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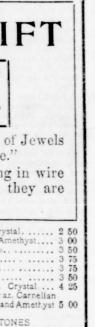
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## The Catholic Record and which for a century had given to

LONDON, SATURDAY, JAN. 26, 1907.

VOLUME XXIX

them.''

WORKS-NOW.

ism. Anent the assertion that religion

was emigrated from France, we are

glad to learn from our esteemed con-

temporary, The Ave Maria, that Victor

Girand, a university] professor, thor-

oughly familiar with the subject, does

not hesitate to say : " Politically van

quished, tracked and proscribed and persecuted. . . never since Bossuet

and St. Francis de Sales-perhaps not

since the thirteenth century-has

French Catholicism in reality been

THE "EDITOR" AND POPE PIUS.

" The " able editors " regret that Leo

XIII. is not on the Papal throne. They

refer to him as "masterly," though

time was when they dubbed him a re-

assionary and one out of joint with the

three. They bint that the son of a

Venetian peasant cannot hope to cope

with modern problems. For this asser-

tion they advance no reason, because they have no reason to advance. It is

" able editors " master so easily.

stronger, more fruitful, more alive."

France some measure of religious peace. The reasons that have urged these pigmy Robespierres and Dantons to this colossal crime are notorious out-side England." THE OLD PROPHECY. The correspondence would have us befieve that the Church is dying. So

ment in its altogether reasonable meastafked the Romans of the times of Dioures. circian and of St. Augustine, who says of these prophets : "I see them sink in-The London Saturday Review says :--to the grave while she moves on. She

"To do these atheists justice, they have for thirty years should their beliefs in the market place. From Gambetta's Le clericalisme voila l en nemi to M. Briand's Il faut en finir has passed through the full cycle of changes in order to show us that she is independent of them all. They who claimed her downfall nigh are dead avec l'idee chretienne [We must abolish all dea of Ohrist), they have marched steadily on to their goal which is the transformation of their countrymen into and their names serve but to remind us of the words of Holy Writ, ' The kings of the earth stood up and the princes ot only a non Christian but an anti met together against the Lord and Christian nation. Every word in this con-nection that the Jacobin politicians say, against his Christ. ' But 'he that dwelleth in heaven shall laugh at

nection that the Jacobin politicians say, every act that they do, proves them to be not only the enemies of Catholicism, but also of Christianity. The Cath-olicism which they attack is allowed by learned Franch Protestants to be the only form of Christianity that practically counts in France The them; and the Lord shall deride

practically counts in France. The contemptuous toleration that the Republic extends to powerless Calvin-The pocket editions of Voltaire who govern France may stimulate the Cath isto sects in no way interferes with its general purposes and serves to blind the eyes of Protestant England to its dies to be worthy of their ancestors and to warm into beneficent activity the spirit which made beautiful the ultimate designs.'

is of their own St. Louis, "the hamble sergeant of Christ." They The Christian Guardian, Dec. 19, 8ays : have learned by this time that a Gov

" Many times during the past few months have the weakness and vacillaemment that does not recognize God as Master, cannot be master of itself, tion of the Papacy greatly embarassed the Bishops and clergy in France." and must become an unbridled deepot-

The London Saturday Review says : "As, however, it is repeatedly stated in the press that but for the Pope the In the press that but for the rope the French episcopate would have accepted the dishonorable proposal, let the British public know that they were absolutely unanimous in rejecting it. The only basis, in fact, for the absurd The only basis, in fact, for the absurd statement to the contrary is that cortain Bishops did consider whether it was possible to form associations under the Separation Law on a canoni-cal basis and that they gave up the attempt as hopeless. This week also the absurd fiction has been revived that the Pope has in Germany accepted the principle of associations cultuelles. This argument has been invented al-most entirely for English consumption. most entirely for English consumption. In France they know better than to use it. The fact is that German use it. The fact is that German Church councils are perfectly canoni-cal, for, like English church wardens, they are merely administers of Church property, not organizers or controllers of Church worship."

The Christian Guardian says :

"Evidently, and from the Church's point of view, Pius X. was not in-tended for such times as these."

The London Saturday Review, says strange, of course, that "able editors," "But why, says our Erastian journal-ists, did the Pope and the Bishops re-fuse to fall in with M. Briand's kind who rub elbows with ward heelers and slop over occasionally, and whose offer and not legalize Church worship under the law of public meetings? greatest president was a rail-splitter, have the idea that a peasant's son, The answer is that to have done so would have compromised the whole position of the Pope and the Church dowered with a personality that extorts love and admiration and of a line of position of the Pope and the Church and at the best have saved the churches from desceration only for a year. It may further be added that M. Briand's proposal that a single notice should hold good for a year was in it-self a counsel of lawlessness, and that the Pope has left it to the Jacobin Ministry to violate alike the Statute Law and the Rights of Man. It is a relied to turn from these hypo of thiral comhisting to contamplete the Pontiffs, compared to which the proudest royal houses are but of yesterday, cannot solve problems which their But the end is not yet. The problems will be solved, and by the Church. To the eyes of the editors the Pope is

ere. esanot messure

"The encyclical, the bravest thing in everything out quite straight. When "The encyclical, the bravest thing in everything out quite straight. When truth that has come to France from the Vatican since the day when Pins VI. hurled the 'Civil Constitution' of the clergy in the faces of the men of the sion. "3. Those who have absented them

Catholic Record.

first revolution, should herald the dawn of a new era for the annals of French first revolution, such a unals of French of a new era for the annals of French Catholicism. . . This conception of associations of laymen for ecclesia-tical purposes responsible to a Council of State and independent of the Bishop is absolutely unCatholic. . . We have said that the principle of the server and so on. How can they re-constraint of the server is as follows: it as anti-Christian. Strange as it may seem to the ordinary Protestant, the Pope is today fighting with far better justification and far greater moderation the very war that Chalmers and the other founders of the Free Kirk waged

"Not the least melancholy feature in this unhappy story is the fact that English [and American] sympathy, it would seem, is generally on the anti-Christian side. As a fact, the Pope is in every way the injured party, and in this case the cause for which he is fighting is the cause of Christendon. testantism. The Pope in this matter is fighting the battle of Christendom."

We do not believe that The Christian Guardian voices the opinions of Methodists in this matter. The editor, we think, speaks for himself, and even he, let us hope, when he studies the question, may refuse his support to the avowed enemies of Christianity.

#### TWELVE CAUSES OF NEGLECT OF CONFESSION.

Acting upon the suggestion of a cor-Acting upon the suggestion of a cor-respondent that a discussion of the causes of neglect of confession would result in a great deal of real good to Catholics, Rev. Enest R. Hull, S. J., the learned editor of The Examiner, of Bombay, who has had long experience as a misconary, writes :

Bombay, who has had long experience as a missionary, writes : "The neglect of confession is of sufficiently frequent occurrence to make it a matter worthy of examination. We can think of twelve causes which

We can think of tweive causes which may lead to neglect of confession. These are as follows: " 1. Sometimes, and in a few cases, it is the result of mere pique or sensi tiveness. It happens that one day a particular priest has a headache or in-digestion, or is worried out of his life to one reason or other-methans unset for one reason or other-perhaps upset by some unusually irritating penitent, who would indulge in long rigmaroles about irrelevant matters, or would perwho would induige in 1005 would per-shout irrelevant matters, or would per-sist in whispering so low that it was impossible to hear a word. Under these vexations circumstances the priest has spoken a little harshly or irritably, and the penitent has gone out in a huff, maliciously resolved never to go to confession again, to 'that man' at least; and perhaps never to by the substances are some questions.' The priest will not bother you much, if at all. You can save all anxiety by simply saying, 'This is all I remember. Please ask me some questions.' The priest will then put one or two-probably on those vices which you have not mentioned—and then you answer on pot mentioned—and then you answer on the interval in the second period. confession, as, for instance, the idea not mentioned-and then you answer on it is a renet to turn from table hypo citical sophistries to contemplate the stand of French Catholics. Their at-titude is historically remarkable, for never before in the struggle between the State and the Vatican in France that Father So and so neglects to salute me in the street, or to visit me at home, or has refused to receive my visit out of the usual time, or has 'in sulted' me in some way or other. Of course this is utterly unreason has French Catholicism so unanimously able. And so, by way of revenge, I re solve to have nothing to do with ranged it elf on the side of the Papacy . . . Such facts render the solid unity in the Catholic Church of France him, or to perhaps to have nothing to do with priests at all. No one throws away a whole box of cigars because, forscoth, one of them is worm eaten or burns hot and crooked. and the united resolution of its men bers to suffer undeserved loss and shameful persecution the more impressive. Only an issue of the first moment could have united so great a body, hampered as it is by Erastian Still less will a man who finds his pipe stopped up one evening resolve to give up smoking for the rest of his life on traditions, in so magnificent a protest." that account. But the foregoing way of proceeding is no less absurd. Even The Christian Guardian refers to the if some unfortunate incident or some Vatican's determination " to take the Christ, Who was known to the law as extreme obscurantist position and natural incompatibility of temperament repels me from having anything to do order the atter rejection of recent conwith one particular confessor, this does cessions granted by the French Governnot prevent me from trying another with whom no such difficulty exists. Otherwise it comes to this: "I am de-Otherwise it comes to this : The London Saturday Review says termined not to save my soul because "Perhaps the most offensive feature Father Soand so is a pasty man. in this press campaign is the attempt made to represent the Pope as the What could be more irrational? "2. Patting aside this toolish cause, assailant of the laws and liberties of it may be that some peatents, being of their sensitive nature, find confession Frenchmen, and to drape this Jacobin anti-Christianity in the honored mantle very embarrassing, because of the imagined difficulty of the process and because they apprehend that they will of Gallicanism. The truth is that throughout the struggle the Republic The troth is that and not the Pope has been the law-breaker. The very pretext for the Separation Law was the Pope's interbe barassed or heckled by the confessor with awkward questions or demands difficult to meet. This difficulty often forence to abate a grave ecclesiastical scandal which no Church in Christenarises merely from the imagination, and chiefly from previous neglect of dom could tolerate. The dissolution of the Concordat without notice to the Holy See was in the circumstances confession. Those who have been brought up well from childhood, and have practiced confession regularly ever since, and it quite simple, easy and natural. They regard it as a mat-ter of course to tell the priest all that the Holy See was in the origination of the dip-lomatic usages of civilized nations. The Separation Law violated the spirit of the Concordat in a most dishonor-able manner. The pairry salarice paid lies on their conscience : their training able manner. The pairry salaries paid to the French elergy under that treaty represented the pation's shabby com pensation for the great wealth with which the piety or penitence of the pre-revolutionary ages had endowed the Gallican Church, and of which the Revolution robbed her." makes the preparation easy, and the completeness and clearness of their contession renders questions unnecessary. But if this early habit has been uegleoted, people feel awk ward. They think it embarrassing to tell the secrets think it embarrassing to tell the sector of their lives, irksome to examine their conscience, and difficult to express themselves. The only remedy is boldly the only re The Christian Guardian refers to the "obsourantist position of Pius X." to face the daty, make a careful ex-The London Saturday Review says : amination of conscience, and then blart a promise never to sin again but only ideal.

a firm purpose of trying not to sin DEATH OF CARDINAL CAVAGNIS. again.

Some go further. They can not bring themselves to make a resolu-tion even to try. The sin is so seduc-tive, they enjoy it so much, that they really want to go on with it. Of course so long as they are in this frame of mind they cannot fulfil the conditions required for a good confession. But they ought to work themselves up as far as a wish not to sin and a resolution to try, and then they will be fit to go.

"S. Some, again, would like to give up a sin, but they find it so hard to keep out of the occasion which leads to it. They cannot give up the company which lures them to destruction, or the habit (say gambling or drink) which leads them to excess. Even here they ought at least to resolve to try to avoid the occasion. And if the resolve is incore they can go to confersion even sincere, they can go to confession, even though they have great doubts as to whether they will succeed in keeping their resolution. If there is some very special difficulty in getting rid of the occasion, they should tell the confes-sor and ask his advice how to act. The essential element required in all these essential element required in all tuesd cases is a sincere wish to avoid the sin, plus a sincere intention of trying in a practical way to do so, to the best of one's shilty. When this disposition is sincerely manifested to the confessor, he will hardly refuse absolution, though of course, each case has to be con sidered on its own merits. It is sincerity of purpose which makes a good confession, and conscious insincerity of purpose which makes a bad one.

'9. There are others whose neglect of confession comes from inherent pride, self-conceit or independence of spirit. They know that confession is a duty but their lofy spirit refuses to under take an act so humiliating and so repugnant to their self esteem. Pride Pride is essentially the spirit of abolutism. It does not mean that a man really thinks himself to be God, or equal to God; the facts are too obvious for that. But his head is swollen to such an extent that he practically goes about as if he were the supreme, and cannot stand even the thought of submission and obedience. He knows that he is only a servant in the house of the Lord, yet he gives himself airs as if he were an independent gentleman at large, and as if the whole of his Master's estab as if the whole of his master's escap lishment belonged to him. Before such a man can be fit for confession, he must recognize this pride as a sin, repent of it and be ready to confess it which here a fit built at the head of his list.

"10. Coming to another class, there are some who neglect confession not out of any special repugnance for it or difficulty involved in it, but out of sheer laziness and torpor of soul. They neglect confession just as they neglect everything else which causes trouble or requires effort. Such persons re quire a spiritual tonic, such as a dangerous illness or the sudden death of a friend or relation, to give them a fillip. It is, however, well to notice that spiritual torpor may sometimes come from bodily torpor-heavy condition of body, or nervous debility, or overstrain. Such persons in the first instance want doctor's treatment -- a change of air, a rest, a course of regu-lar exercise, or a few bottles of phoshar exercise, or a lew bottles of phos-phates to brace up their bodily system -after which there is a chance of a spiritual revival also. In any case, they are, of course, bound to make an effort to perform their substantial duties, no matter how sluggish or flabby they may feet. they may feet.

Rome, Sunday, Dec. 30, 1906. Yesterday the guests invited te dinner by the Rector of the Knglish. College for the Feast of St. Thomas were shocked to learn of the death of Cardinal Cargonic Some of them had Cardinal Cavagnis. Some of them had seen him the very day before, appar-ently in excellent health -indeed the members of his own household noticed nothing wrong when he retired for the night on Friday. But the Oardinal had suffered for some years from beart disease, and his untimely end was doubtless hastened by the heavy work he attempted to perform during the last two or three years. He was one of the most active, learned and practical advisors of the Holy See and his loss to the Holy See and he Saored College is little short of a calamity at the present moment.

ANOTHER LOSS - CARDINAL TRIPEPI'S DEATH.

But later in the day another shock was in store for the ecclesiastical world of Rome. Cardinal Tripepi had been ailing for a few days, but so slightly that he had not deemed it necessary to call in a doctor. Yesterday morning his servant found him lying unconscious on the rude bed with its straw mattress which he has always used, and over which he had set the simple motto Satis morituro. The doctor immedi-ately pronounced that he had had a stroke of apoplexy, and held out no hope of recovery. At five in the even-ing Cardinal Tripepi also passed away, and thus within a tew hours the Sayred Calkes hed host two of its most illus. College had lost two of its most illas-trious members. Cardinal Cavagnis's works on Canon Law are known and studied all over the world, and besides these Le published some valuable treat-ises on social and religious questions. Cardinal Tripep's literary activity and versatility was literally amazing—his writings if collected would doubtiess fill over a hundred large volumes. During the Pontificate of Pius X., in less than three years and a half, me fewer than sixteen cardinals have passed away, while only six cardinals have been created by Pius X. Oar-dinals Nocella and Cretoni are perman-ent invalids : and Cardinal Martinelli these Le published some valuable treatent invalid; and Cardinal Martinelli is only recovering from a serious ill-ness. Cardinal Gruscha has got over the recent crisis which threatened his life but he is still very weak and heis eighty seven. Yet although Cardinal Cavagnis and Tripepi were among the the most active of the Cardinals of the Curia, it is not likely that the vacanies left by them will be filled .- The Tab let.

#### GIVING THE PEOPLE WHAT THEY WANT."

That's the cry of every villian who is doing the demon's work of helping souls to hell, says the Calendar, of St. Mary's Church, Chicago. And the cry is always a plea for justification. The theatrical manager puts a nasty play "on the boards." Somebody with a conscious compains. The manager

a conscience complains. The manager shrugs his shoulders and remarks : "I'm only giving the people what they want," Poor man ! What a pity that he must violate his own delicate con-science, do wicked things against his will. How cruel the people are. Poor man

And then the actress. She wants you to understand that she herself is decent. But she acts in an indecent they are, of course, bound to make an effort to perform their substantial duties, no matter how sluggish or flabby they may feet. "11. There are others, again, who are energetic enough in all matters of And the "yellow" journalist. He

The Christian Guardian is sure that Protestants support the French Govern-

The men who rule France to day make no concealment of their hatred and con tempt for Christianity and its Founder. There is no question here of differences between Anglicanism and Romanism, or indeed between Romanism and Pro

For the London Saturday Review, we thank our esteemed contemporary, the Sacred Heart Review .

in Scotland sixty years ago for the 'Crown rights of Christ.'" The Christian Guardian says : " The present animosity is not a religious persecution.

his temperament, character and habits. No man is bound to turn the examination of his conscione into a head-split-ting drudgery. He is only boand to survey his sins with the same degree of care with which he surveys the ordin-ary affairs of his life. To take an instance: 'How much and how often do you smoke?' You will tell me: 'Well, I never kept a very exact record. I I never kept a very exact record. I smoke a pipe regularly in moderation, perhaps three or four times a day Besides this, I always have a box of cigars, and smoke one or two a day, off and on, as well as an occasional cigarette. I might guess that I got through a box of cigars a month and perhaps a pound of Richmond mixture. Without watching myself and taking motes, I cannot tell you more accurate-ly that that.' Now, if the question were about a certain sin instead of

ly that that ' Now, if the question were about a certain sin instead of about smoking, this woul i be consider-ed a fairly satisfactory confestion. It would give the priest an approximate idea, and the best you can convey under the circumstances. No more is demanded than this ordinary care. And if, without gross negligence, some sins are forgotten or some mistakes are made, that practically does not matter. You have exercised a reasonable effort to give a true account, and that is all the Church requires. These remarks are, of course, not to be taken as an encouragement to negligence and ship-shodness in confession, but only in-tended to remove from the mind all idea that confession makes demands

which are beyond the ordinary capa-city of the pecitent. "4. As a help to method, the fol-"4. As a help to method, the fol-lowing lines can be suggested. Take the big sins first—those which are obthe big sins inst-those which are over yious and grave-impurity, theft or traud, drankenness, fighting or quarrel-ing, hatred or wishing evil to others, slandering others, deliberate lying, gross neglect of family or business duties, inexcusable absence from Mass, omission of Easter duties, unexcusable omission of Easter duties, unercusable neglect of fasting or abstinence. It is easy to settle at once what are the chief failings — perhaps only two or three out of the list. Then settle whether these sins were committed more or less daily, or weekly, or month-

There is a difference between theory and practice in this matter. In theory the exact number, species and aggra vating circumstances of each and every sin aght to be expressed. But this theoretical rule is tempered by another practical rule, viz., the penitent is bound to confess his sins only in such way as they present themselves to his own consciousness, and only with that standard of exactness which belongs to

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Act of Parliament 1876) CTORS President, IN, Vee-President, H. Howitt, M. D. Grarles'E, Howitt, Melderry, Iderry. ed on savings ac-st paid half-yearly. sued in sums of er, bearing interest ese Debentures are

egal investment for FICE : n and Cork Sts., H, ONT. ELDERRY, g Director, ecocod

nch No. 4. London, ad 4th Thursday of every ab their hall, in Albion reet. Rev. D. J. Egan' e. Seoretary.

up the standard of the aristocratic and successful Clemenceau or the retired aristocrats of the buccaneering corporations whose platitudes they chronicle so seriously. The first Pope was a fisherman and

yet coped so successfully with the Romanas, that he commenced an age of religious sovereignty in which they might spend their own heathen times twice over and not see its end. Many a Pope was of patrician origin: others came from the ranks of the lowly; one was a swineherd: but they all perpetuate the life of the son of a carpenter. We know that

with the Papacy as with our Lord a thousand years are as but a day. Patience and confidence. "This is the victory which overcometh the worldyour faith. "

THE LONDON SATURDAY REVIEW VS. CHRISTIAN GUARDIAN.

The Christian Guardian, published under the authority of the Methodist Church, says :

" Protestants and ardent sympathizers with the French Republic are re joicing that the extreme stand taken by the Papal authorities has backed up the Government in its extreme though altogether reasonable measures."

The London Saturday Review, (Protestant) Dec. 15, says:

<sup>44</sup> As the wires flash across the Ohannel the daily alarms and excur-sions incidental to the war against Ohristianity, now inaugurated in the land of St. Louis, Englishmen begin to realize the meaning of the gigantic act of physics and services presently perof plunder and sacrilege recently per-petrated by the French Republic. The with is that the pigmy Jacobins, to whom French folly has entrusted the destinies of a great nation, have form up the religious settlement which the ad ministrative genius of Napoleon devised

"obsourantist position of Pius X."

ment."

the spur of the remember ; and the whole trouble is over. "5. There are some who have no

difficulty in knowing a certain sin they have committed, but they have a pain-ful dread of mentioning it. They go in to the confessional with the full inten tion of confessing it, but somehow or other the words stick in their throat other the words stick in their toroat and they put it off to the last, and finally end in not mentioning it at all; and the absolution is over before they know where they are. This looks like a sacrilegious confession, but it is not. A sacrilegious confession occurs only when the penitent wilfally intends not to tell the sin : whereas in this case he intended to tell it, but failed to do s out of sheer embarrassm-nt and trepi dation. || Where this happens, there is one simple rule to follow. As soon as you realize that you have omitted that sin, interrupt the priest at once and say, 'Father, there is something else.' He will at once ask, 'Well, what is it?' And then if you reply, ' I don't like to mention it,' he will encourage you, or even suggest what it might be ; and

then all will be put right at once. " Suppose, however, you forget this little dodge, and actually leave the box You need with the sin unconfessed. not on that account be disturbed or remain away from Communion. You can either go in again and tell the priest at once or you can resolve to mention it next time you go. Next time you can simply say, "There was something which i left out last confession, though I meant all the time to it,' or whatever the case may be. "There are some who know well 6. enough what their sins are, but they cannot break off their bad habit. They feel sure that they will go on commit-ting it in the future, and that a good resolution is of no use. Hence, though they would really like to break it off, they stay away from confession be-cause they thick it would be humbug This is wrong. No matter how sure you are of fature falls, at least you can

pleasure, business or amusement ; who

will slave themselves to death over some curely secular hobby or occupation, and are as keen as needles where it is a matter of this world's affairs ; but who in the department of religion are as apathetic as a hedgehold, or even as dead as a doornail. These are the victims of mental trophy. We can only recommend them to read 'Fortify-ing the Layman' and see whether, in the light of the ideas there conveyed, they cannot revive their religious in

stincts once more-by taking the pro-per amount, first, of intellectual, then of emotional interest in the things of faith

"12. Finaily, there are those who thro gh the influence of non Cat olic surroundings come fir t to neglect the cultivation of their faith : and if they have not ac ually lost it, have let it grow so weak as to lose all practical influence to their lives. Either the infiltration of the principles of indiffer-entism has led to indifference or vice versa, indifference has led to an implicit acceptance of the principles of ind fforentism.

"Speaking in general, the more in cidental the cause which leads to neg-lect of confession, the easier is it to be cured by external helps, such as advice, suggestion or criticism ; while the more radical the cause, the more is the case out of the reach of external aid. Those out of the reach of external and. Those who need caring of torpor, atrophy or indifference are, in fact, out of the reach of the elergy. If they are to be cured, they can only be encouraged to make an effort for themselves, other wise they must be left simply in the bands of God. There is no doing any. hands of God. There is no doing any. thing with them."

The life of every man is a diary in which he means to write one story and does write another ; and his humblest hour is when he compares the volume as it is with what he vowed to make it. -J. M. Barrie.

What all religious, poetical, pure and tender souls are least able to pardon is the diminution or degradation of their

And the "yellow" journalist. He claims that his own life is pure. And his own family is happy and his chil-dren are "nize" and refined. But you say his papers encourage impurity? And wreck the happiness of other men's nomes? And spoil millions of children Of course, but how can he help if? He is only "giving the people what they want." Poor man 1 He has no mind or will of his own. The people dictate to him. Poor fellow ! Pity him !

And the saloon keeper. He hates the business as much as anybody. He wouldn't let his own boy drink. Not if he could help it. And his girls are far away from the smell of the saloonoff in an aristocratic convent school, learning lovely manners. But, other peoples boys are going to damnation in his saloon. And other peoples' girls come in his side door to his bellwhich is his back room. Bat how can he halp that? He must "give the people what they want." He is an object not for blame but for sympathy. Sympathizs with him. Poor fellow t And so it goes. It is wonderful how many slaves there are to the demands of the people. The people are awfully graal to them.

You don't suppose the slaves do the catering just because they want the money? No! No! That would be unjust to them. They don't want the money. They only want to satify the people. And the people are tyrants. That's all. Pity the poor manager of the nasty show. Pity the poor actors and actnesses. Pity the poor editor of the "yellow" sheet. Pity the poor actors theorem. the poor saloon-keeper. Pity the poor dive keeper. Pity them all. They need all the pity they can get. And pity them now, before they die.

14 N 18

Because you can be sure of one thing they will get no pity after they die. God will not pity them. God will say "You gave the people what they wanted; now I will give you what you The people wanted belp to deserve. hell. And you supplied their want, You deserve what they wanted. And

you shall have it." Pity the poor man who gives the people what they want,

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

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

#### THE DEPARTURE.

Day had hardly dawned before Franhis traveiling dress, and was ready to father's weapons the shortest swo sould find, and had fastened it to side. A beautiful little dagger th a richly chased silver handle-a belt. Thus armed and equipped, he en-tered his father's apartment as day be-gen to break. The knight was asleep, but his rest seemed to be disturbed by pain-the set seemed to be disturbed by pain-He moved his arms at d from his half-closed lips issued inlate sounds. All at once a tear articulate sounds. All at once a tear relied from under the closed lids, and in a deep voice he cried, "Francis my son !" The boy, who had entered with his heart full of joyous hopes for the fature was saddened at the sight

" Poor father !" he murmured, " he mest have had a dreadful dream ! Per has have had a dream dream i rer has he feels my going away more than he showed yesterday; and yet he said, 'In a month I may be with you again.' Shall I wake him? No, I dare not.'' But when he beheld the tear steal

wn his father's cheek, and heard the exclamation, "Francis, my son !" he could no longer restrain himself. "Father, father !" he cried. "What

"Father, father !" he cried. "What is it ?" and he kissed his father's hand.

is if ?" and he kissed his father's hand. The knight woke up with a start, and seeing his beloved child, cried out as he leant towards him, "You !--it is yes !" and embraced him tenderly. "Father, you gave me quite a fright," said Francis, returning his em brace. "What was the matter with you? I am sure you had a frightful dream, for I saw a tear roll down your face; and I entered into your dream, for you called aloud to me." "Poor child! No, no! It is nothing. No

conbt I was dreaming, but I do not re-member what troubled my sleep," re-plied his father, trying to chase away the omy thoughts that filled his mind. Ab, well ! you are ready-and arme Where did you find that sword

teo. Where did you find that sword ?" "In your armoury, father, and I have taken it with the intention of ing it free from stain, whatever may happen.'

Right, my son. That sword was the first I ever wore : may it earn for you a reputation like to that it ac guired for me! But the day is ading, and we both have to set outyou for Edinburgh, I for-

re the knight suddenly broke off. He recollected himsell, and felt that to tall his son of the appointed rendez vens would only serve to trouble him and lessen the courage he needed their coming separation. But the boy had noticed this interruption. "For-"" he repeated. "You did

not finish, father. set out so early ?" Why have you to

"Why? Well Master Curious, if yen mast know everything, I want to undertake a reconnaisance myself some miles out of Danbar. It is said that some factious people are rising, and I must do my duty." Whilst he thus spoke he had risen, buckled on his spoke he had risen, buckled on his sword, and doaned a felt cap. "You," he continued, " are now

"You," he continued, " are nov geing to set out. The Cardinal's mes senger will escort you. Here is my answer to the Chancellor: you must give it to him yourself-only to him, you understand, Francis. You are as you understand, Francis. Four are as yet very young to be trusted with such a commission, but it is well for you to get accustomed to such duties, for probably at Edinburgh you will have mor important services to perform than the one I now confide to you. Remember that this packet contains the fortune, and perhaps even the life, of a power-ful person, without speaking of myself. If these letters should fall into

rounded by enemies at the Morass of Danse, I was murdered without pity ; and it seemed to me that before I died they showed me the head—oh, it is too horrible to recall 1—the head of Fran-cis, my beloved child ! But is it reasonable to feel such trouble ? What reasonable to feer such trouble ? What have I to fear? Wedderburn offered me an escort of five men. If his design had been murderous, he would have demanded that I should have come alone. No; all that can result from this interview is a duel, and then the this interview is a due, and then the chances will be equal. Sir Home may bate me, but, after all, he is a gentle man, and I ought to trust his word. So to prove to him that I have no fear, as he insolently insinuated in his letter, I will meet him alone without any escort. As to my son, the Cardinal's servants are with him, and that ought to re as sure me. "Yes," he continued, "my

fears are most unreasonable." He now descended to the courtyard. He now descended to the contribution where the Cardinal's servant awaited him. He gave him his instructions, recommended Francis to his particular care, and then, calling for his horse, which was always ready saddled, he left the castle at a gallop. Francis, quite upset by what had

inst taken place, had gone back to his room to make his final arrangements, when suddenly, in the midst of his sad reverie, the thought of Gauthier came to his mind Running down quickly, he looked for his father in the father in the courtyard. Where is father ? where is he?" he

questioned.

My lord has gone off at a gallop, said Dick, who, thanks to a heavy sl had recovered from his deep potations, and was now cooling his head in the

foggy air. "Gone alone ! that is very extra ordinary," replied Francis, half sur-prised, half uneasy. "I thought he was going to reconnoitre the frontier

"The captain of the pikemen has started with a troop," answered Dick ; " but I do not know if his orders are to rejoin my lord, though it would appear

"Then my father has forgotten the brave Gauthier," continued Francis, "who through my fault is at this "who through my fault is at this moment a prisoner at Wedderburn. Shall I," he added to himself, "go without trying to save the poor iellow? No, I will remain; and it my father has forgotten him, I will watch over his fate.

Turning away, Francis was about to countermand his departure, when Dick, who had overheard his words, stopped

him. "My young master," he said, "I think you are uneasy about Gauthier and in truth, you might well fear, for

we all know that Wedderburn is not kindly disposed to anyone belonging to Sir D'Arcy, and besides that is a cruel and ferocious enemy. Neverthe-less, be assured, sir, your father is not forgetting Gauthier. How do you know?" asked Francis.

"Did he tell you he was doing any thing to rescue him?" "My lord," answered the man

"did not say anything to me; but, all the same, I can reassure you, for just as he was starting he passed through a express unea iness as to Gauthier's fate, he called out: "Have no fears; Gauthier will be back in less than two hours, or I am unworthy of the spurs of knighthood." And as all know my lord to be the soul of chivalry, were perfectly satisfied, and went off to their work. Therefore, I beg of you, my young lord, to follow their example, and net delay your departure. Your noble father will look siter his faithful vassal, and as to what concerns you his orders were precise. You were to set out at 9 o'clock, and he would be dis pleased if he found you still here on his return.

"Dick, my friend, you are right," plied the boy; "and as I am now replied the replied the boy; "and as I am satisfied about Gauthier, there is thing to detain me here. Keep this, he added, "as a remembrance of me, and as an acknowledgment of the

he had felt the previous evening. aving thus chased away his gloomy editations, he felt he should like to make acquaintance with his ea For this purpose he slackened his and soon found himself side by and soon found himself side by side with the chief of the little party. How ever, the latter seemed not at all dis posed to enter into conversation, and though his horse was alongside of the and soon fo young lord's, he took care to keep at a certain distance from him. France who remarked this, was at a loss your master's orders ? "Because the Cardinal is not my master," said the soldier. "What do I hear?" murmured Franaccount for it, and as they rode on he scrutinized his companion. In person he was the veritable type of an adven ne was the veritable type of an adven turer. His face was marked by a hid eous scar. His features were shruck en, and his hollow eyes and heavy, sullen lips betokened habits of excescis. as a shiver again ran through him. What ! you are not ----'' And he looked about him for mean And he looked about him he had of escape, and had already spurred his horse to a gallop, when he felt heavy hands laid on his shoulders. Turning his head, he saw that two of the soldiers sive indulgence. His countena who formed their escort had appros

sive inculgence. His countenance bore the stamp of ferocity and intrepid ity. The first sight of him was suffici-ent to tell how bold he would be in danger and how terrible in combat.

at a sign from their chief, and they now rode on either side of him. Con-If Sir Antony had studied the man more carefully, if he had not been coned that, as he brought the Cardin vinc al's letter, he must be in his service, he would have trembled at the mere idea of confiding his son to such an escort. But the writing was autoentic, and the seal, which it is true he bad only glanced at hastily, bore the arms of his powerful friend. Why, there fore, should he have any misgivings and why should he closely examine the soldier whom the Cardinal had trusted as his envoy?

on his first glance at his Francis, companion, experienced a strong feel-ing of repulsion. It was very strange, thought, that such a man should be the servant of a Churchman, and a turning his horse's head as he spoke. "By St. Andrew's cross ! I'll break your head with a blow of my fist if the servant of a charconnai, and the thrill of fear ran through him. Ashamed, however, of this momentary weakness, he again turned to examine his fellow traveller. The man's gap be you don't listen better, you clown !" angrily cried the chief. Evidently frightened at the threat, Shelt pulled up his horse, and remained motionless before his master. " Tell Sir Home that I am following with the young gallant, of whom he will probably speak to you. Ask for his orders, and bring them to me at the Pine-branch Inn at Wedderbran will was as little calculated to win confidence as his appearance and manners. His dress was, in truth, such as was usually worn by Scottish bandits. Over a buff leathern jacket, blackened by ase, he wore a coat of mail, and his thighs were also encased in armour, on which were designed patterns in golden rings It was easy to see that these once rich and brilliant accoutrements, now rusty and uncared for, had seen better days, and no doubt had been the property of some noble knight. On his property of some noble knight. On his head he wore a felt cap, garnished out side with iron, and in which, by a sort of coquetry, he had placed an cstrich feather, probably stolen from some rich lady's wardrobe. His immense deer-skin boots reached to his knees, and were adorned with huse source. At his were adorned with huge spurs. At his left side hung one of those long and heavy swords worn only by horse soldiers, but which he never laid aside, as if wishing to show that so formida ble a weapon was as nothing to him giant strength. Our readers will now be able to picture to themselves the man to whom the knight, lulled int security by his being the bearer of the Cardinal's missive, had confided his

This further study of his companion served, we must avow, to increase rather than allay the fears of the boy But Francis refused to give way to fear. "I remember." said he to himself.

"my father has often said to me, 'It anything appears fearful to you from a distance, Francis, go near it, for that distance, Francis, go near it, for that is the only way of discovering whether there is real cause for fear or not. So I will act on that advice."

Riding up close to the man so that almost touched each other his guardian. he resolutely opened the conversation. Francis. saying abruptly : " It is a beautiful morning, sir."

His companion stared at him, but

made no reply. "If the day continues as fine as has begun," pursued the boy, "o journey will be very pleasant" our

answered the man in a "Perhaps," answered the man in a harsh gutural voice; and he began to whistle between his teeth. Rather taken aback by this doubt

carried out. And the two soldiers followed their chief at a gallop, dragg ing Francis between them. expressed in such a strange way by his

and Chancellor of Scotland. Let us enter. The courtyard presents a basy scene. Servants come and go, sentries walk up and down, nobles and clerics enter and leave. It is the time apcompanion, and withal well pleased at being able to shelter himself under the Cardinal's protection. "Yoa know that on my arrival at Edinburgh I should only have to say a word to draw down on you condign punishment. You must be aware that I am under the pro-tection of the Lord Chancellor, and pointed for giving audience to the numerous clients who throng the Car numerous clients who throng the Car dinal's Court. At the gatherings of the Archbishop, the priest and soldier, the magistrate and captain, the rough chieftain of a clan and the polished and courtly noble, meet together, form-ing a motley assemblage. must be aware that I am under the pro tection of the Lord Chancellor, and that he ordered you to take every pos-sible care of me. Why, then, have you treated me in so ungentiemanly a fash-ion ? and how do you dare disobey your master's orders ?

We pass through several rooms, and at last find the Cardinal in a chamber at last and the Cardnal in a chamber of vast dimensions, the description of which will perhaps serve botter than anything else to give our readers some idea of the character of this extraordinary man. This large room, which serves also as the cabinet of the Cardinal Chancellor, is burg from ceiling to floor with rich tapestry, brought at great cost from foreign countries. The apartment is well lighted by five windows curtained with silken hangings, and the furniture is chiefly of ebony, richly carved and ornamented. Examvinced by this of his danger, all his vinced by this of his danger, all his courage revived, and the vague fear that had oppressed him whilst in doubt as to his position vanished with the certainty of his being in the hands of richly carved and ornamented. Exam-ining now in detail, we find in the curious mixture of things, sacred and profane, which fill the room, an indica tion of the many-sided character of the enemies. So, without calculating his powerlessness in the face of overpower-Cardinal. One is inclined to think that the shrewd prelate had farnished his audience chamber with the intent that those who attended his levees, but he soon found that resistance wa which, as we before remarked, were impossible. His two guardians each seized one of his arms, pinning him to his saddle, and the chief, calling to sach mixed assemblies, should such mixed assemblies, should each find there the objects best calculated to interest him. Thus, by the side of a prie dien surmonnted by a massive silver crucifix hung a heavy sword; a koight's helmet and armour were sus his saddle, and the chief, calling to him the third soldier, drew him aside and gave him the following orders : "Go on ahead of us, Shell, to Wed-derburn." "I go," said the man addressed

koight's heimet and armour were sus pended on the wall side by side with a mountaineer's clayr ore and bonnet. In another part of the chamber, on a bracket of the finest marble, a magnificent reliquary, containing a relic St. Dunstan, stood next to a small polished steel coffer, which held the State seals ; so that politics and relig-ion went hand in-hand. Lastly, on a very large table which served the purpose of a bureau, were assembled such a variety of books and papers of totally opposite characters that one was los opposite characters that one was lost in wonder as to how such diverse ele-ments could have been brought to-gether. To give a few examples : Side by side lay a sermon and a pro clamation, the wild song of a moun-taineer and a translation of the Psalms, methics term the Glascow merchants I shall stay there until you return with Sir Home's orders, since the Earl has Mass ! I, John Andrew Cessford, to obey a simple Baron ! Oh ! if it were not for the orders of - of - someore !" The horseman, who had before been a petition from the Glasgow merchant alongside a mandate composed for his own archdiocese. Certainly it was a strange mixture of opposite element You brute !" cried Cessford with as found in the cabinet of the Cardinal statesman ; and, as we said before, it was an index of the character Did you not hear what of the man himself.

Devoted though he was to the interests of religion, Cardinal Beaton was far from neglecting the interests of his political party. By profession a man start, which I advise you to do at once, if you don't want your bones broken with the fist of my sword !'' "Cursed bandit !" murmured the soldier. "Nothing but threats. 'I will break your head with my fist if you set out !--I will break your bones with my sword if you do not go?' One does not know how to act; for he does what he save. Only thread dats are he he was not wanting in the of peace, he was not wanting in the instincts of a warrior. Under his pre late's robe he wore a coat of mail, a no means unnecessary precaution, when we consider the lawless character of the time and the many enemies th surrounded him. Hardly fifty years of age, he was in all the prime and vigour does not know how to act; for he does what he says. Only three days ago he thrashed me. Oh, if he were not so strong ! But patience ! One day those blows will be repaid, Master age, he was in all the prime and vigour of manhood; tall, and of easy and graceful carriage, he possessed the dignified bearing of one accustomed to high command. His expressive fea-tures reflected the changeful throughts These reflections were made by Shell that in turn occupied his mind. as he galloped across the fields towards face, which in his youth possessed rethe Manor of Wedderburn. "Now let us pursue our journey," markable beauty, bore an expression good humour, which made him charming in social intercourse; but it also gave said the chief, returning to Francis and evidence of that astuteness and shrewd "Ab, but explain yourself," began ness, which had acquired for him the renown of being one of the most subtle But Cessford cut short his petition and skilful diplomatists of his age. Bat Cessford cut short his petition, and for all explanation cried out: "Deliver me from the barking of this snappish little cur! Muzzle him!" And in spite of the desperate resistance of Francis they succeeded in gagging him. "Forward!" cried Cessford as soon as his order had been coveried out. And the two soldiers His voice, gentle and melodious ordinary conversation, thundered forth with vehemence in the heat of stormy discussion. Such was the extraordi ary man who held one of the highest offices in the government of Scotl nd. Nominated by James IV. to the Chan And the two soldiers cellorship, he had displayed such drm ness at the time of the disastrous de feat at Flodden, and had so largely JANUARY 26, 1907.

"By St. Dunstan, my lord," replied the Earl, "in times like these, when a the Earl, man may rise in the morning sound and whole in body, and sleep on a bier by nightfall, it is necessary to take pre-

"Well spoken, Arran. But what has happened to make you arm like a Crus-ader of olden times setting out for the Holy Land ?'

"Very serious news, my lord, and if your spies had done their duty you would have no need to question me." " Not so fast, nephew. Before charging my spies with want of difi-gence, you must learn whether I know this news or not. But let us hear your scount."

" Angus has armed all his clas," said the Earl.

"I know it," replied the Cardinal. "He has some rebel lords to subdue in his territory."

"Pretext-mere pretext, my lord. Very little does Angus care about rebel lords. He keeps his eye mpon us, and is now making ready to fall upon us at the first opportunity. For a long time he has taken umbrage at your power. He fears yon, and the your power. He fears you, and the whole Douglas party desire but one thing, my lord, your downfall; and as thing, my lord, your downlant; and as Angus knows bat too well that he can-not overthrow you, he has conceived a deadly hatred against you and yours. Believe me, Lord Archibaid, Angus is planning a sudden attack.

"Heyday! is that all? The Hamil-tons will be ready to respond to the tons will be ready to respond to the Douglas. But perhaps, nephew, year suspicions have led you too far. Yea tell me nothing more than that Angue has armed his own retainers. If you has armed his own retainers. If you had told me that Sir Douglas Parkhead a cousin of the Harl, had just been en a journey to the mountains, that the clan of Cessford had been induced by a promise of money to lead its help, that Sir Parkhead had brought back with him to Edinburgh and enrolled in the service of Anges the redoubtable chief of the clan, Sir Andrew Kerr Cessford —if you had apprised me of all this, Arran, I might perhaps have shared your suspicions

"But what you have just said, my lord, is the exact truth.

"Do you believe it Arran?" said the Cardinal, with a smile." "I believe, my lord, that I was an-

just towards your spies, and that I can tell you nothing but what you already know

"One thing more, my lord, you can tell me: that it was from your sen James Hamilton you received these de-tails, and that it was he who persuaded tails, and that it was he who persuaded tails, and that is was he who persuamed you to stand on the defensive. But what I defy you to tell me is that which I will now tell you. Your son James learnt all these details from a man he met at the King David's Inn. That-man let himself be taken for a parthan of the Douglas fraction, and feigning to be wanting in discretion, let escape the secrets of his party. James thus be-lieved himself to be forewarned of our eremy's plans. Now I sent that man and he had learnt from me all that you have just repeated to me," added the Cardinal, with a touch of raillery in his

"I bow my head, dear uncle, before

"I bow my head, dear uncle, before your skill; but why all this duplicity ? Why not send me to warn our people to arm and stand on the defensive ?" "Wuy, Arran ? I will tell you why. Setting aside my office of a minister of peace, which would not allow me to stir up a civil war, I put forward as a many terms of arm arms a many set reason the interests of our cause. For a long time I have had my eye on Angus, who, on his side, watches me as a wolf does the sheep he intends as his prey. Yet, notwithstanding this state of mutual observation, at the Counci board, where we daily meet, we still preserve toward each other, an out-ward semblance, if not of friendship, at least of india least of indifference. The citizeus of Edinburgh hold civil strife in horror, and you will and that they will never support the party which commences hostilities. Hence, if Cardinal Beauer who certainly wishes his party to stand on the defensive, but does not wish the aggressor's part to be attributed to him, had openly sent orders to his nephew, the Earl of Arran, to arm the Hamiltons and prepare for battle, the citizens wou'd not have failed to say, Here is this warlike preiste, with any consideration for the misery of the any consideration for the unserver of the people, disturbing the peace of his flock for a mere political interest." Had a conflict occurred in these cir-cumstances, you would have seen them at once declare in favour of the Dong. las, and take up arms in his defen This is what I am anxious to avoid The King David's Inn is the meeting place of the most eminent citizeos. at in sending that indirect warning to your son James, who resorts ther-every evening, I intended to make the other citizens assembled there ac-quainted with the preparations Angus is making. They will now look upon him as the aggressor, and consider your taking up arms as a necessary precat-tion and a leatimate defence, acd, should the quarrel break out, you will bear them cry, "Down with the Doug-las! Long live the Hamiltons!" las! Long live the Hamiltons I" There, my dear Arran, is the explanation of my conduct, and the reason of that cunning you did not understand. " I admire you, dear uncle, and bow down before you as one of the most expert diplomatists of our age bat what taink you? Will it be long before Angus throws off the mask and openly attacks us ?" "Listen, Arran. Since you are the arm of the party of which I am the head, it is right that I should conceal nothing from you. Angus wishes to obtain the Regency. He desires to overthrow his wife, the Queen mother, but as yet he has not dared to avow his project openly. He is temporizing, and passes a great part of the day in the apartments of the young King, with whom he is seeking to ingratiate imeelf by every mans in his power. He began by daily bringing him something new in the way of sweetmeats. He now makes presents to the King of a more fister-ing character. A little while ago be presented him with a splendid Spanish genet, of such a diminutive breed that it might have been made expressly for the King. For some time James coald think of nothing else. Then, when the

#### JANUAR

of, the cunning new treasure, a the height of worthy of his a being richly wron Here was a new p whe looks upon good angel, alwa slightest wish. he is, has stooped still further to in young King's a vented games fo does not disdain Arran, actually Every morning of the Council he

on the carpet wi bones or catch b diversions of the " By St. Duns said Arran, iau ha ! ha ! I wou

to see yon rude Ha 1 ha ! And gain by returnin heod ? Ha ! ha

"You need no has an end in vie the Prince, in half succeeded. will persuade the up his residence Then, do you h next, nephew? his power, he wiself Regent. T at, and until it will take care n attack us ; but if we continue t will show his te is, Arran, that

throwing us, er weight of his us " But, my lo vented, even ama no the offe ourselves on the the whole brood " You must-

be ready to defineed, but do n Leave me to ac much at heart a from carrying of "But, my lo succeed ?"

" I may, and least has the brute force, st propose. As it and by playing that Angus has to oppose to hi one who, to be to go against causes awkwar who will natu player at knuc a Lord Arc will soon effac the King now

" Upon whom my lord ?" Upon a j courageous, an him, in spite o son of Antony who, as you k voted to our o year I have h and, from all I person fitted f ign for him. Perilous !

baghing. "V playing knuck "One," rep that is to p Bat. serionsly Angus may fe his plans, and him, and you all means are ' And has I "As yet I d

trusty servant

accompanied carried with

the Chevalier.

with our you added, " it is

mast go to

Arran, and re

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musta Hamilt

here on all poi

vice, and the

set out for t fidential valet

showing signs

called you ?" surprised at h " My lord

the man's ton

you were ups

with Percy ba

yard covered

"What do

dismay. "W happen ?" " My lord,

he is my relat

that came ov

mg the rest.'

whilst waitin

paced up and

trides, whit

"Well," s

as the horsen

you to do s

Bring up

" Oh !" sai

The Earl de

## THE CATHOLIC RECORD.

ing numbers, he with a quick move ment laid his hand upon his sword

you don't listen better, you clown !'

Pine-branch Inn at Wedderburn village.

commanded me to obey him. By the

so eager to start, now sat as if nailed

an oath. "Why do you stare at me like

" I told you-I told you," repeated the cavalier mockingly-'I told you to

start, which I advise you to do at once,

'Yes ; but you told me-

Andrew Cessford."

a simpleton ?

I said ?'

Oh ! if it we

the hands of strangers, we should be seriously compromised. I tell you all this, Francis, to make clear to you the great value of these papers, and to warn you to keep your eye upon them during your journey." "Do not tear, father ; I will put

them here in my doublet pocket, which I will fasten for greater precaution and I will defend them with my life."

"Take care, however, my boy, not to engage in useless quarrels. Be prudent, and think well with yourself, before lightl. running risks, that your life henceforth belongs to the country you serve, and to the King, James the Fith, with whom you are now to live. "The King ! What ?"

"I cannot tell you more, my son. erhaps I have already said too Perhaps much, and we are wasting precious time: for it is getting late;" and a cloud suddenly overspread the face of th knight, whilst an involuntary shudder abook his frame. Recovering hi however, with an effort, he said : himself brace me, child, and go without fear we shall soon meet again.'

'I do not know how it is, father.' said Francis, his eyes filling with tears. " Uo to this time I was full of joy at the thought of going to Edinburgh. I was proud of being treated almost as a man, and of becoming useful ; and now, in spite of myself, seeing you sad and hevitating, I feel my heart heavy within me, and I have no wish to go."

"There 1 Yes, it is true; you are right," said Sir Antony, trying to smile. "I am a weak and senseless fool, and I am making you weak also but it is the first time we have parted and --- But there, there ! kiss me one more, my child, and I will give order to set out.

Folding his son in his arms, he em braced him again and again, and then abraptly quitted the room, wishing to bide from Francis the tears he could hardly restrain. Before seeking the Cardinal's messerger, the knight with own apartment for a drew to his moment to calm himself and remove any traces of emotion from his face. "Coward that I am !" he said, wip

ing his eyes. " Ah ! if it had not for that horrid dream, I should But, oh, have been more courageous. It was a frightful one ! Alone, sur-

U

attachment you have always shown to wards me for my father's sake. Who knows if we shall ever meet again "Ob, sir, do you really mean it?"

asked the man. "Yes, take it-take it! We never know, Dick, whether we shall live or die;" and he placed in the servant's hand a little gold chain, from which die ;

hung a small cross. He had always worn it round his neck, and, though not of great value, the way in which it was offered and the circumstances in which it was given made it very precious to Dick, much moved, was effusive in his thanks to his young master. An hour later Francis had left the castle, and escorted by the Cardinal's messenger and the three men he had brought with him, took the road to the capital.

CHAPTER V.

#### THE FREEBOOTER CHIEFTAIN.

For the first hour the little caval cade rode in silence. Francis was sad, and felt his isolation keenly Separ ated as he was from his father for the first time, a vague teeling of uneasiness stole over him. Not that his youthtui courage had given way, but that he already felt himself parted from the father he loved, and of whom, perhaps, he should have no tidings for long Alas! all too soon he would receive Then, as to himself, he would them. for the future be alone in the midst of strangers, who even though they treated him as a friend, would certainly not show him such a love as his fathe had unceasingly lavished on him. Most like y, too, he would be exposed Most like y, too, to great danger from the intrigues of se who make little account of anythe one else when their own interests

concerned. Yes, indeed, he had much ground for fear. Tooughts such as these occupied his

mind as he rode along; but the fresh morning air, the novelty of the country which he now traversed for the first time, above all, ambition-which whis pered to him that he was destined fo

great things, and would be powerful even amongst the powerful-gradually chaoged the current of his thoughts, and reawakened the bope and satisfaction

gnide as to the character of their jour ney, Francis kept silence for a few minutes. Then, with an effort, he reminutes. turned to the charge.

"What did you mean, master, by doubting of the pleasantness of our ride?

He paused, awaiting a reply, but the man went on whistling as before. "By St. Francis !" said the boy,

quite disconcerted by this silence, torcing himself to appear merry, "no one can accuse you, sir, of being a gossip. I guess, however, what it is. You tear danger on the road, and dare not tell me, in case I should be fright ened. Bat reassure yourself. I am brave, and should we be attacked, you would see that I should be able to help in the defence.

smile of mockery o'erspread the features of the horseman as he teard these words.

" By my father's sword 1" exclaimed Francis, indignant at this look of raill " you appear to doubt my word do not mistake me. I will suffe ery, "J Bat do no insult-no, not even from a man o our size !"

After uttering this boast, the boy looked resolutely at the soldier, whose ace expressed greater scorn than be His only answer was to lean to fore. wards Francis, seize him by the arm and hold him suspended for some mo ments above his saddle, after which h replaced him on his horse with a burst of dry short laughter.

It is difficuit to express the feelings of the youth at such treatment. His anger was mingled with a vague fear which he could not altogether master. He nevertheless boldly continued the conversation :

"Well, master, you have certainly proved yourself to be stronger than I m : but that does not say that I am lacking in courage, and it would have been better to have chosen some other way of proving to me your strength, as I think that if the Cardinal were to

hear of the way you have behaved to me he would not be well pleased." he would not be well pleased." The Cardinal? Yes, that is possi-

ble," said the man, at last breaking silence. " Ah, you agree there," added Fran

cis, drawing himself up proadly, arms. It is the dwelling of Cardinal hoping by his assurance to impress his Beaton, Archbishop of St. Andrews

going to do him, where they were taking him, he did not know. But all at once his did not know. But all at once his guides turned from the highroad into a by path. What did that mean? where did it lead? Francis asked himself, but could not answer. However, when they had pursued this lace for about haif an hour, he thought he recognised his surroundings, and that in the dis

tance he could see the shiny and miry soli of the Moras of Dunse. No longer had he any doubt; they were taking him to Wedderburn. His father had had good reason for his fears about him. It was certainly by Wedderburn' orders he had been thus treated. "My goodness !" he thought, "what

about those papers which my father entrusted to me, and which I was to give to no one but the Cardinal himelf ? I am lost ; for, as I am in their power, they will doubtless search me for them. Who knows but that it was for them. to get at them that they have seized me and laid this hateful suare into which I have fallen ? My God ! what shall I do? How can I keep the paper from them? Father said they con cerned the life of a powerful person not to speak of his own. Lord, Lord

help me ! I must succeed somebow in saving them, and then they may do with ne as they list.' The desire to preserve the papers entirely possessed the mind of this brave youth, and he racked his brains for some way of carrying out his purhere they were within : pose. Alas ! musket shot of Wedderburn. He could already see the smoke of the village

chimneys, and he had not yet found What should he do ? Wnat was to be his late ? Leaving, though unwillingly, our young iriend in his perplexity, we must change the scene to Edinburgh.

CHAPTER VI.

CARDINAL BEATON.

way.

Having traversed the High Street of the capital, we turn off into a smaller one leading to the Cowgate, and pur sue our course until we arrive at a palace, the entrance door of which is surmounted by the archiepiscopal arms. It is the dwelling of Cardinal

contributed to the order and prosperity, that the Queen-mother and Albany had not only con-firmed him in his cflice, but had constantly called him to assist at the Council of the Regency, where his ad vice was always listened to with respect and usually religiously followed.

The great political influence of Car dinal Beaton naturally drew round him many of the leading politicians of Scot land. Foremost amongst these were the Hamiltons, with whom the Cardin al had openly alied himself. as much from sympathy as from family ties Karl of Arran, chief of the clan Hamil ton, having married one of Beston's pieces. But if his political influence von him many friends, it also gained for him many enemies, the most dangerous of whom were the Douglas family, whose chief, Lord Archibald Angus, had espoused the Queen mother. Bat little attached to his royal consort. Angus the considera not only refused her her rank deserved, but even aimed at depriving her of the Regency, and he was well aware that in the attempt to carry out his project he would have no more redombtable adversary than the adversary than the Cardinal Chancellor. Angus con ceived in consequence a violent dislike for the Cardinal. He felt, however, bound to dissemble his feelings for s time ; Beaton was much too powerful at this moment to be openly attacked Bat, whilst waiting a favorable oppor tunity for revenge, he surrounded the Cardinal with his spies, who kept him informed of all Beaton's actions.

Such was the state of affairs at the time of our introduction to the Chan-But to return to the busines ellor. of the moment. The numerous visitor were received in turn, and then dis missed. One alone remained, who had waited with impatience the end of the audiences. It was the Earl of Arran nephew to the Cardinal, and head of

the House of Hamilton. "Approach, Arran," said Beaton, when the door had closed behind the last petitioner. "Now that we are alone, explain to me, I pray, why you appear in this house of peace with a morion on your head and a cuirass or your breast. Why this semi warlike costume?'

Why have yo this blood ?" " My lord, able to sper were only ab bar, whither then we we ion or twel others were l because they " And my "Stolen, " Maledic ejaculated ton not ab shieves were 'Of the am quite sur am not mis

of Cessford I

#### , 1907.

and," replied these, when a ag sound and on a bier by to take pre-

But what has g out for the

lord, and if estion m want of dili-hether I know Il his clas,"

the Cardinal. ds to subdue

xt, my lord is care about his eye upon ready to fall prtunity. For n umbrage at you, and the esire but ope unfall; and as Il that he can a conceived a ou and yours. baid, Angus is

? The Hamilespond to the nephew, your too fan You an that Angue iners. If you iglas Parkhe tains, that the a induced by a d its help, that ght back with enrolled in the doubtable chief Kerr Cession me of all this, s have shared

e just said, my rran ?" said the

that I was an-, and that I can hat you already

lord, you can from your set e who persuaded defensive. But me is that which Your son James id's Inn. That en for a parthen , and feigning to m, let escape the James thus berewarned of our I sent that man me all that you me," added the of raillery in bi added the

ear uncle, befere I this duplicity ! arn our people to defensive?" vill tell you why.

of a minister of pot allow me to pat forward as a had my eye on de, watches me a he inteads as hi anding this state, at the Council y meet, we still h other, an out t of friendship, at The citizons of they will sever which commences (Cardinal Beams, his party to stand does not wish the be attributed to

#### JANUARY 26, 1907.

diversions of the royal child."

the whole brood."

my lord ?"

sign for him."

gain by returning to the games of child-heod ? Ha ! ha !"

acveity of that present began to wear off, the cumping Angus brought forth a new treasure, a musket made to suit the height of the royal child, and "That is well," replied the Cardinal, adding kindly, "Now, my man, go and rest yourself; you need it." When alone once more, the Cardinal cried: "Cessford! The Cessford

worthy of his acceptance, its chasing being richly wrought in gold and silver. Here was a new pleasure for the Prince, clan! And Sir Parkhead has taken Sir Andrew Kerr into his pay. There Here was a new pleasure for the Prince, whe looks upon Angus as a species of geod angel, always ready to divine his slightest wish. But Douglas, prond as he is, has stooped still lower. Wishing still further to ingratiste himself in the young King's affections, he has in vented games for his amusement, and does not disdain to play with him—yes, Avran, actually shares in his games. Every morning before the assembling of the Council he is to be seen squatting as the carpet with the King playing at is no room for doubt. Angus must have found out that I was sending a messenger to Dunbar, and he wished to know my plans. Oh, that letter—that letter to Antony d'Arcy ! If that letter is now in the hands of Angus, he will use it as a weapon against me. What shall i do —how act for the best? I can no longer reachage on that how "the gen -how act for the best 7 i can no longer reckon on that boy," he con tinued, walking up and down for some minutes plunged in deep thought. Suddenly the clock struck and reon the carpet with the King playing at bones or catch ball, the two favourite

called him to himself. called him to himself. "We will attend the Council," he said aloud, in a tone that showed his mind was made up as to the plan to be pursued, adding, "Look well to your-self, Lord Archibald Angus." Then, " By St. Dunstan ! is it true, uncle?" said Arran, laughing loadly. "Ha ! ha ! ha ! I would give my best horse to see yon rude warrior in that position. Ha ! ha ! And what does he hope to

calling for his litter, he was conducted to the palace. TO BE CONTINUED.

#### MASTERLY EXPOSITION OF THE FRENCH QUESTION.

LECTURE BY REV. W. J. MCOOLL, OF PETERBOROUGH. Paterborough Daily Review

"You need not laugh, Arran, for he has an end in view. By all this, Angus hopes, I feel sure, to win the confidence of the Prince, in which he has already half succeeded. This once gained, he will persuade the young King to take up his residence in one of his castles. Then, do you know what he will do next, nephew? Having the King in his power, he will proceed to make him-Nearly one thousand people, repre-senting all classes of the citizens of Peterborough, including several of the his power, he will proceed to make him-self Regent. That is the end he aims at, and until it is accomplished the Earl will take care not to raise an army or city clergy, were present at the lec-ture on "The Crisis in France" given by the Rev. Father McColl in the Grand Opera House last evening. It was a notable event and the large and attack us ; but once his end is attained, if we continue to oppose his power, he will show his teeth, and the misfortune is, Arran, that he will succeed in overrepresentative audience was an evidence of the interest taken here in the throwing us, crushing us with all the weight of his usurped authority." great struggle now going on between Church and State in the French Republic. The meeting was presided over by Rev. Dr. Torrance in a most "But, my lord, that must be pre-vented, even if it be necessary to assume the offensive. We must throw capable manner. Rev. Father McColl treated his subject in a broad and liberal manner and showed a most comourselves on the Douglas and annihilate "You most-yes, Arran, you must be ready to defend yourself in case of need, but do not take the initiative. Leave me to act, for I have it quite as prehensive knowledge of the topic on which he was lecturing. His address was an able exposition of the conditions that have led up to the present trouble much at heart as you to prevent Angus from carrying out his plans." and went to show that the Catholic Church in France was only asking for non-interference by the French Gov-ernment in spiritual affairs. " But, my lord, do you think you can succeed ?"

"I may, and by a process which at least has the merit of not employing brute force, such as you, dear Count, propose. As it is by lowering himself and by playing games with the King that Angus has won his goodwill, I wish to oppose to him a formidable rival, not to be to become a child will have In introducing the speaker of the evening Dr. Torrance said that the subject of the lecture was one of in-terest not only to the Catholic Church but to the Christian people throughout the world. He felt that when the history of the present century had been written, this controversy in France would occupy an important part in the record.

to oppose to him a formidable flval, not one who, to become a child, will have to go against nature, which always causes awkwardness, but a real child, who will naturally be a more skilful player at knuckle-bones and catch ball than Lord Archibald, and who therefore will soon efface the favor with which the King now looks upon Angus." "Upon whom has your choice fallen,

The French Government openly pro-claim that their Separation Bill is but "Upon a young Frenchman, very courageous, and with his wits about bien, in spite of his youth. He is the sen of Antony d'Aroy de la Bastie, who, as you know well, Arran, is de-voted to our cause. For more than a year I have had that child watched, and, from all I hear, he is eractly the an honest endeavor to sever the ties of Church and State in France, to divorce Church and State in France, to divorce politics from religion, and to grant to all her subjects absolute freedom of worship. I think, however, that a re view of French history for the last twenty five years, and a study of French Legislation for the last five, prove the very opposite to the case. Instead of granting freedom of religion, their intention is to evaluate the Chris for him." Perilous !" echoed the Count, ghing. "What danger is there in

their intention is to enslave the Chris tian Church, and by separating the Church from the State they mean the banishment of Christ and the Christian tanghing. "What danger phaying knuckle bones?" "One," replied the Chancellor, "and "One," replied the Chancellor, "and that is to play better than Angus. Bat, seriously, the real danger is that religion from the French dominions. For the last quarter of a century these atheists have shouted their beliefs in Angus may fear the boy is frustrating his plans, and therefore try to remove him, and you know that to a Douglas the market place. Gambetta's motto was "Behold clericalism the enemy." In 1885 Fernand Faure declared. "I amy. I

all means are just." "And has La Bastie consented ?" maintain we must eliminate religious influence in whatever form it may ex-press itself. The triumph of the Gali lean has endured twenty centuries. The God liar has died in his turn. He is "As yet I do not know. I sent my trusty servant Percy to him yesterday, trusty servant Percy to him yesterday, accompanied by several men. He carried with him a pressing letter he the Chevalier, and, I hope, will return with our young champion. But," he added, "it is now time for Council, so I must out of the Gal lean has endured twenty conturies. The God liar has died in his turn. He is sinking in the dust of the ages, with the other Divinities of Asia, Egypt, Greece and Rome," Briand, the pres-cessions to the State, particularly in ent minister of Public Worship, speakent minister of Facila Worship, speak-ing at a Congress of Teachers, said : "The time has come to root up from the minds of French children the au-cient faith, which has served its purpose, and replace it with the light of free thought; it is time to get rid of the Christian idea. We have hunted Jesus Carist out of the army, the navy, the schools, the hospitals, insans and orphan asylums and law courts, and now we must hunt Him out of the State altogether."

#### THE CATHOLIC RECORD.

in place here. There are many pre-liminary questions concerning the treatment of the Church by the French State, which demand exposition, if one is to have a full understanding of the situation. The French State has un duly interfered with the liberty of the Church, ever since the reign of Louis XIV. This powerful monarch usurped all the powers of the State for the all the powers of the State for the Crown and established, in defiance of the old constitution of the kingdom, the old constitution of the kingdom, absolute monarchy, which, as long as man remains what he is, can be in prac-tice only despotism. Having virtually suppressed the States General, he left to organized check on his arbitrary will except the Church. So long as the great hedy of the people of any comptex great body of the people of any country hold the Catholic faith, absolute mon-

hold the Catholic faith, absolute mon-archy can exist only in name, if the Church be left free, and her Bishops and clergy independent of the State in spiritual matters, and responsible only to their own spiritual chief. Louis could affect his purpose, and establish the absolutism he adored only by destroying the freedom of the Church and the independence of the French clergy. He attacked the Church with the same recklessness as he attacked foreizen nations, and endeay.

attacked foreign nations, and endeav-ored to transfer to himself the spiritual jurisdiction which belongs solely to the Church.

Church. Louis XV. proved more arbitrary even than his predecessor in dealing with the Church. He banished Arch bishops and Bishops, exiled priests, who were faithful to the Church and condemned meany to the callers at the condemned many to the galleys, at the same time that he gave perfect freedom to such infidels as Voltaire and Rousseau to propagate their infamous doc-trines. The corrupt morals of the King and his Court and their extravagance, combined with the abominable doc-trines inculcated by these two chiefs of the army of satan had an immense influence in weakening the hold of religion on the hearts of the multitude, in corrupting the manners and morals of the people, and in giving to the revolution its special tone and character.

NATURE OF FRENCH CONCORDAT. "The breaking out of the French Revolution caused disorder in every branch of society, and the interests of Church and religion were among the first to suffer. One of the acts of the National Assembly of 1789, was to lay hold of all of the property of the Church, and place it "at the disposal of the nation." In the course of its one thousand four hundred years of ministry, the Catholic Church in France had duly become the possessor and titular of much property, consisting not only of its edifices for public worship but of residences of Bishops and priests, of mon-asteries and other religious houses, of bet in the record. He then introduced Rev. Father McColl who, with natural, easy de-livery spoke, in part, as follows: "The crisis which exists in France at the present time, is occupying the attention of the whole Christian world. The France Government opening the the gift of the State originally,

part, the gift of the State originally, for created from the public treasury, but as is the case in this country, came from the donations and bequests and offerings of the faithful. Their confisca-tion, therefore, by the revolutionary government, was neither legal, equit able, nor moral. As Mirsbeau said : "We have their money ; but they have preserved their honor."

"Napoleon, the first consul, was convinced that the State needed the aid of religion for a stable and secure existence. He decided therefore, to reinstate the ancient Catholic faith in reinstate the ancient Catholic faith in France. With this end in view he sought the co-operation of Pius VII., the reigning head of the Church, and made with him a solemn compact or treaty. This bilateral contract, signed July 15, 1801, by Napoleon and Pius VII., is known as the French Concordat. But the terms of this Concordat France By the terms of this Concordat France gave recognition to the re establish-ment of the Catholic Church in that the matter of its property taken by the revolution. "Articles XI., XII., XIII. and XIV. of this Concordat treat of these property questions. The Church had been claim-ing title to her goods of which she had been unlawfully despoiled, and much o which had been sold and transferred by the State, beyond the possibility of re turn. In the first place, the State agreed to restore to the Church whatever property had not already been irrevocably alienated to other parties. And the Holy See pledged itself to put an end to all contention concerning her other confiscated goods by surrender ing her legal rights to them, but in return the Government guaranteed or its part an annual payment for the needs of public worship as an indemnity or compensation to the Church, amount-ing, however, to only about 1 per cent. of the value of the property confiscated. "This solemn treaty, or Concordat,

of Pablic Worship. They were forbid-den to hold a council or a provincial synod or to pass among themselves a common letter without the consent of

"These 'Articles' then, were never a part of the Consordat, and never con sented to by the Church. It is neces-sary to have a clear idea of the Concor dat, and of the 'Organic Articles,' in order to understand the crucial events, which led to the present conflict be-tween Church and State.

These events may be summarized as follows : 1. The dispute concerning the nomi-

nations of Bishops for the vacant sees ; 2. The journey of President Loubet to Rome ; 3. The resignation of the Bishops of

Laval and Dijon. Under the ministry of M. Waldeck Rousseau, the predecessor of M. Combes, the Pope deemed it necessary to reject several of the candidates for

Bishoprics, proposed by the French Government. Negotiations were about to follow concerning the selection of others, when Combes stepped into office.

The first act of the new ministry was to present to the Roman Curia the names which had been discarded both by the Papal Nuncio and the preced-ing cabinet. Combes declared that for the sees in question he could never scoept other candidates. He ventured still further and even sought to usurp the rights of the Holy See. The State had the right according to the Concor-dat to nominate, but the Pope also had the right to reject candidates he con-sidered unfit for so important a posi-tion. Combes then announced his in tention of compelling the Pope to accept all his candidates in a body. The consequence was that during his ministry no episcopal vacancy was filled. This explains why on the rup was ture of the Concordat fifteen Episcopal bees were unoccupied.

That which served as a pretext for That which served as a product of the final rupture, and which Combes seized upon, was the cases of Bishops of Dijon and Laval. The Vatican White Book, "The Documentary Ex-White Book, "The Documentary Ex-pose of the Rupture of Diplomatic Re-lations between the Holy See and the French Government," leaves no doubt as to where to place the re-sponsibility. Grave charges, of an exclusively religious kind, were brought in Rome against Mgr. Geay, Bishop of Laval, and Mgr. LeNordez, Bishop of Laval, and Mgr. LeNordez, Bishop of Laval proved to be such as to Bishop of Laval proved to be such as to compel the Holy Father to connael the Bishop of Laval to resign his diocese, bishop of Dava to resign his dideese, and to call him to Rome in order to give an explanation of his conduct. Oa July 2nd, 1904, the Cardinal Secre-tary wrote thus: "As those arrange-ments remain in all their vigor, Mgr. Geay will be invited to present hinself in Rome within fifteen days, which follow the date of this letter, to appear in person before the tribunal of the said congregation with regard to divers accusations formulated against him, accusations formulated against him, under pain of suspension latae sen-tentiac ordivis et jurisdictionis, to be incurred ipso facto at the expiration of delay fixed." (Doc. viii.)

The case of the Bishop of Dijon is similar to that of the Bishop of Laval. On March 11, 1904, the Nuncio Apostolic wrote to him : "By order of our most Holy Father, I hasten to inform your Lordship that His Holiness desires that, until further crders from him, you, my lord, will suspend sacred ordinations." (Doc. **xvii**.) On April 24, 1904, the Cardinal Secretary summoned him to Rome. "The Holy Father has charged me to invite your most illustrious and Right Reverend Londonis to here and such the verend Lordship to be good enough to present ourself at Rome as soon as possible.' Doc. xiv.)

Combes the French Premier claimed that according to the Concordat, the Pope had no right to summon these prelates to Rome, or to depose them without the consent of the French Government and they meno forbidden one to regulating the administration ment, and they were forbidden

When the Parliaments of England When the Parliaments of England and Scotland were united in 1706, free-dom of worship was guaranteed to the Church of Scotland. In spite of this, by an Act of Parliament, 1711, the right to appoint ministers to vacant churches was conferred on certain landed proprietors connected with the narishes. Assumption College

parishes The Church protested and the case was carried to the Civil Courts, which

threatened the Presbytery with im-prisonment. ) The court also inter-dicted the General Assembly and Lower Judicatures of the Church from inflicting censures. It suspended the Church censures when pronounced by the Church Courts in the exercise of discipline.

As a result of this interference of the State in Church dissipline, 475 in 1843, withdrew and formed the Free Kirk, sacrificing \$10.000,000 in salaries. THE SEPARATION BILL.

THE SEPARATION BILL. The injury inflicted upon the Holy See by the abrogation of the Concor-dat is notably aggravated by the Sep-aration Bill. "When the State broke the bonds of the Concordat and sep-arated itself from the Charch," says Bung V in the cancelled L'Aremente Pius X. in the encyclical Vhemente nos, "it ought as a natural consequence to have left her independence and allowed her to enjoy peacefully that liberty, granted by common law, which it pretended to assign her. Nothing of this kind has been done." In fact, the French Government never intended to give the Church any share of liberty. The object in view was to crush the The object in view was to crush the Church, to stamp her out. To achieve this end the Separation Bill despoils the Church of her property and de-prives her of the very right to own property. It assigns the supervision of the Catholic worship to laymen. It subjects the Catholic clergy to an ex-contionally severe penal code. This ceptionally severe penal code. This three fold injustice of the new law makes it absolutely impossible for the Church to submit to it without giving up inalienable rights that condition her

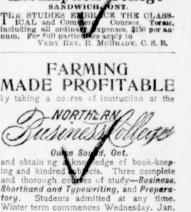
existence. The Separation Law deprives the clergy of their salaries, allowing only a corregy of their salaries, allowing only a nominal ponsion to the more advanced in years. It moreover deprives the Church of all properties formerly donated for charitable purposes, for ex-ample, lands bequeathed to the fabrique of a parish for the erection of a school, homital seminary opphance or similar hospital, seminary, orphanage or similar institutions. The churches, together with episcopal and parochial residences were to be transferred to cultural associations, which would really disposses the Church of her property and even the right to hold property, for these associations are such as Catholics cannot consistently organize. We grant that the law declares that these wor ship associations should be in comform We grant ity with the general organization of the religion they propose to maintain. Nevertheless, the law gives to them a form and mode of organization, which is opposed to the organization of the Catholic Church, both in princlple and in practice, and which if carried out would enslave the Church instead of separating or liberating ber Instead of separating or liberating her from the State. These associations, (Act. 19 of law), were to consist of from seven to twenty-five persons ac-cording to the population of the com-munes in which they were to be organ-ized. The law does not specify any qualifications for membership except the vague requirement, that the asso ciations themselves shall be in conform ity with the religion they are organized ity with the religion they are organized to maintain. The members therefore need not be Catholics. They may even be atheists, Socialists or Jews, provided they profess the intention to organize associations for the express of the Catholic religion. Moreover these associations would be responsible to no one, but to the Council of State. They would have complete control not only of temporalities, but also of Church doctrine and discipline. They would select clergymen, determine their func-tions, name the time and condition of

on to regulating the administration

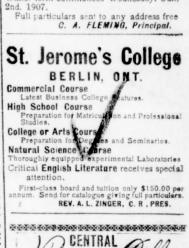
The law even encourages rival forma

prome judge in such disputes. Conse

CONTINUED ON PAGE SIX.



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8

nt orders to his Arran, to arm the re for battle, the ave failed to say, e prelate, without the misery of the the peace olitical interest. red in these cir-ild have seen them wour of the Doug ms in his defend anxious to avoid in is the meeting who resorts therended to make the embled there acill now look upor , and consider your necessary precau-nate defence, and reak out, you wil wn with the Doug the Hamiltons an, is the explace, and the reason of d not understand." ear uncle. and box as one of the natists of our age Will it be long s of the mask and

Since you are the which I am the at I should conceal Angus wishes to cy. He desires to the Queen mother, ot dared to avow his e is temporizing, and t of the day in the young King, with to ingratiate himself his power. He began im something new in ats. He now makes ig of a more fister-little while ago be a splendid Spanish minutive breed that made expressly for ne time James coald se. Then, when the

an and the second secon

Upon a young Frenchman, very

person fitted for the perilous post I de

The Earl departed, promising to ad-bere on all points to the Cardinal's ad-vice, and the Chancellor was about to sets out for the palace, when his con fidential valet entered the apartment,

showing signs of great agitation. "What is the matter, James? Who called you ?" asked the Cardinal, much supprised at his abrupt entrance. sarpri

My lord !

" Oh !" said his master, struck by

"On I" said his master, struck by the man's tone; "I did not notice you you were upset. What is the matter?" "My lord, one of the men who went with Percy has just entered the court yard covered with blood and with his clubber all tor" clothes all torn." "What do I hear ?" cried Beaton, in

"What says he? How did it

dismay. "What says he? How did it happen ?" "My lord, Percy was killed, and, as he is my relation; I declare the feeling that came over me prevented my hear mg the rest."

Bring up the man at once ; I desire yon to do so," said the Cardinal; and whilst waiting for him to appear he paced up and down the room with long strides, which betokened his impati " Well," said the Chancellor hastily,

"Well," said the Chandellor hastry, as the horseman entered, "what is it ? Why have you returned ? What means this blood ?" "My lord," replied the man, hardly

able to speak from exhaustion, "we were only about thirty miles from Dun were only acout thirty miles from Dun bar, whither Percy was conducting us, when we were assailed by a troop of ten or twelve men. Percy and two whers were killed, and I only escaped because they believed me also dead." "And my letters ?" said the Car-dian!

Of the Cessford clan, my lord. I am quite sure ; and I believe, too, that I am not mistaken in thinking that the shiel of the troop was Sir Andrew Kerr of Cessford himself."

Tais is the very language which suits the Socialistic party in the Chamber, one of whom, their leader, M. Jaures, said:

"If God Himself appeared before the multitude in palpable form, the first duty of man would be to refuse Him obedience, and to consider Him, not as a Master to Whom men should m men should submit, but as an equal with whom men

may argue." One of M. Briand's colleagues, M. Viviani, the Minister of Labor, who has taken possession of the residence of the Venerated Arthbishop of Paris, Monseigneur Richard, said also re-

conty: "All of us together, first by our forefathers, then by our fathers, now by ourselves have been attached t the Work of anti-clericalism and irreligion. We have snatched the human conscience from belief in a future life. Do

you think that the work is at an end? No, it is but beginning."

These blasphemous statements will give you some idea of the animus of the Athelats now ruling France, and of their hatred of everything Christian. We trust that a careful consideration of the facts we are about to present, will make clear to every impartial mind, that this so-called law of separation is

"And my letters?" said the Car-disnal. "Stolen, my lord." "Malediction on them !" angrily is mot one of equity and liberty, but one of injustice and oppression, and that the action of the Holy Father regard-ing it, was neither unreasonable nor arbitrary, but necessary in the defence of religion, freedom of conscience and of Christian worship.

The relations of the Church and State in France have no parallel in our Cana-dian or American conditions, and can not be judged by standards, which are

thus terminated an immense property lawsuit, as M. Etienne Lany has said. It regulated the relations of Church and State in France and helped in no and State in France and helped in no small measure to bring about the de-sired peace and security. Its terms have been observed with scrupulous loyalty by the Holy See at all times."

"Other conditions of the Concordat, were that the First Consul shall make all nominations to Archbishoprics and Bishoprics, and the Holy See confer canonical institution. The Bishops shall have the right of appointing pa-tors, but shall select no ore obnox-ious to the Government. These re strictions to which Pius VII. consented in order to effect the restoration of re in order to effect the restoration of re-ligious passe in France were still fur ther aggravated by the "Organic Articles" against which the Caurch has never ceased to protest, but with the different Governments that have been in power during the nineteenth century have always considered a law of the State. According to these articles, no ball, no announcement from Rome, no decree of a council, even of a general council, could be published in France, without attheriza-tion from the Government. No Bishop

Government, and they were forbidden by Combes to leave their dioceses. They finally performed their duty, as Catholic Bishops went to Rome and tendered their resignations. The Pope rightly claimed, there was nothing in the Concerdat to prevent the Holy See without previous consent of the Govern ment, from counselling a Bishop to re-sign his see, or summoning him to Berne of the sacraments. Now even though the Bishops could waive the question of the right of the State to appropriate no Bishop or priest or good Catholic layman could join, or become a member of an association. Granting even that sign his see, or summoning him to Rome to give an explanation of his conduct. The French Government then claimed the Bishop and priests with a few de voted laymen could in conscience form a cultural association, there is nothing that the Pope had broken the Concor-dat, and put an end to official relations with him. That the rupture was to prevent the formation of one or more brought about by the Holy See, is to use the words of M. Ribat, " a historcontesting societies. cal lie." tions, and provides for such a contingency, naming the Council of State su

These events as well as what follows are very much similar to what happened in Scotland in 1843 to the Presbyterian Church.

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

To the Editor of the CATHOLIC RECORD, London Ont By Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it iddirected with intelli-mode and ability. and, above all that it is im-med with a strong Catholic spirit. It strenn-end that firmly by the teachings and subor-of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of the the wild on more and more, as its prolessme influence reaches more Catholic based in the wild on the subore Single Single

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900 Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD. London. Ont: Dear Si: For some time past 1 have read pour cetimable paper, THE CATHOLIC RECORD. and congratulate you upon the manner in which it is published Its matter and form are both good; and a suly Catholicspirit pervadestihe whole. Therefore, with pleasure, I can recommend to the faithful.

httul. ing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christs † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SYTURDAY, JAN 26, 1907.

refore, earnestly recommend it to Cath

1. therefore, called on your work, and be With my blessing on your work, and be Withes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

A POLICY OF LIES. -

The French Government is still slow about actually closing the churches of the nation, and the priests are still for the most part allowed to say Mass in them without hindrance, though the doing so is against the law, and has been unlawful since December 12th. Neverthe less the Archbishops, Bishops, and priests are being driven from their houses, and the seminaries for the education of students for the priesthood are being rapidly closed. Within six days from the coming of the Worship Associations law into operation, that is to say, down to Dec. 17, 8 Arch bishops, 16 Bishops and thousands of priests were expelled from their homes, while 26 Grand Seminaries and 16 preparatery seminaries were foreibly closed, the vacated premises being con freated. This violent work is being still continued, and will go on till all the property involved will be actually taken by the State. The total number of Archbishops and Bishops in France

ary of St. Sulpice at Montreal, in which most of the priests of Canada, and very many of those of the United States have made their theological studies. ago : We are happy to be able to state, how ever, that the suppression of the insti tution in Paris will not impair in any of the Bloc will get after you."

respect the usefulness of the branch eminary of Montresl. It will be remembered by our reader that the Government made an attempt in the Chamber of Deputies. at the beginning of the present crisis to throw upon the Pope and the French hierarchy the blame of this quarrel be

THE IMMACULATE CONCEPTION OF THE tween France and the Church, but it failed most completely in establishing A CATHOLIC requests us to answer this absurd accusation at any point. certain questions on the doctrine of the The Holy Father, Pope Pins X., not "Immaculate Conception of the Blessed by way of recrimination, but to vindi-Virgin Mary." The questions are cate the truth, declared in public that this accusation was totally false and briefly

(a) What does the Immaculate Conthat not a word which he had spoken or ception mean ? a line which he had written could be

TO CORRESPONDENTS.

BLESSED VIRGIN MARY.

The terms "active" and " passive '

(b) What are the Scriptural proofs construed as an act of hostility to of the doctrine ? France. Thus the calumny circulate (c) What relations has this docby the French Atheists, that the Pope

trine with belief of the Church on was elected through the machinations of original sin ? the Triple Alliance to have a Pope (d) What was the belief of the hostile to France, was torn to shreds

Fathers of the Church on this quesand scattered by the winds of heaven, so that not a remnant of it is left to be tion ? (e) Give a short history of the believed by the most credulous of

feast ? people. (f) When was this doctrine formally The barbarous way in which Mgr promulgated, and by what Pope ? Montagnini was hustled out of France (g) What is meant by the terms under a police escort was another out active and passive used by theologians rage, the like of which has never been when speaking of this doctrine ? heard of since modern civilization has

ANSWEE. 1. The meaning of the prevailed over Europe. Church's doctrine on this subject is Technically, Mgr. Montagnini was very clearly stated in the dogmatical not the Pope's Nuncio to Paris. There decree promulgated by Pope Pius IX. has been no nur cisture there since M. in his Ball Ineffabilis, on 8 December, Nisard, the French Ambassador, was re 1854, which says : called from the Vatican, and Mgr. " The doctrine which holds that the Martinelli, the Nuncio at Paris, was re "The doctrine which holds that the Blessed Virgin Mary by a special grave and privilege of Almighty God, in the first moment of her conception, by the force of the merits of Jesus Christ the quested or ordered to leave France But Mgr. Montagnini, the Secretary of the Nunciature, remained at Paris to Saviour of the human race was pre-served free from every stain of original

ake charge of the archives, and to be a medium of communication between sin, has been revealed by God, and, therefore, is to be believed firmly and constantly by all the faithful." the Pope and the French Bishops. When he was sent away the Govern ment seized all his papers in the hope

are applied by theologians to different that something would be found in them to justify the pretence already made stages of conception, but the dogmatic decree has reference to the moment that the clergy of France and the vatican were plotting for the overthrow of the French Republic, and the re-estab lishment of the monarchy in some one

is only at this moment that a human of its forms. No such treatment would be given being becomes capable of receiving the grace of God, or of being affected by to the representative of any Govern sin, and it is of this moment that the ment in the world without a universal cry of indignation being raised by the prophet speaks ( Ps. 1.7): "for behold, press, and even the Governments of all was conceived in iniquities : and in sin did my mother conceive me." nations; but France as a republic, acts, It is admitted by theologians that beand has always acted, uniquely. In cause of the Blessed Virgin's descent seizing the papers of Mgr. Montagnini, it has violated all the rules of internafrom Adam, she was by nature liable to contract the sin which he tran-mitted tional courtesy, and has, after all, been disappointed in its purpose, for, to his posterity generally. This liability is called the remote debt of sin and out of the 4 500 documents of the Nunciature examined by M. Clemenceau's this remote debt the Blessed Virgin officials, not a single line has been dis contracted. That is to say, she would covered, which could even be distorted have contracted the sin itself if she had nto meaning that there was any sem not been saved therefrom by a special blance of a plot of any kind, and the grace and privilege. She was, there-Government has made itself the laughfore,'as much in need of a Redeemer as

ing stock of the world by its ridiculous any child of Adam's. Bat this redemption was given to her specially, so that pretences. This last pretence is just as ridical she was exempted from the general

ous as the previous one of M. Clemenlaw by grace though not by nature, ceau made in the Chamber of Deputies This was a more complete Redemption

the Fathers of the Church that the its members are obliged to follow the Blessed Virgin Mary is here referred dictates of the Jacobin madmen who to. However, whatever gender may be given to this word, the meaning of already told M. Briand over a month the whole passage will not be readily "Let there be no compromise. You changed, as the text unites the woman must go ahead against the Church before December 11, or all the forces and her seed in the battle against the serpent (thee) who is the devil. The meaning is, therefore, that the woman By the " Bloc " is here meant the and her seed, that is Mary and her combination of Atheistic parties which Son Jesus Christ, shall together fight constitute the Government's majority against the devil and the hosts of fallen angels and shall conquer them,

crushing the head of their leader, the serpent, who was the cause of the fall of our first father, Adam, whereby sin came into the world, and by sin destn.

A complete victory is foretold for tion of the dogma made in 1854. the woman and her Son : but this victory would not be complete if even for a single moment the Blessed Virgin Mary had been subject to original sin. We have said that in the Hebrew of the Pentateuch, the pronoun hua is

used for both genders, there being in Hebrew but two grammatical genders, just as is the case in the modern lan guage, French. In the later Hebrew as Pope Pins IX. has defined it. his is used for the feminine she, and this form is found nine or perhaps

eleven times in the Pentateuch, though hua is nearly always used. From this it follows that we must rely upon the sense for the proper

attests.

(Sth century.)

Peter Bishops of Argos says that in

translation of this pronoun, and as the woman is the principal logical subject of the whole sentence, the pronoun is naturally to be referred to ber, as St

Jerome translates the passage : and this is the reading followed by Sts. Augustine, Chrysostom, Ambrose, Gregory and many others of the Fathers of which fact proves that it was kept in the Church. England long before the Reformation. To these testimonies we may add that

The title of the feast was changed to Josephus, the celebrated Jewish High the "Immaculate Conception " Priest, in giving an account of the it was deemed advisable to call special promise or command of God translated attention to the doctrine, which was this passage : " He (God) commanded during the last century. the woman to aim blows at his (the serpent's) head :" though Whistor's trans mulgated by Pope Pius IX. on 8 Decem lation of Josephus has they (mankind) ber, 1854, after consultation with the instead of she or the woman. Josephus, Bishops of the world. About two therefore, understood this passage as hundred Bishops were present at this did St. Jerome and the erroneous trans promulgation, though there was no lation was no doubt intended to obscure

the passage. when a rational soul was united to the 3 The vision of the woman which is Blessed Virgin's body ; which is the described by the Evangelist St. John moment of complete conception, for it as "a great sign which appeared in eaven," is also to be applied to Mary, and the hatred manifested by the great red dragon towards her and her Son when she was about to " give birth to Man Child Who was to rele all nations with an iron rod " is the fulfilment of

God's prophecy in Genesis. The Immaculate Conception of Mary is not absolutely declared in this passage. (Apoc. xiii.,) but her spotless purity is suggested by the fact that the sun, moon and stars unite in paying homage to her, which is to say, that she is bonored most highly by Christ our Redeemer, the San of Jastice, by all minor beings, and even the Apostolic body which is suggested by the twelve stars which form her crown.

4. Another proof is derived from the salutation of Mary by the Ange Gabriel, " Hail full of grace, the Lord is with thee." That plenitude of grace is found in Mary which cannot tound in any other creature. But than that granted to any other human there would not be a plenitude or per fection of grace if it did not extend to the first moment of her conception. The Greek word translated " full o grace " is kecharitomene, which means, made gracious in the far past as in the perfect passive participle. The sense of this word as understood by the Church is thus explained in the dogmatic bull of Pins IX : "By this unique and solemn salutation never applied up »nother, it is shown that the mother of God is the seat of all divise graces, decked with the special graces the divine Spirit, and . Ven almost the influite treasure and inexhaustibit abyss of these graces, so that she was never subject to malediction, but was with her Son. a sharer in the perpetua plessing which she merited to hear pro by the divine spirit to say ; Bless by the divine spirit to say ; Bless nounced by Elizabeth who was inspired · Blessed art thou among women, and blessed is the truit of thy womb." " (St. Luk. i. 42) 5. The words "blessed art thou among women" used both by the angel Gabriel as God's messenger and by Elizabeth when inspired by the Holy Gnost, are also a panal form of the Hebrew superistive indicating that she is the most blessed of all females of the human race. Eve was free from orig. inal sin when she was created by God. and so continued till she disobeyed God by yielding to the persussion of the devil. We must, therefore, say also of the Blessed Virgin Mary that she was created free from sin, that is, that she had no sin at the moment of her con JANUARY 26, 1907.

have abandoned the moorings which They frequently state that she was attached them to their old love, John

most pure, perfectly immaculate, pure, Calvin. It is but fair to add that promb at all times, holy in the highest degree, Presbyterians are not unanimous in the (supersancta superinnocens, etc.) Thus readiness to give up the distinctive St. Gregory of Neoccesares says on the festival of the Appunciation : "Ga doctrines of Presbyterianism for the briel, an incorporeal minister was sent to sake of union with sects which they a Virgin who knew no stain : labis neshave bitherto denounced as teaching anscriptural doctrine. Some of the ciam: He who was free from sin was most respected Presbyterian minis sent to one incapable of corruption. Here we may remark that it has been in Canada have protested vigorously said that Sts. Thomas and Bernard were against the giving up of d which God has revealed for the sake of epposed to the doctrine of the Immacu becoming members of a larger and more late Conception. Even if such were influential church, and of making a the case, their authority would not saving in church finances. The avail against the clear tradition of the reverend gentlemen say with reason great body of Fathers of the Church, that such action will be an admission and especially against the plain definithat their Church bas been teaching But the fact is, these two great false doctrine for three hundred years and more. But it appears that in doctors merely fell into obscurities and Australia as well as Canada those who imperfect notions on the subject arising thus contend will be overwhelmed by out of controversies on the active and the strong parties which favor union passive conception. Their obscurity How the action of the Australian

would have disappeared if they had Episcopalians in admitting Presbyterwritten after the definition of the ian ministers to become " priests " of doctrine, for it is almost certain that the Anglican Church will be received they did not mean to deny the dogma by the authorities of the Church of England in other parts of the British 8. The feast of Mary's Conception Empire, it is difficult to say, and we are was kept in the Eastern Church in the not prepared to predict. All admit that seventh century as St. Andrew of Crete the Presbyterians have no A postolic sac cession, and they do not claim it. The John of Enboa states that it was ob lack of this succession is, indeed, admit served in many churches in his day. ted in the Presbyterian Directory or

his time it was kept in Sicily, and there "Manifest by the word of God that no man ought to take upon him the office of a minister of the Gospel until is extant a Neapolitan Calendar of the same period (9th century) on which the feast is mentioned. It is found in the he be lawfully called and ordained Calendar of the Church of England, therennto."

ordination. We are told there, that it

Nevertheless we are told immediately before the above quoted passage that, "In extraordinary cases, something when hambly conceive, an extraordinary occasion for a way of ordination for the present supply of ministers." 9. The doctrine was definitely pro-

We wonder where in Holy Scripture such an exceptional case is to be die covered.

THE ENGLISH EDUCATIONAL BILL.

Our readers are already aware that the English Education Bill, known as the Birrell Bill, which was passed the British House of Commons, but was so much amended by the House of Lords that its character was complete ly changed, has been finally withdrawn by the Government, as it was considered impossible for these branches of Parliament to come to any agreement on the hubject, the funda mental principles on which the two houses based their action being so entirely lopposite. In a word, the House of Commons composed of several different parties [seeking different objects, has, nevertheless, a solid majority of straight supporters of the Government, of whom the non-Cenformists constitute a larger percentage than ever they gained before, and it might be presumed that this now large party of legislators would be inclined to favor the non Conformist views on the Education question which have been

## JANUARY 26, 1

give up the fight. A passive resistance wa spread throughout H which the malcontents school taxes, and bund refusing were obliged, to pay the taxes imp their goods being sold amount, and in some can resistance to the tax given, the parties offer ance were in prisoned

The tripmph of the the last election gave t ists an opportunity to apon the Government which we have referr Bill was prepared and of Commons. Its defe of Lords, however, bre lock which could not compromise, and the and buried. It was the Government had the people to pass su issues at stake duri campaign were of such portant nature that th tion was completely in As originally prop

bill was very object cans and Catholics, s nosed to confiscate the turning them into Bo ont even granting con was provided in the wishes of the I But after the rejectio Lords, the Governme able, and we are info been sgreed between and the Irish Nations the bill be brought will provide for the o ment of religious sch of the religious to w belong. This will be of Parents' Committe a veto on the appoint in the schools, and teaching will be give are not of the relig shall betaught in the exempt from attenda instruction which sh may suppose that on acceptable both to Catholics may be pr at the next session

MARIE O

We published over what extensive revi Ocrebi's books, Vi Temporal Power " Christian and anti that authoress was that review at the several corresponde know why such a t read by Catholics, o who has respect for ion, against whit directed for the proj anarchy, in the can ly maligns the pr Popes who have memories, bat wh lence and Christian the reach of the modern unbeliever out the world unde

Action. saume tha We pr offended because have not joined in tion with which have been receive delights to encour attacks the very throwing a gland the personality of the evil principles anarchists.

ANOTHER CHURCH UNION MOVEMENT. According to a despatch received by the Lundon Chronicle, (England) a move. ment having Church union in view between the Anglican and Presbyterian denou instions in Australia is reported to have a good prospect of being sue

general Council held at that time.

Blessed Virgin Mary are very numerous

cessful. A conference between Angli cans and Presbyterians took place recently at which it was agreed to "side track the crucial difficulties connected with the historic episcopate and the recognition of non-episcopal ordina tions.

Nothing is said of the treatment of the Calvinistic teachings of Presbyter ianism in case the union should take place. We may infer from this that as an equivalent to the concessions made by the Anglicans, the Presbyterians will also engage in the pleasant pastime of side-tracking. These teachings of a subject for agitation ever since the the Westminster Confession of Faith Education Bills of 1902 and 1903 e known to have become distateful t Presbyterians in general, and they are now not believed in even by those who still cling to that Confession. This is true especially of the Presbyterian doctrines of Predestination or Preteri tion, and the Reprobation of the infant children of the non-elect. These doc trines have for years been quietly dronged, even from the accepted creeds of the Free Kirks in England and the United States, though in divergent #838. The Free Church in England has for org had a new and short creed which practically supplants the Westminster Confession. The American Church dropped these objectionable doctrines by an explanatory note which sets them aside by explaining that they are not to be received in the sense which has always been put upon them. In Canada, the Confession is still nominally regarded as the Standard of Faith ; but the readiness with which it was side tracked during the negotia tions which have been carried on look ing to a union with the Methodists and Congregationalists, shows that it has but a slender respect from either Presbyterians or Congregationalists, both of whom have outwardly appeared to

is 96, and of priests, 75,000.

Before Dec. 11th it was expected that immediately after that all the churches would be closed, but this step the Covernment did not take. Instead of this, a new law was passed whereby the Covernment retreats from its former position. The clergy and laity would not walk into the trap set by the Government for the purpose of creating a schism, and except in a few parishes, there were no associations of worship formed to satisfy the conditions of the law. Those associations which were constituted to the number of perhaps a dozen, were formed in direct opposition to the orders of the Pope and Bishops. A sohism formed by a few cranks in a tew parishes, with a few suspended priests to minister to the spiritual wants of the people was too grotesque an institution to be called the National or Gailican Church, and M. Ciemenceau and his collesgues saw that it was necessary to veer with the wind, and the new law whereby he thought he would escape public ridicule and indignation makes provision that public worship may be exercised by the minister (or priest) who declares before the mayor or prelect that he will use the Church for purposes of worship and receives permission to do so. He may even enjoy this immunity if some one makes the declaration for bim. This bill gives communes, departments, and supremely the State, the ownership of churches, presby teries and seminaries. It is announced that the presbyteries and seminaries will be devoted by the Government to educational and museum parposes. The celebrated Seminary of St. Sulpice in (Acts iv. 19 20.) Paris, near the Church of the same name is to become part of the Government desires to appear moder Luxembourg Museum, the Government ate and just in the eyes of the outside

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on Dec. 9 : " If the Church elects to have wan

it will have it, but the world will bear witness that the Vatican is like a for eign power trying to dispute the authority of the French Government." trying to dispute No one disputes the authori y of the French Government to govern the country, subject to the universally acknowledged laws of God and of equal justice to all subjects of that Govern ment. But citizeas are not bound to submit to laws which impose intolerable burdens upon some of them on account of their religious faith, to say nothing of their private political opinions. But this is what M. Clemenceau's Government has done.

The Head of the universal Church of God cannot be a native of every country in the world : but whatever may be his nationality, he must not be regarded as a foreigner, for he rules only in the spiritual sphere; but in that sphere, temporal Governments have no right to interfere. Hence the claim of the French Republican Government to lay down the relations between Bishops and the Head of the Church is contrar; to all reason, and could not, under any circumstances, be admitted by the Pope Still less can it be admitted when that Government is known to be Atheistic as it is now. When the Bishop + and priests are commanded by the Government not to preach any more in the Name of Jesus, their answer must be the same which the Apostles Peter and John made to the Jewish Sanhedrim : " If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard."

The fact of the matter is that the having already made announcement to world, but in France itself where the this effect. This seminary is the parent Atheists who have put it into power,

being, as it is a greater favor and grace to have been saved from falling into a pit than to be rescued after having fallen into the pit and to be then healed from the wounds received by the fall 2. The Scriptural proofs of this doc trine are considered by some writers not to be by themselves perfectly clear, and they may require, therefore, the light of tradition and the teaching of the early Fathers of the Church to make their meaning manifest. But it must be remembered that the word of God has been handed down from the time of the Apostles, not only in the Gospels and Epistles of the New Testa ment, but also by oral teaching or traditions, and these traditions are to be found in the writings of the ancient Fathers of the Church and the dosma tic decrees of the Church itsel'. This is the teaching of St. Paul in 2 Theses lonians ii. 14 :

"Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle.

The Fathers apply to Christ and His ever blessed mother, the words of God in Genesis iii. 15, which are a portion of what is called the Protevangelium or first gospel, because they contain the first annouscement of the coming of Redeemer to save mankind :

" I will pot enwities between the and the woman, and thy seed and he seed : she shall cru h thy head, and thou shalt lie in wait for her beel.

Concerning this passage, it is to be noted that the word found in the Hebrew is hus, which in the later books of the Old Testament is mascu ine signifying he or it. But in the

Pentateuch, hua is used both in the masculine and feminine, and is, there ore, indefinite in gender, being in English, either he, she, or it. But like the rest of the human race. St. Jerome in translatiog it she,

ception, which is precisely what we mean by her immaculate conception. 6. The next question of our respected correspondent is answered in the remarks we have made above. The re lation of this doctrine to that of the Church on original sin is that Mary was never contaminated with that sig.

7. The testimonies of the Fathers

accept it at the present time The Free Kirk in Scotland though at first adhering strongly to the Calvinistic teachings of the Confession, is known to have repudiated it in practice since its union with the United Presbyterian Church," "and only the Old Established

Church of Scotland, together with the noted " We Frees " remain as staunch upholders of the five points. Perhaps also these points are held by the Japanese Presbyterians who have insisted upon forming a united Church in spite of the divers Presbyterian Mission

Bards who converted them. Bat house of the well known Grand Semin- have been trained to hate all religion, has given expression to the teaching of regarding the perfect purity of the presbyterian churches for the time being, but they did not

aused through Parliament nr auspices of the Balfour Government. The Church of England and the Cath olics were of one mind on the question of giving religious education in the schools : and for this reason they de manded that the Voluntary schools. which were under the control of these two religious bodies should be placed upon as favorable a footing in regard to Government aid as the Board schools supported by non Conformists in which no religious teaching was permitted.

It is a fact that a large majority of the children of the nation have attended the Voluntary or religious schools, some of which were under Methodist control. But the non-Conformists held that ander this system they were obliged to pay for the instruction in two religions in which they do not believe. Strange to say, even the Methodists, whose

schools would be equally benefitted with those of the Catholics and Angli cans by the change demanded, took the side of the general non Conformist body, being willing to forego the advan tage they received, that they might act in unison with other non Conform iste against Cath lics and Anglicans, It was very properly maintained by

the supporters of the Balfour Govern ment that even if those who desired to have religious teaching in the schools were a minority of the people, their conscientions convictions should be respected. Much more should this be the case whereas it was shown that the advocates of religious teaching constituted a large majority.

The bills were passed by Parliament, and for the first time since 1870, when the Board schools were established, the Voluntary schools were placed as nearly as possible on the same plane with the Board school, so far as Government aid was concerned.

The non Conformists were thus beaten

We admit that i book " the treas no longer openly e Atheism, as her apara of religio quenched however

But it is not or to review this boo ol a multi-millions several counties

a " tram whether there i true love and this deceitful among the poor, a pocted, rewards and unexpected m

But the feature We wish to call a the lady authores sity whatsoever the sole purpose ( arrows at it. Oo is introduced inte press parpose of of the grossest k risy to the High Ohurch of Engla respected, faely sincere body am men, and devote the spiritual nee We do not pre selves the spo Church clergy, take care of then test against the

persive resistance was begun and spread throughout England, under which the malcontents refused to pay school taxes, and bundreds of those so reinsing were obliged, by legal means, to pay the taxes imposed on them, their goods being sold to the required amount, and in some cases where active resistance to the tax collector was given, the parties offering such resist ance were in prisoned for short terms. The triveph of the Liberal Party at

the last election gave the non-Conformists an opportunity to press their views upon the Government, and the bill to which we have referred as the Birrel Bill was prepared and passed the House of Commons. Its defeat in the House of Lords, however, brought on a deadlock which could not be settled by compromise, and the bill is now dead and buried. It was maintained that the Government had no mandate from the people to pass such a bill, as the issues at stake during the election campaign were of such a varied and impertant nature that the education ques tion was completely in the background. As originally proposed, Mr. Birrel's bill was very objectionable to Angli-

Lords, the Government was more tract-

able, and we are informed that it has

been sgreed between the Government

and the Irish Nationalist party that if

will provide for the continued manage-

ment of religious schools by the parents

of the religious to which these schools

belong. This will be effected by means

of Parents' Committees which will have

a veto on the appointment of teachers

in the schools, and further, religious

teaching will be given, but children who

are not of the religious belief, which

shall be taught in these schools, shall be

exempt from attendance at the religious

instruction which shall be given. We

may suppose that on these lines a Bill

acceptable both to Anglicans and

Catholics may be prepared to be passed

MARIE CORELLI.

We published over a year ago a some

what extensive review of one of Marie

Ocretia's books, viz., that on "the

Temporal Power" wherein the anti Christian and anti Catholic spirit of

that authoress was shown. We made

that review at the special request of

several correspondents who desired to

know why such a book should not be

read by Catholics, or inder d by any one

who has respect for the Christian relig

ion, against which it is specially

anarchy, in the cause of which it bare-

ly maligns the private lives of the

Popes who have lived within our

memories, but whose parity, benevo-

lence and Christian dignity are beyond

the reach of the venemous shatts of

modern unbelievers, spread through

out the world under the form of wicked

anarchists.

quenched however.

and unexpected manner.

But the feature of this book to which

We wish to call attention here is that

the lady authoress without any neces

sity whatsoever brings in religion for

the sole parpose of aiming her poisoned

arrows at it. One, Rev. Mr. Arbroath,

is introduced into the book for the ex-

press purpose of imputing immorality

of the grossest kind, as well as hypot

risy to the High Church elergy of the

Ohurch of England, who are a highly

respected, finely educated, and very

sincere body among Anglican clergy.

men, and devoted to the supplying of

We do not pretend to constitute our-

selves the spologists of the High

Church clergy, who are quite able to take care of themselves, but we do pro

the spiritual needs of their flocks.

directes for the propagandism of modern

at the next session of Parliament.

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since the ad 1903

Action. We presume that this lady is deeply goods. offended because Catholic reviewers

#### THE CATHOLIC RECORD.

Corelli misrepresents them, giving the give up the fight. A movement of High Church system the name of "High Jinks," which is regarded by the populace (according to this lady authoress) as something to be detested.

The High Church clergy have a pecu liar Ritual or Ceremonial of their own which has but a very distant resemblance, if any at all, to the ceremonial of the Catholic Church. And yet, Miss Marie Corelli, following the lead of the mass of the Kensitites so depicts the character of the Rev. Mr. Arbroath as to turn the indignation roused in the readers' mind against his iniquities, upon the Catholic priesthood and Church with which she connects the

practices of that evil-minded rector. This book is all, of course, mere fiction and it does not claim to be any. thing more. Fiction is, however, written with a purpose in view, and Miss Corelli's fiction is intended to attain the same parpose for which Dumas and Eugene Sue wrote, though she falls far behind these writers in the vividness of her portrayals. We would remind this lady authoress that bad as is the character she gives the fictitious Rev. Mr. Arbroath, her typical High Church clergyman, he is not a whit worse than the real leader of cans and Catholics, since it even prothe party under whose banner she posed to confiscate the religious schools, marches-John Kensit, the vendor of tarning them into Board schools, withobscene books, who admitted that he out even granting compensation. This was provided in conformity with had raised that banner for the purpose the wishes of the non - Conformists. of increasing his sales, a purpose in But after the rejection by the House of which he succeeded.

We feel assured that neither Catholics nor High Church Anglicans will encourage the literature with which Miss Corelli is flooding the English the bill be brought forward again, it speaking world. If they do, they will only fill their minds with trashy common places, instead of storing them with real knowledge such as they will derive from the reading of the classical works of English literature.

> We should be glad to see Miss Corelli's talents applied in another direction than that of pandering to the depraved taste of the evil-minded constituency for which she has hitherto furnished pabulum. She has somewhat changed her tactics in her latest novel. Why should she not change again and write in a truly Christian spirit ?

#### HON. JOHN COSTIGAN.

We voice the sentiments of the Irish people of the Dominion when we say that there is general satisfaction at Premier Laurier's appointment of Hon. John Costigan to a seat in the Upper Chamber. This veteran statesman stands almost alone in length of service in the public life of Canada. He was always fair to his political oppon ents and true as steel to his political friends. He was ever an ardent Can adian, but not a whit less ardent in his love for the land of his forefathers, and many a willing service has he done to bring about a more favorable condition of affairs in the little isle beyond the seas. Long may be live to enjoy the honorable position to which he has been called-a fitting crown for long and devoted service to his country.

## OPPOSED TO BOYCOTTING.

OPPOSED TO BOY COTTING. The Ave Maria, of January 19th, makes the following sensible remarks as to the proposed boy cotting of French The presecution in FRANCE. It might have been supposed that the sight of the Church of France vol the sight of the Church of France vol the sight of the Church of France vol the proposed boy cotting of French the sight of the Church of France vol the sight of the Church of France vol the sight of the Church of France vol the sight of the Church of the sight of the Church of the good faith of the French Govern

the superiors from Leganitos and Cha martin came to Cabailero de Gracia, with their respective school, the elose union between the three convents mak

with their respective school, the close union between the three convents mak ing their joys and sorrows common to all. The Children of Mary were all in their places in the chapel, when in the alternoon the Royal carriage stopped at the door and the queen, ac companied by the Duchess de San Car-los and other ladies, was welcomed by the Rev. Mother, who presented her with a bouquet of her favorite flowers, for which she thanked her very gra-ciously, and spoke most kindly to all the mothers present, as well as to the president and councillors of the Chil-dren of Mary, who were also in the entrance hall. Perceiving Mgr. de Sion, the Bishop of the Court, she kissed his ring, after which the prelate bent and kissed the hand of his young sovereign. In the conrugard were assembled the hundreds of poor children educated in kissed the hand of his young sovereign. In the courtyard were assembled the hundreds of poor children educated in the elementary schools of the convents of the Sacred Heart in Madrid. These happy little ones were arranged in tiers, dressed in their bright uniforms, and the queen seemed to enjoy the sight of them, and listened with pleas-

ure to their song in her honor. She then went to the chapel, where the chapiains of the three convents and other ecclesiastics awaited her majesty. other ecclesiastics awaited her majesty. Meantime, the pupils sang the hym to Our Lady. "Bendita sea tu Pureza." and Pontificate Benediction followed; Mgr. de Sion officiating, assisted by a number of priests. The choir sang "Cor Jesu te laudamus," the "Domine salvum fac Regen lidep honsum," etc. and the "Tantum ergo." Attar Benediction the recention into honsur," etc. and the "Fantum ergo. After Benediction the reception into the Sodality took place. Kneeling before the altar, the Bishop, in presence of the Rev. Father Director, confer-red on her the blessed medal, and he then delivered the diploma of member-ship beautifully illuminated, which adds ship beautifully illuminated, which adds to the long roll of saintly, royal and illustrious names that of her Most Catbolic Majesty, "Dona Victoria Eugenio, Reina d'Espagna." It was a solemn and touching moment; and from the hearts of all present most fervent prayers ascended to heaven. imploring blessing and protection on the new Child of Marv.

imploring blessing and protection on the new Child of Mary. On leaving the chapel Her Majesty accepted a cup of tea, and desired her ladies to take some of the refreshment prepared, and then went to the large reception room, where the pupils of the three convents, the ladies, Chil-dren of Mary and the religious were assembled. The Natioral Hymn and an address in Spanish greeted her, and some presents were brought on silver salvers, among which was a small paint some presents were bloght of hint salvers, among which was a small paint-ing of Our Lord, and an English Life of the Venerable Mother Madeleine Sophie Barat, foundress of the Society of the Sacred Heart, which were graci-

ously accepted. The pupils of each of the three con-The pupils of each of the three con-vents then gave expression to their loyalty towards their beloved Sover-ign which is so deeply rooted in Spanish hearts, French and Spanish interpreted nearts, renon and Spanish Interpreted the sentiment of Chamartin and Cabal-lero de Gracia; while English was the privilege of the Convent of Leganitos. Some appropriate verses evoked affect-ionate souvenirs of her native land, and evidently found an echo in the royal visitor, who was visibly moved. royal visitor, who was visibly moved. It was nearly 5 o'clock when the queen rose and cordially thanked the Kev. Mother Vicar for all she had seen, heari and received, assuring her

given her.



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proposal of the 1st of December had proposal of the ist of December has been accepted. It is enough to say that, in spite of the Minister's com-placency, it would have been in the power of any provincial Prefect to in-sist on the literal application of the Law of 1881 and to require a special permission every time there was Mass or Benediction in the church of the parish. If we were dealing with men of good faith, it might have been possible to come to some surt of understanding. As it was, the Pope, and with him the clergy of France, have preferred to make an end of the whole chapter of chicaneries and intrigues, and choosing the simplicity of poverty, have given up everything for the sake of conscience and freedom. Whether his action has been wise or

not judged by diplomatic standards, the truth is that the Holy Father has recognized clearly the spirit of relentless aggression which the French Govern nent desired partially to veil, and has acted on that recognition. Far from inventing a state of persecution, he has brought into relief a real state of acted on that recognition. Far from inventing a state of persecution, he has brought into relief a real state of persecution which, its authors wished to disguise. An indignant protest, coup led with a great act of renunciation which must disarm those who would ac cuse the Church of unworthy motives, has appeared to him at once more effective and more characteristically Christian than any endeavor to nego-tiate indirectly with inveterate enemics who are likely in the end to up by the orders as to their numbers, and their property, demanded in their own interests, in order that they might have legal standing and protection, were employed as useful documents to enemies who are likely in the end to ontwit him in strategy as they are his superiors in physical force. In one weapon and one only the Church is stronger than the State—in the moral force of principle and a good cause. To denounce the anti Christian cam paign which is designed to destroy her power by inches, to draw up her forces in unity, zeal and apostolic poverty— this was the best policy just because it was no policy. And it was the most direct and urgent form of appeal to the people of France, and to Catholics throughout the world. Finally, Mr. Ward bears impressive testimony to the wonderful unity which to day binds all the clergy of France to the Holy See. Every form of worldly renunciation has been asked of them, but the difficult sacrifice has been cheerfully made, and without a murmur or a dissentient voice. The e has been a silent closing up of the ranks, and each through the darkness teels for the hand of a brother. When ever in the history of the world has a great body of men faced the prospect of privation, and even of the want of bread, with more uncomplaining cour age? It is impossible not to believe that the parifying fires of persecution will leave the Church of France greater and holler than before,-The Tablet.

be well to repeat here that the Holy See does not anywhere accept the prin-ciple of separation between Church and State as an ideal condition of things, and that it does not regard the re-lations imposed on the Church im Prussia as being equitable or satis-factory—quite the contrary. But there is this fundamental diff rence between the present state of the Church in Prussia and that of France. In the former case the law recognizes the hierarchy is in the second case, the e very existence of the hierarchy is ignored, and at the same time, vers-tions obstacles of various kinds are put in the way of Catholic worship.— The Tablet. be well to repeat here that the Holy

#### The Sense of Sin Lost.

A prominent minister commenting or the religious situation in the United States makes the strong statement that, "The sense of sin is not increasing among people -- it is passing from

cause of it we reach out for divine help. The gift of a change of heart comes as an answer to praver -- "Ask: comes as an answer to praver - "Ask and you shall receive."-The Missionary.

# communities so far made their submis-sion to the State that they made formal application for "authorization," and diligently provided the Government with all particulars as to their rules and numbers and property. The Eng lish press was edified, and assured the world that this obedience should have its reward, and that the French Gov ern ment would know how to distinguish between these submissive, law-abiding communities and theorders which were political rather than religious, and so refused to submit themselves to the wise regulations insisted on by a refused to should temperize to the wise regulations insisted on by a paterasi Government. And the Eng-lish correspondents were all wrong. As soon as the Government had ob tained all the information they wanted,

A great crowd filled the streets where the gendarmes were keeping guard. Her Majesty was greated with enthusiastic vivas as she entered her carriage and drove away. — Liverpool Catholic Times.

ing with the legal formalities which were u derstood to be the preliminaries to a permission to remain. Encouraged by this chorus of advice, many religious communities so far made their submis-

of the real pleasure everything had

nmout the Cath uestion of in the they de y schools. l of these be placed in regard ard soboole s in which mitted. najority of e attended nools, some st control. held that obliged to o religions . Strange sts, whose benefitted and Angli d, took the Conformist the advan hey might a Conform. oglicans. ntained by ar Govers desired to the schools

ple, their should be ald this be n that the ing consti-Parliament, 1870, when

blished, the ed as nearly ne with the ernment aid

thus beaten hey did not

have not joined in the chorus of lauda tion with which Miss Marie's books have been received by a press which general, and of American and Canadian Catholics in particular, is natural and commendable. It is only what was to be expected of peoples who ebjoy re-ligions liberty, and have little cause to complain of discrimination on account of the Catholic name; who love justice delights to encourage literature which attacks the very basis of society by throwing a glanor of interest around the personality of those who represent the evil principles of the worst class of and hate inquity, and whose devotion to the Holy See renders

We admit that in Miss Corelli's new keeply sensitive to the least violation of its sacred rights. But we do not favor the proposal to boycott French book " the treasure of Heaven," she no longer openly en braces the cause of importations, in order, as the proposers declare, " to teach French manufactur Atheism, as her heroes now have a spark of religion which is easily ers and operatives that, so lorg as they support a persecuting Government, they need not expect Catholic trade." Two good and sufficient reasons

But it is not our intention formally to review this book, which is the story should deter our people from acceding to this proposal: (1) there is little likelihood that it would be so generally accepted as to render it in the least ol a multi-millionaire who goes through several counties of England disguised as a "tramp" to ascertain effective ; (2) it would impose addition whether there is such a thing as al hardships on French workmen and true love and solid affection in workwomen, whose struggle for daily bread is hard enough as it is. Another thing to consider is that boycotts olten this deceitful world. He ands it among the poor, and as it is to be extarn out to be boomerangs. pected, rewards it in a most princeiy

#### THE QUEEN OF SPAIN.

RECEPTION INTO THE SODALITY OF THE CHILDREN OF MARY.

In a letter thanking her for the con-In a letter thanking ner for the con-gratulations off-red on her birthday, Q teen Victoria Eugenie kindly prom used the Nev. Mother Superior of the convent of the Sacred Heart, Cabal-lero de Gracia, Madrid, that she would very soon make an early visit to the convent. on which occasion, it was un-derstood, Her M jesty wished to be re-

derstood, Her M. jesty wished to be re-ceived a Child of Mary. From the moment that the visit was officially announced for Nov. 9, the entities and others, five years ago, to refuse to seet for authorization under M. Waldeck Rousseau's legi-la-tion for the religious orders. Eighty six congregations of men and two han dred and eleven of women set their tace: to the feutier and the sea to the reception of their suversign. The five hundred ladies, children of Mary, were in no way behind hand in assisting in the preparations for the visit. Mary, were in no way behind hand in assisting in the preparations for the and compared them uniavorably with those moderate and reasonable orders. On the morning of the appointed day who made no difficulties about comply. visit.

Car .

test against the manner in which Marie

incarity surrendering the whole "'Strong condemnation of the atti-tude of the French Government toward the Caurch on the part of Catholics in general, and of American and Canadian of French priests have willingly given away their only means of livelihood ex cites no wonder and still less any feel ing that is akin to approval or admira toon. And yet there the facts are-and not to be explained away. For Conscience' sake, for a spiritual scraple, in obedience to the advice of the Holy See, the Church of France has made loval the great renouncement and given up simply everything. For the clergy their stipends and pensions, poor as they were, were their only certain alternative to starvation. All has been willingly surrendered rather than that there should be any unworthy yielding there should be aby unworking yielding to Csear of the things that are of God. The Euglish public looks on, sees the suffering and the sacrifice, and then dismisses the business as incidental to the neasures which the Republic is obliged to take in self-defence again the aggressions of the Papacy. In the current number of The Nineteenth Century, Mr. Wulfrid Ward reminds Nineteenth the Euglish public of what has really taken place. He arrays the facts quietly and without rhetoric, and puts quietly and without rhetoric, and puts the recent legislation in its right per-spective, and, above all, helps the English reader to understand and ap preciate something of the point of view from which the Holy See had necessar ily to face the problem which the French Government has forced upon it. At the orther M a Ward remninds without

At the outset Mr. Ward reminds us that the unanimity with which the English correspondents now condemn the action of Pin+X is not an isolated phenomeaon. They were also ucanimous in deploring the folly and fanaticism which caused he Jusuits and others, five years suo

nt, and the impression it left upon the minds of the advisers of the Sover eign Pontiff. Farther proof of the temper of the dominant party in France was upplied when the denunciation of the cordat was first proposed. Here was a solemn diplomatic instrument which had regulated all the relations between Churc and State for more than a century. It had been arranged between Pope and Emperor, and valuable con sideration had been given by the Holy See for whatever benefits it received. Surely if it were desired to end the contract, there ought to have been some contract, there oughs to have been some sort of consultation between the two parties represented. The French Government preferred not even to notify the Holy See that the Concordat was to be ended.

they turned round and refused the

authorization. In the trenchant words of Mr. Ward : "The schedules drawn

up by the orders as to their numbers,

The old relations between the Church and the State were abruptly closed, and the arrangements for the let ering of the priesthood were devised by the known enemies of the Church, without the slightest consultation with either the Holy See or the Bishops The law said that the associations cultuelles should be framed in accordance with the rules of the de-nominations concerned. But in any case of dispute the final voice, under Article 8 of the Act, lay with the Council of S ate.

It was the civil constitution of the clergy over again, and Pius X. could no more accept it than Pius VI. The weakening of the Church by schism had been spoken of by M. Buisson as a wished for result of the Act, and Article I naturally appeared to the Pontiff to be the means whereby it was to be be the means whereby it was to be effected. It was in harmony at once with his simple and saintly character and with his sense of the presence of invetorate and unworupalous enemies, to break away from juristic subtleties, and precations accommodations, and look for the Church's safety to that position of simple autonomy and trus ful poverty with which she won her first victories over a persecuting State in the early

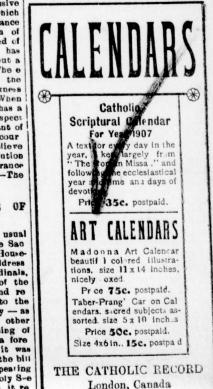
It is uppecessary to follow Mr. Ward in

#### THE DEPLOBABLE STATE OF FRANCE.

The Holy Father received the usual The Holy Father received the usual Christmas congratulations of the Sac red College and the Pontifical House-hold, but did not deliver any address Speaking with some of the Cardinals, he alluded to the many trials of the Church e moduling in the Church, especially in France, and re ferred in terms of thank-giving to the splendid unity of the hierarchy — as conspicuous in France as in any other part of the world. The passing of Briand's new Calcual Law was a fore bet in the passing of the second gone conclusion in Rome, but it was surprising to find the mover of the bill in the Chamber of Deputies repeating

In the enlightened mind, faith is a higher virtue than it can be for the ignorant, and to sustain it there is need of a nobler life. Love one another : for he that loveth

his neighbor, hath fulfilled the law .-(Rom. xiii 8.)



MASTERLY EXPOSITION OF THE FRENCH QUESTION. CONTINUED FROM PAGE THREE.

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CONTINUED FROM PAGE THREE. have power to set aside any association up of a Bishold, priests and devot ed Oatholie laymen, in favor of others even hostile to religion. Moreover it is quite evident that this law of so called separation was designed to cause roligious dissension and schism. The framers of it are well versed in the Canon Law of the Church, as well as in Civil law, and evidently made the law intentionally vare, and therefore lishle to a great variety of interprota-tions, which would cause endless dis-putes. The Pope has said in formal terms, he objects to this law because it disregards and sets aside himself as head of the Church, because it disreit disregards and sets naide himself as head of the Church, because it disre-gards the Bishop as head of the diocese and because likewise it disregards and sets aside the pastor in the parish, as head of the parish. It gives the power of financial administration, which might be conceded to laymen, but it likewise gives what never can be con-orded, according to the constitution of the Catholic Church, the right of gov-erning ad controlling everything conthe Catholic Church, the right gen-erning and controlling everything con-nected with divine worship. The re-sult of this condemnation by the Pope was that no associations were formed. This was a great disappointment to the This was a great disappointment to the Government, which expected by this law to set people and elergy at war. Briand last September maintained, that the Bishops could never succeed in dissuading the faithful, "that a busi-ness-like and loyal trial of the law, so widely advertised for several months, had become suddenly impossible," Meanwhile Pius X. with the eighty-six Bishops, the nriests and laymen of a'x Bishops, the pricets and laymen of France, has cused the French cabinet to confess failure. This is due to the fact that the thirty six million of Frenchmen, who acknowledge the Pope as their spiritual head, iollowed his advice exactly, by not forming associ-ations, by not resisting just laws, but by bearing oppression with patience, and at the same time insisting that the Government give them a low which and at the same time insisting that the Government give them a law which really grants liberty of conscience. The Government has thus been placed in a very awksard position. Ministers who saw the Pope would not be fright-ened, began to pretend a moderation and a desire to ease the situation. It was no longer contended that the organization of worship could only be affected through the cultual associa-tions provided for by law, and Chemen-ecau and Briand both declared that the cathedrais and churches should stand Devey. eeau and Briand both degrared that the cathedrais and churches should stand open. Then Briand, the Minister el Worship, issued a circular instructing the prefects how they were to act in regard to the celebration of worship regard to the celebration of worship ster the appointed day. According to the is circular, the Bishops' houses and the presbyteries and seminaries were confiscated by the State, but the churches were to be left open for religi-ons services according to the law of 1881, regulating public meetings, the Minister dispensing even from that law its most objectionable features. According to this law of 1881, before a public assembly could be held, it was necessary to make a declaration to the authorities, in order that proper police authorities, in order that proper police authorities, in order that proper porter inspection might be given. Assemblies for worship according to the Law of Boparation, were assimilated to ordin-ary gatherings, and by Art. 25 of this law, they could only be held after a declaration had been made, though them. a declaration and been made, actoring a single declaration must be regarded as sufficient to cover the meetings of a year, owing to the fact that the law itself made provisions for the policing "9th of these particular assemblies. Gut this relaxation of the Law of 1881. is available only provided cultual associations have been formed. Now tion. If the Church made such declara-tion, it would enable the Minister to my that the Separation Law had say that the separation Law had been accepted. The Bishops asked the Holy See what they should do, and in reply the Pope told them, that worship was to be continued, but without any declaration being made. For the French clergy an excep For the French clergy an excep-tional penal code has been enacted. The priests and Bishops are liable to a fine of from 500 to 3,000 frances for denomcing the iniquitous law, or re-sisting the execution of it. According to Art. 31, "A fine of from 16 to 200 frances, and imprisonment of six days or two months, or one of these penalties will be inflicted on those who, singly will be inflicted on those who, by deed, violence or threats against any individual, by making him fear the loss of his employment, or by exposing his person, family or fortune to injury, shall have determined him to practice or refrain from an association of wor-ship, to contribute or substain from con-tribution to the summer of religion." tributing to the support of religion." Art. 34 says, " Any minister of re Art. 34 says, "Any minister of re-ligion, who, in places in which worship is carried out, shall by discourse pro nonneed, by reading, by distribution or placard of writing, have outraged or deformed a citizen charged with a public service, shall be punished with a fine of 500 to 3,000 francs, and an imprisonment of a month to a year, or one of these penalties singly." Will one of these penalties singly." Will it not be very easy for a hostile government to construe the mildest at into a violation of this iniquitous law ?

andue inflaence. Many who never be-fore took an interest in politics, will, I feel sure be aroused by the recent per-secutions. They no doubt began to realize the wisdom of Leo XIII. who advised the Frence people to go to the polis and make France a Christian Re-pubic. I can never believe France will lose the Christian faith. I can never believe that a nation that has given so much money for the propa-gation of the Catholic religion in heathen lands, that has sont so many missionaries to light the toroh of faith gation of the Cathonic Feingord in heathen lands, that has sent so many missionaries to light the torch of faith among uncivilized nations, can ever be anything but Christian. Was it not her missionaries who first penetrated the Canadian wilderness and sanctified our soil with the blood of her martyrs ? No, France who to day has her mission-aries in China, in Japan, and the isles of the East and of the West, can never be de Christianized. The time will come, and we pray it may come soon, when the Infidel Government of France will be forced to exclaim, as did the infamous Julian the apostate, "Gali-lean" Thou hast conquered."

lean " Thon hast conquered. DR. TOBRANCE. Dr. Torrance added a few words to the topic of the evening by way of compliment to Father McColl for the vivid manner in which he had placed the subject before the audience. He did not believe that any State should have authority to dictate as to who should administer the religious duties of the Christian. He referred to the time of the trouble in Scotland which the speaker had mentioned, and ex-plained how the Free Church in Scot-land was established on account of men believing they had the authority to appoint the ministers. The munical portion of the programme was much appreciated. Miss Gertrude DB. TOBRAN

The musical portion of the programme was much appreciated. Miss Gertrude McCollum, a pupil of Prof. Davies, ren-dered a delightful piano solo entitled "La Reverie" by way of introduction. A fine tenor vocal solo entitled "Mona" by Mr. Firth was also a number which delighted the andience. Messrs. by Mr. Firth was also a number which delighted the andience. Messrs. Mendel and Clarke were next heard in a mandolin and banjo duet which were enthusiastically applanded. The last was a vocal solo, "The Perfect Life" rendered with excellent effect by Mr. W. H. Donham. The accompanists of the evening were Messrs. Crane and Devey.

#### TALKS ON RELIGION. PENANCE.

We are told that the life of the Chris-

tian while on earth is a warfare. As the soldier uses his arms as a means of defense in attack, he goes through cer-tain exercises that he may be skilful and quick in the time of battle. The battles which Christians engage in are much more important, because a happy eternity depends upon the results. The soldier must not only have learned the Marual of Arms, but he must keep him-self constantly exercised in the use of his weapons. It is evidently even more necessary for the Christian to be alnecessary for the Christian to be al-ways well instructed in the use of the sacraments of daily life. These are penance and Holy Eusbarist. The other sacraments, from their very nature, can be used only on particular occasions, when the necessity for them arises, but penance and Holy Eucharlst can be used almost without restriction when we desire to avail ourselves of when we desire to avail ourselves of

Those who are not members of the Catholic Church commonly look upon Confession as a heavy burden laid upon sinners; yet on the contrary, it is a way by which God makes it easy for sinners to return to Him. The sacra ment of penance brings to mind the resolution of the Prodigal, and his wel-come by his father. "I will arise and associations have been formed. Now since these associations have not been formed, the Minister certainly has no power to dispense from a declaration for any meeting or to prevent a hestile functionary demanding euch declarayet a great way off, his father saw him, and was moved with compassion, and running to meet him, fell upon his neck and kissed him. The father said to and Rissed nim. The lather said to his servants, 'Bring forth quickly the drst robe, and put it on him, a ring on his hand, shoes on his feet.''' (St. Luke xvi, 17 22) In a similar manner, when the sinner returns to himself God goes, as it were, to meet him, by the sacrament of penance, which is in-tended to assist his faltering steps, and encourage him in his good resolution, and thus restore to him the "first robe" -the robe of sanctifying grace, which he had lost in a strange land. The Apostles Creed is the earliest of The Apostles Creen is the earliest of all Christian cotfessions of faith. One of the articles we find in it is the "for-giveness of sins." This implies that God not only in some way forgives sin, but that in the Christian Church there s some special institution for granting that forgiveness. "You know that He appeared to take away our sins." (St. John i, 3 5.) The great object of our Lord's coming was to provide a remedy against sin, hence it is natural to suppose that he made some special pro vision for sinners, and hence we might easily conclude that the forgiveness of sin should be one of the most promin out parts of Christian Doctrine. We find this prophecy in Zach. xiii, 1: "In that day there shall be a fountain open to the Union of Docid to the House of David, and the inhabitants of Jerusalem, for the washing of sinners." This prophecy is fulfilled in the Catholic Church. The open fountain is the sacrament of penace, by which the Precions Blood of Christ is applied for the washing of the sinner. Every Christian is called to a much purer knowledge of God, and to a much more intimate union with Him, than more initiate inion with film, that was given to the saints of old. It is only natural, therefore, that our Lord should establish on earth some distinct means of purification from sin, which in a spiritual sense might be likened to

and satisfaction. We may easily glean that two things, therefore, are neces-sary—the power to forgive, and the dis-position to enable us to receive for-giveness. If the person to be pardoned were in such a state of mind as to be in-capable of pardon, he could not receive it, no matter how complete and unre-stricted the power of pardoning might be. We can not kindle a fire when the wood is entirely saturated with water.

THE CATHOLIC RECORD.

be. We can not kingle a dre when the wood is entirely saturated with water, because in that condition it is incap-able of being kindled. Our Lord instituted the sacrament Our Lord instituted the sacrament of penance when He breathed upon His apostles, saying, "Whose sins you shall forgive they are forgiven." It is well to recall that in this text of Scrip-ture three things are mentioned. "Whose," refers to the sinner; "you shall forgive," refers to the minister of God; "are forgiven," refers to God. You can easily conclude that where three things are required, two will not do. The Protestant who eliminates the minister of God—" you shall forgive" do. The Protestant who eliminates the minister of God—"you shall forgive" —does so without authority. When he says he will go direct to God to make his confession, he substitutes his own will for the will of God expressed in the text.

in the text. The power of forgiveness of sin granted to the apostles was to be handed on to their successors in the ministry. It was clearly not meant for one generation but for sinners of all ages, "even to the consummation of the world." Our Lord Himself exer-cised the power of forgiving sins when He said : "Be of good heart, son, thy sins are forgiven thee." The Scribes spoke very much as non-Catholics sins are forgiven thes. The Series spoke very much as non-Catholics speak now. When our Lord said to the man sick of the palsy, "Thy sins are forgiven thee," the Scribes said within themselves, "He blasphemeth; within themselves, "He biaspicement, who can forgive sins but God only?" But our Lord answered their thoughts by saying to them : "Why think you these things in your heart? Which is it easier, to say to the man sick of the these things in you the man sick of the palsy, "Thy sins are forgiven thee," or to say, 'Arise, take up thy bed and walk?' But that you may know that the Son of Man hath power on earth to forgive sins; (He said to the man sick of the palsy), I say to thee: Arise, take up thy bed and go into thy house." (St. Mark. ii, 5.) It is well for us to recall the mission of our Lord to the Apostles: "As the Father has sent Me, I also send you." Re-ceive ye the Holy Ghost. Whose sins you shall forgive they shall be forgiven." By these words, and this mission, men were given to understand that the apostles were to exercise in His I Name the power of absolving from sin. In order to exercise the power of the say the say the Name the power of absolving from sin. In order to exercise the power of absolution validly, two things are re-quired; the power that comes from ordination and proper jurisdiction. Jurisdiction may be understood better when we recall that civil judges exer-cise their authority in the districts to which they are assigned. So the Bishops assign a certain district where-in the priests of the diocese can exbisnops assign a contain distribution of the diocese can ex-ercise this jurisdiction. In case of danger of death, however, every valid-ly ordained priest has the power everywhere to absolve from sin.—Cath-

#### FIVE-MINUTE SERMONS.

Third Sunday after Epiphany. PRIDE.

olic Universe.

The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the attention of those who are living in attention of those who are normal in our own days. Great progress has in deed been made in many things, but our greatest admirers will scarcely say that we are remarkable for having too every one has a very good opinion of himself, places himself before every one else, is, in short, exceedingly wise in his own conceits, and that this is one of the most striking characteristics of our times. Look at our young men. Consider

obeying them, they scarcely think of such a thing. Does not such conduct as this—conduct diametrically opposed to the teaching of Holy Scripture and of the Church—spring fron that being wise in their own conceits which is condemned by the Apostle ? But why does the Apostle condemn this false wisdom, and why does he teach us, on the contrary, to aim at the attainment of humility and lowli-ness of mind? It would take too long

the attainment of numitty and lowin-ness of mind? It would take too long fully to answer this question; but to give a sufficient answer is quite easy. If the faults of which I have been If the faults of which I have been speaking were the only evil effects which spring from self-conceit, it would be enough to justify the condem-nation and to render it hateful and sequence to which it may lead. "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent [that is to say, from the wise and prudent in their own conceival and prudent in their own conceits], and hast revealed them to the little ones. Yes, Father, for so it hath seemed good in thine eyes." These are the words of our Lord Himself, and

are the words of our Lord minisch, and they show clearly the awful consequ-ences of pride. They show us that it was pride which blinded the eyes of the Jews of old to that divine message of truth and love which our Lord came of truth and love which our divide by or truth and love which our Lord camb in order to bring them, and which, by blinding them, closed to them the way of salvation. And as it has closed it to them, so it will also to us if we should fall into this dangerous self-concait. String them, my brothern should tail into this dangerous self-conceit. Strive then, my brethren, after true humility of heart, that you may not be cut off from the grace of God, which is given only to the humble humble.

#### EVICTION OF CARDINAL RICHARD.

As an example of the way in which the Government of France is conduct-ing things and as an object-lesson of the way in which liberty is practised in France, I give some account of the eviction of Cardinal Richard, the venerable Archbishop of Paris, from the arch-eveche in the rue de Grene le on Monday. event in the rue de crement of Monday. In spite of the agel Cardinal's eighty-seven years and delicate state of health, the flat had gone forth that he must leave his old home. Though it was known that his Eminence would it was known that his Eminence woln not take his departure till after mid-day, an immense crowd had gathered in the street early in the morning, and spent the time of waiting in sing-ing hymns. A few minutes to one a carriage drew up in the court. Im-mediately the crowd, which was now socially thickening, herein to sing the rapidly thickening, began to sing the "Credo," and all kneit at the "Homo factus est." Then the "Parce Domine" actus est." Inco the "Parce Domine" was sung. Shortly afterwards the Abbe Fonssagrives appeared and beg-ged those present to abstain from making any hostile or violent demon-stration. Cheers of "Vivele Cardinal!" and "Vive l'Eglise !" were the crowd reply to his exhortations. A few minutes later the venerable Cardinal minutes later the venerable Cardinal came forth between his coadjotor, Mgr. Annette and Mgr. Gibier. Repeated and prolonged cheers greeted his appearance, and in a voice evincing deep emotion his Eminence gave his blessing to the people. He then took his place in the cardiore

then took his, place in the carriage. But the horses were not suffered to do their usual work. A band of young men unharnessed them, and drew the vehicle the whole way to the house of M. Denys Cochin, whilst the crowd again sang the "Credo" and the bymn "Nous voulons Dieu." When the boulevard ces invalides was reached, 2. That shall begin the New Yee, by insuring my own life therein, and the way was black with people, who nun bered at the lowest estimate 10,000. The Government have forbidden prorise Government here was a procession which showed how deeply the heart of Catholic Paris had been stirred, and which moved on its slow way without the police daring to intervene. It was a striking spectacle. What had been intended as a sign of humiliation was intended as a sign of numination was turned into a triumph, and the vener-able Cardinal passed through cheering crowds who lined the route. As was frequently remarked, it was a sign that religion had still a foothold in France, and no small one. At last the rue de Babylone was reached, and Cardinal Richard entered the house of M. Denys Cochin, who had placed a fine suite rooms looking out on the garden at the disposal of his Eminence and his suite whilst the business formerly conducted at the archeveche had been transferred to number 50 in the rue de Bourgoyne The Cardinal was naturally muc moved and deeply gratified with the manifestations of sympathy and respec manifestations of sympathy and respect which had been shown to him, and especially with the unexpected con-course of people. Mgr. Amette thanked all present for what they had done, and invited them to close their orderly demonstration by going to Benediction at the church of St. Fran-cis Navier. Cheers and loud shouts of assent were the response. Then came assent were the response. Then came a moment of silence when all knelt for the Cardinal's blessing, and the crowd then went off in good order to the church, where Mgr. Amette shortly aiterwards gave Benediction. -London Tablet.

JANUARY 26, 1907.

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bundred. "Then it occurred to could get to Wilber F. Sto pristor of the Detroit Fr might be able to work ou oulty. I climbed up the office and said: "Mr. Storey I have on

enough to buy four hund and I wantsix hundred more I might get trusted for t newsboy.' I got my thous all right. That was a great day

"That was a great day the first station the crow that I thought it was a crowd. But no; when caught sight of me they for papers. I just double on the spot, and charge instead of five cents a cop "When I got to the la jumped the price up to cents a copy, and sold all

made seventy five or a hu in that one trip, and I to mighty good. "That called my attent telegraph operator could d to myself that telegraphic

great, and I made up my come an operator as soon "The first serious thin was a machine which wor votes in Congress in a

ments. It was a good mad when I took it to Was said to me:

" Young man, that's t we want here! Filibust delay in counting the vol means we have of defeat

"My next practical inv quadruplex telegraph. I work it on the Atlanti telegraph line between New York, but there w the other end of the demonstration ended in a years before the qu adopted. "That landed me in N

operator and managed t lar. I lived on that for had to 'park it' a little. mind it, and I never d

"Then I hustled for so I could have got a job at \$90 a month, but I w te do something better one day into the office of company which had about subscribers. "I was standing besid

when it gave a terrif suddenly stopped. In hundreds of messenger 1 the doorway and yelle to fix the tickers in th man in charge of the pl mabbergasted, so I step and said : " 'I think I know what

"I think I know whe "I shaply had to rean tast spring which had the wheels. The result employed to take charg at \$300 a month. I alw I heard how much sals "Then I joined han named Callahan, and w improved types of stock improvements were a s

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"I dreamed of what big money like that, other things I could liventions; but I kne be a pretty bad pl-general suspicion that the get beat out of his I I tried to keep my li the thought of \$5,00 me mind

"Well, one day I was president of the Gold

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ment for my improve General Marshall Le

the Seventh Regiment "I tell you, I was t

"I tell you, I was o with embarrassment, a his presence my visio te vanish. When he much I wanted, I was I feared that if I me

might get nothing. "That was one of

## CHATS WITH YOUN

Edison the Wonder 1 "I'll tell you how I happ into telegraphing first," s Edison to a representative of Magazine. "When the Magazine. "When the Pits ourg Landing was four report which reached I nounced that there were six killed and wounded.

JANUARY 26, 1907.

"I was a train newsboy told the telegraph opera Detroit station that if he the main facts of the battl

line, so that announcemen put up on the station bull I would give Harper's Wee for six months free of cost. "I used to sell about papers on the trip. This up my mind that lought to and, but when I counted found I had only enough

## In this country we are anable to anderstand why the French people, who are overwhelmingly Oatholie, do not vote out such an anti Christian Govera-I predict that in a very short time they will be able to do so. The French Government, however, is very much centralized, and the people do not understand the art of governing. The party in power appoints many thousands of offisials throughout the country, who must work in a political sense for the Government, in order to hold their positions. Not only prefects but also village constables and school teachers are Government appointees The people have not yet learned how to combine their strength, as the coun try is divided into several political parties, who support their own candid ates, thus giving the Government party

in a spiritual sense might be likeded to the great Laver, and the "molten sea" (3 Kings vi, 23), which stood in the temple for the purification of those who entered the Holy Place. We have been taught from childhood

that the priest forgives sins by the power of God, in pronouncing the words of absolution." We were instructed that the three conditions for the forgiveness of sin required on the part of the penitent, are contrition, confession

the want of respect and even decent regard so many show to those older than themselves. "Old age is a crown than themselves. "Old age is a crown of dignity," Holy Scripture tells us. It is true that this is made conditional upon its being found " in the ways of justice." But now whether it is found in the ways of justice or not, and too often because it is not found in the ways of justice, old age is far from the target of the second of the second of ways or justice, ou age is laf from being looked upon as a crown of dignity; it is rather made the target and mark for derision, ridicule, and even contempt, and advice and counsel

are often rejected and despised simply because they are given by the more aged and experienced. Consider, too, the manner in which

parents are so often treated by their children. I do not refer to those sons children. I do not refer to mose soms and daughters specially who are utter-ly bad and depraved, those who, by their vicious lives and their cruel treatment, are bringing the gray hars of their parents in sorrow to the grave, but i refer to those who may be looked upon as fairly good and virtuous. How little respect even these fairly good children show their parents! In their way of speaking to them how im perions and dictatorial they often are, and if not that, how rude and uncivi it would seem from their ways of act-ing, as if the Lord had commanded the parents to honor the children, and not

the children the parents. And as to LIQUOR AND TOBACCO HABITS

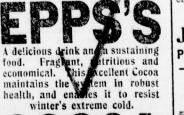
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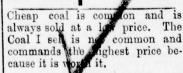
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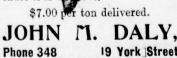




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"That was one of and exciting moments how I heat my brains say. Finally I said: "Suppose you mal "By that time I w more than scared—I "How would \$40 General Lefferts. "It was all I could face straight and my face straight and my way. I was alraid h heart beat. "With a great eff

guessed that would said they would h ready in a few days back and sign it. I scarcely slept. I on "When I went I

was read, and I signe don't know even no A check for \$40 000 and I went to the b feet would carry me. JANUARY 26, 1907.

CHATS WITH YOUNG MEN.

Edicon the Wonder Boy

Edison the Wonder Boy. "I'll tell you how I happened to get into telegraphing first," said Thomas Edison to a representative of Pearson's Magazine. "When the battle of Pittenurg Landing was fought, the first report which reached Detroit an-nounced that there were sixty thousand killed and wounded.

"I was a train newsboy then, and I told the telegraph operator at the Detroit station that if he would wire the main facts of the battle along the line, so that announcements could be put up on the station bulletin boards, I would give Harper's Weekly to him for six months free of cost.

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POSIT

"I used to sell about forty news papers on the trip. This time I made up my mind that lought to take a thous and, but when I counted my money I found I had only enough to buy four handred

"Then it occurred to me that if I could get to Wilber F. Storey, the pro-prietor of the Detroit Free Press. I might be able to work out of my diffi-culty. I climbed up the stairs to his office and said :

office and said: "Mr. Storey I have only got money enough to buy four hundred papers, and i wants ix hundred more. I thought I might get trusted for them I'm a newsboy.' I got my thousand papers, all right.

That was a great day for me: At the first station the crowd was so big that I thought it was an excursion usat I thought it was an excursion crowd. But no; when the people caught sight of me they began to yell for papers. I just doubled the price on the spot, and charged ten cents instead of five cents a copy. "When I got to the last station I immed the price on the twenty five

jumped the price up to twenty five cents a copy, and sold all I had left. I made seventy five or a hundred dollars in that one trip, and I tell you I felt "That called my attention to what a

telegraph operator could do. I thought to myself that telegraphing was simply great, and I made up my mind to be

great, and I made up my mind to be come an operator as soon as possible. "The first serious thing I invented was a machine which would count the votes in Congress in a very lew mo ments. It was a good machine, too, but when I took it to Washington they aid to me:

"" Young man, that's the last thing we want here! Filibustering and the delay in counting the vote are the only means we have of defeating bad legislation.

"My next practical invention was the quadruplex telegraph. I started in to work it on the Atlantic and Pacific telegraph line between Rochester and New York, but there was a chump at the other end of the wire, and the demonstration ended in a fizzle. It was years before the quadruplex was

depted. "That landed me in New York with euta cont in my pocket. I went to an operator and managed to borrow a dol-lar. I lived on that for a week, but I had to 'park it' a little. Oh, I didn't mind it, and I never did care much "Then I hustled for something to do.

I could have got a job as an operator at \$90 a month, but I wanted a chance at 50 a month, but I wanted a charles te do something better. I happened one day into the office of a 'gold ticker' company which had about five hundred subscribers. "I was standing beside the apparatus

when it gave a terrific rip-roar and suddenly stopped. In a few minutes hundreds of messenger boys blocked up the doorway and yelled for some one to fix the tickers in their office. The man in charge of the place was simply mabbergasted, so I stepped up to him and said :

" 'I think I know what's the matter.' "I slaply had to remove a loose con-tact spring which had fallen between the wheels. The result was that I was tast spring which had failed between the wheels. The result was that I was employed to take charge of the service at \$300 amonth. I almost fainted when I heard how much salary I was to get.

vements were a success.

the Seventh Regiment. "I tell you, I was trembling all over

more than scared—I was paralyzed. "How would \$40,000 do?' asked General Lefforts.

"It was all I could do to keep my

face straight and my knees from giving way. I was afraid he would hear my heart beat. "With a great effort I said that I

guessed that would be all right. He

said they would have the contract ready in a few days and I could come

"It was the first time I was ever in-side of a bank. I got in line and when my turn came I handed in my check. Of course, I had not indorsed it. "The teller looked at it, then pushed it back to me and roared out some thing which I could not understand, hence resting deal. My heart sunk and

being partly deaf. My beart sunk and my legs trembled. I handed the check back to him, but again he pushed it back with the same unintelligible explosion of words.

"That settled it. I want out of the bank feeling miserable. I was the vio-tim of another Wall street 'skin game." I never felt worse in my life. "I went around to the brother of the

"I went around to the brother of the treasurer who had drawn the check and said: 'I'm skinned, all right.' "When I told him my story, he burst out laughing: and when we went into the treasurer's office to explain matters

there was a loud roar of laughter at my expense. They sent somebody to the bank with me, and the bank officials thought it so great a joke that they played a trick on me by paying the whole \$10,000 in ten, twenty and fifey.

dollar bills. "It made an enormons pile of money. I stuffed the bills in my inside pockets and outside pockets, my trousers pock-ets, and everywhere I could put them. Then I started for my home in Newark. Then I started for my home in Newark. I wouldn't sit on a seat with anybody on the train nor let anybody approach me. When I got to my room I couldn't sleep for fear of being robbed.

"So the next day I took it back to General Lefferts and told him I didn't kaow where to keep it. He had it placed in a bank in my credit, and that was my first bank account. With that noney I opened a new shop and worked out new apparatus. "My automatic telegraph, which han-

dled a thonsand words a minute be-tween New York and Washington, was brought out by Jay Gould and the Western Union Company. It is in liti gation yet.

" Then the quadruplex was installed. I sold that to Jay Gould and Western Union Company for \$30,000. The next invention was the mimeograph, a copy "When Bell got out his telephone

the transmitter and receiver were one. Professor Orton, of the Western Union Company, asked me to do something to make the telephone a commercial suc "I tackled it and got up the present

transmitter. The Western Union Com-page eventually made millions of dol-lars out of it. I got \$100,000 for it.

"At last President Orton seat for me and said : 'Young man, how much do you want in full payment for all the in-

you want in thi payment for an the in-ventions you have given the Western Union Company ?" "I had \$40 000 in my mind, bat my tongue wouldn't move. I hadn't the nerve to name such a sum. "Make me an offer, I ventured.

"How would \$100,000 seem to you?" he asked.

"I almost fell over. It made me dizzy, but I kept my face and answered with as much coolness as I could muster, that the offer appeared to be a fair that the offer appeared to be a fair one Then another thought occurred to me, and I said that I would accept \$100,000 if the Company would pay me in seventeen yearly installments. "I knew that if I got it all at once it

would soon go in experiments. It took me seventeen years to get that money,

me seventeen years to get that money, and it was one of the wisest things I ever did. By putting a check on my extravagance I al ways had funds." Mr. Edison's deafness is directly due to his early love of science. When he was a newsboy on the train he used to carry on experiments at leisure mo-ments. One day a bottle of phosphorus paper are acted and set the car on ments. One day a bottle of puspilot de became uncorked and set the car on fire. The indignant conductor boxed the ears of the youthful scientist and threw the boy and his paraphernalia off the train. It was this box on the ears which caused the deafness which has troubled him ever since.

OUR BOYS AND GIRLS.

THE CATHOLIC RECORD. who would be bound, in honor never

into a room like a sea breeze, fresh, laughing, nodding right and left with happy impartiality. She is ready for anything, and never throws cold water on your plans. She generally sees the funny side of things, and she has such a whole-hearted way of describing them that you feel as if you had seen them your-self. She does not retail gossip though and she does not know how to be spiteful, or sarcastic, or bitter, and she never exaggerates to produce an impression. She knows how to be clever and

funny without being unkind, or un-truthful, or coarse. She likes every-body, not considering it is her duty to

body, not considering it is her duty to suspect anyone of evil until they have been proved good. She prefers to consider the world good and honest until it proves itself otherwise. She always gets along, for she has friends everywhere. Her heart is big enough to contain everybody, and she never forgets her friends or is conciden by them — Church Progress. forgotten by them .- Church Progress. Never Too Slow.

It is wonderful how much one's feel ings have to do with the way time seems to pass. If one is in a hurry to faish something by a certain hour, the minutes seem to fly too fast. If one is waiting impatiently for the hour to strike, the very seconds seem to creep. Is it not so ? "I am sure that clock is too slow !"

"I am sure that clock is too slow !" cries Harry, waiting for the time to come when he may go out on a pro-mised pleasure trip. "No, my boy, the clock is not too slow. Your feelings are too fast, that is all." mamma says, "You are in a hurry, but that does not hurry the clock. It come on inst the same and clock. It goes on just the same, and at the right time it will strike.

It is one of the hardest things in the world to be patient when one wants a thing very much. One may be wish ing earnestly for something that is really a good thing, but he wants it now, and wonders why he must wait. now, and wonders why he must wait. There are young people who are in a hurry to be older, to be grown up, and to have the things which they think will belong to them then. They can

hardly wait. It is a great blessing that God does not allow His good things to be snatch ed before the time. Everything that is good is coming as fast as He thinks best. As one has wisely said, "God's clock is never too slow." - Catholic

News. The Boys We All Like The boys we all Like. The boys who never makes fan of old age, no matter how decrepid or unfor tunate or evil it may be," God's hand reats lovingly on the aged head. The boy who never cheats or is un

The boy who never calls anybody

bad names, no matter what anybody calls hin. He cannot throw mud and

keep his own hands clean. The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully ; kindlimess is the mark of a gentleman. The boy who never lies. Even white lies leave black spots on the

character. The boy who never makes fun of a companion because of a mistortune he

combanion because of a minior table he could not help. The boy who never hesitates to say no when asked to do a wrong thing. The boy who never quarrels. When your tongue gets unruly, lock it in. The boy who never forgets that God

made him to be a joyous, loving, lov-able, helptul being.-B. C. Orphan Friend.

CONVERTS AND CONFESSION.

As some well meaning non Catholies feel a great deal of needless alarm and

anxiety about confession. It may be well to remark : well to romark : 1. That we are bound to confess only mortal sins, that is, grievous sins which "kill the soul," by depriving it of the grace of God, which after self-contained to be called to mind

to reveal a word of what was con-fessed, surely they would easily over-come their natural dislike to self accusation in order to purchase life and liberty. So a Christian ought not to consider it too hard a condition of consider it too hard a condition of forgiveness to have to confess to any priest he may choose, who has the authority, called "faculty," from his Bishop to hear confessions, and who is most solemnly bound, not only in honor, but in conscience, by the law of God, by the positive law of the Church, to the most sacred and inviolable secrecy with regard to what he hears in sacramental confession. The penitent sinner will not think it too hard to make confession of his sins if he only considers the punishment his sins have deserved, the sufferings which our Saviour underwent for his sins, the forgiveness he receives, his rescue from the slavery of satan, and his restoration to the friendship of God, and what a great folly it is for the sake of sparing himself a little shame here in confessing his sins to expose himself

to eternal shame hereafter. Jesus Christ shed His precious blood to the last drop, in the midst of the most cruel torments on the Cross, to provide for us sinners an overflowing fountain of salvation in the sacrament of penance-the sacrament of reconcil-iation. To refuse to make use of this life giving sacrament, on the plea that to confess to a priest is disagreeable to

nature, is poworthy of a Christian. Confession is not after all so hard in practice as some not accustomed to in may imagine. With God's grace and the assistance of your confessor, added to your own good dispositions, conession becomes surprisingly easy and

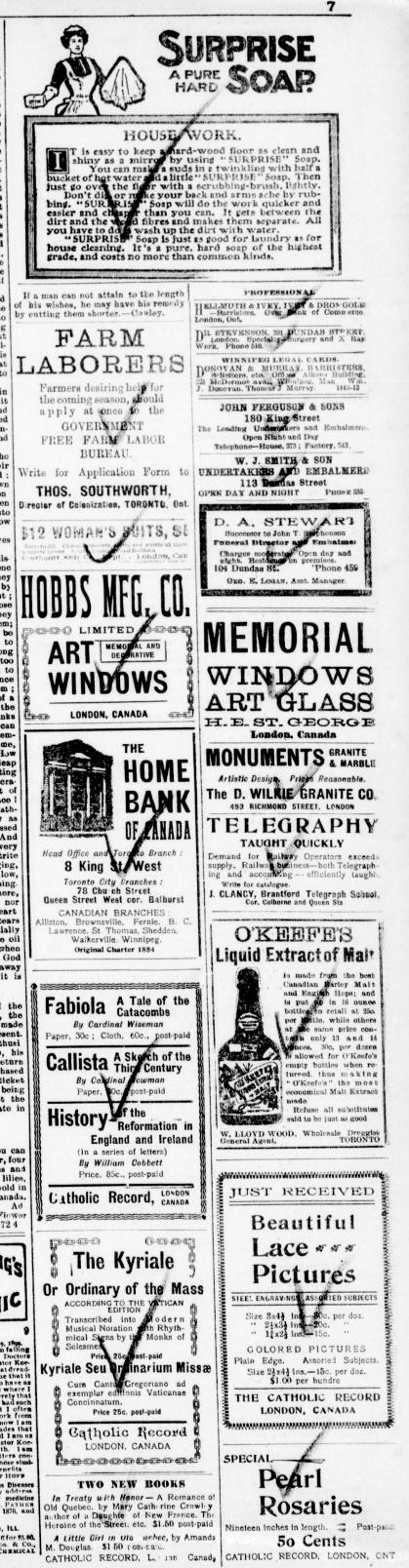
consoling. How many converts there are who though in alarm before making their confession have afterwards exclaimed : " And is that all ? Had I only known how easy it is, I would not have en dured upon my conscience the burden of sin so long, put off my reception into the Catholic Church. Thank God now

I feel an unspeakable peace." Cardinal Newman feelingly observes on this point :

"How many are the souls in dis-"How many are the souls in dis-tress, anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world ! Tell them out they must; they cannot tell them out to those whom they see every hour. They want to tell them and not to tell them; and they want to tell them out, yet be as if they be not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who toinks assurance that there is one whom they can recur, to whom they can betake them-selves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting at the news of such a benefit, putting aside all distinct ideas of a sacra-mental ordinance, or of a grant of pardon and the conveyance of grace 1 If there is a heavenly idea in the Cath-olic Church, looking at it simply as an idea, surely, next after the Blessed Storament, confession is such. And such is it ever found in fact-the very ext of loweling the low and contribution act of kneeling, the low and contrite voice, the Sign of the Cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there, which the world can neither give nor take away. Oh ! what piercing, heart subduing tranquility, provoking tears of joy, is poured almost substantially

and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away or ever! This is confession as it is in fact.'

On the occasion of the visit of the King of the Hellenes to Rome, the Pope, says the Lokal Anzeiger, made his Majesty a most original present. Hearing that the King was an enthusi astic collector of curious objects, his Holiness presented him with the return toket from Venice to Rome, purchased to attend the conclave. This ticket to attend the conclave. This ticket he could not use owing to his being elected Pope. With the ticket the Pope gave the King a certificate in writing of its authenticity.



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TO-DAY

Record. ada

Digging For Apples,

"Then I joined hands with a man named Callahan, and we got up several improved types of stock tickers. These A man was laboriously digging in the earth. He had already made a hole in which half the length of his leg "When the day of settlement for my inventions approached, I began to won hole in which half the length of his log disappeared, and was making it still deeper. Children were playing near by. Born curious, they approached the man at sork and asked, "What are you digging for ?" "Apples," answered he. Unanimously the you held flock burst der how much money I would get. I was pretty raw and knew nothing about business, but I hope that I might get \$5,000. "I dreamed of what I could do with

Unanimously the youthful flock burst into homeric laughter. 'He is digging for apples ! What a joke ! . . . Apples in the ground ! He must be thinking of pitatoes ! . . But apples —it is too funny ! . . ha, ha, ha !" "Can't you see that he is laughing at as ?" said one of the more shrewd among the company. "Let us go along and leave him to his apples." " Laughing at you?" answered the man. "Indeed not, children. What ! tell you is positive fact. There is neither jike in it, nor nor sense. I am digging this hole in order to have big money like that, of the tools and other things I could buy to work out inventions; but I knew Wall street to inventions; out i inter wall street to be a presty bad plee, and had a general suspicion that a man was apt to get beat out of his money there. So it tried to keep my hopes down, but the thought of \$5,000 kept rising in "Well, one day I was sent for by the president of the Gold and Stock Tele graph Company to talk about a settle ment for my improvements. He was General Marshall L Serts, colonel of

ligging this hole in order to have appies, and if you will wait a moment,

you will understand." "Let us wait, then, and we shall see with embarrassment, and when I got in his presence my vision of \$5,000 began to vanish. When he asked me how much I wanted, I was afraid to speak. I feared that if I menticned \$5,000 I

whether they are crabs or leather coats he will dig up. After taking out a few more spade-fuls of earth, the man thought the hole fuls of earth, the man thought the hole sufficiently deep, dumped into it a bas ketual of rich soil, wert off, and re turned bringing a little sapling, which he carefully planted, beneath the at-tentive eyes of the children. The operation completed, he said to them: "You see, I told you the truth. might get nothing. "That was one of the most painful and exciting moments of my life. Myl how I beat my brains to know what to say. Finally I said: ""Suppose you make me an offer." "By that time I was seared. I was

in two or three years from now this young apple tree will blossom. The tollowing antumn it will bear fruit. You shall come and taste the apples with me."

Those who work for the fature are Those who work for the future are often the butt of mockery. Their efforts seem absard and storile. The short-sighted call them fools. But they are not troubled by this. They know that if they would one day see golden, jaicy fruit swinging above their heads, they must begin by dig ging a hole in the earth. — Our Young Peonle.

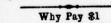
examination can be called to mind. Our venial ains, that is, lesser faults, which, "though they offend God, do not kill the soul," we are not bound to confess, although it is recommended to do so. Holy Communion, an act of contrition, or a fervent act of love of God, suffices through the merits of Onrist, without sacramental confession, to cleanse the soul from the stain of venial sin.

2. That it is not required of us to mention each sin of the same sort or kind in detail, but the sins of one kind may be mentioned together; for example the penitent confessing may say: I accuse myself of having been guilty of grievous disobedier ce to my father or mother, or of having given way to great spiteful anger, about so many times, "stating according to the best of one's belief, after careful examina-tion the number; and thus also of other mortal sins. A circumstance which may cause a venial sin to become mortal, or a sin of one kind to become a sin of another kind must also be de

olared. 3 That if we are unable to remember the exact number of our sins, it is enough to state the probable num ber to the best of our recollection and jadgment, saying : I have committed that sin, about so many times a day, a week, or a month. In fact, we are bound to reveal our conscience to the priest as we know it ourselves, there and then stating the things as certain, those doubting as doubtful, and the probable number as probable; for God does not require impossibilities, but only what we can offer, namely, sin

only what we can ower, namely, sho cer ty and ordinary diligence. Confeesion fairly explained, and rightly understood, is not so difficult as some imagine it to be. Confession is the healing medicine of the soul, and we must not wonder that, in the Providence of God, it is commended bitter; yet we ought to be somewhat bitter; yet we ought to be ready to use it for our soal's health, as we take a medicine for the good of

scarcely slept. I couldn's believe it, golden, juty frum must begin by dig "When I went back the contract was read, and I signed it in a hurry. I don't know even now what was in it. A creck for \$40 000 was handed me, and I went to the bank as fast as my feet would carry me. scarcely slept. I couldn's believe it, golden, juty frum must begin by dig ging a hole in the earth. — Our Young The Girl Whe Makes Friends. The girl who makes friends where ever she goes is deligatful. She comes deeds, in secret to one of the judges,



a dozen for carnations when you can buy the artificial ones in any color, four dozen for \$1 00, chrysanthemums and American beauty roses, Easter lilies, 50 cents a dozen. Our goods are sold in over two hundred stores in Canada. Flowers, any colors preferred. Ad dress, The Brantford Artificial Flower 1472 4 C .. Brantford, Box 45

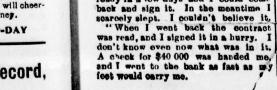


A Fearful Case. Thos MHILL, Ont., Por five years I had been sufferi ickness and my case was a ba id woi do me a particle of good, sig a Nerve Tonic cured me a toni-ril disease. The first boilte con y would do all yon claim many as seven fits a da ptood and sometimes ou my own folks would be a headache and pains wished I were dead.

bergall just where been as severely the body that I oft in ot get work fro kness, but now I a My comrades th able to do a full day's which means on now fam used to shun me are friends again, and I am as well as I ever was and have only Pastor Koe-aits avere 'Youle to thank for my health. I am willing to answer all enquiries or letters con-cerning this great remedy, and urge those simi-iarly afflicted to try it and receive its benefits.

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8

#### THE FUTURE OF THE FRENCH SEMINARIES.

Among the cares which now, amid a set of trouble, weigh upon the Bishops of France, is the problem of providing for the education of future priests. Tay by dav we hear of students being sz,elled by the authorities from the seminaries in accordance with the enactments of that law of liberty, the Separation Law, and already the num-ber of such institutions that have been ellowed amounts to seventy or eighty. ber of such instructions that have been slowed amounts to seventy or eighty. What this means in the way of a pres-to loss to the Church, that must, somehow, or other, be made good, will be easily appreciated. The churches are for the moment open and, so far be easily appreciated. The churches are for the moment open, and, so far, available for worship; the Bishops and priests who have been evicted from their eveches and pre-bytories are find ing shelter elsewhere; but to provide suitable housing for the large numbers of students cast adrift by their expul-sion rom the seminaries presents a task which, under the many difficulties by which it is beset, is by no means easy of selution. And yet, if the supply of clergy which it is beset, is by no means easy of solution. And yet, if the supply of clergy is to be kept up so that the work of the Church may be continued, a solution of the problem will have to be found, and that without delay. The work of coclesiastical education in France seems that without delay. The work of ecclesiastical education in France seems to have been hampered by chronic difficulties, but never perhaps in all its chequered history has the situation been so complicated as to day. The organisation o the modern ecclesiasti-cal seminary owes its form to the Coun-cil of Trent, the enactments of which for many years seem to have met with a good deal of local jealousy and apathy. But in spite of obstacles such as these, a great deal had been effected, though the work was by no means com-plete when the Revolution came to sweep all away. Out of the evil, how over, came good, for when the work of reconstruction was begun, it was taken up with ardor in various dioceses, and op with ardor in various dioceses, and foundations were quickly multiplied. Scarcely, ho \*ever, had the work been Scarcely, however, had the work been nursed into something like prosperity when an imperial law, placing the petits seminaires under the newly established University, fell with a blighting effect, which was aggravated by the ordinances of 1816 and 1828 Relief from the restrictions thus imposed came with the Loi Fallonx, by which episcopal management was once more secured. Meanwhile the ancient celles into billings had been placed at more secured. Meanwhile the ancient collegiste buildings had been placed at the pisposal of the *fabriques* and the meaners by the Concordat, so that the great question of the housing of the students had been solved with little difficulty.

difficulty. But now the situation has been com-pletely changed by the Law of Separa tion. By Article 14 it was enacted that the grands seminaires should be at the free due sail of the old ecclesias-tical establishments, and their sme-cessors the associations cultuelles for a period of five years. If, however, no such associations were es ablished to take over the buildings, then they were to be seques-trated, and at the end of the period of grace allowed by the law conveyed by grace allowed by the law conveyed by decree to local institutions for poor rejef In accordance with these prorelief In accordance with these pro-visions M. Briand, by a Circular dated December 1, instructed the public officials what course was to be followed. He there in declared that the buildings of the grands seminaires could no long-er be k-pt to their purpose of theo-logical training that their governing and teaching staff constituted a groupe ment de fait, which as a voited association culturile fell under the ban of the Law of 1905. The staff could not therefore be allowed to rent the buildings for the continuance of the seminary, which would accordingly revert into the hands of their owners, the State, the department or the com-He therein declared that the buildings the State, the department or their owners, the State, the department or the com-mune. These, however, would not have full power to dispose of the prop-erty until the expiration of the five scame laid down by the law theorem is years laid down by the law, though in the case of the petits semin ures th property could be disposed of imme-diately. This device of labelling the directorate of a grand seminaire as a sort of veiled association culturelle con-demned by the law was an amazing doctrine which might be indefinitely extended to include the cure and his assistants providing for the daily cele bration of worship. It was therefore immediately condemned as an arbitrary interpretation of the law for which no justification could be advanced, and as a scheme for the extinction of worship, the continuance of which was guaran-teed by the first article of the law. M Briand accordingly was driven to up his Circular by another, in tollow which he pointed out that if the direct torate of a grand seminaire proposed to reorganise itself as an ordinary establishment for the private teaching of theology, they must comply with the regulation- laid down by the Law of Higher Education of 1885, whilst petits minaires must, if they would continue err work, resolve themselves into work, resolve their econdary schools under the common s set forth in the Loi Falloux of In some quarters these circulars 1850. were hailed as fresh indications of M. Briand's large-minded liberality, but in others most nearly concerned the proffered gift was suspected from the first, and those suspicions have found their justification in the new law just passed by the Chambers. For by this new measure it has been enacted that where no association cultuelle has been established, the seminary buildings are to be placed immediately at the free diposal of the State, the department, and the commune. But what a sham that iree disposal is may be gathered from the fact that a department or a commune can only let the buildings belonging to it with the approval of the Pretect. In other words, the Govern-ment reserves to itself the right of being able to prevent a favourably disposed department or commane from letpurpose, and slready the proposal of more than one local authority so to let has been disallowed.

will be seen, a precarious regime, coupled, in the second place, with the necessity of finding suitable buildings to take the place of the old homes from which the students have been driven. The situation is in character not unlike The situation is in character not unlike that forced on our Vicars Apostolic after the closing of Doual College at the Revolution, though in degree it far transcends that with which Dr. Gibson and Dr. Douglass had to deal. But it was a diffeulty that was not unfore-seen; M. Briand's officious indications as to what would have to be done were no news to the French Bishops, who have all along shown themselves as well, or even better, versed in the law than the Minister himself. Thus, scarcely had the first explaisons taken place when the Bishops were ready scarcely had the first expulsions taken place when the Bishops were ready with a plan for carrying on the all-important work of ceelesiaatical educa-tion under the new conditions. At first it had been thought by some that the menacing tone of M. Briand's first Cir-cular leit no safe way out of the diffi-culty but the establishment of colleges in foreign countries. This, however, was considered an extreme measure, which was so handicapped by difficulties and so likely to reduce the number of vocations that it was felt it could only be attenpted as a last resource. The problem then to be solved was how to be attempted as a last resource. The problem then to be solved was how to reorganize ecclesiastical education in France. Mgr. Gourand, Bishop of Vannes, and several of his colleagues thought that it would be necessary to establish colleges outside the law, but this solution of the difficulty, in a matter of such vital importance, was recarded as offering too little prosnect regarded as offering too little prospect of security to be worth the attempt. The old seminaries had been The old sominaries had been dissolved, not so much because they were installed in build-ings declared to be public property as because, under the Law of Separation, they were considered to constitute associations that were illegal. Hither to they had lived under the protection of the Concordat; now their legal character had been undermined. The problem to be solved was, therefore, to find for them in new homes a mode of existence which should be within the limits and under the protection of initial of the should be within the limits and under the protection of the law. How the Law of 1875 regulating higher education, naturally offered a solution so far as the grands scminaires are concerned. That law allows the provisions of higher educa tion, by way of an individual course, or of an establishment, or by way of a faculty. For the first, each professor would have to hand in a declaration as to his teaching; for the second, a single declaration signed by three ad ministrators, and stating the place where the lectures are to be given, the names of the professors, and the the names of the professors, and the object of the courses, is sufficient; for the third, a similar dec aration suffices, but several conditions as to degrees, etc., which prove burdensome in practice, are required to be fulfilled. Each system was carefully considered, and we understand that the Bishops have decided to have recourse, where ever possible, to the second—the way of establishment. Under the Concordat the rector and the procurator had to the names of the professors, and the of establishment. Under the Concordat the rector and the procurator had to be members of the administrative bureau of the seminary; henceforward all the professors will be directly de-pendent on the Bishop, under the direction of one who will be the mere delegate of the Ordinary. That solves the question so far as the legal organi-sation of the grands seminaires is con-corned. The petits seminaires will, of course, have to do the best they can course, have to do the best they can within the four corners of the law rewithin the four corners of the law re-gulating secondary education—the Loi Falloux, the abrogation of which is part of the programme of the Clemenceau Ministry. There remains for both institutions the necessity of finding suitable accommodation in new pre-place and thet in some discases will. suitable accommodation in new pre-mises, and that in some dioceses will, it is foared, prove a matter of no small difficulty, as the Government hoped and Intended. It is, then, no light task to which the Bishops of France have to set their hands. The law proclaims liberty of worship and in the next heath makes enactments which

#### THE CATHOLIC RECORD.

MARRIED DONNELLY TWOHEY. - At St. Stephen's Church, Csyuga, on Jan. 9th. by Rev. Father D'Leary, Mr. Aden Donnolly, of Trioidad Colorsdo, to Miss Anna M. Twohey, daughter of Mr. Michael Twohey of North Cayuga.

SCISSONS - BROWNRIGG -On Tuesday, Jan. 15th, 1907, at South March. Ont., Mr. John Soissons, to Miss Lizzie Brownrigg, sister of Rev. Father Brownrigg, Richmond. Ont.

O HARRA-WILLIAMS -At South March, Ont., on Tursday, Jan, 16th, 1907, Mr. Thos W. O'Harra, son of Jonn O Harra, of Harwood Plune, to Miss Williams, daughter of John Williams, of March.

FORREST KENNEDY At Corkey, Ott. on Tuesday, Jan 22nd, 1977, Mr. Francis Forrest to Miss Honora Kennedy.



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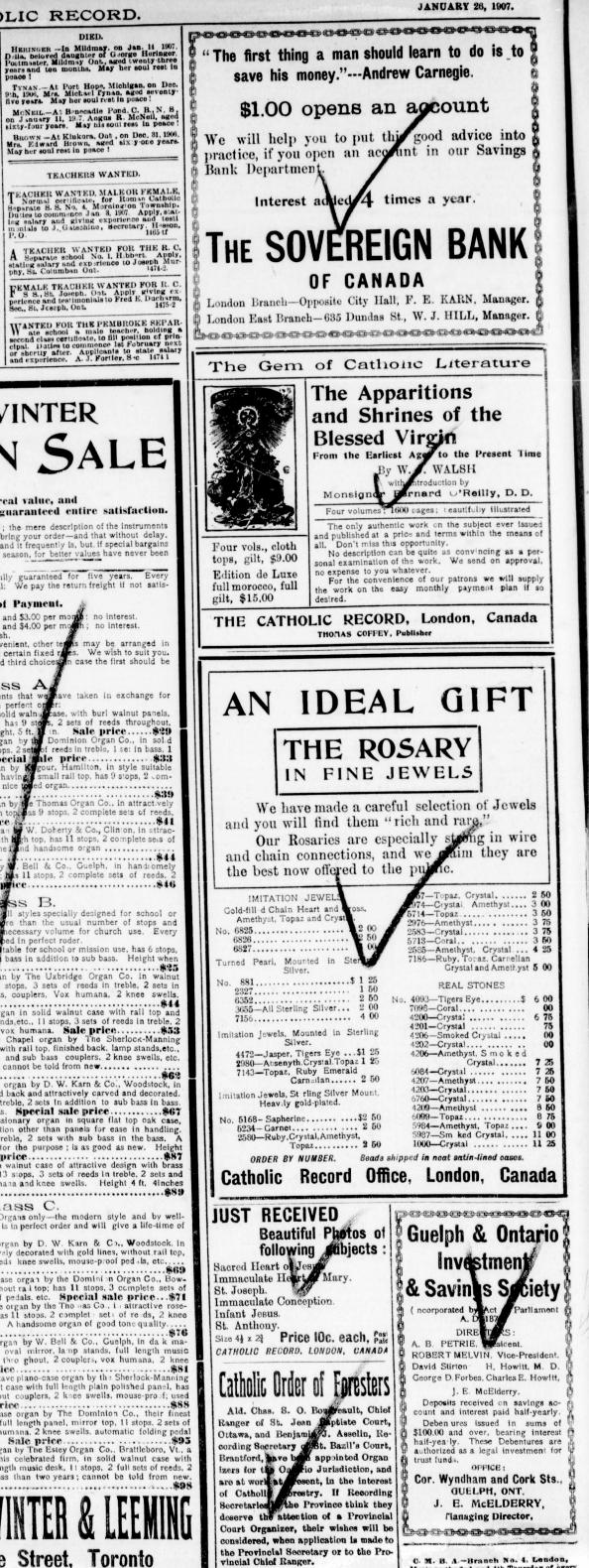
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VOLUME

## The Catho

LONDON, SATURD BARKING UP TH

The Christian G tells its readers the monity in France persecution. This on the part of the e laters of France ma knowing what is the utterances, quoted prove beyond cavil destroy Christiani ever, quote words a Dalpeot, an import present ministeria gentleman said : " Galilean has lasted it is now His turn t cas voice which one of Epirus announce to day announces th God Who promised those who should be deception has la the lying God in H Tet the Christian the interests of t down before these sscribe to them set naither seek nor ne

#### I MBAN YOU MIS

The editor decla animosity is accou partly political, par oral. Then he half column of ty with General Boul lew decrepit childr ation. Bulanger of course, nothing ant religious cris uals de not print Bat atheists who w of their side of th dertain plausibilit sfront too bratall the public. Journ Guardian type aim this any thing su not exaggerating o toitowing statemen Gaardian : " Gre " d documentary secondated, sup damaging statemen moral conduct of th would be sure of making statements

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I will be evident from all this with what a difficult problem the French he would continue to do so as long as Bishops are faced. It includes, in the life and strength remained to him, not Arst place, a complete reorganization of dete the seminaries under a different and, as ing.

next breath makes enactments which, by cutting off the means for keeping up by cutofing ou the means for keeping up a supply of clergy, would bring about the gradual extinction of worship. M. Briand professes to tolerate the existing clergy, but takes measures for preventing its future recruitment. So much for the remularement of Ministry much for the genuineness of Ministerial professions. But the Bishops have shown that in this, as in other matters, Bat the Bishops they will leave nothing undone to be they will reave hotty, and we may rest assured that they will take every measure necessary for the preservation of that which their persecutors are seeking to destroy.—The Tablet.

The Licentiousness of Free Thought.

Zola was a sincere preacher of iniquity : he practiced what he preached. He resembled Victor Hugo in this matter. Respect for their own wives and the domestic hearth was no article of these French immortals. Madame Zola is as tolerant as Madame Hugo. She has just applied to the French Court of Appeal for leave to confer her dead husband's name on two children born of his intrigue with auother woman, a Madame Rozerau. Here is forgiveness indeed, but nather the Zola is as tolerant as Madame Hugo. forgiveness indeed, but pathos too. It is overdone. It is the rotten sentiment of Ibsen and Zola-the confusion of right and wrong begotten of baneful ideas and the rejection of God and His moral law. -- Catholic Standard and Times.

#### A Peasant's Faith.

S. Same

The devotion and faith of the Hun-gariao peasant are demonstrated in the story of Fritz Metzler, who, for more than twenty years has stopped night and morning at the calvary of his and morning at the calvary of his native village to pray for the recovery of his wife, who has been an invalid almost ever since the day of their mar-riage. On his way to his small farm, and again when returning to his humblo cottage, the man kneels before the crucifix to ask this one favor, and to a recent visitar from Budapest he said he mould continue to due so as long as

deterred or discouraged by long wait-

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