte.

LUTHERAN LEGENDS ABOUT THE CATHOLIC CHURCH.

One after another the legends and lies about the Catholic Church, that have been invented and circulated by members of the sects which owe their origin to Luther, are either exposed by zealous Catholics or are quietly "dropped" by enlightened Lutherans. But many of them are still extant and are diligently set forth as truths by preachers and "historians." Against this a vigorous protest was made last week by the Rev. Dr. Temple, in a lecture which he delivered under the auspices of the Maryland Catholic Summer School. Modern researches into the history of the so-called Reformation, and a real reformer, bringing about a real reformation, as in the classic English histories of the sixteenth century, copies in encyclopedias, coned in text books and coloring the warp and woof of our literature are now being clipped of their Lutheran legends and Elizabethan eulogies and the calumnies found against the Church in the pages of D'Aubigne, Fox and Strype are being noted by sane and sober historians. Schools and libraries are poor witnesses. The first Protestant had stolen the meadows of the monasteries and the silver of the sanctuary, and naturally assigned the name of the monk and cleric who wealth they had pilfered. Their rebellion against the established order of society was the immediate cause of civil and religious strife, and Europe with blood and it let loose the forces for centuries. Historical events are bound together causally, not casually. We may say of not be as of humanity; No fact lives to itself, and we last dies to itself. The Middle Ages flowered in the thirteenth century. A church which produced laymen like Michael Angelo and Sir Thomas Moore, clerics like John Fisher and Jerome Savonarola, artists like Fra Angelico and Father Bartholomew, nuns like the Plinkheimers in the Convent of the Poor Clares at Narenberg, women in the world like Victoria Colonna and Lucrezia Teramo, and dead as an age which inspired Columbus to start westward to win new worlds to Christ, and Pius II, to go eastward to save Christendom from the unspeakable Turk; a time which created the masterpieces of religious paintings and erected numbers of hospitals for the sick and suffering; an epoch filled with religious yearning which flooded to the great preachers in tens of thousands and led the chief city of art to patron sackcloth and ashes, an era of such drama and deeds can not be called an age when the Church of Rome had ceased 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 cadet, to attend the services at the Protestant chapel. "I am a Catholic, sir," said Cadet Egan to the adjutant on the parade ground one morning when the cadets were ordered to attend services in the local Episcopal church, "all belonging to us, sir, are Catholics, and under the circumstances I decline to attend the Episcopal or any church other than one of my own denomination." The result was that Egan and forty other young Catholics were permitted to leave the ranks and attend the services in the nearest Catholic church.

Praises Catholic Church.

We find in the Lamp (Episcopal organ) the following words attributed to Prof. Peck, of Columbia: "When doctors of divinity devote the energies to nibbling away at foundations of historic faith, there is something more in the contemplation of the one great Church that stands unshaken on the rock of the apostles, and that speaks to the wayward and troubled soul in the serene and lofty accents of divine authority."

The Right Rev. Mgr. John S. Vaughan, of Holy Trinity, Boston, who was sent in Boston, gave, with a representative Herald, a clear exposition of the Church in religious crisis in France.

"The condition of America. It was feeling of the great throughout the country, love liberty as much as after (all full) and after their consciences there is the greatest freedom, but it is more a feeling nothing. The fraternity, equality in large letters on great public bulletin words had no place in the hearts. On the contrary, we were concerned, the great injustice everywhere."

"The French Catholic. It is not but it is strong. Hence its combats. The Bishops, priests, whose only (if not religion said to them."

"But it is their enemies to the Government."

"So long as the confines itself with legitimate sphere, more devoted to God. But when it breaks boundaries and under foot the right laws of God, that obedience is not by another apostasy, to which greatly to be preferred."

"Then you obedience?"

"I would reply, Christ, I render that are God's. Government is I should render to the things that are the things that can never be."

"NO ROOM FOR..."

"When a ch... between God and toward the State. His 'whom princes of the power,' there c... tation. We mu... has been recogni... recognized as a honest man can himself, in obed... Master, openly... of Christ... great truths of was accused and rebel. The auto... at, summoning... made him desist... we command you... teach in the g... what did the gre... be quietly statu... meekly obey the... point? No. T... Christian will... We ought to... men." (Acts v...)

"NOT FROM..."

"The Catholic Christ. Who is truly man, and beginning, its mission. No powers which s... to the Church earthly authority. God. The F... Peter, has bee... its supreme ch... the keys of t... He holds from... rights and di... hath sent me..."

"Protestant different. The of the Estab... peror of Ru... Church; the Evangelical C... the Catholic C... the denial of... of no tempo... Catholic who... up his religio... the teaching... of any one w... do so, he will... and blessed T... of other her... England in t... will shed his... is better s... Male mori g..."

"But the withdraw the and priests?"

"O yes."

"They have fact, by br... set the law... defiance. T... fact, the Cath... fulfillment of... have percu... you, the early... tens of thou... on the very... French min... lity is a... State. I u... the state of... the old fa... drinking. T... lam is of... always the... Governm... way provin... twenty ye... the Church... little to d... liberty, t... made. The... the Charo...

FEBRUARY 2, 1907.

MGR VAUGHAN ON FRANCE.

THE DIGNIFIED BISHOP... THE RIGHT REV. MESSIGNORE CANON...

The Right Rev. Messignore Canon... The French Government is not Catholic... It is not even Christian...

But it is said that the clerics are enemies to the Government... The goods of the Church were confiscated...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

in order to exercise pressure it has recourse to many infamous means... It has, for example, suppressed the stipends due to Bishops and priests...

But has not any government the 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 indemnities or compensations...

The goods of the Church were confiscated, and when Napoleon I. arose in his strength to put things to rights and to restore order out of chaos...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

the Sacred Heart Review, has been defending the Catholic Church from the same cheap and ignorant criticism to which Mr. Nelson alludes...

HOW SCOTLAND WAS MADE PROTESTANT.

Writing in the columns of the Glasgow Herald, a correspondent, signing himself "Graduate," says: "Sir—Scotland had a history distinct from that of England as long as the national spirit kept England at bay...

When the truth comes to be told, it will be found (1) that Henry VIII., who founded James V. through the auspices of the Scottish abbeys, was as the son of the Scottish Reformation...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

catch your historian, (2) see that he tells the truth, (3) when two nations have been incidentally joined by Anglo-Scottish treachery, bribery, and no Popery let no one dare to put them asunder in the school room or any where else...

MISSIONARY ACTIVITY OF THE SARATOGA REDEMPTORIST.

During the year 1906 the Redemptorist Mission House at Saratoga, under the direction of the Rev. Francis E. Klauder conducted 178 spiritual exercises. These were as follows: 127 missions and renewals of missions; 15 retreats to the Reverend Clergy, 29 retreats, novenas and triduanos to church societies and academies; non-abolition missions and other exercises in 17 parishes.

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

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

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; 4. Preservation of peace, happiness and the blessing of God in the home...

THE CHURCH AND SPIRITISM.

The Catholic Church believes in the facts of Spiritism, says the Literary Digest, but condemns its claims and practices as contrary to the commands of the Bible, and likely to involve error...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

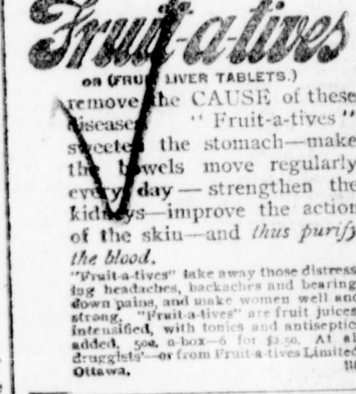
When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

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.



Remove the CAUSE of these diseases. "Fruit-atives" sweetens the stomach—makes the bowels move regularly every day—strengthens the kidneys—improves the action of the skin—and thus purify the blood.

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 always and everywhere it has been admitted that such works were wrought by the assistance and influence of an agent superior to nature.

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

When a choice is to be made between God and man... The French Government is not Catholic... It is not even Christian...

Various small advertisements and notices on the right margin, including 'NEW LINE OF CLEAVAGE' and 'Safest Medicine for Women's Complaints'.

FIVE-MINUTE SERMONS.

Fourth Sunday after Epiphany.

TAKING COURAGE.

Sometimes, my brethren, we feel discouraged because we have not kept our good resolutions, and we are even ready to say it is better not to make any at all, so often 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 already slipped back into the bad old ways; and now they say, "What was the matter with my good resolutions? I did not mean to be to God, yet I have not kept my word with Him; I have relapsed; I am as bad as I was before, may as I am now. 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 hold us strictly to all our promises. "God is true and every man is a liar," says Holy Writ, and every experience of human nature demonstrates that although we are honestly determined to tell the truth, and do so till it when we promise to God to be honest we will find it in a moment of weakness we may break down, and that is understood when we make our promises. 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 Thee."

Hence it is a great folly to say, "I 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 promises, or if you were to make a vow. But a promise to attend Sunday Mass, to keep out of saloons, to stop stealing, to be more God-fearing at home, and the like is a very different matter. In such cases we must shut our eyes and go ahead, and meanly pray hard for God's assistance. There is no such thing as being too faddy 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 do I feel that dwelling in a deadly mortal sin; yet if I were challenged to a duel I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow." "But," said the priest, "has any one challenged you or is any one likely to do so?" "Oh, no I am not at all; but—" "But wait until the temptation comes. You have made up your mind not to commit mortal sin, and when this particular temptation comes God will give you grace to overcome it."

Do not cast your net too far out into the stream; do not be in a hurry to promise 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 determined 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 three 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, avoiding 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 company with prayer and monthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through. From month to month it 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 predestination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to do with an innocent life and a happy death.

TALKS ON RELIGION.

CONFESSION (THE FORM).

It is not necessary to begin every sentence with the quotation, "I accuse myself." Nor is it absolutely necessary to confess our sins in some special order, as "against the first Commandment I accuse myself," etc. However, it is advisable to use this method 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 to the side and tells the worst he knows. He puts things in the plainest and a roughest way, and does not try to shield the person whom he is accusing, but brings him before the judge as a criminal. We should use something of this method when we make our own confession. Our Lord has left it to us to be our own accusers, and we must do the work honestly. We must tell our faults and acknowledge them as faults, and say we are sorry for them, and not try to make out a good case by excusing ourselves. It is very important for the penitent to remember that confession should be a sincere self-accusation, in which we are before the judge as a criminal. "I incline not my heart to swindle," I make excuses in sins," (Psalms xl.)

We should remember that confession is not intended to give us an opportunity for accusing others, but that we may tell our own faults. It is well to remember that in confession we are not to disclose the name of another person, and it is a great abuse of the sacrament when people have a great deal to say about their neighbors. A good farmer does not merely cultivate a little corner of the land and

let the weeds grow as they will elsewhere, and so the person who is conscientious in making his confession will carefully consider all the duties and responsibilities which God has laid upon him.

The great judgment will pass over nothing. Our hearts and our tongues will all have to answer for their deeds. We shall have to give an account of ourselves as husbands and fathers; as members 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. In this matter should think of no thing but the welfare of his 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 a city or country, they should exercise similar judgment in adhering to one confessor. He will thus be able to direct 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 will be the same. The stamp of the seal does not depend upon a particular hand to give the pressure. St. Sabas 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 exception. 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 to these treasured attachments may be attributed the inefficiency 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 loosens all his chains. So it is with the sinner; he is bound to bad habits, and must, by a contrition that is universal, break 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 Sienkiewicz, the great Polish novelist, is one of the world's greatest linguists. He is said to be master of seventy languages. Mr. Curtin 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 in the doing of the chores of the place and other work in the field, going to school winters, 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 that after we had gone to bed, Jeremiah 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 he would go upstairs to his room in the loft and study and read until the candle burned away. "His desire for learning was omnivorous," continued Mr. Furlong, "and his great passion in those 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 who God naturally taught the eager little boy all they knew of their own tongue. It was told of him while living in Milwaukee, on East Water and Chicago streets, he got to know a French seamstress to whom he became much attached. She gave him a doughnut one day and he allowed it to get cold while he asked her how they said fried cake in French. "At that early day the Indians were not all gone from Wisconsin woods, and the ambitious boy often stole his companion by imitating the red man's speech so well that they were all deceived. 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 to go to Carroll college at Wausau, and afterward to Phillips academy at Exeter, N. H. He went to Harvard college and was a graduate from there in 1863. From that time his boyhood home has not seen much of him, although it stands there as it did when he studied in the low ceilinged 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 to Harvard his tendency for the languages asserted itself and took definite shape for development. After his graduation from Harvard President 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 opportunity of developing his linguistic talents. He has been connected with the Smithsonian Institution and with the Bureau of Ethnology. He returned to America in 1891 from a journey around the world, via Russia, Siberia, China and Japan. He spent three months in

St. Petersburg that he met Sienkiewicz, the great Polish author, himself, who suggested that Mr. Curtin undertake 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 work better than he could. "Pan Michael" was the first book undertaken, followed by "Fire and Sword." It was while he was finishing "Pan Michael" that Mr. Curtin introduced Sienkiewicz to 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 Relations to the History of Mankind," "The Mongols," and others.

THE FACE OF THE INFANT JESUS.

In a "Christmas Sermon" in the Christian Register (Unitarian), Dec. 20, the Rev. John C. Kimball tells the following story illustrating the power upon brutalized 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 having 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 Antonio, fearing neither God nor man, broke into the building and with their pistols, began making a target of its picture. The old priest in charge of the place implored them, with tears in his eyes and with every possible look of straight and trusting into his eyes, and holding it up before that of the Crucifixion, bade them, if they must shoot, to fire at that. The brutal leader, with a ringing oath, at once leveled his revolver at the Child's Face. But those calm, sweet, unapproachable eyes, the marvel of all art, and he did what, fronting man, he never yet had done—dropped its muzzle with a bit of tremor. His companions jerked at him for his cowardice, and again he raised the weapon, but with the same result. A third time he tried and failed. Then, with a strange look in his own eyes, but a voice there was no jeering at now, he faced his fellow-ruffians shouting: "A way with you all! The man who shoots at that Child, I'll put a bullet through him!"—Sacred Heart Review.

CATHOLIC CHURCH'S GROWTH. MORE THAN 13,000,000 COMMUNICANTS IN THE UNITED STATES. Milwaukee, Jan. 18.—Advance sheets of the 1907 official Catholic directory show that the Catholic population of the United States is 13,089,353, an increase of 437,309 over the previous year.

The total number of Catholic clergy men is 15,493, an increase of 609. In the year 1906, 334 new Catholic churches were established, making the grand total of 12,148. There are 86 ecclesiastical seminaries with 5,697 students, and 4,364 parochial schools with 1,096,842 pupils. The Catholic hierarchy of the United States consists at present of one Pope Delegate, one Cardinal, fourteen Archbishops, ninety Bishops and eighteen abbots.

There are fifteen vacancies in the college of Cardinals. The oldest Archbishop in the world in point of service is the Most Rev. Daniel Murphy, 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, Archbishop of Boston, who became a Bishop forty-one years ago.

In Greater New York there are 266 Catholic churches, in the city of Chicago, 175; in Philadelphia, 91; in St. Louis, 76; and in Boston 52.

ANGLICAN VIEW. After the bitterness of The Churchman 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 understanding and sympathy as the following from the Living Church of Chicago:

Certainly the sympathy of Anglican churchmen cannot be withheld at this critical moment from their brother 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 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 churches are in process of confiscation by avowed infidels who hate the Christian religion and the powers of darkness seem to have shaken the ancient Church of France from top to bottom. Pateoic are the stories that come to us daily from over the water; and they are only typical incident seen now here, now there by our correspondent or another of what is transpiring throughout the length and breadth of that fair 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 toll similarly to the church of France that which all of us feel?

The living Church is distinctly the 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 churches are in process of confiscation by avowed infidels who hate the Christian religion and the powers of darkness seem to have shaken the ancient Church of France from top to bottom. Pateoic are the stories that come to us daily from over the water; and they are only typical incident seen now here, now there by our correspondent or another of what is transpiring throughout the length and breadth of that fair 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 toll similarly to the church of France that which all of us feel?

You cannot possibly have a better Cocoa than

EPPS'S COCOA. A delicious drink and a sustaining food. Eminent, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold. Sold by Grocers and Storekeepers in 1-lb. and 4-lb. Tins.

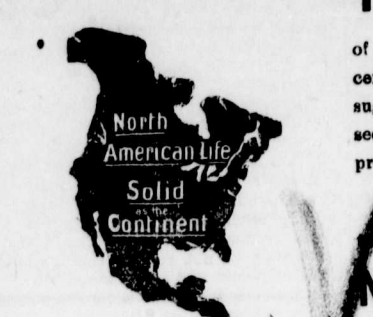
THE REAL PRESENCE.

Let non-Catholics admit the Real Presence and they will understand, writes the Rev. J. A. McCullen, S. J., why we call to the world of God all that is highest and best in architectural art; all that is most beautiful in painting, sculpture, for ornament, 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 tabernacles. The Real Presence explains why our church doors are always thrown open, and 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 Christian or elsewhere engaged in the affairs of the Father's house, one never enters a Catholic church without finding devout souls kneeling in adoration 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 consolation to their troubled breasts from the loving Sacred Heart which beats for men within His Holy Tabernacle on earth. The Divine Presence likewise explains why in rain, storm, cold, heat, thousands of devout Catholics seek the church to assist at Mass, the adorable Sacrifice of our altars.

Routine is the religion that has most devotees.—Dr. Depros.

Tobacco and Liquor Habits. Dr. McTear's tobacco remedy removes all desire for the weed in few days. A vegetable medicine, and only requires touching the tongue with it once daily. Price \$1. Truly marvelous from the results from taking his remedy for the "tobacco habit." Is a safe and in-painful home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTear, 75 Young Street, Toronto, Canada.

The Uncertainty



of existence is matched only by the certainty of life insurance. The one suggests the other as the best means of securing to the family a guaranteed provision for the necessities of life.

The unexcelled financial position of North American Life suggests where the insurance should be placed.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A. I. A., F. C. A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B. A., LL. B., Secretary.

Works of Archbishop O'Brien. Memoirs of Bishop Burke, \$1.00. Life of St. Agnes---Virgin and Martyr . . . 25. After Twenty Years . . . 1.00. Aminta---a modern life drama . . . 1.00.

The Catholic Record, London, Canada.

LL GUARANTEES NO ESTIMATES. Some people prefer insurance under a plan that does not include the profit feature, which is more or less uncertain, and to supply the demand we are issuing special policies containing only absolute guarantees. For particulars, address

NORTHERN LIFE ASSURANCE COMPANY. London, Ont. One of Canada's strongest and most progressive financial institutions.

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

Walk whilst you have the light, that the darkness overtake you not.—(John xii 35).

Cheap Coal! Cheap coal is common and is always sold at a low price. The Coal I sell is not common and commands the highest price because it is worth it. \$7.00 per ton delivered.

JOHN M. DALY, Phone 348 19 York Street. Archbishop O'Brien. (Man and Statesman) We have now on sale at the CATHOLIC RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katherine Hughes. Orders promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

BREVARIARIES - The Pocket Edition. No. 22—48 mo.; very clear and bold type, few references—4 vol., 4x2 1/2 inches; thickness 4 3/4 inch; real India paper; red borders; flexible; black morocco, round corners, red under gold edges. Post-paid \$5.40.

DIURNALS. Printed Diurnals—No. 39—4x2 1/2 inch; bound on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada.

SPECIAL Pearl Rosaries. Nineteen inch length. Post-paid 5 Cents. CATHOLIC RECORD, LONDON, ONT.

CHATS WITH YOU

Ability kept shut. It is a terrible thing life with chained ability powers that can not be taged. To make the most of must cut off whatever of physical or moral—and waste of life. We must thing which causes effort lower the ideal and standards, everything y kill the ambition or to led with mediocrity. Multitudes of people bad physical habit, are their best selves into the are kept back by a let and vital force, through disipation.

Some are hindered by ideas of disposition, by slovenliness, meanness, jealousy or envy. The caps. Many people go thro by their chains, with serious, continuous effort themselves. Like the other wild animals chageries, at first they freedom and try to be gradually they learn to slavery, and take it it is a necessary part of Then, again, there at which retard the prop the efforts of many bu as debt, bad partners social alliances. Com men belong to themse free. They go the pushed. They spend their energy for that really count in the m so that, no matter "struggles," clearing up of from bad judgment, b indorsements. Instead gaining on life' always trying to ma They are always in t the vanguard of thei

An ambitious yo do what is right and place for himself in the himself in complicated life purpose and cry struggles, he is ne beyond mediocrity. with a family to possibility of his tal the grand opportunity he were only free, if his little savings and earnings for many ambition only mock not satisfy it. He foot; like a caged how high he might he must stop when he The man who tr constantly crippling tangling alliances, loans money, help usually gets left, he ductive ability and by having to pay for or lack of business estimable man of rained financially b loans, which would foolish even for a b For many years I could spare from the ties of his family to Our judgment wa side over all our keep us from doing enable us to do the man wins, who keep us sound judgment. Do not get inve do. Make this a yourself clean and thing snuggled up to the end; make and you are crisk a competence, and your little sav getting something be carried away by who happen to mak little in some ve makes, a hundred

The London Mutual Fire Insurance Company of Canada. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization—\$3,200,000.00. Business in Force—\$6,000,000.00. Assets—\$28,600,000.00. HON. JOHN DAVENPORT, President. GEO. GILLIES, Vice-President. H. WASHINGTON, Sec. and Managing Director. L. LEITCH, D. WERSMILLER, Inspectors.

\$1.00 PURCHASES A \$2.00 PEN

"VARSITY" Fountain Pen. is constructed strictly on merit, and is equal to any \$2.00 pen on the market today. It is rich chased writes fluently and is guaranteed not to leak.

OUR GUARANTEE. The Pen is Solid Gold, guaranteed finest grade 14k. Holder is made of the best quality rubber in four parts. SENT PREPAID. upon receipt of \$1.00 to any address in Canada and the United States. If upon examination you are not entirely satisfied or if you do not think the pen is worth \$2.00, return it to us and we will cheerfully refund the money.

ORDER TO-DAY. ADDRESS The Catholic Record, London, Canada

do what is right and place for himself in the himself in complicated life purpose and cry struggles, he is ne beyond mediocrity. with a family to possibility of his tal the grand opportunity he were only free, if his little savings and earnings for many ambition only mock not satisfy it. He foot; like a caged how high he might he must stop when he The man who tr constantly crippling tangling alliances, loans money, help usually gets left, he ductive ability and by having to pay for or lack of business estimable man of rained financially b loans, which would foolish even for a b For many years I could spare from the ties of his family to Our judgment wa side over all our keep us from doing enable us to do the man wins, who keep us sound judgment. Do not get inve do. Make this a yourself clean and thing snuggled up to the end; make and you are crisk a competence, and your little sav getting something be carried away by who happen to mak little in some ve makes, a hundred

FEBRUARY 2, 1907.

CHATS WITH YOUNG MEN.

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 advantage.

He 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.

OUR BOYS AND GIRLS.

Girls should be trained to do domestic work. No matter what qualifications a girl may possess educationally, if she is unable to take up household duties her school or college training will become a failure, and a burden should she enter into matrimony.

The girl, no matter what her prospects, who neglects to gain a knowledge of housekeeping is blighting her own life and putting herself at a disadvantage, if she has a dozen domestics at command to do her bidding.

God rest the myriad souls of all like Dr. Johnson! On the first anniversary of Tety'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."

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

One of the traits of the world's great est men was the affection for their dogs. Sir Walter Scott mourned the death of his favorite dog as though it had been a human friend.

THE OLD CHURCH.

Good old Dr. Johnson well deserves to be called the precursor of the Oxford Movement. More than Selden or Sir Walter Scott, he disipated anti Catholic prejudices and prepared the minds of his countrymen for the reception of Catholic ideas.

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 considered. The oral doctrines and occasional explanations of the Apostles would not be immediately forgotten in the churches to which they had preached, and which had attended to them with the diligence and reverence which their mission and character demanded.

On the first anniversary of Tety'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!

EXPULSED FOR MAKING THE SIGN OF THE CROSS.

AN INSTANCE OF THE KIND OF PERSECUTION TO WHICH FRENCH CHILDREN ARE SUBJECTED. The Eclair Comtois publishes a letter of protest addressed by a French mother to an inspector of primary schools at Pontarlier, who had excluded her little daughter from school two days because she had made the Sign of the Cross when the school exercises began.

The boy who has never had a dog is to be pitied. He has missed the best playfellow of his life. His dog never quarrels with a boy, never tires of play and yet makes no demand when his master is ready to cry quits.

THE MOTHER OF MUSIC.

"In conversation with an American visitor recently, Pius X declared himself well satisfied with the progress of the rehabilitation of the Gregorian chant in the Roman Catholic churches of this country," says the New York Sun. "At the same time he significantly asserted that he was not in favor of the complete exclusion of all church music other than the Gregorian; all that he asked was there should be nothing worldly. Doubtless it has been the misfortune of the Pope to hear the intermezzo from 'Cavalleria Rusticana' 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 misconception which has been widely spread. That Pius X would try to throw back the march of musical progress more than three centuries was hardly to be believed. The Roman Catholic Church was the mother of modern music.

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.

Head Office and Toronto Branch: 4 King St. West. Toronto City Branches: Queen Street West cor. Bathurst.

FREE. A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Four patients also get the medicine free.

4 per Cent. allowed on special deposits in Savings Bank. 4 1/2 per Cent. allowed in security of 1st-class investments.

London Loan and Savings Company. London, Canada. WINDMILLS. POWER AND PUMPING.

The "IMPERIAL" won the championship of the world in a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

GOULD, SHAPLEY & MUIR CO. Brantford, Canada. Fabiola. A Tale of the Catacombs. Callista. A Sketch of the Third Century. History of the Reformation in England and Ireland.



Minister's Daughter Becomes a Catholic. A sensation was created in Omaha, Nebraska, social circles by the announcement that Miss Grace Waring had become a Catholic and would enter the Sisters of Mercy. Miss Waring is the daughter of a Methodist minister and was for many years a member of the Congregational Church.

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

Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

HOBBS MFG. CO. LIMITED. ART MEMORIAL AND DECORATIVE WINDOWS. LONDON, CANADA.

THE HOME BANK OF CANADA. Head Office and Toronto Branch: 4 King St. West. Toronto City Branches: Queen Street West cor. Bathurst.

TWO NEW BOOKS. In Treaty with Honor - A Romance of Old Quebec, by Marie Catherine Crowley.

Fabiola. A Tale of the Catacombs. Callista. A Sketch of the Third Century. History of the Reformation in England and Ireland.

The Kyriale. Or Ordinary of the Mass. Catholic Record, LONDON, CANADA.



Minister's Daughter Becomes a Catholic. A sensation was created in Omaha, Nebraska, social circles by the announcement that Miss Grace Waring had become a Catholic and would enter the Sisters of Mercy.

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

Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

HOBBS MFG. CO. LIMITED. ART MEMORIAL AND DECORATIVE WINDOWS. LONDON, CANADA.

THE HOME BANK OF CANADA. Head Office and Toronto Branch: 4 King St. West. Toronto City Branches: Queen Street West cor. Bathurst.

TWO NEW BOOKS. In Treaty with Honor - A Romance of Old Quebec, by Marie Catherine Crowley.

Fabiola. A Tale of the Catacombs. Callista. A Sketch of the Third Century. History of the Reformation in England and Ireland.

The Kyriale. Or Ordinary of the Mass. Catholic Record, LONDON, CANADA.

WILLMUTH & IVRY, IVRY & DEO GOLF. HARRINGTON, DEAR BANK OF COMMERCIAL, LONDON, ONT.

DR. STEVENSON, 31 DUNDAS ST. E. WINNIEPEG LEGAL CARDS. DONOVAN & MURRAY BARRISTERS.

JOHN FERGUSON & SONS. 180 King Street. The Leading Upholsterers and Embalmers.

D. A. STEVART. Successor to John Stephenson. Funeral Director and Embalmer.

\$12 WOMAN'S SUITS, \$5. MONUMENTS GRANITE & MARBLE. The D. W. WALKIE GRANITE CO.

TELEGRAPHY. TAUGHT QUICKLY. Demand for Railway Operators exceeds supply.

O'KEEFE'S Liquid Extract of Marjoram. Made from the best Canadian Marjoram.

JUST RECEIVED. Beautiful Lace Pictures. Beautiful Photos of following subjects: Sacred Heart of Jesus, Immaculate Heart of Mary, St. Joseph, Immaculate Conception, Infant Jesus, St. Anthony.

A PROTESTANT MINISTER AT THE POPE'S MASS.

BONTIFF'S FACE A POEM BY BENVO- LONCO HIS DEVOTION A SERMON IN LITTLE, BAYS REV. MR. HOYD.

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 impressive religious service he ever attended, at home or abroad, was the private Mass celebrated last Easter morning by the Holy Father in the Sixtine Chapel. He thus describes his impressions:

"The glorious chapel, the morning light, through clear windows on the left, flooding the immovable frescoes; the altar in front, the Papal crosier on the left, Swiss guards sitting on either side of the altar, Roman gentlemen, the Pope's chamberlain in sixteenth century costume, black velvet and white neck ruff, sitting as ushers; 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 prayer."

"A slight movement at the entrance. All kneel or bow their heads in prayer. A few members of the Papal household in still different costume pass down the central aisle toward the altar. And then alone, in white garments from head to foot, slowly, without show or ostentation, walks the sovereign Pontiff of Rome. He kneels at the altar in prayer, then celebrates the Sacrifice of the Mass. It is all so simple, entirely shorn of pageantry. His voice is low, musical, sincere. It has the accent of conviction. He pleads as a father for his children. I felt that I was in the presence of a loving and benignant God; not a high ecclesiastical commander in his power, performing a service of routine, but a true shepherd and Bishop 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 impressed by a human personality."

"I nearly an hour and a half. I sat close to him and studied him. His face only medium height, somewhat stooping, as if he carried a heavy load—the care of all the churches. His manners are slow, dignified and graceful. 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 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 diplomatist as some of his predecessors, but none have excelled him in purity of life, concentration of spirit and simplicity of method. It was a sermon in itself to witness the manner, in which he gave Communion to those who went forward and knelt at the altar. He seemed to gather up the peculiar needs of each communicant, and to breathe a prayer for each."

"At the close of the Mass he advanced to the front and made a brief address in Italian, emphasizing the lessons from the Resurrection. And then he blessed us, our families, friends, the homes and the land from whence we came. A season of silent prayer, in which I am sure every heart present joined, and he passed slowly out, blessing and still blessing until we saw him no more."—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 exhorted his flock to "live to the patronage of the Blessed Virgin" in all their troubles and necessities, in 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 threatening the Church:

"The Sovereign Pontiff is still a prisoner, unable to stir outside the gates of the Vatican. The kingdom of Italy, nominally Catholic, binds the Catholic religion in fetters. The anti-Christian Government of France has not only repudiated the illustrious Church which in the chief glory of France, but denies to Catholics even the rights of the common law, and strikes at religion whenever it dares to raise its head. Throughout the German Empire there is a sort of tolerance but even in the Catholic parts the Church has to watch and fight for bare justice. In Catholic Austria, the government yields step by step to the demands of what are called the anti-Clericals—that is, the modern infidels, with their legion of 'progressives' and 'independent' thoughts." Catholic Spain is following in the same path, and no Government can maintain itself there without compromising on vital matters of Catholic law and tradition. The wide-spread Catholicity of the South American Continent is treated with contempt by every Republican Government, whether it is capable and relatively honest, or, as they too often are, ephemeral, bankrupt and rotten. In the Protestant countries of Europe and America, the Catholic religion enjoys freedom; but, as we know too well in this country, our deepest beliefs and our most vital practices are never safe from being crushed by the machinery of the modern majority, which is either frankly hostile or quietly indifferent."

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

"This state of conflict which prevails so widely over the world is not wholly disadvantageous. It is not an unmitigated evil for the religious interests which are so dear to us. It is a good thing that Catholics should be roused to stand up for their faith,

When a Catholic country has grown slack in Catholic spirit, it is a good thing that men should be made to feel that those who are not with Our Lord are against Him. When danger is at the door, the instinct of resistance and defence keeps Catholics on the alert, and they must think, speak and vote in order to hold their own. Persecution may succeed here and there, and for a time, in destroying faith and making religious duty very difficult; but it calls out the courage and sacrifice of the good, and it is very seldom that it does not end in the visible triumph of the Church. Almighty God, as the great Bishop and confessor of the faith, St. John Chrysostom, has said, is a skillful forger of metal; and He knows not only that gold must be put in the furnace, 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 devastated or Catholic interests are for the moment overborne by modern political atheism, sided 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 cross is burned out and the metal is pure, the Lord of Hosts stretches forth His hand, and the trouble is past."—Ave Maria.

FATHER XAVIER SUITON'S MISSIONS.

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

In Pittsburgh I had eighteen converts; in Baltimore I left eight in the class, and a few others about to take the step. This fact came under my notice: An elderly lady called on the priest and said: "Father my husband 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."

"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 answered, "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 anxious about you, join the class for instruction and when you have gone over the catechism, if you are still of the same mind to remain a Baptist, I'll speak to your husband not to disturb you about religion. Will that be satisfactory?"

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

She was faithful and came twice a week for instruction. When the last chapter of the catechism had been explained the priest said to her: "Well, do you wish to do?"

"I want you to baptize me. I wish to become a Catholic."

"What caused you to change your mind?" You told me when we began instruction, you did not wish to become a Catholic?"

"Oh I did not know what the Catholic Church taught. Now that I know her doctrines I want to be a 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 Missionary.

THE CHATTER ABOUT DOGMA.

The Sydney Post is fortunate in having on its staff so deeply read and thoughtful a writer as "Pensive Peter." From his "Thoughts Old and New," in last Saturday's issue, we take the following quotation for the length of which we offer no apology: "We want much religion, but no dogma," says an Inspector of Schools in his annual report. Those who say such things do not know that they are talking nonsense. And they talk nonsense, because they use words that they do not understand—dogma for instance. Dogma means opinion, view, tenet. If you will have religion, you will have a need of dogma. If you will have religion, however, you must have dogmas. If you will have much religion, you will necessarily have much dogma. If you want any positive, effective instruction in religion or morality, you want it according to some particular school—according to certain opinions, views, or tenets; you cannot have such instruction without dogma. You do not explain and inculcate one specific principle of ethics without using more or less dogmatic. Take for example, the 3rd canon of the Mount. If you undertake to unfold its full significance to a learner to whom it is entirely new—if in fact you undertake to teach it in your view of course explain and present it according to the light in which you regard it, according to your own opinions, views, or tenets respecting it; and so you are at once instructing your learner in your own dogma. Not long ago I heard a respected clergyman exclaim in the course of a sermon at what he called "the gradual disappearance of dogma." He was not wrong in etymology nor in the precise meaning of words; he does not weigh his words. And consequently he said something he did not mean. He never meant, surely, to express his pleasure at the disappearance of religion, and that is what the vanishing of all dogma would signify.

Creed is another much abused, much misunderstood word. Some time ago, I was impressed a little by the words at "creeds." I know now that the sneers are from the unthinking and

ungodly. Creed is derived from the Latin credo and means belief. It stands for something definite, positive, clear.

It has been well said by some English writers—Joseph Ritsey. I think that a religion without a creed is a body without bones. And what an ungodly, unwise, unworkable and useless piece of baggage that would be! It would be hopelessly weak or defective at every point. For one thing, there would be no point of attachment for the muscles, and consequently no orderly activity, nothing but idle palpitations. 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 cannot lead a life calmly, methodically, uniformly 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 Sinai to the Jews, or shown to the Gentiles by the light of nature—had never, of itself, succeeded in getting itself kept. As a theologian, he showed that, where as all men have sinned, and provoked God's anger, and sorely need His forgiveness, there is no forgiveness 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 Christ. 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 commendation of morality never makes man moral. Man is moralized by dogma. He needs the Thou Shalt and Thou Shalt Not. Without dogma, the very theory of morality is perverted, and true duties are set aside, and sometimes even sin is justified and glorified."

A WORD TO THE EVERYDAY CATHOLIC.

"Do you," asks the Parish Clandor of St. Mary's Church, Chicago, "appreciate and make the most of your opportunities to advance the Catholic faith?"

Do you realize the lay you have a mission? Why are you not like the Michigan 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 are you like the Catholic painter mentioned in Dr. O'Grady's history of the American Church? The man worked in an office where his religion was a constant source of ridicule and the butt of jokes. The Catholic, however, was able to explain and defend his belief and turn the laugh, and so impressed was one of his companions, J. M. Young, that he began to read and examine the Catholic faith, with the result that he became a Catholic, a priest, and finally Bishop of Cincinnati. You may have other exceptional 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 looked down and smiled Upon the Virgin and her Child; I read his splendours like a crown Upon the roof of Bethlehem town. (O, little tree!) O, little tree! Whose stem thou art a glory be.

The shepherds, riding with their sheep, Heav'd up as in a happy sleep, Upon the roof of Bethlehem town. (O, little tree!) O, little tree! O, little tree! Whose stem thou art a glory be.

The world that night when it release From death through Him the Prince of Peace: Who in the manger lay at rest, Upon his happy mother's breast, (O, little tree!) O, little tree! O, little tree! Whose stem thou art a glory be.

—SUSIE M. BERT in Lippincott's.

DIED.

REYNOLDS—An Englishman, on Jan. 13th 1907, M. Family—Senior aged eighty years. M. y his usual rest in peace.

MELNOROFF—In Oakville, on Jan. 10, 1907, Mrs. M. D. in her 82nd year. M. y his usual rest in peace.

FEET STEEL RICK

WRITE FOR PRICES. ALLIC COFFING CO. LIMITED, ONTARIO, CANADA.

PURITY FLOUR

THESE ARE THE REQUISITES OF TASTY, wholesome bread—a good flavor, good sense, and PURITY FLOUR. Absolutely the best Household Flour obtainable, because it is produced by the most skilled milling from the very choicest Western Canada Hard Wheat.

Full of nutriment and always dependable in the baking, PURITY FLOUR makes the best bread with least trouble.

GOLD EVERYWHERE IN THE GREAT DOMINION WESTERN CANADA FLOUR MILLS CO. LIMITED MILLS AT WINNIPEG, GORDON AND BRANDON

New Magazine for Boys and Girls.

The Young's Magazine, an illustrated monthly printed on high quality paper, has just been issued from The Rosary Press, Somers, N. Y.

FINE OFFICES OF ADVERTISING FIRM.

THE WOODS NORRIS COMPANY HAVE SPLENDID EQUIPMENT IN THEIR BUSINESS OFFICES.

A firm of fine old style business standing. A snappy illustration department means a poor business, which leads to a loss of money. The Woods Norris Company has a department of illustration which has been opened in the Main Building by Woods Norris Ltd. of the Upper part of the main floor of the Main Building in Toronto.

NEW BOOKS.

"Plain Practical Sermons" by Right Rev. Mr. John A. Sheppard, V. G. Published by F. Pustet & Co., 125-127, Home, New York and Cincinnati. Price \$1.50.

TEACHER WANTED MALE OR FEMALE.

Normal School, 125-127, Home, New York. Salary \$2.00 per week. Apply to the principal, J. G. Washburn, Secretary H. W. P. O. 125-127.

WANTED ABOUT FEB. 15, TWO CATHOLIC

in teachers, male and female, aged 20-30 years. Salary \$2.00 per week. Apply to the principal, J. G. Washburn, Secretary H. W. P. O. 125-127.

FEMALE TEACHER WANTED FOR R. C.

S. S. St. Joseph O. C. Apply by mail to the principal, J. G. Washburn, Secretary H. W. P. O. 125-127.

WITCH-HAZEL TOILET SOAP

Is just Witch-Hazel and pure VEGETABLE oils. Both a toilet soap and medicated soap for the prevention of skin eruptions.

"Royal Crown" Witch-Hazel Toilet Soap

Both a toilet soap and medicated soap for the prevention of skin eruptions.

PURITY FLOUR

THESE ARE THE REQUISITES OF TASTY, wholesome bread—a good flavor, good sense, and PURITY FLOUR. Absolutely the best Household Flour obtainable, because it is produced by the most skilled milling from the very choicest Western Canada Hard Wheat.

Full of nutriment and always dependable in the baking, PURITY FLOUR makes the best bread with least trouble.

GOLD EVERYWHERE IN THE GREAT DOMINION WESTERN CANADA FLOUR MILLS CO. LIMITED MILLS AT WINNIPEG, GORDON AND BRANDON

"The first thing a man should learn to do is to save his money."—Andrew Carnegie.

\$1.00 opens an account

We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

Interest added 4 times a year.

THE SOVEREIGN BANK OF CANADA

London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager.

The Gem of Catholic Literature

The Apparitions and Shrines of the Blessed Virgin

From the Earliest Ages to the Present Time

By W. J. WALSH with introduction by Monsignor Bernard J. Reilly, D. D.

Four volumes 160 pages each, fully illustrated. The only authentic work on the subject ever issued and published at a price and terms within the means of all. Don't miss this opportunity.

No description of the books as convincing as a personal examination of the work. We send on approval, no expense to you whatever.

For the convenience of our patrons we will supply the work on the pay monthly payment plan if so desired.

THE CATHOLIC RECORD, London, Canada

THOMAS COFFEY, Publisher

AN IDEAL GIFT

THE ROSARY IN FINE JEWELS

We have made a careful selection of Jewels and you will find them "rich and rare."

Our Rosaries are especially strong in wire and chain connections, and we claim they are the best now offered to the public.

Table with 2 columns: Item description and Price. Includes items like Imitation Jewels, Turned Pearl, Mounted in Sterling Silver, and various Gemstones.

ORDER BY NUMBER. Bands shipped in neat satin-lined cases.

Catholic Record Office, London, Canada

Catholic Order of Foresters

Ald. Chas. S. O. Boudreau, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Basil's Court, Brantford, have been appointed Organizers for the Ontario Ordination, and are at work at present in the interest of Catholic Forestry.

CALENDARS

Catholic Scriptural Calendar For Year 1907. A text for every day in the year. 10 cents.

ART CALENDARS. Made in America. Beautiful colored illustrations. Size 11 x 14 inches. Price 75c. postpaid.

Campana's Italian Balm

is highly recommended by many people of refinement for use in all cases of Chapped Hands, Rough Red Skin and ALL itc irritations due to wind and weather. Ask any druggist for a bottle.

THE CATHOLIC RECORD

London, Canada

VOLUME

The Catholic

LONDON, SATURDAY

A BID FOR

Some months ago articles on what we term the folly of seeking cities across the border point out that the club. He may, or success; he may to shop or factory; and that work is not to be. But he finds no mistake by depending on ignorance or loyalty to his own. Life minus a job in a blithesome thing. Vision in saying that this country in which blind can see opportunity a "loser" is in Ridgways, Doc gives a picture of the listened to the call "I spent," says it one nights in house, hunting for dark for a job. I mechanic, junior an "want ads." in the often before the d always found from a already in line. I proved since) that thousands who walk shivering for a job, than I was, but just and country youngsters—digging—and in a through sickness. boy who is temp "Don't."

RELIGION IN

In the Catholic Rev. Robert H. Be an article on the England, that all belief that have been the last two or three other than that of the are undergoing a prion at the hands knowledge of the National Church d any coherent or in The salvation; ar though they still w antriring patience ness, scarcely to h more than religion thropists. The n so completely incoh message and in th the foundation on their stand, that, al strong, and even it they are important tical world. The l making much hea Summing up, the v future undoubtedly the Catholic author that which, ever considered, has the el ise security.

A CANON TO

Canon Cody, of ignore the words into Caesar the th and unto God t Gods."

We are surprised divine posing as a interests of M. C. Canon must do this we suggest that w Christian Guardian lective. He can r but noise, when u comes monotonous Canon, in order to reputation, should why he should all of atheists is incom writer, Harold F. some years ago England drives w lose rein: you like in it provid decaously; but w a commentary on that the Establis most absurd and i stitutions now exi Or may we recog contribution to a Clemencia, a w of Newman's ce of England. "Ho scepticism and inf may challenge it upon the gale the Catholicism and