

Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Paclan,

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The Catholic Record LONDON, SATURDAY, MAR. 16, 1907.

PERSECUTION THE CHURCH'S HERITAGE.

The misrepresentation of the Pope's attitude towards the French Republic, and the shameless championing of stheists by Christian editors, reminds us of the words : "If you had been of the world, the world would love its own: bat because you are not of the world therefore the world hateth you." It seems, as said Father Oakley, that one of the most striking marks of her truth, in the presence of a noisy and frivolous generation, is the fact that she is the inheritor of the reproaches heaped on her Divine Founder. . Just as our Divine Lord was assailed by His enemies with the most contradictory charges, so is His Church. His words are literally fulfilled : "You shall be hated by all men for My name's sake. The disciple is not above His master."

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REPORTER'S STORY.

Our readers should not be misled by the writers who aver that some French bishops are willing to accept the worship associations as planned by Clemenceau and his followers. This is merely reporter's story. No Catholic prelate can accept these associations, for the very simple reason that they are subversive of the constitution of the Church. The French bishops are as one with the Holy Father: they are united with him and among themselves ; despite threats of exile, their ranks are unbroken. They are but menials who sell tion of Catholics, and seeks to justify honor for place or pelf. Their unity its action by misrepresentation and has surprised the individuals who give law, but not justice.

"It is not diplomatic nor reasonable," we are told, " this spectacle of a few clerics refusing to accede to the requests of a powerful Government. It proffer against monks and nuns charges absurd at this age to have bishops who scorn to buy immunity from insult at the price of recreancy to principle." And the greatest wonder is to see any Pope at all in the world and to have a Church which, despite centuries of stress and storm, is full of vitality, and is still an uncompromising opponent to the pagan principle of State omnipotence.

A JUDGE GONE WRONG.

The world to-day is a publication that poses as an impartial judge of measures and men. In reviewing the events of the religious crisis in France it does not manifest the buoyant mendacity of some of our religious weeklies, but it attempts to becloud the issue ; its presentment of facts is not accurate -in a word, it is no judge, but a retailer of the gossip of the anti-Catholic respondent. It begins by saying

the Holy Father is not a statesman.

As proof, he says that the Pope is

under the influence of Cardinal Merry

del Val. Imitating his example, one

public in just the same way as to the United States," is proof enough that the World To-Day is, despite its pretensions, no enemy to misrepresentation or ignorance. In the United States the Church is

A REMINDER.

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lamentab'e."

living.

cities, he goes on to say :

free: in France, Clemenceau and his associates would have it as a slave. In

the United States the clergy exercise exclusive jurisdiction in matters, of Church government, etc.: in France the laity would rule the Church. as follows :

mental tenets by increasing that of verified knowledge. No doubt there wil always remain a sufficiently large area of unsettled questions as a prac-tice ground for all who thrive on intel-lectual gymnastics: but at the same "A little less conceit on our part and a little more consideration for the feelings of others, would be well worth cultivating. Our ignorance of others, and of what is going on around us, is time every position captured from ig-norance will be just so much gained for mankind. These outposts to be won over from ignorance cannot always be seized by direct onset. The true ration-And, observing that lessons might be alist must necessarily admit that there learned from Canadian and Chilean

"What they lack is our insolent air these are, first, the authority of evi-dence, and secondly, the evidence of of self-sufficiency and patronizing air of superiority." ence, and secondly, the evidence of athority. Now, not very many things are evi-not as every serious student knows. of the magnetic needle that will inauthority. If we were as far ahead of them as some of us seem to think we are, life in these latitudes would be well worth the

CLEMENCEAU'S 'FRIEND.

The sham republic of France that is ruled by an oligarchy devoted to the spread of irreligion, has no more ardent champion than the Christian Guardian. To it the policy of spoliation and of blasphemy is an " extreme but reasonable measure." It exults at the persecu bearing false witness.

We can understand an editor taking issue with us on doctrinal points, but that a man, ostensibly Christian, should praise the atheist and his works, and which Clemenceau and his associates do not use, is a mystery to us. He sees, in the orgy of iniquity,

proof that St. Bartholomew and the Spanish Inquisition " are not left unavenged." A sorry revelation of his belief that the end justifies the means, and of his ignorance of the writings of reputable non-Catholic historians. Unavenged ? We can imagine the editor side by side with another Robespierre in a new sky-blue coat. watching, with face alight, with smiles, the worship of a Goddess of Reason and the expulsion of Christ from France. The Rev. Sidney Smith must have had men of the stamp of this editor in mind when, anent Methodists, he wrote, in 1809, that, " in routing out a nest of consecrated cobblers, and in bringing to light such a perilous heap of

FATHER PARDOW AT THE CATHEDRAL. TRUTH'S UNCHANGEABLENESS-A LESSON FROM THE 'NARROWNESS' OF THE MAGNETIC NEEDLE, WHICH INSISTS ON ALWAYS POINTING TO THE POLAR

STAR. In the second of his Lenten course of Sunday sermons at the Cathedral, Rev. William O'Brien Pardow, S. J., dis-cussed "The Catholic Truth the True Rationalist." He spoke, in substance,

"We concluded, last Sunday, that unlimited liberty of thought meant and means unlimited folly, and we saw how reason is ever endeavoring to lessen the extent of the territory of debatable In reference to the "slop over" habit of our Yankee cousins, Mr. J. C. Monaghan remarks in St. John's Quart-

who would not be competent to pass a similar judgment on the matter taught. If I were to call on my doctor. a lung specialist, and ask him to explain rapidly to me all he had learned for the last twenty years about the

for the last twenty years about the nature and the various diseases of the lungs, with this proviso, that if I agreed to all he said, I would allow him to prescribe for me, the only reasonable thing for the doctor to do would be to turn away from my lungs and to point emphatically towards the

door. But, on the other hand, I would have a perfect right to scrutinize the diploma hanging over the mantlepiece, and to see if the signatures were gen-uine. It is precisely because the human race is fully aware that people are not ordinarily capable of passing judgment on matters of special re-

search that every State insists on examinations by competent boards. Now, our Lord Jesus Christ came or earth to teach mankind what He had received from the Father, and in so doing He was to be a true rationalist. He came to speak with authority; He came not to propose, but to impose the dogmas entrusted to Him by the Father for the salvation of mankind. In accordance then with the laws of

reason He was to exhibit his creden-tials. But he did much more than merely show H is papers. He went so far as to say that the people who heard Him would not be obliged to believe Him merely on H is own affirmation. "If I had not done in their midst," He ex claimed, "the works that no other man

ever did, they would be without sin." He healed the sick of all manner of diseases, and He raised the dead rotting in their graves. These were His cre-dentials; this was the diploma signed by the Father Who is in heaven. It is at once evident, to any one who thinks at our Lord and Saviour could not

mathematics or physics or any other branch of knowledge. Reason un-doubtedly has discovered many truths "George Moore, the Irish renegad "George Moore, the Irish renegade, and George Bernard Shaw, the literary that were not known a thousand years ago, but it has never undone a single fakir, both proclaim this virtue. The corruption out of which divorce institu-tions have been evolved covers the one of the truths known from the very

äawn of time. Nay, I go farther and affirm that it is only because we are northern portion of this republic from Maine to Dakota. No one dares to lift perfectly assure that reason never can show to be false what has once been shown to be true, that any progress in the veil which at present conceals it. " Next to it in significance is the cadet system shyly exposed in the city science is possible. The human race, of New York, and then shut out from sight again. There is not a crime on the calendar, from the most frightful laboriously toiling up the steep in laboriously tolling up the steep in-cline of knowledge, resembles a body of workmen carrying hods of bricks up a long and steep ladder. If the lad-der keeps sinking into the soft clay at known to ancient Athens and modern Paris that is not made known to the children by means of the printed word. every step the men take on the rungs, it will be a long time before the twenty "The disseminators are of all grades of intelligence and decay; millionaires, merchants, poets, statesmon, teachers in college and school. Anthony Com-stock and the vice societies have the fifth story of the sky scraper in con-templation is finished. All progress along any lines of thought is due to unchangeable dogma. Hence religion in upholding its own immutable teachings is strictly rationalistic. Judge, in-deed, of the utter dismay that would evidence and the proof. There is not hamlet in this nation which these gents have not reached. The condition agents have not reached. is beyond the power of words to de cribe. Not a human being in this nation is safe from them, except the swoop down upon our navy, merchant vessels and our ocean gray hounds if one fine day it were dis-covered that the magnetic needle had babies without intelligence or money. "At first only the corruption of men suddenly ceased to point to the North Star: that as everything else was are two perfectly legitimate means of arriving at definite truth, and that these are, first, the authority of evi-dence and second by the state of the second seco any one who cares to read. "I repeat : Where there is no relig-

Now, not very many things are evi-dent, as every serious student knows: hence the bulk of our knowledge must be acquired through the evidence of the authority that imparts it. Very tions may be found in two nations-the Japanese and the Atheists of France. Among the former sexual morality is unknown; the latter have all but remany persons are fully competent to pass a same judgment on the authority or on the credentials of the teacher most closely bound up with the deep-"vived the worship of Venus. "Universal corruption of this kind is simply barbarism. In this nation it most closely bound up with the deep-est interest of individuals and with the means the return to barbarism. All the signs are to be found among us. very existence of nations. The Church must ever keep proclaiming them, "in season and out of season." They are the word of God that can never pass away.-Philadelphia Catholic Standard and Times.

THE THAW TRIAL.

THE AMERICAN PEOPLE ARE BEING TRIED

rather than patience in suffering. "These are the marks of barbarism. AND THE VERDICT WILL BE AGAINST We have them all. Some of them have found their way into custom and law, and all of them will attain that triumph THEM. Rev. John Talbot Smith emphasizes the necessity for religion.

in time. Physicians practise them, be-cause they believe in them and write books in their behalf and defense. New York, Feb. 25.-Rev. John Talbot Smith, of New York city, Presi-"In fine, there have been two prin-ciples at work in American life since dent of the Catholic Summer school, has given to the press the following commentary on the developments of the day Emerson left his pulpit :

the Thaw trial : "First, religion is a superstition. Next nature must be indulged. In his " It is no exaggeration to say that the Thaw trial has astonished not merely the citizens of New York, but also the whole world. Its revelations have astounded the ruling classes. The day they were theories; in our day they are the very atmosphere. The children are educated under their bale ful influence, meeting one in the home and the school, meeting the other in actual rulers of society, the thinkers, statesmen. governors and chiefs of statesmen, governors and chiefs of police, have not been surprised; in the public market. "The other principle has been opposed by no one but Anthony Comfact, could not be, because they have known for a quarter of a century the rottenness which it indicates and has uncovered. It is not simply the trial stock and the societies for the sup-pression of vice, and by the police. where they were free to fight. And Anthony Comstock has been reviled by the press agents of infamy as if he were of one man for shooting another ; it is rather the bursting of a volcano, re vealing internal fires, stenches, horrors, a burglar; while the police have been pursued, bribed, punished and muzzled, according as the harpies and their that rage beneath the calm and orderly surface of society and have converged from all parts of the nation upon this

legal advisers found opportunity. "The American people are on trial in this contest going on before Judge "Needless to say that neither Thaw nor his wife is on trial. They are merely victims of tremendous forces. Neither is he on trial who went into a Fitzgerald. Their false leaders, living and dead, will be more scorche dishonored grave through the insane rage of Thaw. He has simply been re-vealed as the disciple of pleasure, who

manikins. It is the American people who are being tried, and the verdict of

ist, Buddha, accomplished for human-ity.-Father Hoeffer, S. J.

Rev. L. L. Conrardi, M. D., the heroic missionary, who is now in America collecting funds to establish a colony of lepers in China, has received check for \$100 for that work from a minister of New York, Rev. prominent Leighton Parkes.

Episcopal Bishop Robert Godman of prayer in behalf of the Catholic Church

aires, says the Irish American, and they are well shamed by the munificence of the late John Creighton, who has fol-lowed up the rich gifts he made to charity while living by even greater gener-osity in his will. Our eastern rich men are as mean as they can possibly be in this direction.

was sought for. But the corruption of men means the corruption of many women. And the figures of that corruption may be found in the records by out except in some of the less progres sive parts of the country districts. ion there must be dirt. The illustra-

The archdiocese of Chicago is the fourth largest archdiocese in the world. Its Catholic church population is some-what more than 1,200,000. The archdiocese of Cologne, Germany, is the largest, with a Catholic population of more than 2,000,000. Vienna, Austria, is second, with about 1,500,000. The archdiocese of New York is third, with 1,250,000. Ten years ago the Cauholic "Here they are in order : "Race Suicide — No longer a dis-grace, but a social and economic necespopulation of the archdiocese of Chicago was 600,000. The increase has been 100 per cent. Through natural increase and immigration at least 25,000 Catholic inhabitants are added each "Divorce-An expression of human love for liberty and immorality. "Suicide-No longer a disgrace, but

The Rev. Ambrose Goulet, whose death occurred at Santa Barbara, Cal., "Euthanasia-Easy and speedy death, a few weeks ago, at the age of eighty. five years, had been married before he became a priest. On the death of his wife, he studied for the ministry and was ordained by the late Bishop Foley. His only son, the Rev. Ambrose Goulet, also entered the priesthood. Father Goulet celebrated his last Mass on Christmas day.

The Catholic section of the British aristocracy, which is very powerful and headed by the Duke of Norfolk, Premier Duke and Earl Marshall of England, has received a notable recruit in the Hon. Mary Thesiger, who has just been converted to the old faith. Miss Thesiger is the youngest daughter of the first Lord Chelmsford, a lord chancellor of forty years ago, and sunt of the pres-ent baron. She was formerly lady-in-waiting to the late Duchess of Teck. other principle has been

When Bishop Lillis of Leavenworth ead about the bill, introduced in the Missouri legislature, requiring the women to remove their hats in church, he langhed. "That is all that we will hear about the scheme," said the bishop. "It has been the custom in our Church for the women to keep their heads covered, and the Catholic Church does not change with the fashions. This bill is not to be given a second thought. If by the most remote possibility it should become a law, it could not be enforced."



CATHOLIC NOTES.

Portland, Maine, authorized the churches of his diocese to offer a special

New York has many Catholic million-

The death knell of the Irish wake has been sounded. The Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, has strongly denounced it, and now the young men and women of his diocese at least must no longer indulge in that form of entertainment. The Irish wake, even in a modified form, as an institution has been gradually dying

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may say that the editor is under the influence of preconceived ideas, or of , Chief standards of statesmanship which are in honor in ward politics-or he is, Court, perchance, a slave of the pen, paid to lin, Relisten to his master's voice and to write Court. what it says. Organ-

NOT ACCURATE.

His statement, that the Worship Associations have approved themselves to other religious bodies, is not accurste. According to Archbishop Ireland, although Protestants and Jews have acquiesced in the provisions of the law, they did not do so without complaint or protest. Several of the Protestant consistories condemned loudly the law, and the chief rabbi of France, M. Lehmann, used in its regard the follow-

ing language : "How could one think, on the one hand. that the State should suppress establishments which had been guaran teed by nearly every constitution since nd protected by every law, and on the other, by means of the same act, should seize the property they have acquired with its approbation.' What we want is that places of wor-

ship should belong to those who have bailt them, and who pray in them, and that every religious denomination should preserve the form of organization which is most conformable to its traditions and aspirations.

IGNORANCE OR MISREPRESENT-ATION.

y people cases of ed Skin. The editor's assertion that " in the wind and a bottle. & CO. Roverning religious bodies, the Vatican lound itself related to the French re-himself and God.-Lacordaire.

the missionaries, we are generally con that Pope Pius is a man of a lovable ceded to have rendered a service to disposition-and then hastens to calm true religion." his indignant public by remarking that



trash as we were obliged to work through

in our articles upon the Methodists and

It is the custom in Maryland for It is the custom in Maryian to the Governor of the State to pardon certain prisoners at Christmas. The Baltimore Sun, telling of the Governor's visit to the State prison

Governor's visit to the State prison last Christmas, says: John Stine was next brought in. He is serving a five-year sentence for manslaughter, having been con-victed of shooting a man in Charles county during a drunken spree. Stine's case had been before the Governor for some time, and his ap-vication for mendon was indersed by plication for pardon was indorsed by plication for pardon was indorsed by the judge, the jury, the members of the bar and a long list of prom-inent residents of Charles county. Stine told the Governor he had no knowledge of having killed the man, as

both were drunk at the time. "If I let you out," said the Governor, "do you think you could resist taking liquor ?

"This is the greatest lesson I even had in my life," quickly replied Stine, "and I assure you, sir, that liquor will have no attraction for me in the future."

"Will you go home directly to your wife without stopping in the city ?"

city ?" "No sir, I can't promise that." "No sir, 1 can't promise chars." This took the Governor by surprise; then Stine hastly added, by way of explanation: "You see sir mother is sick in

"You see sir mother is sick in Woodberry and I must see her first." "I will see by to morrow if I can't arrange to let you see your mother," said the Governor. "Thank you, Governor it will be the best Christmas gift in the world."

Another prisoner Thomas Smith, Another prisoner inouns Smith, said: "Liquor, Governor is what brought me here, and to that I at-tribute all the misery I have felt through the long years I have been locked up."

that our Lora and savidar could have allow His various points of doctrine to be examined with this condition, that provided the various classes of men and women to whom He spoke saw with their little minds the reasons for such teachings, they would condescend to accept it, but otherwise they would be perfectly free to reject it. Such a condition affixed to Christ's teaching would be base treason to the Father. lawyers.

would be base treason to the Father. The only question to be considered, once the credentials were shown to be authentic, was "Did Christ really teach this particular doctrine or not?" If He did teach it, then it had to be accepted in all its fallness. It follows from this that any one who, while ad-mitting the miracles as undeniable, still rejected a single point of His teaching, was, before sinning against faith, actually sinning against reason and renouncing all claim to being conwho are being they against them. It is the jary will be against them. It is the false leaders of the American people who will receive the sentence of society, no matter what the verdict of the jury may be with regard to Thaw. "The terrible lesson of this trial is the universality of the corruption eat ing at the vitals of this nation-a corand renouncing all claim to being conruption approved either by the common and renouncing all claim to being con-sidered a true rationalist. Thus the men spoken of in the Gospei, who, having no fault to find with His divine authentication, still refused to accept practices of millions or the common in difference. For half a century the false leaders and their blinded followers have shut their eyes to this universal corruption. They can do so no longer corruption. They can do so no longer unless they prefer to perish. "The first false principle that has been working among us for half a cen-tury is difficult to express in polite and decent language, but the substance of it lies in the sentence: "Fornication is not a cime." It is expressed by the

autoentication, solid related to abopt His clear statement because they could not understand "how" this Man could give them His flesh to eat, were bidding adieu to their reason. They were the first Protestants; having

nothing to bring forward against the proofs of His divine right to teach, they protested against the doctrine taught, because, forsooth, their little minds must be the gauge of the

mind of the Infinite ! But the men of our day who would fain claim for themselves a monopoly of our God-given reason protested orcibly against the reasonableness of

the Catholic Church because of the unthe Catholic Ontrol because of the discon-changeableness of its dogmas. Reason, they proudly maintain, has of recent years thrown light on all sorts of sub-jects, religious as well as scientific; reason has, so to speak, reconstructed standard. all knowledge, and therefore those who still cling to antiquated dogmas must but a virtue or a necessity. From this

damned, by the verdict than the ac-cused and the victim. There will be many more trials of this sort, with reve lations still more terrible, in the first half of this century. When the rulers will wake from their inaction, when the knew how to muzzle the press in the one fashion by which it can be muzzled, who could paralyze reformers and Dis trict Attorneys through the power of false leaders, will be hurled into their own muck, when the easy going parents through the power of his connections, who could suspend even the law by his use of unscrupulous will get a sense of the danger, when our educators will forget their long enough to protect the children, no prophet has arisen to tell us." BEYOND MANIKINS. "The trial has gone beyond these

WHAT IS BUDDHISM ?

ALL THE SIGNS.

a convenience.

Buddhism, considered as the body of doctrine attributed to Buddha, is not a religion, nor is it in sympathy with re ligion. Recognizing neither a divinity nor a heaven, it is a system of Oriental

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nor a neaven, it is a system of Oriental atheism; pronouncing man's existence as an evil, and his annihilation bliss. It is, moreover, an embodiment of Oriental pessimism. The sum of its doctrines is, ethical culture without religion. This is the "pure" philos-ophy of Raddhism. ophy of Buddhism. Buddhism was a modification, or-to

use a more modern word — a heresy of the primitive religion of Hindoostan. It sprang out of Brahminism. Brahminism was a religion of great antiquity, some of its standard authorities having been written prior to the time of Moses.

The Brahmin creed was a very lofty not a crime." It is expressed by the and pure Monotheism. Brahminism recognized the existence of one common crowd in such phrases as "Nature must be indulged and soothed." As religion has declined in recognized the existence of one supreme, eternal and infinite spirit, and its idea of God was wonderfully accur-ate. The moral code of Brahminism was lofty in the extreme, and demanded profound admiration. Gradually this ancient and pure faith decayed and lapsed into the worship of God's work profound the state of the stime that is country this principle has grown older and more violent in its expres And religion has declined with uch rapidity that one-half of our popu of 80,000,000 no longer accept any religion or lives up to the religious

-nature. It was about this time that Buddha is supposed to have lived. What did Buddha do? He took Brahminism as he found it and flung from it all its religion; he struck God out of it and made it atheism. In place of the theory of absorption in Brahma, he sub-

A dispatch to the Eclair from Rome, published 25th Fet. affirms, apparently on the authority of the Vatican, that it is the intention of the Pope to send a communication to the Hague Peace Conference regarding the expulsion from France of Msgr. Montagnini, the secretary of the Papal Nunciature at Paris. salaries and the rupture of the concordat. Owing to the enthusiasm aroused by

Dr. Hyde's lecture in Milwaukee, the Dr. Hyde's lecture in Milwaukee, the study of the Gaelic language is to be revived at Marquette College. A class of thirty-five members has been formed under the tutorship of Rev. Patrick Murphy, S. J. In a few months the College will become a University, and College will become a University, and the faculty, believing the popularity of the study will increase, intend to add Michael D. Rohan as an assistant to Father Murphy.

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Notwithstanding the fact that the Bishop of Tarbes, under whose juris-diction is the famous grotto and sanc-tuary of Lourdes, has recently turned over all the property connected with the sanctuary to third parties in order the sanctuary to prevent a seizure on the part of the French Government, M. Briand, the Minister of Worship, ordered the prefect of the district to seize the property.

The Catholic Club of New York is rejoicing in the possession of a large painting. "The Death of Leo XIII." painting. "The Death of Leo XIII." This work contains a dozen life-size figures, each a portrait, among the figures, each a portrate, among def figures represented being Cardinal Merry del Val and Dr. Lapponi. All are grouped about the simple little iron bed on which his Holiness passed away.

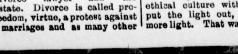
The governor of Tobasco, Mexico, has forbidden the holding of spiritual exercises in that State, alleging them immoral and unnecessasy. He is a Freemason and a Liberal.

The postoffice at Liverpool, England, recently received a letter upon the en-velop of which was written a childish stituted annihilation. That was how he introduced light. He simply put out the light he found burning. What did he do with its morality? He took its code of morals and struck out of it God and religion; he left the law, but took away the lawgiver. He founded ethical culture without religion, and put the light out, instead of giving more light. That was what the sensual

must prevail. It is not called dirt, but nature. It is not called indulgence, but freedom. It is no longer named a vice, called true rationalists. Now let us not accept these sweeping assertions on mere authority, but let us do a little thinking for ourselves. Reason, they say, has reconstructed all knowl-edge. I answer boldly: It has done no such thing. Reason has not only not reconstructed, but has not even modified a single truth in any depart-ment of study, whether in chemistry or

necessarily waive their right to be degree of infamy it is but a step to the called true rationalists. Now let us next; the financing of the vice or the not accept these sweeping assertions virtue or the necessity, its introduction on many authority but her between the second states of the vice or the necessity.

Where religion does not exist dirt



THE PAGE OF JAMES V. OF SCOTLAND.

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

CHAPTER XVIII.

KIRKLISTON CAMP.

Our reader has doubtless not forgot-ten that, according to the plan arranged by the Cardinal, a small band of men, were to serve as an escort to the who were to serve as an escort to the King, was to wait not far from the post ern on the side of the castle opposite to the river, the key of which had been entrusted to Francis, whose office was to conduct James out of the fortress. accordance with this arrangeme about an hour after Sir Walter had about an hour after Sir Walter had taken up his position on the bridge, a band of twenty men skirted the castle walls, and posted themselves about a bowhot from the postern. Amongst these men, one attracted special notice these men, one attracted special notice —a warrior armed at all points, who, notwithstanding the darkness of the night, kept his visor closed, as if anxi ous to escape recognition even from the members of his own party. Near these men, one attra to this mysterious warrion stood a sol with a drawn sword in his hand, who appeared to be charged with his safety. These two had ridden in adof the others, who had now, h ever, arrived at their destination. A sign from the unknown knight, the party halted, and, the more effectually to conceal their presence, they ranged themselves behind a ruined wall from whence they could watch the postern through which the King and his page were to make their exit. Whilst thus waiting, the knight with the closed visor drew the soldier accompanying him somewhat apart, and in a low voice

said : Shell, how long will it take us, when once we have the King with us to get to Kirkliston ?" "Six hours, my lord, galloping as fast as our horses can go." we have the King with us,

"Then, if fortune smiles upon us, Shell, the King shall sleep this even-ing in Edinburgh. I pray it may be

"Amen, my lord," responded Shell; "but I doubt it. I have sad forebodings, and I am sorry that you left the Black Gorge, where you would have you would have been in greater security.

" None of these cowardly fears, Mas-Shell," replied Cardinal Beaton : for it was none other than he, disguised under the military attire of a knight. "I wished to be the first to receive James V. on free ground. As to danger, there is none. Francis, our little page, in whom I have great confidence, will make good use of the surprise occa sioned by Sir Walter's attack to escape with the King, and we shall be at Kirk

with the King, and we shall be at Kirk-liston before those at Melrcse have discovered his flight." "May your words prove true, my lord. In any case we shall not be kept long in suspense, for already the day begins to dawn, and it seems to me as of arms. Either I am very much mistaken or Sir Walter is beginning the

"Let us rejin our friends, then," said the Cardinal, "and wait in silence

Followed by Shell, Beaton returned to the little band, and an hour passed in silent expectation. As time went on the greater grew the Cardinal's im-nationes. Day, may advanced patience. Day was advancing more and more, and soon it would be impossible to hide themselves. The King did not appear, and the postern remained pitilessly closed.

"He comes not," at length exclaimed Cardinal. " All is lost ! Ob, my the Cardinal. God ! can the young page have be trayed us ?'

"Do not think such a thing, my lord," said Shell. "I know the young Frenchman well, and he is incapable

the place by surprise, he had been himself surprise " There can be no doubt," said Len

nox, highly incensed, "we have been sold to the Douglas, and the traiton can be no other than that young page, who knew all our secrets. What are we to do now? What are we to do?" Sir Walter, Lennox, the Cardinal, and the other chiefs of the enterprise, at once assembled in council. The Cardinal proposed to march upon Edin

burgh. "A coup de main," he said, " might surprise the city, and put it into the hands of the King's partisans. Once in possession of the capital, it would be easy to rally the citizens who are enem-ies of the Douglas, and thus force Angus

ies of the Douglas, and thus force Angus to set the King at liberty." This advice was upheld by some, but combated by many others, who reasoned very justly that as long as the King was not with them such an attempt would be looked upon simply as a revolt, and would cause them to be regarded as conspirators. This was a strong argu ment, and weighed with many of the lords. Their ardor had been cooled by the bad success of the enterprise, and they feared to see the Cardinal throw himself into fresh danger, the results of himself into fresh danger, the results of which would inevitably be felt by them selves. Sir Walter Scott, who was greatly discouraged by his defeat and the decimation of his clan, gave it as his opicion that, their concerted meas-ures having failed, there was nothing left but that each should retire to hi own domain, and defer to a more anspicious moment the attempt to liberate the King. Notwithstanding the opposition of Beaton, who could not thus relinquish the hope he had so long cherished of James V. once more free, Sin seeing Walter's counsel prevailed, and already the chiefs were preparing to issue orders for departure, when Lennox, who till now had listened in silence, ourst forth :

"Stop!" he cried, "stop, by St. Dunstan ! Are these in truth Scottish nobles that I hear speak thus? What nobles that I near speak thus I white will be thought of us when one day it is said, The King was held in close cap-tivity by the Douglas: [Sir Walter Scott of Buceleuch, Lord Allan of Dum-fries, Sir James Bilston of Bilston Moor, the Earl of Lennox, and many other who had taken up arms for the delivery of James V. fled like cowards after their first defeat,' as though we had staked all our loyalty and courage on the conduct of a young Frenchman who had proved to be a traitor?"

"My lord," said Shell, who had drawn near the group, and had caught pardon me for daring the final words. " to interrupt you; but you are accusing the memory of a child who has not be trayed you, for I have certain proof to the contrary.'

cried the Cardinal, " the " What ! memory ! What are you saying ?" "Alas, my lord! the page and his

have fallen victims to ervant treachery which you impute to the

young Frenchman." "What do you mean ? Speak speak !' "I heard this brave boy, he whom

have loved ever since the day when he made me do the first good action I ever did in my life-I heard him calle traitor and unworthy,' and my mind revolted against it, and I said to myself, 'It is impossible that so brave a lad should be capable of treachery.' So I determined to procure information, and I can now still render him a service by clearing his character, and prevent ing his name from becoming a byword of reproach. Alas ! it will be the last

service I shall render him." He is, then, dead !" cried the Cardinal with emotion, for he had always loved Francis. "Poor child ! And I loved Francis. was accusing him !"

"But what is it that has happened?" asked Lennox impatiently, hoping to find in the soldier's words the explanation of the warning given to the

to Edinburgh. I saw that he had come from the mountains, and thought it might be a messenger in the holy cause, might be a messenger in the hole back, so I pointed out the road to him. But hardly had he left me, when a doubt came into my mind. Never did a moun-taineer wear his pla!d in the way he did. 'He is no mountaineer!' I cried. I know not why: no doubt God en-lightened we. Tre thought at once occurred to me that, if he were not a mountaineer, he would probably be an enemy of the Kirg or of his faith ul adherents, and throwing a cloak over my old shoulders, I set out in great haste towards the gate of Edinburgh. What was I going to do? I knew not, but God was with me, urging me on, say-ing to me 'walk,' as He said before to he cursed Jew Assuerus, only the Lord was not irritated with me, as He was with the wicked Jew : His voice was sweet and persuasive. I walked on my heart moved within me, and the history of my life and its sorrows rose up before me. I saw myself once more a young girl, then the wife of a monster of iniquity. Oh, yes, yes, a monster !" she repeated wildly. "though you do not know that man. It was-

" She will tell you her whole history, my lord, and we shall learn nothing." whispered Shell into the Cardinal's ear, who at once hastened to recall Peggy to the matter in hand.

Yes, yes, you are right," replied old woman. "What do the sorthe old woman. "What do the sor-rows of poor Peggy matter to those who are combating for an unfortunate King? Listen, listen! Those thoughts King? Listen, listen: Inose indugues of my girthood and of my sufferings were only a presentiment that I should see him again. Yes, I have seen him. He stood before me, the instrument of vengeance and murder! Poor child. martyr 1 thy name henceforth will always be found in my poor prayers. Yes, I owe it to you, for it was he who thee into the bottomless abyss of threw eternity. Oh yes, it is a sacred duty the wife of such a monster is bound to

pray for his victims !" Stifled sobs escaped her, but none of the gentlemen who witnessed the scene thought of interrupting her, not-

withstanding the imminent danger hanging over them, so strong wa the interest awakened in them by this strange woman. At length, wiping away her tears, she continued : "I have not told you

all," and, composing herself, she went on : "Where was I? Ah! this is what took place under my eyes-yes, see it now. I soon arrived at the gates of Edinburgh. The soldiers of Belial issued forth from the city, and advanced in my direction, the moun taineer amongst them, who, addressing the chief of the band, said : "You will obey the Earl's orders ; as for me, I return at once to Melrose to inform the there of what I have learnt." I glanced at the man to whom this pretended countaineer was speaking. It was he whom I now saw again after a lapse of twenty years. Oh, I recognized him only too well! The enormous scar on his face ! and the voice which made me shadder ! I was only a few steps from him. Lord ! Lord ! why did you not will that I should have had a reapon in my hand that I might have killed him, and by my crime have averted a worse one? Soon his harsh voice cried out : "There he is ! atten-

tion, you others ! This time he shall not escape me like at . . ." I could not catch the name of the place for I was listening to the sound of horses' hoofs which I now heard. It was the young page, followed by his servant, riding fast towards Edin burgh. Until then the soldiers had not noticed me. I wished to throw myself before the King's companion and tell him to fly, to take another The po road, but there was no time. child was already in the claws of the vultures who surrounded him, and, after gagging him and his servant, were about to drag him away. "Stop !" you monster

and she handed one to the Cardinal

who recognized it at once as the one

"We can no longer doubt," he ex-claimed. "The poor boy Francis is

" Alas ! 'alas ! cried old Peggy.

"why had I no weapon? Why did I not kill the monster? Seeing that he

was about to set off, I threw myself be-

sh of the dead who return is as

the order given th

he had entrusted to Francis.

" stop.

cried :

drown him instead. But the monster had regard to nothing, neither to the generous efforts of the poor servant nor to my reprotches. I heard a loud splash in the river. It was done; the spiasn in the river. It was done; the page had found his death in the waters. "Murderer!" I cried indignautly. "You killed your wife, and now you drown a child! Coward! God sees you, and notes your villainons actions, and He will make you pay for them could not listen without fear to these could not listen without fear to these words which God put into my mouth. He shuddered and turned pale, and all at once put me down, and left me free. "Who art thou?" he asked with a troubled voice. "I am thy wile whom thou believest thou hadst killed. I am come to tell thee that thy last hour i at hand. Assassin, repent: save that drowning child, and God will reward thee." He seemed to hesitate for an arowning child, and God will reward thee." He seemed to hesitate for an instant. The sack had risen to the surface, but again sank. "Remember, fool !" I cried vehemently, " remember that thy last hour has sounded. Lose not the according of the sounded. not the opportunity of redeeming a crime." A second time the sack rose then disappeared forever. "Monster! I cried once more "prepare to appear before God ;' and, without waiting for him to recover from his stupor, glided away among the reeds that bor der the river. Alas, alas ! you see it is too true : the poor child is dead. Let me go, that 1 may pray for him.

May he rest — may he rest in peace !" she added aloud, and then turned away to seek her lonely cabin, leaving her auditors much disturbed by the tragic fate of the young page. "My lords," said the Cardinal, " you

see that, rather than betray us, the boy preferred to die. Let us do him justice." " Certainly, my lord," replied Len-

nox; " but this child, whom I allow we wrongfully accused, and whose sad end I deplore, has already taken up too much of our time. He has made us forget our council. Let us now con-sider what we ought to do."

sider what we ought to do." "We have no choice, my lord," cried Sir James Bilston, suddenly throwing himself down, and putting his ear to the ground. "Yes, it is they." the ground. "Yes, it is "What do you mean ?

"A troop is advancing," returned he knight. "I hear them distinctly, the knight. so there is nothing for it but to fight, and fight like gentlemen."

then !" was the enthus "To arms, then !" was the enthus-iastic cry. "Let us avenge the death of James V.'s page and Sir Walter's defeat.'

"To arms ! to arms !" resounded through the camp.

Whilst Lennox is marshalling weaker man and the less skilful swords whilst Lennox is marshalling his little army for the battle, we will re-turn to Melrose. After the rout of Sir Walter Scott and his clan, Sir George and Sir Parkhead re entered the castle to take some necessary rest and refreshment, after which, without loss of time, they put themselves at the head of the soldiers, who only awaited their orders to set out. All was ready, and the troop preparing to start, wh an idea occurred to Parkhead, which he communicated in a low tone to Angus who stood near.

"Go then, cousin," said the Earl.

and carry out your plan." Sir Parkhead hastened at once to the King's apartments. The proud Douglas had not forgotten the sarcastic words James had recently addressed to him. Now he had the opportunity of revenging himself, and it was with much malicious pleasure that he ascended the stairs leading to the King's rooms.

of the old woman for he made a sign " Sire," he said in a brutal tone, as he entered, without even uncovering his head, " your enemies and those of the Regent have taken up arms. They

attacked the castle this morning, and are now assembled at Kirkliston. Dress Sire, for you are ing t

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one who was the best, the bravest, and the wisest man in Scotland !" and throw-ing his scalet plaid over the corpse of his nephew, he gave orders that the body should be removed and honorably interred.

arms, believed themselves to be fighting

or their Sovereign in turning their

arms against the army then assembled at Kirkliston. In the ranks of the Douglas might be seen his former rival,

The two armies were about equally

ertions, and the struggle became desper

ate. Hitherto James had remained a little apart with Sir George ; but per-

owards him, crying out :

house.

and murmured :

esistance.

cried out :

Angus now entered the capital in Angus how chebrate his victory over triumph, to celebrate his victory over "enemies of the King," as he declared his opponent to be. Parliament voted him public thanks, and James was con-strained to make a formal profession of gratitude to the Douglas family. To save his mother from persecution abettor of the late rising, th the poor little King consented to all that was demaaced of him and his captivity became more rigorous than before. Alas how he regretted his page, his well-be loved companion ! He had learnt hi tragic end, and wept over the untimely fate of one he so loved, and who had died for him.

We must, ere we close this chapter, say a few words in reference to Car-dinal Beaton. Seeing that all hope was dinal Beacon. Second you have an increase of at once for the Black Gorge. Angus, who feared to irritate the people by too great severity, offered him his par-don on certain conditions. Though the little apart with Sir George; but per-ceiving that their advantage was being disputed, and wishing by a decided stroke to regan it, the Douglas con-ceived the idea of placing the King in the front, and this he proceeded to do, notwithstanding James' protests and conditions in question were of a very rigorous character, Beaton was con-strained to subscribe to them, any further resistance being impossible. In return for these concessions, he was permitted to retain his place at the As they rode forward, Sir George, who perceived the King's reluctance, council and the possession of the arch-bishopric of St. Andrews. The fallen " I can read your thoughts, Sire, and will not deceive you. Should our enemies hold you on one side, and we prelate made his peace with Angus, and returned to Edinburgh, accompan-

on the other, we would tear you in pieces rather than let you go." ied by the faithful Shell, who was now led by the lathill Shell, who was how permanently attached to the person of the Cardinal. Sir Walter Scott of Buccleuch, and the other associates of the Cardinal in the conflict at Kirklis. Frightened at these words, James suffered himself to be led along; but he never forgot them, and later on, when he was re established on his throne, and was once again his own master, he fully repaid them. Howton, were far too discouraged to be dangerous, and were, therefore, suffered to retarn in peace to their ever, by the time that James had arrived on the scene of action the com Thus the great enterprise, framed and concerted in the mountain defiles of the Black Gorge by the partisans of the bat was nearly over, and he was only in time to witness the defeat of his King, had no other effect than to inpartisans and the triumph of the Douglas. The struggle had been flerce and crease the rigor of the King's captivity, blo. dy, and Lennox had fallen mortally wounded by the hand of his cousin Sir and to bring about the death of his dear and trusted friend, Francis d'Arcy, whilst to Angus and the Douglas James Douglas. Sir Walter Scott was it brought increase of power and coreen striking right and left, striving to responding insolence. Such were the clear a passage to his deadly enemy Sir Andrew Kerr Cessford, but he failed in his attempt. Cessford had by grievcus consequences of the Battle of Kirkliston, and in his private garden failed in his attempt. Cessford had by this time recognized Shell, and made at Edinburgh James commemorated the sad event by raising a small marble column to the memory of his page. The inscription ran: "To Francis "Ab, here is my creditor ! Here is my gentleman of the bolster; I will pay him my debt !" 'Arcy, the best and most devoted of And every day the young friends.

by him my debt "" So saying, he furiously attacked Shell, who, on his part, entered with zest upon the combat. It was God's will, no doubt, that so many crimes King went there to weep for him who, at the age of fourteen, had lost his life in his service. should no longer remain unpunished, and that old Peggy's prediction should be verified : for Shell, though much the

CHAPTER XIX.

A YEAR LATER. A year had gone by, and James, who

weaker man and the less skiller swords-man, was victorious, and Cessford fell pierced with many wounds. The dying man dragged himself slowly away from the scene of the encounter till he bed but the the the Providence had been taught the art of dissimula-tion by his misfortunes, had succeeded so well in disguising his feelings that the Douglas, deceived by the outward calm of his demeanor, believed him to reached a little hut. As Providence would have it, this was old Peggy's cabin, and she herself was at her door, be resigned to his fate. Yet. perhaps, at no other time had the King even dreamed more of liberty than at the praying for the success of the royal cause. Sir Andrew, who had crawled present moment. Feared by all and sure of their power, the Douglases gave themselves up to a blind confidence, which arcse as much from the apparent resignation of the King as from the to his feet before she was aware of his to his feet before she was aware of his presence, interrupted her p ayers with the cry, "Woman, some water ! have pity on a dying man !" Hearing these words, and at once recognising the voice, Peggy let her book fall, exclaim-ing, "It is he-the monster !" At the moment Shell appeared. "Good solconsciousness of their strength. In consequence James was now allowed a little more liberty, and was permitted at times to walk in the palace gardens without being followed by his gaolers, as had been the case at Melrose. dier," said Peggy, "help me to carry this wicked man who is dying into my

Beaton, ever on the watch, became aware of this comparative freedom now granted to the King, and was concert-ing measures to profit by it. Already had managed to enter the garden unperceived at the hour when James was walking there alone, and had held

"Andrew, I am no demon," said Peggy; "I am not an apparition, but tay wife whom thou didst murder, but who did not die — thy wife whom thou findest again to day near thee, like an some converse with him. "You ! Is it you, my good Cardinal ?" cried the young King, on perceiving him. "Hush, Sire !" said Beaton, laying his finger on his lip by way of warning. "Would you have me driven from the thee three days ago? Thou seest now that God has confirmed it." rarders ?

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watch over himself, never ing the slightest trace of the same felt to appear in his counter He even assumed a cordial mann He even assumed a cordial main his relations with his gaolers. he met either Sir George or Par overcoming the natural dis'ike for them, he conversed so open familiarly with them that the abted his perfect conten longer d longer doubted in period could be a stances, the royal child lost lit little the frankness and cand youth, and became an adept in of dissimulation.

of dissimulation. When the Douglases, takin King with them, arrived at Fa Angus decided to allow Jame more liberty, and permitted hunt, a recreation which until n been denied him ; and as he was ealthy recreation ful. The chase r ing fast, this he ing fast, this nearthy recreation the more needful. The chase n came the King's chief amuseme he gave himself up to it with ardour of youth, whilst Angus, with this fresh proof of his c ment, resolved that nothing sh menting in this matter to sati wanting in this matter to sat young monarch. Sending, th for the master of the hunt, "I for the master of the hunt, if he said, " that His Majesty" and dogs should be the best kind; therefore, have any infe turned out, and replace the others; also engage more v and beaters, so that the hunt r truly royal one.'

The man hastened to obey th of Lord Angus, making up th of Lord Argus, making up to with great care, and engaging ber of men for the royal servi out any other consideration the their skill in their craft.

James, much pleased by measures undertaken for hi measures had almost forgotten his p flight, when one day, whilst h Falkland Forest, and carried the hot pursuit of his game denly found himself almost a hantsman only having kept him. This man had been at h the morning, waiting, no do impatience for this favorable impatience for this favorable for no sconer did he perceiv King was out of sight of the i party than he approached hi saying: "Sire, this is from dinal; and as he spoke he paper from his doublet and to lames, who, much superior to James, who, much surprise from the huntsman and has peruse it. Whilst the King engaged, the man gazed about asily, fearing lest they sho

The huntsman was tall The nunteman was tail with scanty hair of a grayish of about middle age. He va our old friend Shell, who h orders had offered his servi master of the hunt when the master of the nunt when the engaging the extra huntam by Angus. Shell in his you ercised this calling, and his in all the details of the ch to be one of the first se

When the King had finis the Cardinal's missive, h

the man, saying : "The Cardinal writes trust myself to you, and th advise me as to means of es

'Yes, Sire, I am your il," replied Shell ; "ar desire to undertake and good end that which the Francis d'Arcy, was not ab "You knew him, the

James eagerly. nce rescuing him from the devilish Cessford at V

"What! was it you w life on that occasion, of w spoke to me?"

" Oh, Sire, would that the banks of the Forth t him again !" "Poor Francis! poor

the King, altogether for hunt in the thoughts of page. "The Cardinal is he continued you. But he has said Have you concerted any me quickly, for indeed I I wish to regain my por may avenge the death of said Shell, "Sire," said Shell, " of my master the Cardina baggage a peasant's d your size. The Dougla ning to relax their wat and by the help of you, and by the help of will be possible for y but," he added, "we opportunity."

the Earl of Arran, and all those Hamil-tons who had abandoned their kinsman Beaton and allied themselves with Angus. All these were related to Lennox by ties of blood, and yet they showed no less ardor in fighting against and He will make you pay for them. Go! Go! you have filed up the measure, and this crime will be your him than against the other adherents of the King. last. Three days hence you will have to give an account to God of your wicked life." Even this hardened man matched as to numbers, and the battle was fought with much fury. Beaton was longht with much lary. Boaton himself, in spite of the representations of his friends, took part in the combat. At the outset the advantage was wholly with the Douglas; but on find-ing that the King, in whose interests them forch these there in person the they fought, was there in person, the soldiers of Lennox redoubled their ex-

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of treacherv.

Nevertheless, you see," replied Beaton, " the King comes not." "Wait," rejoined Shell quickly. "It

seems to me that the postern is being opened."

surmise was true. It was opened, and a group of people appeared outside

It is they," said the Cardinal ; and he was about to go forward, when Shell drew him back, saying :

Take care! Supposing it were not the King ?'

Always on the side of prudence !' cried Beaton somewhat impatiently, but following, nevertheless, the advice of his faithful attendant, and waiting until the figures drew nearer. It was well both for himself and his followers that he did so, for suddenly Shell ex-

"It is not they, my lord, but a troop of the enemy who appear to be seeking us. We must be off at a gallop."

" No room for doubt, then," replied Beaton, in a despairing tone. "We are betrayed ! Oh, Francis, Francis I looked for better things than this from you

The band at once set off at their fastest pace, and Shell, seizing the bridle of the Cardinal's horse, drew him on in front. The noise their departure occasioned attracted the atten tion of the soldiers from the castle who at once started in pursuit. How far the Douglas pursued the fugitives we cannot say, but it was well towards noon when the Cardinal and his party arrived, quite exhausted, at the camp of Kirkliston.

Betrayed ! betrayed !" cried the Cardinal, as soon as he met Lennox. "So the King did not appear, then?"

asked the Earl. "The King did not appear, and a of men who seemed to know

eing near the postern set off in pursuit of us." Woe to us, my lord !" cried Len-

". "I warned you how it would be, you confided your secrets to a youthnox. page. They have frightened him o an avowal. What will become of into an avowal. Walter Scott if the Douglases were forewarned, and what will be the result of this asasult ?"

At that moment, as if in answer to the question, Sir Walter came gallop-ing up, covered with sweat and dust. ounced the defeat of his clan,

Douglas. "Here, my lord," said Shell, " is old Peggy, who will repeat to you what she has just told me."

He made a sign, and the old woman moment. with her hair all dishevelled, advanced to the middle of the group. After looking in silence at those who con-After posed it, she at last perceived the Cardinal, and, in spite of the warlike ap parel which so altered his appearance

knelt at his feet and bent her head. " Let the hand that is armed in the holy cause, let the great worker of deliverance, bless a poor sinful

roman The Cardinal having complied with her request, the old woman rose, and in

severe tone said: "Who has dared to call traitor one who is truly a martyr? Who is he that has dared to attach infamy to him who was the companion of the King who suffers? He has lied !"

She was silent for a few moments.

Her face, which once had been beautiful, assumed a stern and resolute aspect. She looked from one to another of the group around her, but seeing the chieffore the horses. "By my father's soul," he thundered forth, "living or tains were waiting in silence for her to continue, she resumed :

dead, woman or demon, let me pass, or I will prove on your old body whether Yes, yes! he who said that has lied. and doubtless he puts forward that ac cusation in order to hide his own cow tough as that of the living." In spite of his threats I did not stir, stretching ardice, which urges him to give up the cause he had espoused. If that one out my arms to prevent the horses from advancing, and though the men strove wishes to go, let him go. Who would keep him back? The martyr King, keep him back? The martyr King like God, needs only devoted servants As to the child, hear what I shall say, and let the courage of that beardless youth serve as an example to older and varlike men.

She pansed, and passed her hand over her forehead as if striving to collect her thoughts, and then said :

animals that you are none other than a demon. Very well, demon, since you will not let me go alone, you shall go with me." And thus for more than a "I had seen the young man set out, and the very sign of him was enough to cause my heart to follow him to the with me." And thus for more by the sole strength of his arm. We had now ar-rived at the banks of a river, and at a place where it ran very deep. "Halt!" Black Gorge. It was easy to read in his face the fidelity of his heart and his courage. Six hours had alapsed since the time when he must have reached the Shepherd of the Mountains. I was at my door waiting to see him pass on his return, when the noise of a galloping horse attracted my attention. I looked with the eyes of my body and o boy, een nest not escape."

my soul to see him who had been near the King and our holy Shepherd. Alas it was not he, but a man in a mounand added that, while expecting to take | taineer's dress, who asked me the way lead the fight against them.

iquity ! Do you forget that God be-holds you ? Surprised at my exclama-tion, the soldiers stood still for a " I lead the fight !" cried the unfortunate boy, turning pale, not from fear, but at the thought of having to The chief himself seeme appear in arms against his friends stupefied. The voice and the words he and had so often heard (for as long as I had No, sir, I shall take well-wishers. any hope of reclaiming him I used to

no part in this contest." "I understand, Sire ; you are afraid," eat them incessantly) struck him with surprise and fear : but soon he said Parkhead, with a smile of pity "It is always so the first time; the second time you will not even think of said with an oath : " No, no, it is im possible 1 the dead do not return ! No, no, it is im second time you will not even time of fear. You must serve your apprentice-ship in battle to-day. If you will not go of your accord, you will have togo by force; and, suiting the action to the word, he drew near the King as if about and, laughing his terribie laugh, he ordered his men to march. During the momentary delay caused by my words, the young page had apparently had time to put his hand in his pocket, for had a key fell at my feet without the soldiers noticing it. Behold that key;"

Word, he drew hear to high an a dotted to lay hold of his arm. "Stand back, sir," cried James in-dignantly. 'Lay not your hand upon your Sovereign, nor add violence to insult. I will follow you; but 1 protest, and history will one day bear me witness, that it is against my will that I march in your ranks to combat against faithful subjects, whom I hold in great

what you meant to say, Sire ?" broke in Parkhead. "Ah, well, be it so ! At least we know what to expect, and it only proves that we must give our enemies neither truce nor mercy fell into their hands, Sire, we should have only your vengeance to reckon

replied the King.

us! under the necessity of forcibly carrying you with us ?" rage, the monster approached me, s-jized me by the neck, and, lifting me up to his saddle, cried out in a fury: the monster approached me, Ah! I see by the terror of the

much dignity. Descending to the courtyard, James mounted his horse without vouchsaving any reply to the false flattery of Angus and the other Douglas chieftains. Sir George and Sir Parkhead placed themselves on either side of the King, and thus, with the King in their midst

place where it ran very deep. "Halt!" he cried to his troop. "Let the young page be put into a sack, and be thrown into the river. Ha! ha! my young man," he added, addressing the poor the troops that were to give battle to Lennox and his devoted little band pursued their way. As they proceede their numbers increased, for the vassals of Douglas joined them, and for the " you have only drawn back to jump the better. This time you shall many others, too, who, seeing the King there present, and not knowing The servant made vain

te save his master, imploring for what cause Lennox had taken ap them by signs (for he was gagged) to

angel of death. Andrew, dost thou not remember the prediction I made to

"Leave me, leave me !" cried Cess

ford in agony. However, helped by Shell, old Peggy had by this time succeeded in placing the dying chieftain on a bed of bracken and, standing by him, she cried out: "Repent! It is never too late - re

Cessford appeared to recall the face

with his hand as if to repel some vision,

"That apparition again ! Demon

pent! Andrew, thou hast committed murder and theft and injured manypent ! Thou hast been an instrument repent! of death and cruelty ; yet repent, for God has seen all, and thou art about to give Him an account of thy life, and in the next world thy torments will be in proportion to thy crimes in this - re pent, repent !'

nd back ! Away ! Go. fo " Sta

"Stand back ! Away ! Go, for pity's sake !" cried Sir Andrew with evident signs of terror. "Pity !" said the old woman. Didst thou show any pity when thy wife, dying under thy cruel blows, ia-plored for mercy? Thou didst beat her so unmercifully that thou didst eave her for dead. Didst thou show pity three days ago, when I begged thee to save the poor child whom thou hadst thrown into the water, and whom

thou didst leave to perish? Pity, didst thou say? Ask that of God, and repent; thou hast no other resource But the mercy of God is infinite, and Ha will receive even now thy repentwill receive even now thy repentance.'

Sir Andrew was, however, past under standing the words with which his wife continued to exhort him. He grew continued to exhort him. He grow more and more confused, and could only marmur disconnected words. "Death and hell! Mercy — the child in the sack — the river — pity the dead — phan-And in this state of fe toms." dread the unhappy man drew his last breath. Peggy, perceiving that life was extinct, covered her head with her cloak, and kneeling down by the side of the dead man, prayed fervently for

Meanwhile the army of Lennor, decimated and dispersed, was fleeing in disorder to the mountains, pursued by the enemy. On returning from the pur suit, the Earl of Arran perceived the body of Lennox stretched upon the field of battle.

"Alas! alas!" he cried, "there lies From this time James kept a vigi-

"No, truly," replied James ; "I am

"No, truly," replied James; "I am only too delighted to see you." "Forgive me, Sire, for interrupting you, but at this moment we have no time to waste in useless conversation. Is your indifference feigned or real? Feigned, my lord.'

"In that case you would be ready to risk anything to escape from bondage and regain your freedom

"It is the dearest wish of my heart." "Then, I think, your wish may be accomplished. The Douglases are going to Falkland; they will certainly take you with them. Watch your oppoltunity to escape, and when it presents itself, fly to Stirling. The Governor of the castle is a friend of mine, and devoted to you. Once there, you will reassume your power. This is all I can say. As to helping you to carry it out I can do but little, so strictly am I watched by Angus. However, when ent has arrived, let the opportune moment has arrived, let me know by some sign, and I will at once go to Stirling to meet you. Until then, Sire, keep up the part you are now playing. Be very resigned, even

gay if you can." "Gay !" repeated James, his face suddenly assuming a sorrowful expression. "That is impossible; for, though dreaming of liberty, I cannot help thinking of poor Francis, who sacrificed his life in trying to set me trying to set me free. Look, Cardinal, look! This is all that remains to me of him."

And he pointed out to Beaton the little column he had erected to his friend's memory. |||"Pocr child!" said Beaton, "drowned

drowned like a dog! It is horrible!' "And by the orders of Angus," aid the King vehemently. "Once I said the King vehemently. "Once I recover my liberty, the Earl shall pay dearly for the life of one I loved so

"Strive, Sire to procure that liberty. Bat I must leave you now, for fear of being surprised. But rest assured that from far or near Cardinal Beaton is watching over you."

"Thanks, thanks, Cardinal !" said James warmly, as the prelate took his leave.

"Are we not alone James, fired with the id his freedom.

We are, Sire." "Have you the clothe

"I always carry them they are in this game by

"Give them to me, t will go deerer into the a lonely spot where I can and thus disguised I with Stirling, where, no awaits me."

awaits me." "Yes, Sire, the Card Majes'y at Stirling not see you yet, for 1 the clothes to-day." "What do you mea

"What do you mean irritated by Shell's wo "No, Sire," repeate act with such haste

to compromise matter The hour has not yet the Douglases, it is th you in such a tyranni first, still, they wat could not leave the being recognized. Th on the east side. Si west, Sir Parkhead Archibald in the ce their guard over you of sport, and no doub to try your Majest and out whether yo only feigned, or whet gladly seize an oppared But I repeat they ar and the forest is sur lly seize an oppor of Douglas spies. I tion with the servan

the others, and from their masters set off time as your Majest apparent hunting

"And a terrible one, sir, I warn

you," replied the King. "Very well, Sire; "forewarned is forearmed." But, now, what will you to obey the order given them their beasts stood still, and refused to trample me down. Beside himself with

"Come, sir, follow me," said James, passing before Parkhead with an air of

watch over bimself, never allow ant watch over himself, never allow-ing the slightest trace of the sadness he felt to appear in his countenance. He even assumed a cordial manner in his relations with his gaolers. When he met either Sir George or Parkhead, overcoming the natural dis'ike he felt for them, he conversed so openly and familiarly with them that they no longer doubted his perfect contentment. est, and d throw. orpse of hat the norably pital in declared longer doubted ans period contentant. Thus, thanks to his cruel circum-stances, the royal child lost little by little the frankness and candour of youth, and became an adept in the art at voted was con-ession of ily. To of dissimulation. on, as an he poor

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of dissimulation. When the Douglases, taking the King with them, arrived at Falkland, Angus decided to allow James still more liberty, and permitted him to hunt, a recreation which until now had here denied him, and as he must be the hent, a rectation ; and as he was grow-ing fast, this healthy recreation was all the more needful. The chase now being fast, this healthy recreation was all the more needful. The chase now be-came the King's chief amusement, and he gave himself up to it with all the ardour of youth, whilst Angus, pleased with this fresh proof of his content-ment, resolved that nothing should be wanting in this matter to satisfy the young monarch. Sending, therefore, for the master of the hunt, "I wish," he said, " that His Majesty's horses and dogs should be the best of their kind; therefore, have any inferior ones turned out, and replace them with others; also engage more verderers and beaters, so that the hunt may be a and beaters, so that the hunt may be a

truly royal one." The man hastened to obey the orders of Lord Angus, making up the packs of Lord Angus, making up the packs with great care, and engaging a num-ber of men for the royal service, with cut any other consideration than as to their skill in their craft.

James, much pleased by all these measures undertaken for his benefit, had almost forgotten his project of flight, when one day, whilst hunting in Fakland Forest, and carried away by the hot pursuit of his game, he sud-denly found himself almost alone, one huntsman only having kept up with him. This man had been at his side all the morning, waiting, no doubt, with impatience for this favorable moment, for no sconer did he perceive that the King was out of sight of the rest of the King was out of sight of the rest of the party than he approached him hastily, saying: "Sire, this is from the Car-dinal; and as he spoke he drew a paper from his doublet and handed it amat, and his doublet and handed it to James, who, much surprised, took it from the huntsman and hastened to peruse it. Whilst the King was thus engaged, the man gazed about him un-easily, fearing lest they should be sur-raised. The huntsman was tall of stature

The nuntsman was tall of stature, with scanty hair of a grayish color, and of about middle age. He was, in truth, our old friend Shell, who by Beaton's orders had offered his services to the master of the hunt when the latter was master of the number when the intervals engaging the extra huntsmen ordered by Angus. Shell in his youth had ex ercised this calling, and his experience in all the details of the chase caused him to be one of the first selected.

When the King had fluished reading the Cardinal's missive, he turned to the man, saying : "The Cardinal writes that I can

trust myself to you, and that you will advise me as to means of escape."

"Yes, Sire, I am yours body and ul," replied Shell; "and I greatly desire to undertake and bring to a good end that which the young lord, Francis d'Arcy, was not sble to effect." 'You knew him, then ?'' asked James eagerly.

once rescuing him from the claws of the devilish Cessford at Wedderburn." "What! was it you who saved his life on that occasion, of which he often

spoke to me?" "Oh, Sire, would that I had been on the banks of the Forth to have saved

opportunity."

his freedom. We are, Sire."

him again !' "Poor Francis! poor friend !" cried the King, altogether forgetting the hunt in the thoughts of his beloved page. "The Cardinal is indeed right,"

four cardinal points of the forest. Therefore, Sire, I bessech you to at-tempt nothing to-lay, but return to the castle like a Prince who is well satisfied with his sport, and thus you will com-pletely deceive them, and they will re-lay their metablichases more and more.

lax their watchildness more and more, believing that they have nothing to fear from you, and that your content-ment is real." "Very well, let it be so," said the King somewhat saily; "but when

"Very well, let it be so," said the King somewhat saily: "but when shall I find myself at Stirling, braving the power of my tyrants and making them feel the weight of my authority?" "May it please your Majesty, to leave it to me," said Shell. "I am on the watch, and when the time comes I will not let it pass. I will find means to warn your Majesty by following you, as I did to day; but to make it easier for me to speak to you, Sire, hunt often -every day if you can- and I hope -every day if you can- and I hope soon to be able to say: King of Sect land, the time of freedom has arrived."

"May God fulfil your wishes, my good man!" said James with a sigh. "And now, Sire, shall we rejoin the hunt, which seems coming in our direc-tion, for I hear the horns not far off ?" As he spoke, a loud noise was heard in the brusbwood near, and a boar, hard pressed by the hounds, sprang out in front of them. The furious animal, though wounded in many places, turned though wounded in many places, turned upon his pursuers. James, seeing he was about to assail the dogs, attacked it with his spear. His thrust however. was ill-aimed, and only served to still further enrage the animal, who, leaving the dogs, rushed towards the King. Happily, Shell was at hand to protect the young Sovereign, and with a well-directed thrust he struck home, and the directed thrust he struck home, and the boar rolled over at the King's feet. Shell at once dismounted, and threw himself on the animal to give him his death-blow with his hunting knife. At that moment the rest of the King's that moment the fest of the King of party came up, and James, having com-plimented Shell before them all, and rc-ceived from the victor the paw of the boar, ordered the return to the castle. The blast of the horns, which echoed through the forest, apprised the other hunting parties that the chase was over hunting parties that the chase was over for the day, so that they were able to reach Falkland some little time before the King, whom at his return they com-plimented upon his success. James conversed gaily with them for some time before retiring to his own apart-ments and his gaalars felt convinced ments, and his gaolers felt convinced that no thought of flight was in his

mind. The following day Angus and his kinsmen were assembled together in the Earl's room.

"Ah, well !" said Angus, addressing "Ah, well !" said Angus, addressing the others, "you see the King no longer thinks of escape. The oppor-tunity we gave him yesterday, and of which he made no attempt to avail him-self, proves that he may relax the strict surveillance over him which we have hitherto observed."

"Quite true," replied Parkhead; "nevertheless, it will not do to let him be too free, for were he to take it into his head to escape we should suffer for

"I never intended him not to be "I never intended him not to be watched at all," rejoined Angus. "We must still be careful. But to morrow I must go to the Lothians on private afairs of my own, and Sir George has business with the Bishop of St. Andrew's." "Well, it matters not," said Park-head. "Sir Archibald and myself are

"Well, it matters not," said Park-head; "Sir Archibald and myself are sufficient to mount guard over him." "I am not staying at Falkland," interrupted Sir Archibald. "Why not?" asked Parkhead. "No, he is nct," said Angus quick. ly. "Uncle Archibald announced to me this morning that he was going to

y. "Uncle Archibald and danged to ne this morning that he was going to Dundee : but," he continued, with a Dundee; but," he continued, with a smile, "he did not say for what pur pose he was taking the journey thither."

thither." " Just for a diversion," answered Sir " Just for a diversion," answered Sir " Archibald, somewhat embarrassed. " Of which we can divine the end," langhed Sir George. " Uncle Archi-tioned the groom. " Come, come, my good man, we are

THE CATHOLIC RECORD.

him into the royal chamber. "So it was you who killed the boar before me yesterday?" said James, affecting an air of indifference. "Yes, Sire." "That is well ; stay there." Then, turning to the master, he said, "Let everyone be ready to morrow at an early hour, sir," and added : "I will send this man back to you when I have given him the reward his skill de-serves." He then bowed to the master, erves." He then bowed to the master,

who retired. When he found himself alone with Shell, he asked, in a low tone : "Will it be to-morrow ?"

"To-day, Sire, if you wish," replied Shell, in the same low voice. "The Earl, his uncle and brother, have all left the castle." "I know it-groon."

I know it-go on." " The hunt you have ordered for tomorrow will avert suspicion ; you must morrow will avert suspicion; you must be free to-night, Sire. Here are the clothes. At 9 o'clock send for the master again, and give him some fresh directions with regard to the morrow's chase; then call for Sir Parkhead, and ask him if he will hunt with you to-morrow. At 10 o'clock put on the clothes, and come down with great pre-caution, Sire, to the stables. I shall be there, and shall have all ready for our denarture."

It was decided by the neighbors that the little orphan should not be sent to the workhouse. So each of them took

ively clasped the thumb of the stranger.

be there, and shall have all there are our departure." "Good 1 but now go at once, for fear of arousing suspicion." Shell now left the King, who in the evening sent again for the head for-ester, and gave fresh instructions on the hunt arranged for the following day. Then turning to Sir Parkhead, by more than a baby showed as a serve-by more than a baby showed as a servewhom he had also summoned, James said : "Will you do us the favor, sir, of

"Will you do us the favor, sir, of joining our hunting expedition ?" "I shall do myself the honor of ac-companying your Majesty, since you permit it," replied Sir Parkhead, much surprised, but secretly gratified, at this mark of royal condescension. James then dismissed both his visitors, and after waiting till the sound of their footsteps had died away in the distance, he exclaimed : he exclaimed : "N w we will put on the dress of

liberty, and may God protect us i" Meanwhile Shell was waiting in the stables, and had saddled two horses.

"Two horses for you alone, matter ter?" said a groom, whose presence Shell had not perceived, and who now confronted him.

"No, my boy," replied our friend, not in the least disconcerted; " but my son, a lad of between fourteen and fifteen, has come to see me, and as he has already walked ten miles here, and has the same distance to return, I am going to give him a mount on one of animals, and go part of the way these

with him." "At this late hour ? You'll have to "At this late hour ? You it have to hurry if you want to get back for a few hours' rest before the hunt commences, for it is to begin very early." "I know that well, and am impatient

Ellen have you swept the stoop ?" to be off. See if the rascal is coming. He went to the kitchen for a drink of ale, and it seems he is chattering there

ale, and it seems no is clustering ale, like a magpie." "There, there, my master! don't put yourself about," replied the groom; "here's your lad."

And, in fact, at that moment James entered the stables. Shell trembled lest the groom should recognize him, but on glassing at the but on glancing at the young monarch but on glancing at the young monarch he was reassured, for hardly could he himself have told it was the King, so changed was his appearance by the dress he had assumed. "Now then, laggard, mount !" cried

Shell hastiy. "Ah, but will he know how to man-sge that beast ?" asked the groom.

sge that beast?" asked the grown. "I don't suppose the boy is accustomed to horses of this quality." "Oh, you need not be uneasy, said Shell; "I'll look after him."

During this conversation James had mounted, ard Shell hastened to do likewise. "By St. Dunstan ! I calumniated the

a low cry from Sarah Ellen-then a strange silence. Later on a neighbor, coming in from her work, found her may inter the room. One clance at the new 'inter the room.

way into the room. One glance at the upon. still figure on the bed was enough; Sarah Ellen's mother's troubles were claim And Sarah Ellen had hastily dis claimed the soft impeadment, de clar-ing hotly that she had never had a thought of him. In secret she shed over, and Sarah Ellen was wailing dis consolately, as if she understood.

consolately, as if she understood. Sarah Ellen's life was gray from the beginning; later on the atmosphere was black. Almost from babyhood she had to earn her own living. She was named Sarah El'en by the neighbors, in accordance with the expressed wish of Mrs. Maloney, who had confided to bitter tears, and when she met Josiah bitter tears, and when she had bonan looked the other way. And so ended the little romance. That was eight years ago, and nothing had ever happened since. It wan't that she had not as fine clothes as the other had not as the clothes as the outer girls; her social status had improved, and she was able to dress well. She could wear a long ostrich feather in her hat now, and pink roses which con-trasted none too well with her sallowthe next door roomer that her only sister, who lived in Ireland, was called Sarah Ellen. The wish was remem-bered, and the child was taken to the trasted hole too what he had about skin. The only thing remarkable about her was her eyes. They were haunt-ing eyes of dark gray nearly black, with black lashes which cast shadows on her sallow checks—eyes which mirnearest church and baptized without pomp or ceremony. Other babies had flowers and lace robes and christening cake; but these were not for Sarah Ellen. The want of them didn't seem to bother her in the least. It was only rored every passing thought of her soul. Despite her twenty-five years she had the innocent heart of a child, when a tender hearted Irish girl, who was in the church at the time when she was in the church at the time when she was carried from the baptismal font, went forward and placed a tiny wreath of shamrocks on her baby brow that she showed the least sign of feeling. A smile flickered over the little puck-ered face, and her tiny hands instinct-ically classed the thumb of the stranger yet also she had a woman's natural longing to be loved. They say that into every life some

sunshine as well as some rain must fall. One day a broad, bright sun-beam came into Sarah Ellen's life and made it beautiful. She was twenty-six years old, and the life had been so colorless, that when the glory did come it almost over whelmed her. When, she came to think over it, why it almost took her breath away, it was so unexpected. To think that her hero, the soldier of whom she had dreamed, special to nourism her. She was scattered to nourism here, she was sent out to sell matches; then she was sent to dignity of shoe laces, two for a nickel; until finally, when she was about twelve years old, a good Samarithe solder of whom she had retained, should come into her life, and in such a romantic fashion as to satisfy all her yearnings. In her wildest dreams she had never imagined such happiness. That Donal O'More, a soldier in the That Donal O'More, a soldier in the United States army, should cast his eyes on her, and it all happened so simply, in her humility she could have wept. Who would have thought that day when she was coming down stairs dustpan in hand, and her foot had caught in a doll's carriage belonging to one of the children that she should tan took pity upon her and engaged her as maid of all work. This was the first time in her life that Sarah Ellen first time in her life that Sarah Ellen got enough to eat, and was clothed any way decently, in the cast-off garments of Melia Winkle, a niece of the good Samaritan. Sarah Ellen hated Melia because the latter would turn up her snub nose expressively and call out, "Here comes Cast Off4," when she met her in the street. The iron rankled early in the soul of Sarah Ellen. It must have been from her Celtie to one of the children, that she should fall into the outstretched arms of a big, tall fellow standing at the bottom. It was a device of little Master Cupid to bring two kindred spirits together.

early in the soul of Sarah Ellen. It must have been from her Celtic mother that she inherited her vivid When Sarah Ellen recovered from the confusion incidental to her some-what awkward introduction she blushed imagination, for Sarah Ellen dreamed strange dreams, in which music and rosy red and for the moment looked handsome. Like magic the electric fowers and sunny skies and gorgeous figures played their parts, and retired after leaving fairy-like impressions on fiame which governs the world was lighted. From that day her life was her brain. She had never experienced any of the things she dreamed; her life had been so commonplace and sorresplendent with the most gorgeous colors, untouched by a tiny particle of black or gray. It spread before her a He had been so commonplace and sor-did; and yet they seemed like second nature to her. Sometimes it fright-ened her, these deep plunges into space in which her soul revelled, and black or gray. It spread before her a fairyland of beauty, and her prince, tall, straight limbed and stalwart, glowed on her horizon like a star shin-ing steadily a heacon light to her space in which her sour reveiled, and she was usually aroused from these flights of fancy by the high-pitched voice of Mrs. Winkle; "Sarah Ellen, have you made the beds?" or, "Sarah ing steadily, a beacon light to her

adoring eyes. Donal came from Ireland, and wasn't she proud to be able to tell him that Ireland had been the home of her Liten nave you swept the stoop ?" and sundry other questions, all bearing on the one important theme—work. "I was meant to be a lady," she often thought dejectedly. The years went round monotonously; childhood nased, sighbood came. At and parents? It was a theme that strengthened the link between them. Donal vowed that as soon as it was in his power he would bring her to see the beauties of the Motherland. With flashing eyes and impassioned speech he held her enthralled with the story childhood passed, girlhood came. At this period her dreams were usually of a hero, who moved about with lordly of Erin, Sarah Ellen's one sorrow wa that she had not the good fortune to grace, a sword hanging by his side. She never met a soldier but her heart be born there. Donal with mirthful eyes told her he would crown her with She never met a solution but have leapt, and wars and battles raged through her brain. In her dreams her hero was always a soldier, and she was the heroine, and was usually carried off the heroine, and was usually carried off shamrocks on St. Patrick's Day to make up for the deficiency. In all the wide, beautiful world there

In all the wide, beautiful world there was no happier young woman on the morning of her wedding. Love, the great beautifier, had transformed her. A faint flush stained her cheeks, and her eyes no longer wore the lock of the soul-hunger, but were sparkling wells of contentment mirroring her happi-eres. Mails Winkle was to be bridesthe heroine, and was usually carried off in the heroe's arms, a limp rag with long streaming hair. Yet, despite her romantic tendencies, she reached the mature age of twenty-five and had never had a lover. Other girls with ress. Melia Winkle w.s to be brid not half her opportunities had moved not nail her opportunities had moved off, made good marriages, and settled down inte happy wives and mothers, but Sarah Ellen remained. At night she had tragic dreams in which she ress. Mella winkie was to be brides-maid. Melia and she were fast friends now; the childish spite of long ago had vanished. Melia was in the seventh heaven, for Jim Wilkins was to be the "best man," and Melia in figured as an old maid with cork screw figured as an old maid with cork screw has ringlets and hair plastered down the middle and a big tabby cat beside her. The truth was, Sarah Ellen's person-al appearance was against her. She was her secret heart had a soft spot for

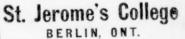
after the ceremony, and Dunal was walking down the cathedral steps, proud and happy, Sarah Ellen on his arm. Suddenly a band of music com-ing up Fifth avenue struck up, and she no liced Sarah Ellen crane her neck forward and give a structured avenue. forward and give a startled exclama-tion, then dart from Donal's side. The next few seconds were the most terrible next few seconds were the most terrible that ever Melia experienced. There was the hoarse roar of a crowd, a woman's scream, the thud ! thud ! of a runaway horse, mingling with the gay mockery of the tune; the sound of a child's shrill cry, and shouts of sympa-thy and horror as a white veiled figure thy and horror as a white veiled figure lay beneath the prancing hoofs, while a mother held in tight embrace the child who, through the heroic effort of

Sarah Ellen, had escaped death. But Sarah Ellen, alas ! alas ! Donal, with heaving chest and eyes despairing in their agony, was the first to raise the slight figure. "Sarah! Sarah!" was all he could say, and a pair of eyes, beautiful even in their pair of eyes, beautifal even in their death agony, were raised to his. "God's will," nurmared the pale lips, "God's will." And the soul of Sarah Ellen went forth.—Shiela Mahon in the Catholic World.

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impossible; for, iberty, I cannot r Francis, who trying to set me look 1 This is of him." at to Beaton the erected to his

Beaton, "drowned It is horrible!" lers of Angus," ently. "Once I ne Earl shall pay one I loved so

cure that liberty. now, for fear of rest assured that rdinal Beaton is

Cardinal !" said prelate took his mes kept a vigiyou. But he has said nothing more. Have you concerted any plan? Tell mequickly, for indeed I desire liberty. "And why not, fair nephew?" in-

"And wby not, fair nephew?" in quired Archibald. "Are you too old to receive such a present? But no matter what my business may be, whether it is a question of an aunt or not, I am going all the same, and to day. The horses are ready even now, and I came only to bid you farewell." "A pleasant journey to you, dear me quickly, for indeed 1 desire interfy. I wish to regain my power so that I may avenge the death of Francis." "Sire," said Shell, "by the order of my master the Cardinal I have in my baggage a peasant's dress suited to your size. The Douglases are begin-ning to relax their watchfulness over you, and by the help of this disguise it will be possible for you to escape. and I came only to bid you tareweil. "A pleasant journey to you, dear uncle; but do not let your project al-together absorb you—remember that at any moment your presence here may be needful to our cause," said Angus, as he accompanied Sir Archibald to the door. will be possible for you to escape; but," he added, "we must find the

"Are we not alone now?" cried James, fired with the idea of regaining

door. "So, then, I shall be alone," said Sir Parkhead. "It is a good thing that I have neither private business to attend to nor marriage projects to look after, or our young King would find himself deprived at once of all his good friends the Douglases. But," he con-tinued, "he shall not be; no, by St. Patrick ! I will remain and watch as I have always done." Angus and Sir George now made their preparations for departure, and before "Have you the clothes here ?" "I always carry them with me, Sire ; "I always carry them with me, bits, they are in this game bag." "Give them to me, then, at once. I will go deerer into the forest and find a lonely spot where I can put them on, and thus disguised I will go at once to Stirling, where, no doubt, Beaton awaits me."

Yes, Sire, the Cardinal awaits your preparations for departure, and before these were completed Sir Archibald had left Falkland for Dundee.

"Yes, Sire, the Cardinal awaits your Majes'y at Stirling; but he will not see you yet, for I may not give you the clothes to-day." "What do you mean?" said James, irritated by Shell's words. "No, Sire," repeated Shell; "for to act with such haste would only serve to compromise matters a second time. The hour has not yet come; for though the Douglases, it is true, do not watch you in such a tyrannical manner as at

pressed for time ! I am going out of the stable door leading to the country," interrupted Shell, fearing that if the King spoke he would betray himself. "As you please, master. You will find Tib Tibby there, who will open it

find Tib Tibby there, who will open it for you. But is your son dumb ?--for he did not answer me." Without replying, Shell made a sign to the King, and led the way towards the door before mentioned, followed by James, whose heart was besting fast. A few minutes later the door was opened, and Shell, with his pretended son, passed through. James V. King of Scotland, was free ! "Gallop, Sire !" cried Shell. "Onward to Stirling !" responded the King.

Five hours later James was at the gate of Stirling, having put twenty-five miles between himself and the

Douglases. TO BE CONTINUED.

SHAMROCK DAY'S CHILD.

The bar of year of year and year of year and year of the year of ye The blare of trampets and the meas 00000

d; he did not mount badly. Have ou learnt to ride, my boy?" ques-ioned the groom. "Come, come, my good man, we are ressed for time! I am going out of he stable door leading to the country," therrupted Shell, fearing that if the that showed so plainly. Once she toopht summalike the opt summalike the opt summalike to pot summalike the summalike the opt summalike to pot summalike to pot summalike the summalike the opt summalike to pot summalike to pot summalike the summalike the opt summalike to pot summalike to pot summalike to pot summalike the summalike to pot thought something was going to happen. It was when Melia Winkle's sailor-brother came home for a short time. She was seventeen then, and she had blossoms anamous crowned the veril as hair and lay in the folds of her veil as a snow wreath. Just as she had given a shy peep in the mirror at her own radiant reflection Donal arrived, in all his bridal bravery, accompanied by

She was seventeen then, and she had walked out with him, and her heart had thrilled when he squeezed her hand tenderly and asked her if she was tired. No one had ever shown her that much attention before. But, alas I her dream was rudely dispelled, for Melia Winkle, when she heard of the episode, had said spitefully, under the pretence of good advice : "I advise you not to be taken in with Josiah ; he was kind of born with those flirty ways. Every one knows Jim. Such a happy quartet ! Jim whispered slyly to Melia, "What would she think of having a double event ?" Melia's happy, flush-ed face and starry eyes seemed to sat-

isfy him, for the pair sat together in a happy silence. How is it that happiness is so evane-"I advise you not to be taken in with Josiah; he was kind of born with those flirty ways. Every one knows how his heart is set on Liza Jones. She is a dreesmaker, and makes such stylish things, too. Josiah, he just whole thing happened. It was just

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Otawa. June 13th, 1905. To the Editor of the CATHOLIC RECORD, London, Ont.

London. Ont. My Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with astifaction that it is directed with intelli-pence and ability, and, above all, that it is im-bued with a strong Catholic spirit. I betrenn-mad stands firming by the teachings and author-iby of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the weifare of religion and coun-ty, and it wii de more and more, as its wholesome influence reaches more Catholic between the same time promoting

I, therefore, earnestly recommend it to Cathfamilies. Ith my blessing on your work, and best tes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD

London. Ont: Dear Sir: For some time past I have read our estimable paper. THE CATHOLIC RECORD. ind congratulate you upon the manner in which it is published. Its matter and form are both good; and s lis matter and form are both good; and s aly Catholic spirit pervades the whole Therefore, with pleasure, I can rec be the faithful. any Catholic ommen

thful. sing you and wishing you success. Believe me to remain. Yours faithfully in Jesus Christ † D FALCONIO. Arch. of Larissa. Apost. 1/3leg.

LONDON, SATURDAY, MAR. 16, 1907.

LITTLE THINGS.

We live in an age in which great at tention is paid to little things. The minims of creation receive from scientinc investigators their entire energy ; and their proper disposal makes for the well-being of us all. Not only are the drops of water which form the mighty ocean made the object of scrutinizing examination, but the fleet of tens of thousands of animalcu'ae, which there sail up and down or sink lifeless in its depths, is the subject of harder problems. It is true in a higher order - in the order of grace and activity. We may not be able to do hard things or great things. We would feel very awkward if pain of fire or rack were threatened us. And as for heroic virtue, other than suffering, Family relations are threatened with we must acknowledge that, notwith anarchy, morality is exposed by the open door, and a fair nation's civilizastanding our self-deceived desires, we are very far from such heights. Our tion is overshadowed by the darkness worldliness betrays us, and our distaste of prayer gives us away. We think we are charitable, yet how readily and how frequently unkind criticism escapes us. We would not for the world deny our faith, yet we minimize it. We would rather carry it in our pocket than wear Professor Adler says : " From the it on our breast, where the world might see it and ridicule us. And ridicule is one thing we cannot stand. Besides, there is no obligation to flaunt one's religion before every one or parade it on the street. This is true. But on how many occasions we blush or seem timid or even wonder whether we need be so particular. We are not obliged to much, if that is the line we intend to take with our Blessed Lord. That is not the way He dealt with us. Whatever He did was generously done. If He gives a gift He gives more than we ask and much more than we ever expected, saying nothing of what we deserve. If He does snything for us He does a great deal more than was re quired of Him to gain the end He had in view, With Him there is always plentiful redemption. How different are we. Yet He knows us and asks so And even if we did the little it little. would be something. Well it is for us does he not go at once to the root of He asks so little. Can we not, howover, do more ? This is also the very reason when we should try to do all we We cannot, perhaps, fast, but we can deny ourselves something. We can read a little every day from some spiritual book, and thereby make reparation for the idle, trashy reading of which we have been guilty during the year. Holy Mass might well, these days of Lent, be our morning prayer. We are not called to go as missionaries into foreign lands. Yet what good we would do if we were more generous to the eastern mission fund or the Holy Infancy or the Propagation of the Faith. In spite of good resolutions of matrimony broken and its beauty de-

NY KO

Saints had no meaning for us or the general wants of the Church were no concern of ours at all. Little things are these, every one-a Peter's penny. They will help the Church in its great works of missions and Government. They will help some poor struggling zealous priests in pagan lands and bring some poor souls to the waters of baptism. Nor will these goodly deeds fail : they will express our love of God and His Church; they will help us to deny ourselves-a very important element in our spiritual well-being-and they will be our santification. Let us, like the

estly to little things.

DIVORCE LAW IN THE UNITED STATES.

We have received from the Woman's Home Companion, to whose authorities we return our thanks, a copy of an article entitled " The Argument for Uniform Divorce Laws," by Professor Felix Adler. This gentleman is leader of a society of ethical culture. Upon this question, which he treats, not from a religious standpoint, but from one of ethics and refinement, he holds " that those who have united to give life to a human being should stay united to cherish and to develop that life." There is a self contradiction in the proposal as well in the reasons advanced. Perhaps a little good is better than none at all. Perhaps a uniform divorce law is better than the home-destroying, state ruining laws of increasing laxity and varied administration upon divorce now upon the statutes of different States of the union. It is not a case of little good. It is a little leaven which is corrupting the whole mass. Uniform divorces may be proposed, for it is high

time something was done. But the passions of men will dispose of them as they please. Divorce will not stay uniform. It is hard to see, if we admit its legality from a civil source, why it should stay uniform. To admit the principle of divorce, and at the same time to insist upon its uniformity, are a contradiction which is aggravated by the reflection that the whole proposal, root, branch and fruit, is false by its very weakness, and weak by its gross selfishness. The reasons for requiring the unity and indissolubility of the marriage tie must be something much nore solid than the necessity of parents remaining united " to cherish and de velop the life " which they generated. What about parents whose small families of one or two are grown up? What about those who have no children Let us see further the arguments advanced. According to the Professo the conjugal relation has a twofold aspect : a relation between the partners in marriage themselves and a relation to offspring. The demand for uniformity in divorce law is aimed at, not for the sake of uniform ity itself, but for the sake of the greater protection of the family which such uniformity will furnish.'

trine and from the restraint which it imposes. But if it is to return it must seek the old guide. If its wounds are to be healed the oil and wine of truth and discipline must be poured into them. There is only one hostelry where this can be done-the Catholic Church. It takes a long time for pride to submit or even acknowledge its error. It will require a much longer time for true lovers of society to enter again the Church their fathers leftmen of science, devote ourselves earn for faith is a gift of God. Nations are going their way. Society is crumbling. Men see it. They would like to put things right, but they do not know how. In their self conceit they think they can, through science or education or evolution, find a remedy-anywhere but the right place. They rejuct the authority of the Church, yet they seek that of national legislation, forgetful too that national legislation led them into their very troubles. They will not invoke tradition and memorial custom ; yet the permanency of mar-

riage, which they pretend to be anxious to secure, is the most universal and the most solid tradition of Christian peoples. With one thought we close, though not without wishing well to unflinching war against divorce. Our thought is that it is a sweet and consoling thing to be a child of the Church of God who places her seal and blessing upon the hearths and homes of her children. All the sanctity, purity, safety, nobility of Christian marriage has come from the divine institution of Christ, and the courageous fidelity with which the Catholic Church has carried out and still carries out her sacred trust.

SOCIALISM AND PUBLIC OWNER-SHIP.

Following fast upon the defeat of the German socialists the London County Council elections show an equally unexpected revulsion of conservative sentiment, and are not without deep significance in regard to parliament and government alike. Where eightythree members of the Progressive party had sat in the last County Council only thirty-six were returned by the elections on 2nd inst. Extravagance of expenditure, dread of socialism and antipathy to public cwnership are the principal reasons alleged by the London dailies for the change. What obligations have been incurred by the Progressives who have been in control since the inception of the Council in 1889 remain to be found out. The coffers are empty; and the debt, even for London, heavy. The Progressives had spent heavily in wild schemes and squanderings. Leading spendthrifts in some of the boroughs were strongest in the Council. An enquiry having been instituted in one of these boroughs a severe arraignment of the local authorities followed. It was found that the policy "had inflicted much hardship upon struggling tradesmen and others." These tradesmen who look upon labor men as Socialists had their revenge in the elections. The women voters were also strong against them, to whom the raising of the rates had pleaded with universal sympathy and irresistible force. As to municipal ownership, it may not have been the ship upon which the Progressives were sailing, nor may their defeat be the complete wreck of public ownership. But the Progress sives had this bark close in tow. And the storm leaves it buffeted on the waves without crew to sail it or rudder to guide it. Pablic ownership is the only lesson which others can take from the vote. High rates and extravagant municipal expenditure are not unknown to us in Canada. Socialism, from its own unformed organization, as well as from our own conditions, is not near enough to cause alarm. Public ownership is somewhat different. In a country where vast industries are required to throw open the treasures which our mountains and waterfalls contain, we reason with ourselves that is is more profitable for people to keep these for themselves. We quote the postal system as an example. From the particular we reason to the general, that what is good in this one instance ought to be equally so in all carrying, manufacturing and distributing services. What over advantages this view may present to the Idealist and the Utopian it has no solid foundation. It is destructive of political liberty. A Government in power at the inauguration of public ownership has a lease of power at will. France is an evidence. The French Government virtually owns every municipality in the country, many of the railways, and of course all the postoffices. Now no matter what divisions there may exist amongst royalists, even if these were healed, nothing short of a revolution could bring about a change in Government. Party lines would in a similar way soon cease in

great sacrament," sanctified it by His and economy, London's experience shows that muncipal ownership may be presence and first miracle, and typified it as extravagant and as badly managed as by His union with the Church. Sogeneral civic affairs are in other parts iety is drifting far fron the old docof the world. Human nature is very much the same all over. Greed and grasp and graft may be found almost everywhere. The people must always have force and liberty enough to shake these off before they go too far.

THE CATHOLIC RECORD.

PASSION-TIME.

Passion time, or Passiontide, begins with Sunday, the 17th of March, and continues for two weeks, which are the ast two weeks of Lent. This period is devoted by the Church to the consideration and celebration of the Passion or Sufferings of our Lord Jesus Christ, as the word Passion is to be understood as meaning suffering when applied to Christ. It is derived from the Latin patior, I suffer, and from this comes passio, suffering, which is the primary and principal meaning of the word, though it is used also in other senses.

It was during these two weeks, and especially during the last three days of this period, that our divine Saviour and Redeemer chiefly endured the sufferings by means of which the sins of mankind were explated.

With the exception of the Immacu late Mother of Jesus, all mere human beings were conceived and born in sin. That is to say, by the decree of God the sin of our first parents descended to their children and passed upon all mankind. Thus David the prophet and King mourned in the fiftieth psalm, and prayed for deliverance from that sin which is called original sin, because it belongs to our origin as fallen human beings, and it is the origin of all the evils we endure during life. The prophet prays :

" According to the multitude of thy SPIRITISTIC MANIFESTATIONS. tender mercies, (O God) blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity and my sin is always before me. . . For behold I Empire, dated Liverpool, March 5, always before me. . . For behold I was conceived in iniquities : and in tells of the prosecution of one Mrs. White, a clairvoyant, to recover a sum sin did my mother conceive me . . of money paid to Mrs. White under the sprinkle me with hyssop and I shall be cleansed; Thou shalt wash me and I shall be made whiter belief that she had brought up the spirit of the prosecutor's dead mother to converse with him. It was attested than snow.' that the supposed mother bade the pro-

In Romans v. 12, we find this same teaching : "Wherefore as by one man sin entered

into this world, and by sin death : and so death passed upon all men in whom all sinned. For until the law sin have was in the world. . . Bat death reigned from Adam unto Moses even snit at-law. over them that had not sinned after the similitude of the transgression of Adam who is a figure of Him that was the dead, must themselves experience the agonies of death. She explained to come

that, while following out her profession, But redemption from the effects of original sin is promised under the Old she had gone through the horror of having her throat cut and also of being Law through belief in a Redeemer to come. Thus we have in Genesis iii, hanged. the condemnation of the sin :

To Adam, God said :

" Because thou hast hearkened to the voice of thy wife and hast eaten of the tree whereof I commanded thee that shouldst not eat, cursed is the earth in thy work ; with labor toil shalt then eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee ; and thou shalt herbs of the earth. In the at th sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken. For dust thou art, and into dust thou shalt return."

MARCH 16, 1907.

glery or prestigiation, which has nothing proternatural about it, while the rest is diabolism.

CHURCH UNION IN THE PRISONS There is a novel idea explained by the Rev. W, B. Grimes in the Cincin. nati Western Christian Advocate of recent date, the purpose being to convert young men and boys in the Re. formatory prisons to Christianity with. out taking into account the particular sect to which they have belonged. This was tried in the Indiana Reform. atory, of which the Rev. W. E. Edgin is chaplain, and this rev. gentleman appears to be the chief promoter of the scheme. With this object in view he has not waited for the various churches to unite throughout the country, bat has formed them into a federated church on his own responsibility, with a creed of its own, but which for brey.

ity surpasses by a long distance the new creed or catechism which was issued in the early part of the year 1899 in the name of the free Evangelical churches of England, and was enpected to result practically in a united or federal church, comprising all the non-conformist churches in England. with the future possibility that it might become a common creed to which

nearly all the Protestant churches of Europe and America might give assent, The Rev. Mr. Edgin's hope is that a

practical organization might begin in the Reformatory, " which would in no way interfere with the previous Church preferences of the prisoners :" and he claims to have succeeded in this by receiving into this prisoners' Church all who were willing to subscribe to a creed quite- different from any creed which thas been hitherto received by any Christian Church. The chief difference is, however, in its brevity. It professes belief in God, our own personal sinfulness, Christ as our Saviour, Whom we should confess before men, Baptism and the Lord's Supper are de-A special despatch to the Mail and clared to be ordinances commanded by Christ to be observed, and the Holy Scriptures of the Old and New Testament are to be received as the only rule of Christian faith and practice.

Another condition of membership is required, however, namely, that the members of the federation should "live a true life and be obedient to the secutor give the money to the medium rules of the institution, and should for spiritistic purposes, but he afterthey fail in either they must withdraw wards regretted the loss of his money from the federation." They are reand endeavored to regain it by the quired to express also the denomination to which they desire to be affilia. Mrs. White declared in her defence ted, which may be any of the Protestthat mediums, to raise up the spirits of ant denominations.

It is stated that the meetings of this federation are purely voluntary and are not to interfere with the compulsory religious services of the reformatory. It is said that one hundred and ninetyeight prisoners joined this federated The fraud of these pretences must Church during a revival service held have been evident to the judge, but, in the reformatory last spring. We notwithstanding this, he gave his decannot do otherwise than hope that the cision in favor of the clairvoyant, on efforts of the clergymen engaged as the ground that her services had evi chaplains in this and similar institudently given great comfort to the tions may be successful in making the prisoners better citizens, but we fear The supposed sufferings of the that the result of curtailing the Chrismedium during her migrations to the tian creed will tend rather to produce spirit world, where she had intercourse indifferentism in religion than to make with the spirits of the dead, and had their belief in Christianity any stronger. We have no doubt th prisoners go forth into the world after some years, they will be advocates of a widespread federal union of the sects of Christendom, but such a union will be at the expense of Christian faith, for it cannot be effected without treating the most fundamental doctrines of Christianity as of small account in comparison with a weak external bond of Church union.

MARCH 16, 19

ST. PATRICK'S D. LAND On Sunday next, the

sent month, will occu dear to the heart of St. Patrick's festival of On the life of St.

magnitude of his wo for us to write much. jects which will be in many Catholic pul day itself or on some inasmuch as the gene Church do not perm tion of a joyful fea Sunday, which is de the consideration of able event in the l and of our divine Lon being the beginning which is devoted to t of our redemption and death of our Re does not make it ins should write briefly of Ireland's convers tory during the fifte have elapsed since of Ireland preache Christ on the hill of Before this date I

nation, like most n at this same time. not, however, of character with th elsewhere, and wa the cultivated nat for we may safely s of the sun as the g and warmth as well life, was more ret gross than the we Bacchus and Her ous, vengeful an Juno and Venus, w gods in the polishe and Rome at this Gothic gods Odi northern tribes of But St. Patrici

of Ireland the cr flourished like th and spread its s entire island duri saint, which was other mission ad read aught on his

Amid all the which Ireland fifteen centuries since St. Patrick her love for of Saviour has net taire or Jean ever weakened crucified, in who trust amid all t and persecution have exceeded nation has born days when a l Diocletian boast terminated the of the Christian

The nation the rapacity o who confiscate neonle, and ga a new religion her church pro her Catholic pe of court favo population of down in povert resisted oppre

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taught were not acceptable to the Jews, who were excited by the Pharisees to rise up against and bring against Him all possible accusations which may end in His being condemned to death. In the gospel of Passion Sunday the Jews declare that Jesus is a Samaritan, and is possessed by a devil, under whose influence He works miracles and teaches a new way of salvation hitherto

Apostle of the Gentiles, the great St.

he hath quickened you together with Him blotting out the handwriting of the decree which was against us,

which was contrary to us, and the san

the cross. . . He made a show of them (the powers of darkness and of

hell) triumphing openly over them in

On Passion Sunday begins this work

of redemption, because the first manifest

collision of Jesus with the Jewish

people takes place on this day. Hither-

to he had been honored by them as a

prophet, because of His miracles, " the

like of which had not been seen in Is-

rael ; but on this day He is treated as

a blasphemer, because the truths he

way, fastening it to

"When you were dead in your

Paul, in Colloss. if. 13-14 :

He took out of the

Himself.

unheard of. And when He declares that Abraham looked forward to His day, and rejoiced in it, they reproached Him:

"Thou art not yet fifty years old, and hast Thou seen Abraham ? Jesus said to them : Amen, amen I say to you before Abraham was made, I am.' This implied the perpetuity of Christ's life and therefore His divinity ; wherefore " they took up stones to cast at Him. But Jesus hid Himself, and went out of the Temple."

The covering of the statues of the Church on this day and during Passiontime signifies symbolically this hiding of Jesus from the populace till the time appointed for his suffering of the last penalty shall take place.

of passion which in its laws upon divorce it has allowed its citizens. But it is easier to yield to weakness than to reform corrupting legislation. The step down the hill is hard to be retraced. In summing up his argument partners themselves of the marriage contract the expectation of permanency in the relation is indispensable, because it is the permanency alone that makes the relation pure, noble and human, and distinguishes it from the sexual commerce of the lower animals. For the child that springs from the conjugal relation, the permanency of marriage is indispensable, because the permanent home is necessary to insure its best development, because the child needs both parents in order that it may grow in the best possible manner, physically, mentally and morally." All that is nebulous, misty, up in the clouds. Permanency of the marriage tie by no means necessarily secures the purity and nobility of every case of matrimony. Why, since our Professor of Ethical Culture talks about taking a short cut in the bettering of this evil, the matter, and cut off all divorce ? Why will such men close their .eyes to the sacred sacramental character of matrimony ? The permanency, or, better speaking, the unity and indissolubility of marriage cannot be guaranteed by self-imposed legislation. It must come from a higher power. Nor can education or culture give to marriage its noblest attributes or adorn it with its richest jewels. When the so called reformers denied its sacramental character and handed it over to the State to be dealt with as the passions of monarchies or democracies might determine, then was the permanency o the contrary, we are so inclined to stroyed. In order to secure the weak jrap ourselves up in the cloak of selfish in their undoubted rights, and sanctify Canada under a prolonged system of ical piety, as if the Communion of the family, our Lord established "the public ownership. And, as for efficiency

But mercy is promised through a future Redeemer, who shall be the seed of the woman : "I will put enmities between thee

and the woman and thy seed and her seed, she shall crush thy head, and thou shalt lie in wait for her heel." This Redeemer is plainly referred to

by Job. xiv. 25 : "I know that my Redeemer liveth and in the last day I shall rise out of the earth, and I shall be clothed again

with my skin, and in my flesh I shall see my God." As Christians, we know how this sin

had to be redeemed. The necessity of suffering and death as an atonemen for sin is plainly declared by St. Paul in Romans v. 18 :

"Therefore as by the offence of one unto all men to condemnation, so also by the justice of one, unto all men ato justification of life. For as by the disobedience of one man many made sinners, so also by the obedience of one many shall be made just. Now the law entered in that sin might abound. But where sin abounded grac hath abounded more.'

This obedience is chiefly made manifest in Christ's death on the cross.

The one Man by whom Redemption s to come is Jesus the Saviour of man kind, for the Angel of God announced to Mary the birth of Jesus through the operation of the Holy Ghost :

"She shall bring forth a Son and thou shalt call His name Jesus. For sins. . . . that the word might be prophet:

"Behold a Virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is God with us."

This is expressed in the Nicene Creed : " Jesus Christ Who for us men and for our salvation came down from heaven."

The manner in which this redemp-

such weird experiences, we may safely set down as shams in the general order of things, for spiritism is made up much more of sham than of actual communication with the devil or the spirits of the dead, whether good or evil.

plaintiff.

We do not deny that there is in the spiritist manifestations much that is diabolical. So surely as that devils exist, they would not let pass the many opportunities presented to them by spiritist mediums to deceive men and women and to lead these mediums into a kind of comatose or hypnotic condition, in which they are controlled by devils, and are shown certain specialties of diabolical life and conditions whereby they are made capable of deceiving other living men and women, over whom also these devils may afterwards exercise a certain control per-

manently or even temporarily. The testimony of witnesses, whom we have the very best of reasons for believing to be thoroughly honest on this subject, is to the effect that spiritistic mediums are sometimes really in communication with the preternatural world. We have the testimony of the sacred scriptures that nineteen centuries ago there was an intercourse kept up between men and evil spirits There is no reason for us to believe that such intercourse has en tirely ceased, though undoubtedly it is less frequent and less potent than it was before the redemption of mankind. But the deceptions practiced by the Bangs Sisters, of Chicago, the Diss-de-Bar couple in New York, the

Fox Sisters, who were the originators of the Spiritistic manifestations in Vermont and Rochester sixty years ago, and similar episodes, all of which

querable soldiers of the Cross. Peace to the soul of the great and are admitted to have been the work of good Father Doherty, and may the deceivers, have led us to the conviction that about 99 per cent of this Christ for Whom he had so valiantly

spiritism is fraud pure and simple, fought in this world bid him welcome tion was effected is described by the effected by the methods known as jug- to the joys of eternity.

DEATH OF A GREAT JESUIT.

The sad intelligence comes to us from Montreal of the death of Rev. Father Doherty, S. J. In all parts of Canada, Father Doherty's name is a household word. For a quarter of a century, in company with some of his brother Jesuits, he was wont to give missions in various dioceses throughout the Dominion, and was justly celebrated for his deep learning, his eloquence and his remarkable charm of character. He was truly an ambassador of the Most High, and a worthy follower of him of whom Protestant author wrote : "It was a sad day for the Reformation when Ignatius of Loyola was wounded at the battle of Pampeluna." For a few years Father Doherty had been unable to continue the arduons duties of mission work, and it was fitting that he should be called to the mother house to enjoy a much needed rest. By his death the Church has lost one of its brightest ornaments, one of its greatest minds, and one who occupied a place in the front rank with those very great men of the Company of Jesus who are the uncorquered and uncon-

The popu brought do was sixty y the like of in any oth cause of it oppressive ! centuries. But we distressing our readers

that they the land of But than ter days people. A session of tain, and much tow Ireland mo they are g

1907.

ch has nothit, while the

E PRISONS explained by the Cincin-Advocate of being to cons in the Re stianity with. he particula. ve belonged. diana Reform. W. E. Edgin ev. gentleman romoter of the ct in view he rious churches country, bat a federated nsibility, with which for brevdistance the n which was t of the year free Evangeld, and was en. lly in a united orising all the s in England bility that it creed to which at churches of tht give assent. hope is that a might begin in ich would in no previous Church ners :" and he d in this by reers' Church all subscribe to a from any creed to received by The chief dif. its brevity. It. d, our own peras our Saviour. ess before men. s Supper are des commanded by I. and the Holy and New Testaved as the only and practice. of membership is amely, that the tion should "live obedient to the ion, and should y must withdraw They are reso the denomina-

meetings of this voluntary and are h the compulsory the reformatory ndred and ninety d this federated vival service held last spring. We han hope that the ymen engaged as d similar instituful in making the zens, but we fear rtailing the Chrisrather to produce gion than to make ianity any strong-

sire to be affilia

of the Protest-

MARCH 16, 1907.

ST. PATRICK'S DAY AND IRE. the proprietors of the soil of which LAND. On Sunday next, the 17th of the pres-

sent month, will occur a day which is ous condition of former days. As dear to the heart of every Irishmanearly as the sixth century the nation was St. Patrick's festival day. On the life of St. Patrick and the favorably with the other nations of

magnitude of his work it is needless Europe. The people were as comfortfor us to write much. These are subable as in any other country. The jects which will be descanted upon poor and infirm were well cared for, in many Catholic pulpits, either on the having homes in the numerous religday itself or on some subsequent date, ious houses and asylums which were inasmuch as the general rubrics of the found everywhere, and there is every Church do not permit of the celebraprospect that this state of earthly haption of a joyful festival on Passion piness will soon come again. But till Sunday, which is devoted specially to Ireland possesses Home Rule this is the consideration of the most memornot to be expected. A nation knows able event in the life of the Church best its own needs and can legislate and of our divine Lord, Passion Sunday for them, and the Irish nation being the beginning of the fortnight knows that what it needs is the right which is devoted to the commemoration to govern itself, as all the civilized of our redemption by the sufferings nations of the world are doing now. Under the present Government of and death of our Redeemer. Yet this the British Empire, it has been promdoes not make it inappropriate that we should write briefly of the great deed ised that a large measure of Home Rule will be given to Ireland-not a of Ireland's conversion and of her history during the fifteen centuries which Home Rule which will render it enhave elapsed since the great Apostle tirely independent of the sister king-

of Ireland preached the Gospel of Christ on the hill of Tara in 432. Before this date Ireland was a Pagan nation, like most nations of the world at this same time. Her paganism was

not, however, of the same degraded character with that which prevailed elsewhere, and was rampant even in the cultivated nations at that time ; for we may safely say that the worship of the sun as the great source of light and warmth as well as the nourisher of life, was more refined or at least less gross than the worship of the brutal Bacchus and Hercules or the voluptuous, vengeful and corrupt Jupiter, Juno and Venus, who were the favorite gods in the polished nations of Greece and Rome at this same period, or the Gothic gods Odin and Thor of the northern tribes of Europe. But St. Patrick planted on the soil

of Ireland the cross of Christ, which flourished like the cedars of Libanus, and spread its saving arms over the entire island during the lifetime of the saint, which was a success which no other mission achieved of which we read aught on history's pages.

Amid all the troubles and trials which Ireland has endured for the fifteen centuries which have lapsed since St. Patrick landed on her shores, her love for our divine Lord and Saviour has never wavered. No Voltaire or Jean Jacques Rousseau has ever weakened her faith in Christ crucified, in whom she has centred her trust amid all the storms of affliction and persecutions-persecutions which have exceeded those which any other

nation has borne, at least since the days when a Nero, a Decius and a Diocletian boasted that they had exterminated the very name and memory of the Christian faith.

necessary from time to time to expose The nation was impoverished by its inconsistencies, and this is especithe rapacity of cruel alien monarchs ally the case when new features conwho confiscated the property of the people, and gave over her churches to cerning it come to light. In the Literary Digest of Feb. 16 a new religion instituted by man, and there is a series of extracts from a her church property as well as that of her Catholic people for the enrichment book of Mark Twain which takes the ground that Mrs. Eddy is not and canof court favorites, while the actual not be the real author of the book population of the nation was ground 'Science and Health" which is issued down in poverty, not only because they under her name and of which she claims resisted oppression, but also because to be the authoress. Mr. Samuel they clung with constancy and fidelity Clemens, whose pen-name is Mark to the faith of St. Patrick. If they had Twain, says : " I cannot believe, and been willing to renounce that faith they I do not believe, that Mrs. Eddy would have retained their goods and originated any of the thoughts and worldly wealth, and have taken the reasonings out of which the book official positions which were given to 'Science and Health ' is constructed ; the aliens, who oppressed them, but they preferred their faith to all earthly reand I cannot believe and do not believe that she ever wrote any part of wards, and the millions who left their native land to seek their fortune elsethat book." To prove his conclusion, Mark Twain where not only prospered in this world's does not rely upon his mere imagina goods, but did the work of missionaries tion, but advances what seem to be in the lands to which they emigrated, solid proofs from the unimpeachable planting therein the tree of faith, and testimony of Mrs. Eddy's own pen, making those countries as thoroughly that is to say, from her known and un-Christian as they were themselves. disputed literary productions, from The United States and Canada are which he infers that the lady in quesevidences of this, for the prosperity of tion "is not capable of thinking upon the Catholic Church in America is due high planes, nor of reasoning clearly chiefly to the Irish race, which planted nor writing intelligently upon low ones." here the faith of St. Patrick, while 'The very first editions of the book they earned for themselves happy Science and Health," he adds, " were homes, and secured the respect of other far above the reach of Mrs. Eddy's races with which they have come into mental and literary abilities," and from the beginning she has been "claimcontact.

THE CATHOLIC RECORD.

States in France.

and bone. These things are true or they are not. If they were true seventhey had been crnelly dispossessed every kind. teen, eighteen and nineteen centuries With self-government they would reago it would be difficult to satisfactorily store the country to the prosper explain why or how or by what argument that power should be non existent prosperous and happy, and compared in Christians now."

There is a certain plausibility in this those who suppliantly and humbly reasoning, and Mark Twain admits that appeal to Him, but we are not authorit is to the credit of sincere believers ized to expect Him to intervene at our in Mrs. Eddy's pure, perfect and beau- demand on every occasion, especially tiful character that they place implicit confidence in her, and believe that she thus " philosophized Christian Science, explained it, systematized it and wrote it all out with her own hand in the book Science and Health." But he remarks that things which are known to have been written by Mrs. Eddy even upon simple subjects prove that writing is a difficult labor for her, and that she has never been able to write anything above third rate English, that she is weak in the matter of grammar, that she has but a rude and dull sense of the values of words, and that she so lacks in the matter of literary precision that she can seldom put a thought into words that express it lucidly to the reader, or make it intelligible.

doms of England and Scotland, yet a Mrs. Eddy's commercial ability is Home Rule of such a nature that local conceded, but Mark Twain states matters will be regulated for them nost positively that " her writings exselves by themselves. This will be a hibit no depth, no analytical quality, great advance upon what has already no thought above school composition been done for the amelioration of the size, and but juvenile ability in handcondition of the people. We may therefore look with confidence for a ling thoughts of even that modest magvery great improvement of the condinitude."

The real author of the book which tion of the people of Ireland within the Mrs. Eddy claims to have written is next few years, when they will enjoy believed to be Phineas Parkhurst that political freedom for which they Quimby, who treated Mrs. Eddy to the have yearned hitherto without success. faith-healing method when she was It is understood that King Edward sick, about in the year 1864. There VII. has been favorable to the grantis no doubt that Mrs. Eddy's religion ing of Home Rule to Ireland, and it is is founded upon the book which is relargely due to him that during the six ceived by her followers as if it were a years of his reign so much has been divine religion. But notwithstanding done for the betterment of the condithe cleverness of the sophism, and tion of the people. His generosity in perhaps the sincerity of the writer of this respect, together with the goodthe book, the book and the religious will of the people of England and Scotbelief derived from it are founded upon land similarly manifested, will create a an erroneous interpretation of Holy ew bond of amity between the people Scripture and are in many respects of the three kingdoms, and will, we opposed to the letter and spirit of are confident, create a new spirit of loyalty to the crown which has not exscripture.

This is clear from the words of Christ Himself, who when tempted by satan to cast Himself down from the pinnacle of the temple in the confidence that the angels of God should bear Him up lest He should dash His foot against a stone, answered, "It is written again: Thou shalt not tempt the Lord thy God." (St. Matt. iv. 7.)

isted among the people of Ireland

during the seven centuries of her sub

EDDYISM.

In the course of the many debates

which have arisen between polemists

who have discussed the question of the

reasonableness of the theory of so-

called Christian Science, which is gen-

erally supposed to be the work of Mrs.

Mary Baker G. Eddy, it has been

satisfactorily shown that the preten-

jection to alien laws and oppression.

That medicines come from God, and that physicians are to be consulted ord narily for the healing of all manner of diseases, is denied by Eddyites, but is proved by the following passages of

sions of this theory are so entirely dedelusive that it might seem a work of Scripture : "The fruits (of the tree) shall be for food, and the leaf thereof for medsupererogation to say more on this subject now. But owing to the fact that

icine." (Ez. xvii, 12.) this delusion has many followers, and In Jer. xxx. 13 the sad condition of new ones continue to adopt it, it is Juda is pictured by the prophet who, while in God's name enumerating the afflictions of Juda in captivity, mentions s one of these :

"Thou hast no healing medicines." Similarly, Egypt is told in xivi-11 In vain dost thou multiply medicines; there shall be no cure for God appeals to Israel to become peni-

Catholics might be more generous God, the Author of Nature, has apand take a greater interest in assisting pointed for the healing of diseases of their priest to uprear a place of worship worthy the name of the House of God does indeed frequently, even to

the present day, heal all manner of dis-God. COMPANY OF THE OWNER OF THE OWNER OF THE OWNER OF THE OWNER OF eases according to his benign will, and DEATH OF SENATOR CASGRAIN.

especially does he show such favors to A very prominent figure in the western part of Ontario has, after a long and well-spent life, laid down his labors. Hon. Chas. Usebe Casgrain, C. S., when the natural remedies are at hand M. D., died at his home in Windsor on the Sth inst. He was descended from for our use in cases, where it is known an old and distinguished ancestry. He by experience and medical research was educated at the college of St. Anne, that certain remedies cure in certain cases. God Himself has furnished these Quebec, afterwards taking a medical course at McGill University, Monremedies, as He is the Author of treal, where he was guaduated in 1851 Nature, and the Scripture tells us that as master of surgery and doctor of medi-He has made these remedies for our use. Christian Science rejects them, cine. In 1883 he was created a knight and is therefore unworthy of being of the Holy Sepulchre. He was called called by either of the terms which it to the senate in 1887. The publisher arrogantly assumes as its designation. of the CATHOLIC RECORD had the pleasure of intimate acquaintance with It is not Christian, neither is it scithe late Senator. No man in the public ence. It is, therefore, more approprilife of the country was held in greater ately called Eddyism than by the name regard. A man of very high character it assumes with so much effrontery. -a warm and true friend-a passionate lover of his country-a staunch Catho-SNUBBING THE INFIDELS. lic throughout his long life-a man A despatch from Rome, dated the whose acquaintance and friendship were 4th of March, relates an incident which to be coveted - such was the late is very significant, showing as it does Senator Casgrain. The noblest men of that the great powers of the world are old days are past going from us. It beginning to turn their faces against will mean much to the country if their the men who for the time are ruling successors but follow in their footthe destinies of France. The incident

steps. is related in the following terms by

A contemporary states that there the associated press correspondent : is no more interesting or trustworthy M. Barrere, the French ambassador in Rome, scems to be seeking to stir up trouble about the special private evidence of the real sociological pro gress of France than the determination dience which Pope Pius X. gave to of her statesmen to promote the pros Henry White, the retiring American ambassador, on the eve of the latter's perity of some of her colonies by the departure for his new post in Paris introduction of cotton growing." Very Barrere appears to be very angry, be-cause his Holiness received with signiwell in its way. Planting cotton and aprooting Christianity appears to be cant privacy and cordiality the dipthe characteristics of the present lomat who goes to represent the United French Government. Combes, Briand, It must be said that the Vatican Clemenceau, and the rest of them, will made the most of the parting visit, quietly emphasizing the fact that Mr. occupy pretty much the same place in history as those men who in the early Thite comes from a republic in which Christian era endeavored to uproot the Church is free as air and goes to a republic which has thrust her away. Christianity by sacrificing the lives of The returning ambassador was given preference over all the prelates and diplomats at the Vatican, for whom the the Christians to make a Roman holiday. In the method only is there a

e usually reserves the morning difference.

Catholic.

testants as against 13 Catholics ; the

solicitors to the board are also Protest-

ants. In all, there are 35 Protestants holding nominated positions, as against

13 Catholics—a proportion of about three to one. This is worse that

audience. " Prelates snile to-day and whisper GRAFT VERSUS HOME RULE. that the conversation between the sovereign Pontifi and the ambassador concerned chiefly the Church's position in France. They assert that Mr. White assured the Pope that whenever That "graft" has a good deal to do with the opposition of the Protestant minority in Ireland to any scheme of home rule is shown by facts rean opportunity presents itself he will use all his influence as ambassador to reconcile the French government and the Catholic Church amplaning the lating to the appointment of Catholics and Protestants to offices under the local government board, one of the public departments of the Irish adminthe Catholic Church, employing the same conciliatory methods when he represented the United States in the istration. Of course the Protestants have the lion's share of the spoils and are therefore dead against any reform Morocco conference at Algeciras. "Church dignitaries close to the such as home rule would be certain

Pope say that Mr. White reverently re-ceived the Pope's benediction. Bless-ing him, the Pontiff said: "Never mind if you are not a Catho-lis; you are a good Christian, at any rate. Furthermore, you are a peace

to bring. There are two orders of offices under the board (as one of the papers explain in noticing the matter) —the nominated and highly paid and the competitively appointed. In the latter rate. Furthermore, you are a peace maker, and peacemakers have a peculiar title to be honored as children of God." Catholics cannot be kept out, nor wholly denied promotion, although on the death of the Catholic secretary twelve months "It is common rumor that A mbassador Barrere tried to persuade Mr. White ago, five Protestants were promoted "all along the line," but not a single Catholic. In the nominated order, to cancel his engagement for the audience. Barrere well knew the Vatican would make political capital out of the things go otherwise. Taking all nom inated salaried posts, there are 34 Proence. visit. Furious that he failed to pre vent the andience, Barrere, with grave indiscretion, called together the leading French correspondents in Rome, osten-sibly to ask them not to wire the news

the proportions constituting the board where non Catholics are to Catholics as two to one. The total of salaries paid to the 34 Protestants is approxim-ately 22,225 pounds sterling, and to

for Children

B

Mothers cannot be too careful in what they give children to move the bowels. Calomel, cascara, senna, salts, cathartic pills, castor oil, and purging mineral waters irritate bowels-upset the stomachand eventually lead up to chronic non-action of the bowels-Constipation.



are the finest medicine in the world for children.

It is just like giving the little ones apples, oranges, figs and prunes — because "Fruit-a-tives" ARE the juices of these fruits-but so combined that the medicinal action is increased many times.

Fruit-a-tives are perfectly safe for the children. Keep a box always in the house. 50c, a-box --6 for \$2.50, Sent on receipt of price, if your druggist does not handle them, Fruit a-tives I imited, Ottawa.

We should often recall with feelings of liveliest gratitude our Blessed Mother's countless favors to us, hernever changing, never wearying affection for us.

Bigotry Fading.

The editor of the Presbyterian Wit-less regrete that a "spirit of obsoles-sent sectarianism" should still hold possession of us. We, on the contrary, an congratulate him on having made some long stops towards the light. We are quite sure that at the beginning of We ournalistic career he would not have begun a Christmas article with the words, "The Blessed Mother with Child in her arms.' It is pleas ant to think that he is beginning to realize that all those who would find Jesus must find Him as the shepherds and the wise men found Him, " with Mary His Mother."-Antigonish Casket.

HINTS ON HOME BUILDING.

The man who is thinking of building home (and who is not, in these resperous times) must have promi-ently in mind, economy, durability and appearance. The wise builder will select materials

that are good and inexpensive, as well as handsome in appearance. Take the roof, for instance. It should be proof against lightning, fire and water, and should also possess a handsome appearance.

Wood shingles have had their day. As now manufactured, they soon rot and crack, thus making it necessary to reshingle.

'Safe Lock'' Galvanized Steel "Sate Lock" Galvanized over Shingles solve the problem in every way. They lock at the top, bottom and both sides, so that they are ab-solutely proof against every element. Being heavily galvanized, they cannot be the they are tractically indestructible. ang heavily galvanized, they cannot ist and are practically indestructible, oreover, the smooth surface of the ingle will not permit dust or dirt lodge on the roof, and defile the in water

he Metal Shingle & Siding Co. The Metal Shingle & Siding Co., imited, of Preston, Ont., offer to send on, free, their literature containing ames of those who have used "Safe ock" Shingles in your own locality. 47

If you want a breakfast food that will make your mouth water and at the same time prove most healthful and autoint healthful and nutriti us . . .

The Ideal Laxative

to the world after be advocates of a nion of the sects of ch a union will be ristian faith, for it ithout treating the loctrines of Chrisccount in comparexternal bond of

ht that

REAT JESUIT.

ence comes to us the death of Rev. J. In all parts of oherty's name is a for a quarter of a y with some of his was wont to give dioceses throughout as justly celebrated ing, his eloquence charm of character. an ambassador of and a worthy of whom a wrote : "It was a Reformation when was wounded at the ma." For a few ty had been unable uous duties of miswas fitting that he the mother house to eded rest. By his has lost one of its s, one of its greatest to occupied a place k with those very Company of Jesus quered and unconf the Cross.

ul of the great and erty, and may the he had so valiantly rld bid him welcome ity.

The population of Ireland has been ing as her own another person's book brought down to one half of what it and the only reason that person has was sixty years ago. This is a record not protested is because his work was the like of which cannot be paralelled not exposed to print until after he was in any other civilized land, and the safely dead. " cause of it is well known to be the Mr. Clemens admits that there is oppressive legislation of the past three certain "Great Idea" in the book. It

supposes that our Saviour in his loving centuries. But we do not wish to recall these mercifulness and compassion, having distressing memories to the minds of power himself to heal all ills and pains our readers further than it is requisite and griefs, with a word-with a touch that they should know the history of

of His hand-gave this power to His disciples, and to all the converted-to the land of their forefathers. But thanks to a kind Providence betall-every one. It was exercised for ter days have come upon the Irish generations afterward. Any Christian people. A new spirit has taken poswho was in earnest, and not a make-besession of the legislators of Great Brilieve, not a policy Christian, for revtain, and new laws have contributed enue only, had that healing power, and much towards rendering the people of could cure with it any disease or any Ireland more happy and contented, and they are gradually becoming once more | hurt or damage possible to human fiesh

The ordinary efficacy of medicines and the general utility of physicians is here implied. We might also quote other texts which equally show the fallacy of the Eddyite theories, but we shall only cite one more which is decisive. It is our Lord who speaks : " They that are in health need not a physician, but they that are sick."

We might here add a list of sad deaths which have been pronounced by the courts of law as having come from the criminal neglect of the mock physicians of Eddyism who call themselves divine healers, but our readers will recall many such instances to memory. One such was the death of Wallace Goodfellow in Toronto, on Jan. 4th, 1905. Other instances of both Eddyite and Dowieite negligence prove both these pretentious sects to be mere shams.

We must here caution our readers against the supposition that from what Mr. Clemens says of one "Great Idea" found in the book "Science and Health," we are to conclude that in other re spects than we have indicated this socalled book teaches the correct doc trines of Christianity. It is especially full of the exploded heathenish doc-

trine of Pantheism. We are told by Mrs. Eddy that " Man is coeternal with God, and they are inseparable in Divine Science." And again : " The soul or mind of man is God," and " Man is eternal." All this is Pantheism, which is Atheism in disguise. This teaching is irreconcilable with the first chapters of Genesis, wherein God appears as the Creator of the entire universe, man included, and it is anti-Christian, not Christian Science.

If we are not to tempt God, we must spirit is in evidence. There are a few make use of the ordinary means which places, however, we regret to say, where

M. Barrere's fault into an arrest of the arrest of the second does not become the subject of correspondence between the United States and France."

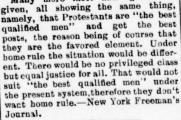
RAPID CHURCH BUILDING.

In a late issue we printed an account of the building of a church in a very short space of time by Rev. Father Ryan, of Salt Lake. He paid a visit to the mining camp of Rhyolite, Nebraska, of which he had been appointed pastor. A warm reception was accorded him by non. Catholic as well as Catholic miners, and he was enabled to erect, within fourteen days, a church costing \$3,000. In the Archdiocese of Halifax, we had a still more remarkable exhibition of Catholic faith put into practice. In the year 1843 the Catholics of that city not only levelled a rough field and arranged the same for

a cemetery, but erected a frame church, which they finished, painted and plastered, in about fifteen hours. The value of the charch was about \$2,000. It was called the Church of the Seven Dolors of the Blessed Virgin Mary, in Holy Cross cemetery, South Park street, Halifax. In the Morning Chronicle of Thursday, May 11, 1905, appeared a four column article giving a description of the church and the ceremonies attending its opening, taken from the Halifax Register, Sept. 7, 1843. As an instance of the extraordinary nature of the undertaking the report states that at one time there were eighteen hundred men in active employment on the ground. It is comforting to know that in many other places in

Canada at the present day this same

the 13 Catholics some 7,550 pounds. The average salary paid to a Protestant, then, is about 653 pounds, and to a Catholic about 580 pounds. Assuming that all the Protestants got their appointments because they were "the best qualified men" we notice that best qualified men we notice that they not only get most appointments, but, judging by the average of salaries the best ones. Not only do Protes-tants most frequently happen to be the test entitied men but they also in tants most irequently happen to be the best qualified men but they also in-varibly happen to be the best quali-fied for the best paid appointments. Many more facts and figures are given, all showing the same thing, namely, that Protestants are "the best qualified men" and not the best



THE CATHOLIC CONFESSIONAL The first edition of Father McKeon's booklet on the confessional comprise 5,250 copies, but all were pre-empted less than forty days. edition, enlarged to a brochure of sixty pages, is now ready. The American edition, bearing the imprimateur of Bishop Colton of Buffalo, was put on the market ten days ago and since then three thousand copies have been ordered. The Canadian edition, bearing the im-The Canadian edition, bearing the im-primateur and sanction of His Lordship Right Rev. Dr. McEvay, Bishop of London, is now in the hands of Messrs. Shea and O Keefe, printers, Chatham, Ontario. Our readers will find this popular little book enlarged and im-proved in every marticular.

proved in every particular. Many orders have been received at the CATHOLIC RECORD Office since the first edition became exhausted. We hope to be able to fill these and others at an early date. The American papers coming to hand are loud in their praises of the second edition.



3 1 H

SAINT PATRICK.

No saint is more generally known throughout the world than is Ireland's patron. The reason of this is found in the gratitude of the Irish character, grateful because noble; and in the abuse of the s int, which extended his abuse of the sint, which extended his dominion until it included the scoffers, many of whom have lately changed their gibes to glorification. So, "through good report and evil report," St. Patrick's great name has become one of the world's household words. Good reason have we, then, as heirs

St. Patrick's great hand hand words. Good reason have we, then, as heirs of St. Patrick's spiritual bounties, to give a tribute of reverence, for from his outstretched hands a kneeling nation received great blessings; from his lips it reverently took the faith; at his knees it learned how to pray. Great reason have we to sing with the Church her canticle of $joy - \cdot$ The Lord made to him a covenant of peace; made him a prince, that the dignity of the priost-hood might shine forth in him fore-ever." Great reason have we for exployr, even though our hosanna be sulogy, even though our hosanna be feeble when we think of the angels who sing to him their rhapsodies, even though our words faint in essaying even though our words faint in essaying to honor one whose greatness thrills the earth and whose glory is forever and ever with the saints of God in the Church Triumphant. St. Patrick was, in very trath, the Architect of Relig ion in Ireland, a Christian Moses lead-ing on another Israel from a slavery worse than Egyptian - the bondage of barbarism.

Every history of St. Patrick gives us a mere lad he was stolen from his parents and pirated to Ireland. This fact will demand our attention, as it teaches a moral. Little did the grieving parents guess the future joy which this sorry occasion would produce. Little mindful wore they that every. thing on earth that is to heaven a joy thing on e rth that is to near a by has its birth in the throes of some human misery. Little did the captors guess the sequel of their course; they little dreamed that in making the youth little dreamed that in making the youth taste the biterness of slavery, they were getting in him a "hely thirst" to free his captors from a slavery worse still than his. Little did they antici-pate that the sort of to-day would be the saint of to-morrow, and that they themselves, now cruel and brutal in their instincts, would then have sanc-sity readed to recognize a saint. Little Sity needed to recognize a saint. Little thought they that the bond-child of to day would be the master of the morrow before whom his present masters would bow obedient to commands far different bow obecient to commands far dimerent from those which poor Patrick obeyed. Dubtless, too, Patrick, while looking into the fierce faces of his captors, thought of a mother, like Rachel of Seniate mounter has been of thought of a mother, like Rachel of Scripture, mourning her beloved and lost one; thought of a home once ring-ing with kindly words and bright with faces dear, and then, heart broken, turned his eyes on the slave's hut where scowling cruelty cast its dark snauows on the bare, blank wall.

Now let us see the philosophy of al this, which will show us the thoughts of God in the working of time. Why was all this permitted by divine will All this suffering was measured to St. Patrick that he might set an example to his spiritual children in their griev ous after time. He was an exile, so is Erin among the nations-so are Irish-men among mankind. All this we ourselves need, to take the wound that comes as from the pierced palm of the crucified Christ, even though it looks cruel and ugly, presented by the hard hand of man. And now that, after the hand of man. And now that, after the fact we are forced to say that all that happened was well done and wisely ordained, how few of us trust God when sorrow sits down at our doorstep when sorrow sits down at our doorstep as if to stay for aye-how few of us take the facts of youth as guides to the weation of manhood; how few of us take the cares of age as the finger of God, pointing to a happy heaven, whither hope beckons all i St. Patrick in slavery layred how to observe in slavery learned how to obey; in freedom he knew how to rule as a "master in Israel." When God called him, as He called Abraham, St. Patrick, prompt as the patriarch, answered "Here am I! What wilt thou?" This is the answer we, in our turn should give to the call of duties small and large, until the divine roll call is unade to bless our obedience and our work well done. "Go forth out of thy country !" and St. Patrick so promptly answered that historians argue abou his starting point, his native land. "Go forth !" and St. Patrick, having at the time of this divine command rccurned from slavery, went back in charity to his old task masters who, one time treated him so harshly that a less noble heart than his would break, & less noble soul would be forever clouded. "Go forth !"-and Patrick left his father's field to till the spiritual desert of Ireland that God showed him in vision. And now to the land of his labor. Think what Ireland then was in the latter part of the fourth century. No actor part of the fourth control. Solution is a second of the unknown and weary Patrick of a land where faith would never know decay or ruin. He came not to perfect, and to create. He saw before him a beautiful but wild waste, inhabited by ctill wilder men-men whom Roman culture never reached because the Homan arm dared never conquer. They were great, strong men, born on the battlefield and there to die. Behold the land of Patrick's effort! Fearless of the Celt, hopeful of his labor and faithful to his toil, he straightway entered the hall of Tara, and bravely there to arave mon expounded a doctrine so farave that the hearts of his hearers beat high, for they were natures, rude indeed, but untouched by that foe of faith, intolerance. Soon kings are his conquests for Christ ; in a little time the Druids take for their themes not the wild songs of idolatry, but the chants of Christian delight. As the temple of was was locked in Rome when the The was locked in Rome when the Serior came to earth, so was it wisely dispessed by God that when I reland welcomed His missionary, peace should for a long time take the place of war. Charity covered Erin like the green vesture of her plains, and for three conturies afterwards, to the time when the Date horar his welfact warface the Dane began his wolfish warfare,

Ireland was the school, and the nations of Europe the scholars hurrying thither with their books under their arms. The progress of faith and the culture The progress of faith and the culture consequent thereto could be traced in the island by the footsteps of him who was the messenger of faith : the people turned to their Bishop with more doei turned to their Bishop with more doei lity than ever did they to their King; and when Patrick spoke, Ireland, ris ing, bowed a grand and solemn "Amen." Faith was the fruit of Patrick's gos-And how Ireland kept the faith ! pel.

In evil times the tyrant invaded the In evil times the tyrant invaded the beloved land and demanded what Draidism did not-martyrs. Yes, Draidical paganism had more heart than English Christianity. The ignor ance of the Irish fathers of books, an ignorance not culpable on their part, but forced upon them, is a bright badge betokening their sterling faith, faith which withering prisons did not badge belows in the ring prisons did not shrivel, famine freeze, nor death itself subdue. Though Ireland mourned for her slaughtered sires and sons, yet she gloried in the motives that made their deaths honorable and their graves hallowed. In her tears and in her blood, the poor suffering country proudly in-toned her "Credo." The works and the prayers of St. Patrick made Ireland the prayers of St. Patrick made related so holy that every page of her history glows with martyrdom, so that every stone, as well as every ruin, is a monu-ment alike to Ireland's faith, Ireland's hope and Ireland's blessed charity. May the nation which more than any

other lifted earth nearer heaven, as a

reward for her advocacy of heaven's truth be by heaven justified ; that she who, like the martyrs of old, lost her life but betrayed not her principle, will have her birthright restored ; that she who was ever the land of scholars will, despite tyrapny that would rob, and calumny that would murder, lead again the nations in art and song and letters; that she who was always the land of saints will cease to be a land of enforced beggary, and rejoice again in the possession of her own ; that she who now is in bondage, as once was St. Patrick, will soon be free, wearing on brow her own diadem, even as St. Patrick is wearing the glorious crown of her apostolate in heaven.—Catholic Union and Times.

FIVE-MINUTE SERMONS.

Passion Sunday.

BEHAVIOR AT MASS. "But Jeaus hid Himself and went out of th emple,"-(St. John viil, 59.)

We gather from the Gospels that ou Divine Saviour frequented the Jewish Temple. Whenever He came to Jerus-alem, His first visit was to the Temple, and while He remained in the City of Sion most of His time was passed in the Temple. This the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts ; for here alone was His Heavenly Father truly known and glor fied among men. And, although the Old Law was soon to be superseded by the New, and the Temple and its sacrifices were to pass away forever, yet the Divine Redeemer jealously guarded its honor to the last. He could not tolerate the least inreverence or profanation within its sacprecinct

If you recollect, the only time that our meak and gentle Lord gave way to angry indignation, and acted with downright severity was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation He at once turned upon the sacrilegious traffickers and drove them and their wares out of the remple, using a scourge and saying: "Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized in the indignant countenance and commanding presence of Jesus Christ the manifestation of Divine displeas-ture. "Now, how often, in his pontificate Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of Now, the attitude of our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons -first, to love the House of God and to frequent it; and second, to behave with the greatest reverence within its walls. Surely the Lord of the Temple walls. Surely the Lord of the Temple did not need to honor it. Yet, behold, His attachment for it, how o'ten He visited it, (and how incensed He was against all w'o profaned it 1 And if the sanctuary of the Old Law was so sacrod in the eyes of our Lord Jesus Christ, how much more so the sanc-tuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do house hath consumed Him ?" And do we not and that those amongst us who we not find that those amongst us who have most of the Spirit of Christ imi-tate Him in this also? Good Chris-tians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the temple of God. People whom you see enter the Church laughing and talking, have little or no sense of worship : they come rather for appearance' sake like the Sadducees of

much to displayse Him in our churches. He might, perhaps even find a den (f thieves, and in many of the organ galleries He would find dens of imploys

flirts and gossifers. Oh! my dear brethren, let us imitate the Blessed Saviour in His love and rev-erence for the Temple of God : let us freerence for the Temple of Goal let Birke quent its sacred precincts, and never, by word or act, be guilty of the slight est irreverence within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word abculd there be such an that is not ad should there be spoken that is not ad dressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us on Calvary.

CATHOLICS AND FREEDOM OF CONSCIENCE.

PROTESTANT THEOLOGIAN'S REPLY T A MENDACIOUS BIGOT. Rev. Charles C. Starbuck, the Pro testant theologian, who is a regular contributor to the Sacred Heart Review, devotes an interesting chapter to a statement by Rev. Isaac Lansing that "liberty of conscience and free dom of the press, dear and precious privileges of American free-men, have been pronounced by the highest auth-ority of the Romish Church, a pest and a delirium, and the Romish Church when the Pope says that, is bound to believe it, as if it were the very word of God."

"I suppose," writes Rev. Mr. Star-buck, "that by 'the Romish Church' Lansing means the Roman Catholic Church. Of course, there is no such body as ' the Romish Church.' "Lansing's sentence contains two

falsehoods, one of pure ignorance, faischoods, one of pure ignorance, necessarily resulting from the author's indifference to inquiry. The other is pure mendaciousness, which cannot be excused as ignorance, inasmuch as the author has himself elsewhere quoted the decree which contradicts it. However, his mental processes are so in-credibly shallow and reckless that it is a serious question how far we can hold him morally responsible. "The first falsehood is the assump-

tion that the freedom of conscience condemned by the Pope is the freedom of conscience valued by Americans. "With us freedom of conscience means such a freedom of reflection and

discussion as results in a temperate and well guarded sense of obligation. We do not know what conscience means apart from obligation. "The freedom of conscience con-

demned by the Pope, in a certain work and passage noted in the Syllabus, is defined there as freedom of a man to do whatever he likes, without any sense of obligation to God or man, any moral restraint or any limit except a reason

able fear of harm. "Now, is not such a freedom of con-science a delirium and a pest? Is it not simply diabolical? It is as different from true freedom of conscience as Christ from Belial. Pius IX. in condemning it has rendered an essential service to Christian morality. "Of course, Mr. Lansing does not

know, having never taken any pains to find out, that a Papal condemnation of a thesis is always interpreted in the a thesis is always interpreted in the sense which the proposition has in the passage condemned, and in no other. Cardinal Newman points this out in his letter to the Duke of Norfolk. "The second falsehood is that what.

ever the Pope says must be believed by the Church 'as if it were the very word of God.' This statement cannot be excused as of ignorance. The author knows better while he speaks.

THE CATHOLIC RECORD. it as if it did not exist? Plainly because, while it raises the Pope's author-ity very high, it leaves it so far from absolute, both doctrinally and adminis absolute, both doctrinally and saminis tratively, that it greatly embarrasses the purposes of such men's malignant hostility. They do not desire to know the truth; they desire to know it so far as it will work against the elder Church. If at any time it helps her, then, as Luther audaciously advised, they boldly turn their backs upon it. "On page 32 Lansing laments that the Catholic Church, alone of all the churches in our country, is politically solid. If his book still circulates, he solid. If his book still circuitses, he should strike that out, in view of the impending disintegration of parties and the large support given by Catholics to the present Administration and to Mr. Roosevelt.

"Is it not equally true that, for a generation at least, the Congregational-ists and Nothern Methodists were very ists and Nothern Methodists were very nearly solid politically? How much comfort would a minister of either of these churches have had if known to be a Democrat? I was once assured by my Congregational parish in Nebraska that they could barely put up with my being a Mugwump, but that if I be-came a Democrat they would have noth-ing more to do with me. Now, how came a Democrat they would have hour ing more to do with me. Now, how much better was this than the charge laid against my friend Bishop Gilmour, that he refused all active Republicans in his diocese absolution, a charge which he neither admitted nor denied, but which I have never seen raised which he neither admitted hor denied, but which I have never seen raised against any other Bishop. It would be only a question of more or less, not of principle. What Republicans were to principle. What Republicans were us my prelatical friend, that, very largely, Democrats have been, and in many places still are, to Congregationalists and Northern Methodists. Indeed, I remember when, in the great Oberlin church, near Cleveland, only the ut-

most exertions of a few thinking men saved the one or two Whig members from being expelled. As to Democrats I presume that Lucifer himself might as well have solicited admission to member hip. "Now, however, in our country there is beginning to be greater political freedom in almost all the churches, at least in the North. And it is now

least in the North. And it is now ridiculous any longer to call the Cath-olic Church politically solid. I prc-sume that the great majority of the Catholics are still Democrats, but we know that large numbers are Republi-cans, among whom common report, (I know not how correctly) puts certain Arabhiobars (not to say a Cardinal). Archbishops (not to say a Cardinal). certain Bishops and many priests. "Why not? Lansing's declaration

that the Pope sends over directions about anything and everything, and that all 'Romanists' implicitly obey them, is not a lie. It is too idiotically them, is not a ne. It is too inforcearly silly to deserve so grave a reproach. As Leo XIII. told the Irish, he had a right to forbid un-Christian politics, but whether Home Rule or the opposite was the best policy was something which it did not come within his com-patence in decide. Innecence III saw: etency to decide. Innocence III says: I have a right to judge sin even in magistrate, but I am not to judge magis tracy.' Bellarmine says: 'The Pope has always a right to work for the salsouls, but a commonwealth vation of is not obliged to consult him or obey him in matters of temporal concern

ment.' "This is all plain but you might re-peat it a thousand times, and the next day the cuckoo song would begin again about 'Pope and Romanists, and dirabout 'Prope and Romaniss, and dif-ections about everything, and implicit obedience to them all.' Fatuity is below argument and below moral judgment.''

HISTORY'S REPETITIONS.

The Lamp, representing the "Catholic Party" among the Protestant Epis-copalians, gives the following warning

from history to the French ministry. M. Clemenceau, M. Briand and their associates would do well to remember that history has a way of re-



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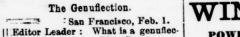
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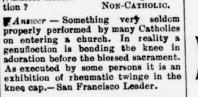
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CHATS WITH YOUN

Bishop's Wise Words to Yo Bishop's wise words to Yo We profier no apole the Ave Maria, for ing the following extr an address delivered seve ago to a band of Australian by the Rt. Rev. Dr. Dubig, Porthemation Outcomberd Rockhampton, Queensland. ing the truths that society the individual, and that fa before the community, the clared that brave sons and ters made happy homes, h make happy coummunities communities make a nati communities make a nath The following practical ap

communities make a mark of The following practical appendies is world-pertinence and timeliness: "So I would say to you, on the threshold of life, patient to do something the good of your country have served the apprentice things better, not at a dis your voice and hand reach but in your in your own home. with the resolution to refor but set yourselves to it but set yourselves to i brighten and bless that lit where the Almighty has I do His work and to fight Pat your vigor and your into the little common duties that meet you eve better sons to you kinder and more affectional ters, better neighbors around you, and more for

"Young men often m take of thinking that t doing great things, and the that are not known outs circle are lost. To rescu person makes a hero of a his weekly wages to his n show his appreciation of ness of his sisters by present are mere trifles mitted without losing an liness. Yet I leave you is the better-the man th his breast the medal of mane Society, or the son on his head the blessing and sisters whose helper most affectionate friend h

Anxiety.

another.

ward one

Anxiety about present about prospective diffi yet brought any good indulged in it. Those ceeded in life and enjoye been the people who we spirit, and who resolution allow the cares of life to them. Of course, some a constitutional tenden dency, and they can se cloud where there is n most it is simply a matty the will. Instead of all to brood over things theiped, it should be se the duty that lies neare would only make up our at the bright side of thi cares that are now almo hope out of us would power. Worrying about not improve them in th contrary, it weakens th the physical nature of i totally unfits us to obstacles that lie in or meeting troubles half most foolish o of the often happens that the

we look forward with s bodings either do not o not so terrible when we feared they would not the least doubt th takes things easily and at things in a philosop happiest ; but we are n alike, and worrying at quite naturally to the The best corrective fo. ful spirit is to do one in his own station in l Providence for streng in times of trouble and Magazine. Abnormal Timid Abnormal Timid Timidity also h Thousands of able yo country are ambitious of themselves, but a pletely, or held back timidity, a lack of sel great unused powers for expression, but for fail. The fear of being or egotistical seals their hands, and driv back upon itself to They do not dare to for an uncertainty; push ahead. They hoping that some my liberate them and gi and hope. Many people ar ignorance. They ne ignorance. They ne which education gi powers are never un. ot the grit to stru tion, the stamina t lack of early train they are too old to of freedom seems their time of life, as a low plain when the the heights where Others are bound by the fetters of pr their lives narrow are the most hopel so blinded that the they are not free, people are in pr Success. C Hun I believe the fi great man is humil by humility doubt hesitation in speak a right understand between what he the rest of the won ings. All great their own busines that they know it in their main opin they are, only the of themselves on do not expect th down and worshi curious under set

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and brooks no delay.

and brocks no delay. People whom you find neglecting church Sunday after Sunday have nothing of the spirit of Christ; they are merely baptized heathens. There is no truer test of our religicus spirit than this.

What is our attitude towards the louse of God ? Do we love to House of God? Do we love to frequent it? Do we act with due rev-erence in it? If we are indifferent or irreverent, our religion is a mere sentiment, and our worship worse than a pretence. Let those who talk in church, the slothful Christian who straggle in late to church, the negli-gent Christians who seldom enter the church at all, ask themselves how our Lord Jeens Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw from them as He did from the sacrileg-lous Jews in the Temple. I greatly fear our Blessed Saviour would find

X, speak ex cathedra ? It is common ly said twice, once in 1854 and once in 1870. In 1870 he ratified two or three definitions, but only one that has raised controversy. The others may easily be neglected, as they would be received by most Protestants.

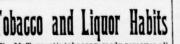
"But, urge many men, usually the more confidently as they are the more ignorant, the Syllabus is ex cathedra, and therefore all the many propositions noted in it as condemned are con-

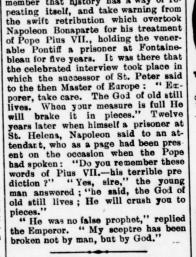
noted in it as condemned are con-demned ex cathedra. "Unluckily for such talk, Pius IX. never contended that the Syllabus was ex cathedra. Leo XIII. I see noted as holding to the contrary. Bishop Fesc-ler, secretary of the Council, disputes it, and his treatment of infallibility was Papally commended as sound. Dr. Nawman says that you might as wall was Papally commended as sound. Dr. Newman says that you might as well call a dictionary or a catalogue ex cathedra. The great Cardinal La-vigerie, it seems, holds with Leo, with Fessler and with Newman, Pius IX finding no fault with their position. We may not, therefore, insist otherwise as long a the Holy See has not pro-nounced a final decision.

"How is it with the encyclical There again there seems to be division of opinion. Newman pronounces it ex cathedra, but I have not found him either confirmed or contradicted. All that certainly binds with a divine faith is the definition of 1854 and the two or three of 1870 All other Papal declara-tions of doctrine, in this longest of all

the pontificates since Peter, are not certainly, and many of them are cer tainly not ex cathedra. These are to be reverently received, but not as if they were infallible and irreversible.

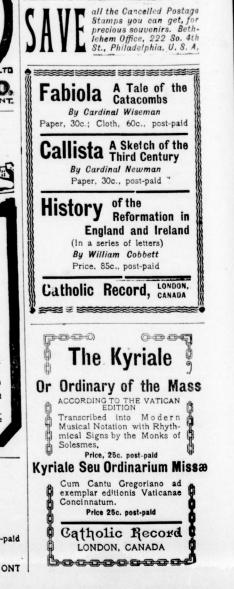
"The Vatican decree makes this perfectly c'eir. Why, then, does Lansing, althought once quoting it, always treats





the wisdom of God."





CHATS WITH YOUNG MEN. feeling that the greatness is not in them, but through them ; that they could not do or be anything else than God made.

Bishop's Wise Words to Young Men. Bishop's Wise Words to Young Men. We profier no apology, says the Ave Maria, for reproduc-ing the following extract from an address delivered several months ago to a band of Australian young men by the Rt. Rev. Dr. Duhig, Bishop of Rockhampton, Queensland. Emphasiz-ing the truths that society presupposes the individual, and that family comes before the community, the Bishop dethe individual, and that tamily comes before the community, the Bishop de-clared that brave sons and pure daugh-ters made happy homes, happy homes make happy communities, and happy communities make a nation blessed. The following practical annihilation of

will not be much the worse.

Tom's Start in Business

feel better natured. When he was fin

They started out to find a customer.

"There's a man who needs a shine!"

the young woman said. Tom ran with all his might. "Please, sir, have a shine?" he shouted; "only

The man looked into the boy's ex-

Tom fell to work, pansing only to give the girl an occasional exultant glance.

a shine?'

five cents."

in high spirits.

communities make a nation blessed. The following practical application of these principles is world-wide in its pertinence and timeliness: "So I would say to you, young men on the threshold of life, be not im patient to do something striking for the good of your country before you have served the apprenticeship of God's sons in your families. Begin to make things better, not at a distance which your voice and hand may never things better, not at a distance which your voice and hand may never reach but in your own heart, in your own home. Begin not with the resolution to reform the world,

but set yourselves to improve and brighten and bless that little spot of it where the Almighty has posted you to do His work and to fight His battles. Pat your vigor and your enthusiasm into the little commonplace homely duties that meet you every day, Be better sons to your parents, kinder and more affectionate to your sisters, better neighbors to those around you, and more forbearing toward one another.

ward one another. "Young men often make the mis-take of thinking that they must be doing great things, and that good deeds that are not known outside the family that are not known outside the family circle are lost. To rescue a drowning person makes a hero of a man; to give his weekly wages to his mother and to show his appreciation of the devoted-ness of his sisters by an occasional present are mere trifles that may be omitted without losing any of our man omitted without losing any of our man-liness. Yet I leave you to judge who is the better-the man that carries his breast the medal of the Royal Humane Society, or the son that carries on his head the blessing of the mother

Anxiety.

about prospective difficulties never

yet brought any good to those who indulged in it. Those who have suc

indulged in it. Those who have succeeded in life and enjoyed it must have been the people who were bouyant in spirit, and who resolutely refused to allow the cares of life to unduly depress

allow the cares of life to undily depress them. Of course, some persons have a constitutional tendency to despon-dency, and they can sometimes see a cloud where there is none; but with most it is simply a matter of exercising the will. Instead of allowing the mind to prood over thinks, that can not be

to brood over things that can not be heiped, it should be set to work upon the duty that lies nearest to it. If we

would only make up our minds to look at the bright side of things oftener, the

cares that are now almost crushing the hope out of us would lose half their

power. Worrying about matters does not improve them in the least. On the contrary, it weakens the purpose, robs the physical nature of its vitality, and

totally unfits us to cope with the obstacles that lie in our path. As for

and sisters whose helper, defender, and most affectionate friend he is." Anxiety about present troubles or



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LIMITED

THE CATHOLIC RECORD.

will listen to their way rather than try to teach them new kinds; secondly, they want a prompt boy-one who undo or be anything else than God made. And they see something divine God made in every other man they meet, and are enclessly, foolishly, incredibly merciful. They do their work, feeling that they cannot well help it; the story must be told, the effect put down; if people like it well and good; and if not, the world will not be much the worse. derstands 7 o'clock as exactly 7, not ten minutes past; third, an industrious boy who is not afraid to put in a little boy who is not afraid to put in a little extra work in case of reed; fourth, an honest boy—honest in his services as well as in dollars and cents; fith, a good-natured boy who will keep his temper even if his employer loses his own now and then." "But you haven't said a word aboat his being smart," was suggested. "Well, to tell the truth," was the rather hesitating at-sworr, "that's about the last thing we worry over. The fact is, if a boy is OUR BOYS AND GIRLS. swer, "that's about the last thing we worry over. The fact is, if a boy is modest, prompt, pleasant, industrious and honest, he's quite as smart as we care about—and that's a fact."—True Tom's Start in Business. Tom was in despair. For two days he had been trying to set bimself up in business as a newsboy and bootblack, but the big boys cuffed him, and the people wouldn't pay attention to his cries. At last the poor little fellow— he was only eight years old—crept sob-bing into the railway station out of sight of his tormentors. The girl who worked at the station went to comfort him. "What is the matter?" she asked. "I can't sell a paper," whimpered

Voice. Chat.

Voice. Chat. The Lenten season is nearly over, dear playmates, and let us try to spend the remainder of it well. Not with long faces, but cheer fully and heartily doing all we can to make it a season that will help to brighten and make happy our whole hereafter. You may not be able to fast for various reasons, but every one can do something for the sake of the Saviour who suffered and died for us. Try to be especially kind and charit-able to others, say some extra prayers, perform ome little work of self sacri fice every day. Refrain especially from all uncharitableness. Do something every day for Christ's dear sake, and your Lent will not be spent in vain. Don't be reluctant to deny yourself in Lent. And when you have made a matter?" she asked. "I can't sell a paper," whimpered Tom, "and I can't get a shine." "Well maybe it's because you are hungry, and don't look good natured. Come and get something to eat." Tom was hungry—he had had no breakfast—and the lunch from a box which a traveller had left did make him feel better natured. When he was for ished he was ready to answer questions -his father was dead; his mother was

-nis tather was dead; his mother was sixk and poor; he must earn his own and his mothers's living. "Bat I can't earn nothing," he said again. "The boys chase me off, and the people won't buy." "What do you say when you ask for a shine?" Don't be relation to deny yor and a in Lent. And when you have made a resolution to do without some things that you can give up without injury to your health, stick to your promise until Easter. The repeated exercise of will power in self-control is price-less. "Have a shine ?" The voice was a What can you do for some poor child "Have a shine?" The voice was a disagreeable whine. "But you must be cheerful and polite if you want to succeed. You must say, 'Please, sir, have a shine? Only five cents!" The girl's voice was animated and her face beamed. Little Tom caught the enthusiasm, and a smile broke through the tears. There started out to find a customer.

this winter? Can you give it some clothing, some food, some books, some toys, for Christ's sake? If you will to do something, you'll probably find a way. A storybook will be given for a good story of children's winter sport.

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



THERE ARE NO "WEAKLINGS" IN FROST WIRE FENCE

From top to bottom it is a distinctly superior fence. A special grade of No. 9 heavy coiled wire is used for the laterals, which are securely locked to the stiffest kind of No. 7 heavy hard steel wire stays. Built entirely of hard steel material and not weakened by any peculiar kinks or knots, the Frost Fence may be justly termed the "better fence"-the longest-lasting, most economical fence to buy.

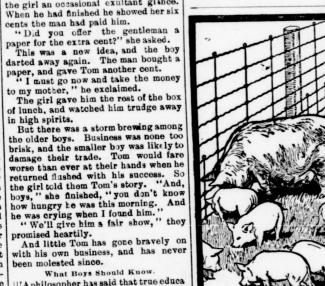
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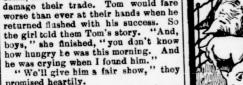
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promised heartily. And little Tom has gone bravely on with his own business, and has never been molested since.

What Boys Should Know ||'Aphilosopher has said that true educa tion of boys is to "teach them what they ought to know when they become

costacles that lie in our path. As for meeting troubles half way, this is one of the most foolish of practices. It often happens that the troubles to which we look forward with such heavy fore-bodings either do not come at all or are not so terrible when we meet them as we feared they would be. There is not the least doubt that the man who takes there easily and calmy and looks First-To be true and to be genuine. takes things easily and calmly and looks No education is worth anything that does not include this. A man would better not know how to read and be true and genuine in action rather than be learned in all sciences and in all lan-

doubt, but with a correct appreciation of the law of her being.

"Everlastingly Recommencing "

From the Ave Maria.

habitual kindliness of thought is greater than our words can tell.-Faber.

NERVE

I cannot sufficiently express my thanks to yes for the good Fastor Koenig's Nerve Tonic has done me, only the fervent wish that you may continue in your humane work. I owe you a obt of gratitude that I shall sives yet methods.

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takes things easily and campy and roots at things in a philosophical light is the happiest; but we are not all constituted alike, and worrying about things comes quite naturally to the majority of us. The best corrective for an anxious, fret-ful spirit is to do one's duty faithfully is his our station in life and to trust in ful spirit is to do one's duty faithfully in his own station in life and to trust in Providence for strength and guidance Second—To be pure in thought, lan-guages and be at the same time faise in heart and counterfeit in life. Providence for strength and guidance in times of trouble and peril.-Rupert's Magazine. Abnormal Timidity Is Fatal.

C Humility. man

guage and life-pure in mind and body. Third-to be unselfish; to care for the Timidity also hinders freedom. Thousands of able young men in this

Third—to be unsetnsn; to care for the feelings and comforts of others; to be generous, noble and manly. This will include a genuine reverence for the sged and for things sacred. Fourth—To be self reliant and self helpful even from childhood; to be in-dustrious always and self supporting at

Thousands of able young men in this country are ambitious to make the most of themselves, but are fettered com-pletely, or held back, by an abnormal timidity, a lack of self-faith. They feel great unused powers within, struggling for expression, but fear that they may fail. The fear of being thought forward helpful even from childhood; to be in-dustrious always and self-supporting at the earliest possible age. Teach them that all honest work is honorable; that an idle life of dependence on others is or egotistical seals their lips, palsies their hands, and drives their ambition back upon itself to die of inaction.

an late file of dependence of disgraceful. When a boy has learned these things, when he has made these ideas part of him, however poor or however rich, he has learned the most important things back upon itself to die of inaction. They do not dare to give up a certainty for an uncertainty; they are afraid to push ahead. They wait and wait, hoping that some mysterious power may liberate them and give them confidence and hop he ought to know .- Catholic Sentinel.

Kind words are more plentiful than persistently kind and gentle voices, and yet love loses much of its power when the voice is sharp and hard. Try, and hope. Many people are imprisoned by ignorance. They never get the freedom which education gives. Their mental powers are never unlocked. They have not the grit to struggle for emancipa-tion, the stamina to make up for the lack of early training, or they think they are too old to begin. The price of freedom seems too high to pay at their time of life, and so they plod upon a low plain when they could have gained the heights where superiority dwells. and yet love loses much of its power when the voice is sharp and hard. Try, therefore, most earnestly, to acquire the right tone in speaking and guard yourself carefully from falling into careless and bad habits of voice. Often a sharp voice shows far more ill will than the heart feels, but people do not know that the speaker's "bark is worse than her bite," and they believe her to be ill tr mpered and disagreeable. It is so easy to pick up a sharp and snappish manner of speaking. Very often it is acquired in mirth and in the give and take battles of words in which malice in their sallies and a great deal of fun, but meanwhile the voice is often acquiring a sharp and shrewish tone the heights where superiority dwells. Others are bound by superstitions or by the fetters of prejudice which make by the fetters of prejudice which make their lives narrow and mean. These are the most hopeless of all. They are so blinded that they do not even know they are not free, but they think other people are in prison.-O. S. M. in Success.

acquiring a sharp and shrewish tone which sticks through life, making it stir up strife and ill will among its listeners. So watch the trne in which I believe the first test of a truly I believe the next test of a truly great man is humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's doings and say-ings. All creat men not only know insteners. So watch the true in which you speak and take care that it is gen tle and sweet. A kind voice is like music in the home and is to the heart what light and beauty are to the eye.— Catholic Union and Times.

The Kind of Boy Needed.

the rest of the works a tongs all toy ings. All great men not only know their own business, but usually know that they know it and are not only right in their main opinions but usually know their own business, but usually know that they know it and are not only right in their main opinions but usually know they are, only they do not think much of themselves on that account. They do not expect their fellow-men to fall cown and worship them; they have a curious under sense of powerlessness,

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PROMOTION OF A WOB.THY PRIEST.

At last the time has come when the Venerable Father Lynch, eighty-four years of age and fifty-five years in the priesthood, deemed it meet to lay down the burden which he had so long and so nobly carried. He takes a rest from his labors and retires with honor and write the pleasurable reflection that he The indofes and retress what monor and with the pleasurablo reflection that he gave of his best to the One to Whom he had pledged his life work. May the winter of his life be prolonged for yet many years, to witness the goodly fruitage of the seed he had sown. His successor at Port Hope is the Rev. F. fruitage of the seed he had sown. His successor at Port Hope is the Rev. F. J. O'Sullivan, who had been five years curate of St. Mary's Church, Lindsay. The Venerable Archdeacon Casey will, we doubt not, miss this young priest very much, for he possessed all those qualities which rendered the discharge of his sacred duties a consolation to the faithful. On the evening of the Sth of the present month a large num-5th of the present month a large num-ber of the parishioners gathered in the arish hall to bid him farewell. Mr. Richard Kylie acted as chairman, and on the platform with Father O'Sullivan were Ven. Archdeacon Casey, P. P., Lindsay, and Rev. Jos. O'Sullivan, of Victoria Road. The address of the Bible History class and the Boys' Literary Society was read by Mastor E. Kingsley, and was accompanied by a purse of \$20 in gold. This was followed by an address and presentation from by an address and presentation from the parishioners, read by Mr. L. V. O'Connor, and the purse containing \$313 was presented by Mr. W. F. O'Boyle. Father O'Sullivan made a very eloquent and feeling reply. Speeches were also made by the venera-ble pastor of the parish, and by Father O'Sullivan, of Victoria Road. The Carmotic Broom extends concratula. CATHOLIC RECORD extends congratulans to the new pastor of Port Hope, and trusts that every blessing will be about him in his work.

THE PONTIFICATE OF PIUS X.

"Should anyone ask us for a symbol as the expression of our will, we will give this and no other : To restore all things in Christ." Pias X. was no sooner seated on the Throne of Peter, and had hardly recovered from the sur prise of his election, when he pro-claimed before the whole world that the motto of his reign was to be the restoration of all things in Christ. "Some will certainly be found," he says, "who, measuring Divine things says, "who, measuring Divine things by human standards, will seek to dis-cover secret aims of ours, distorting them to an earthly scope and to parti-them to an earthly scope and to partisan designs. To remove all such de-lusions, we now proclaim that we do not wish to be, and with the Divine assistance we never shall be aught be-fore human society but the minister of God of whose authority we are the depositary. The interests of God thall be our interests, and for these we are resolved to spend all our strength and our life itself."

In this his first encyclical Pius X drew a torvible picture of the condi-tion of the world at the moment when the spiritual guidance of the Charch was thrust into his handa. "Such," he says, "is the audacity and the fury employed in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity. While on the other hand, and this according to the Apostle is the distin-guishing mark of anti-Christ, man has with infinite temerity put himself in the place of God." Pius X. has explained how this work

of the restoration of all things in Christ is to be begun, viz : "by proclaiming both by word and deed and in the light of day, God's supreme dominion over man and all things, so that His right to command and His authority may be realized and respected." There is only one way of doing this — to bring mankind back to God, it must be brought back to Christ, and to Christ through

edge extinguishes the faith — rather it is ignorance, and the more ignorance prevails the greater is the havoc wrought by infidelity." Finally Pius X. makes an appeal to the Christian laity to help him and their Bishops and priests in this great work of restoring all things in Christ. Not priests alone, but all the faithful without exception should concern them-selves with the interests of God and souls — always, of course, under the selves with the interests of God and souls — always, of course, under the direction and orders of the Bishops. "Our predecessors have long since ap-proved and blessed Catholics who unite in religious organizations of various kinds. We have no hesitation in com-mending this great idea, but we wish that all such associations aim first and chiefly at the constant maintenance of chiefly at the constant maintenance of Christian life among those who belong to them. For truly it is of little use to discuss questions with nice subtlety, or to discourse eloquently of rights and duties, unless all this be accompanied with practice. The times we live in demand action — but action which consists entirely in observing faithfully and zealously the divine laws and the precepts of the Church, in the frank and open profession of religion, in the exercise of good works of all kinds, without regard to self-interest or worldly advantages." "Such luminous exadvantages." "Such luminous ex-amples given by the great army of sol-diers of Christ will be of much greater force in moving and drawing men than words and sublime dissertations, and when human respect has been put aside larger numbers will be won to Christ, to become in their turn promoters of knowledge and love of Him."

Such is a brief synopsis drawn from the words of the Holy Father himself of the one great aim of his Pontificate and of the means he is using to attain it.-Rome, Feb. 16th.

PARISH LIFE IN MEDIEVAL ENGLAND.

The following extracts from a review of the latest book of Abbot Gasquet, the noted English Benedictine, are from the London Illustrated News, and give an interesting glimpse, of curse, from a Protestant standpoint, of Parish life in England when the country was wholly Catholic :

Abbot Gasquet, it will be generally Abbot Gasquet, it will be generally acknowledged, is just about the man to tell us about "Parish Life in Medieval England " (Methuen). The Church of Rome undoabtedly preserves the mem-ory of many lost or faded traditions, and thereby cultivates a power of his torical interpretation, to which, it must be owned, scrious violence was done by Deritanism and the Reformation. * * Puritanism and the Reformation. * * A feeling is certainly growing up among us now that, busy as our genera tion is with a multitude of pressing

concerns, it is well, when we can find leisure, at times to bestow some thought on the methods and ideas of bygone ages. Parish life was certainly more inter-

esting in past ages than it is to-day. What associations have we now with the parish ? None, unhappily, but the most prosaic and disagreeable. We most of us move about through a good many parishes in the course of the day, without knowing much about them, and though each of us is domiciled somewhere, there is nothing lovely about the rates or the workhouse. But parish life once was a reality, and a living one. The Church was its center, hving one. The Church was its center, which the parishioners themselves loved to beautify. "Even the poorest and the most secluded village sanctuary was in the early times overflowing with wealth and objects of beauty, which loving hands had gathered to adorn God's house, and to make it, as far as their means would allow, the brightest spot in their little world." Of the of small, out - of - the - way richness churches there is positive evidence ex tant ; and the benefactions were some

our old churches which would rather shock the modern sense of reverence. But these cases only show the excess of a tendency from which there has of a tendency from which there has been since, especially at one time, even too strong a reaction. What mainly comes out of a study of medieval life is that what was best in it all, whether devotion or business or pleasure, was inspired by a spirit of religion and of loyal allegiance to one great religions society—the undivided Church—which laid down the principles of a truly bealthy life however hard might be its society—the undivided Church—which laid down the principles of a truly healthy life, however hard might be its struggles with earthly powers, and however erroneous, perhaps, in some things might be its own worldly policy. or even (as most of us think) some of or even (as most of us think) so its high scholastic doctrines.

TALKS ON RELIGION. THE PASSION OF OUR LORD.

St. Paul said to the people of Cor-inth: "I judged not myself to know anything among you but Jesus Christ and Him crucified." (1 Cor. ii, 2)

The saints loved to meditate upon the sufferings of Christ as a devotion the most fruitful in arousing compunetion for sin and increasing the love of our Saviour in their soul

The season of the Passion is upon us. The Church begins her solemn mourning for her crucified Head. She clothes herself in purple and drops her notes of gladness. While the cross notes of gladness. While the cross must ever be left before us, we are not to lose sight of it and of its signification during Passion and Holy Week. Those who mourn with our Lord and Those who mourn with out the sine, for seek to make reparation for sin, for their own and for the sins of will be the better prepared for the joys of Easter. A good Catholic must be a lover of

the cross. From the beginning it has been "unto the Jews indeed a stumb-ling block, and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the ower of God and the wisdom of God." (1 Cor. i, 23.) There are, however, too many of our

There are, however, too many of our people who stand afar off, keep too far away from the cross and hence do not learn its lesson: "If you are partak ers of the suffering so shall you also be of the consolation." (2 Cor. i, 7.) Our Lord's Passion is a pattern and a model for His followers. Men who wish to learn from a model do not take a batty clance and pase on They a hasty glance and pass on. They make it a careful study and give their They best attention to every part. T artist sees in his model a thousa The things which a passing observer would never notice. So we should in the Passion time catch something of His spirit and learn something of our

spirit and learn something of our duties. "And they watched Him." The mob watched Him, but with a spirit and a purpose entirely different from the faithful few who stood in sorrow at the foot of the cross. "Seeing they did not see, and hearing they did not un-derstand." Around the cross, history repeats itself, as the same classes of people are found there. There are people are found there. There are those who utter fierce blasphemies and with all their power denying, rejecting and impeding our Saviour. There are with all their power denying, rejecting and impeding our Saviour. There are others who gaze indifferently, "caring for none of these things." They are so "busy about many things." that just now, at last, they have no time for "the one thing necessary." Many of the thoughtless crowd are easily swayed to cry: "Hosannah to the Son of David!" or "Away with Him!" "Crucity Him!" We should take part in the Passion,

We should take part in the Passion, in an earnest and loving spirit and with compassionate hearts. We must look upon our Lord with eyes of faith, not at a mere scene of great human suffer-ing, but in the suffering of the God man engaged for our sakes in paying the great ransom for our guilty souls. "What greater love can man have than to give his life for his freind?" There are many scenes in the Passion

times not a little curious, such as that of of our Lord. He began His Passion alone, as is easily realized when we contemplate His solitary agony in the garden, where His "soul was sorrowful even unto death." The formal comeven into death." The formal com-mencement, however, was when He said. "Arise, let us go; behold, he is at hand that will berray Me." And "as He yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, great multitude with swords and clubs, sent from the chief priests and ancients of the people." And Judas betrayed our Lord with a kiss. How the traitor must have winced when our Saviour said: "Friend, wherefore art thou come?" We can easily imagine our Lord asking the self-same question of His followers. Are we conscious of His followers. Are we conscious of any hidden treason, or any implied bar gain with the world? Have we be trayed faith and conscience? Have trayed faith and conscience ? Have our actions the stamp of fidelity? The Passion of our Lord was not brought about by strangers, but by His own people: "He came unto His own and His own received Him not." Those who ough to have been His friends had the greatest share in the Passion. This but added to the pain and bitterness of His suffering. It is much the same in our own day. A great part of the vast sins are com-mitted by those who know what they do. Some Judas generally gives an opening and an opportunity to the en-emies of our Lord. The sins of Catholics are sins against light and grace and hence constitute the worst of fences, and they give occasion to the enemies of our Lord to blaspheme. It is hard for us to realize the mob that came to the garden, led by Judas. It is hard for us to follow our Lord as He is hastened from tribunal to tri bunal by the rabble that preferred Barabbas to Him. Annas and Caiphas and Pontius Pilate could not find any evidence to condemn Him, yet He had to be condemned to satisfy hate and malice. Hence many false witnesses were called in. Even perjury could not succeed. When our Lord pre-

too, must expect false accusations, un-just judgments and bitter words from the world. "They have persecuted Me, they will also persecute you." is the promise and prediction of our Lord "But they answering, said : "He is guilty of death. Then did they spit in His face, and buffeted Him, and others struck His face with the name of their struck His face with the palms of their hands, saying : "Prophecy unto us, O Christ, who is he that struck Thee ?"

THE CATHOLIC RECORD.

(St. Matt. xxvi, 65.) Those who have faith and realize who Jesus is, cannot but be filled with pain seems is, cannot but be niled with pain and horror as they contemplate the sad scenes of the Passion. We have lessons to learn; not to care too much for the fallible optinions and judgments of man; not to allow ourselves to be carried away by the hasty conclusions of men and not to rely on our preconceived opinions; we are to stand firm in our convictions against the judgments of the world; and to realize that silence and gentleness may be allied with firm-

No Christian can contemplate the the shedding of blood there is no re-mission." (Heb. ix, 20). — we can understand in a manner why our Lord chose to die upon the cross. But why did He submit to the degradation, the insult and the outrage of the scourg insult and the outrage of the scourg ing? It was the punishment inflicted on slaves and only fit for the lowest and meanest of the human race. St. Paul claimed exemption from it on the ground that he was a Roman citizen. Even the condition of our Lord in the Ecce Homo would not gratify or satisfy the rabble. The Psalmist says: "For I am ready for scourges; I have been scourged all the day, and my chastise ment hath been in the morning." (Psalms xxxvii, 82).

(Pealms xxvii, 82). The Passion of our Lord should kill our pride, and make us true penitents since by our sins we have scourged Him. We read in the nineteenth chapter of St. John, verses 1 to 5, as follows: "At that time Pilate took Jesus and scourged Him. And the soldiers platting a grown of thorns but soldiers platting a crown of thorns, put it upon His head : and they put on Him a purple garment. And they put on Him a purple garment. And they came to Him and said : Hail King of the Jews. And they gave Him blows. Pilate therefore went forth again, and saith to them : Behold, I bring Him North mute you that you may know forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple gar-

MCPHEE — In West Williams, on Dec. 17, 1906, Mr. John McPhee, aged seventy-five years. May his soul rest in peace ! McLaughtIN.—In East Saginaw, on Feb. 1-t, 1907, Mr. Joseph McLaughlin, son of Mrs. McLaughlin, Biddulph, Ont., aged twenty-five years. May his soul rest in peace !



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VOLUME XXI

The Catholic : LONDON, SATURDAY, MAN

"I HAVE LOVED TH AN EVERLASTING

These words, so often q little understood, may we insight into the love of G kind. From all eternity th mured by God : on earth the on the Annunciation Day, answer of the Blessed Vir Ghost framed within her heart's blood a perfect bod to it a perfect soul and Word came down from heav it all His own. The Son of man to sweep away the b stood between earth and I a victim of justice and me sins in His body upon the Him the Lord laid the

Is all. Coming into the world elaimed " for this I am con do Thy will, O Father." Father's will was that He for the sins of mankind. mission and from the beg end of His mortal career and every action were d accomplishment.

We see Him, the Meek among men and doing go Him teaching a sin-ridde trines of which its wisest had never dreamed and His moral precepts to a of purity and perfection patience. Though the l to ensnare Him in His spe Him a wine-bibber and C of the devil, His forbeara bounds. He loathes the shams, the hypocrisy of princes; but to the sin lured away by passion, t a Magdalen enslaved to s stretches forth the hand pardon.

The years of labor a would seem enough to sat of the love of its Cres world indeed it might be in the prodigality of His not fear to lavish all fa On Holy Thursday we s ing bread and wine into blood. This is yet not will give His life - the ment-to prove how His the sons of men.

After the Last Supper way to the garden to ner the scenes in which He principal actor. The h Crucifixion are already When a Babe at Bethle Nazareth, and when in m He taught His doctrin never absent from His mi night they stand out in He turns to John and Ja who accompany Him, them to be ready to s Him in this hour of sorre is exceeding sorrowful; and watch with Me." Th a stone's cast from th Jesus knelt down and p kneels amid the olive olemn stillness of the and feels in spirit all the to suffer on the morrow. cords on His hands, th face, and the crown of mantle of derision, and ringing the yell hatred : Crucify Him ! But the cause of His deeper than any dread nominy. He beholds i all the sins that ever

ment."-Catholic Universe BIRTH. GAFFNEY.-Born, on Saturday, Feb 9, 1907, at 35 Market street, Hamilton. Ont., to Mr. and Mrs. James Gaffney, a son. DIED



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the one true Church divinely founded by Him. "We must use every means and put forth every energy to restore to their ancient place of honor the holy laws and counsels of the gospel; to pro-claim aloud the truths taught by the Church, and her teachings on the sance tity of marriage, on the education and discipline of youth, on the possession and use of property, on the duties that men owe to those who rule the State; and lastly to restore the equilibrium between the different classes of society according to Christian precept and custom. This is what we, in submit-ting ourself to the manifestation of the Divine will, purpose to aim at during our Pontificate, and we will do our best to attain it."

Traly an immense programme for a Pontificate which was to be one " of transition !" But on the other hand, even in these first days of his reign, the new Pontiff who had passed the sixty seven years of his life in comparative retirement, recognised the extraordin and placed in his hands. There were a blousand Bishops ruling a thousand a shousand binops fully a cid, and dicesses throughout the world, and mever before, perhaps in the history of the world, were these in such close unity and sympathy with the Holy See In undertaking this glorious task, Ven-orable Brothers," says the Pontif, "We rejoice greatly in the certainty that we shall have every one of you as generous co operators. Let your first care then be to form Christ in those wh are destined from their vocation to form Him in others. All other tasks must yield to this one. Look upon your sem when the time comes for promot-ing the youthful candidates to holy orders, ahl do not forget what Paul wrote to Timothy : "Impose not hands lightly on any man," remembering al-ways that, as a general rule, the faith-ful will be such as are those whom you call to the miresthood."

Gal will be such as are those and a start of the such as a start of the start of the such as a start of the such as a start of the souls of the soul

II who left t make angels descend on the High Altar and ascend to the roof of the church at the elevation of the Host. They descended, as Abbot Gasquet ex plains, until the end of the singing of he Ne nos inducas in tentationem of the Paternoster, after which they ascended. Church-going was not a mere Sunday observance in those days. There was a daily Mass attended by everybody, even by the Squire before he went out hunting at daybreak. Squires, by the way, as Abbot Gasquet tells us, were not exalted over parsons and people before the Reformation — they could before the Ketormation — they could afford a spiritual power before which all were equal. Yet a beginning of the pew system had already been made in their behalf, and the letting of pews had become a custom by the beginning

of the sixteenth century. At an earlier date we find the floors of the churches strewed with rushes-not too frequently renewed during the year -- and it seems rat-traps were wanted in St. Michael's, Cornhill, for the vermin which ran about. So the good old times were not altogether lovely even inside the sanc tuary. But many old observances, connected mainly with the church festivals and special periods of the year, linked together the religious and the secular life of the parish. There were the curious performances of the " boy Bishop," the "Manady," the Easter "Sepulcher," "Church ales," "Plough Monday " and Hocktide. There was Monday " and Hocktide. There was also a "church house" for parish meet-ings and for dancing; and there were dramatic spectacles-miracle or mys tery plays-recommended " for devodramatic spectacles mira tery plays recommended tion and honest mirth." Lastly, there were guides and fraternities devote me patron saint which met in the church house and transacted business sometimes not unlike that of modern trade unions.

So that in fact there was not the same broad line of division which ex-ists among us now between things spiri-tual and temporal. Church life entered The first care of this army of good priests must be to restore the empired: God in the souls of their people by means of religions instruction, "for ignorance of religion is found not only among the people at large, but even among the more cultivated classes, and the result for many is the loss of faith. It is not true that the progress of knowl-

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1 1

Writes Cardinal New "It is a long history can bear the load blighted, vows broken,

souls of men. The

world is before Him.

warnings scorned, opp the innocent betraye hardened, the penit hardened, the penii the just overcome, the the sophistry of misbe asso of passion, the ob-the tyranny of habit, the morse, the wasting fer anguish of shame, the pointment, the sickn such cruel, such pitlad they are upon Him and Ho true. Wi

He turns His eyes t hear that ory wrung fro heart : "Father, if T this chalice : neverthe but Thine be done." Ohrist rises from th eignation to His Fa with renewed streng es. The garden fills infuriated ruffains the sells His Master rice high and comm