

The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, JANUARY 26 1907

1475

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THE OLD PROPHECY.

The correspondents would have us believe that the Church is dying. So talked the Romans of the times of Diocletian and of St. Augustine, who says of these prophets: "I see them sink into the grave while she moves on. She has passed through the full cycle of changes in order to show us that she is independent of them all. They who proclaimed her downfall nigh are dead and their names serve but to remind us of the words of Holy Writ, 'The kings of the earth stood up and the princes met together against the Lord and against his Christ.' But 'he that dwelleth in heaven shall laugh at them; and the Lord shall deride them.'"

WORKS—NOW.

The pocket editions of Voltaire who govern France may stimulate the Catholics to be worthy of their ancestors and to warm into beneficent activity the spirit which made beautiful the life of their own St. Louis, "the humble sergent of Christ." They have learned by this time that a Government that does not recognize God as Master, cannot be master of itself, and must become an unbridled despotism. Ancient the assertion that religion was emigrated from France, we are glad to learn from our esteemed contemporary, The Ave Maria, that Victor Girard, a university professor, thoroughly familiar with the subject, does not hesitate to say: "Politically vanquished, 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 stronger, more fruitful, more alive."

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 these were when they dubbed him a reactionary and one out of joint with the times. They hint that the son of a Yonotian peasant cannot hope to cope with modern problems. For this assertion they advance no reason, because they have no reason to advance. It is strange, of course, that "able editors," who rub elbows with ward healers and sleep over occasionally, and whose greatest president was a rail-splitter, have the idea that a peasant's son, endowed with a personality that extorts love and admiration and of a line of Pontiffs, compared to which the proudest royal houses are but of yesterday, cannot solve problems which their "able editors" master so easily.

But the end is not yet. The problems will be solved, and by the Church. To the eyes of the editors the Pope is defeated, and, therefore, cannot measure up to the standard of the aristocratic and successful Clemencis 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 Romans, 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 Christ, Who was known to the law as 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 world—your 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 rejoicing 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:

"As the wires flash across the Channel the daily alarms and excursions incidental to the war against Christianity, now inaugurated in the land of St. Louis, England begin to realize the meaning of the gigantic act of plunder and sacrilege recently perpetrated by the French Republic. The truth is that the pigmy Jacobins, to whom French folly has entrusted the destinies of a great nation, have torn up the religious settlement which the administrative genius of Napoleon devised

and which for a century had given to France some measure of religious peace. The reasons that have urged these pigmy Robespierres and Dantons to this colossal crime are notorious outside England."

The Christian Guardian is sure that Protestants support the French Government in its altogether reasonable measures.

The London Saturday Review says:—
"To do these atheists justice, they have for thirty years shouted their beliefs in the market place. From Gambetta's *Le clericalisme va à son terme* to M. Briand's *Il faut en finir avec l'idée chrétienne* [We must abolish all idea of Christ], they have marched steadily on to their goal which is the transformation of their countrymen into not only a non-Christian but an anti-Christian nation. Every word in this connection 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 Catholicism which they attack is allowed by learned French Protestants to be the only form of Christianity that practically counts in France. The contemptuous toleration that the Republic extends to powerless Calvinistic sects in no way interferes with its general purposes and serves to blind the eyes of Protestant England to its ultimate designs."

The Christian Guardian, Dec. 19, says:

"Many times during the past few months have the weakness and vacillation of the Papacy greatly embarrassed the Bishops and clergy in France."

The London Saturday Review says: "As, however, it is repeatedly stated in the press that but for the Pope 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 statement to the contrary is that certain Bishops did consider whether it was possible to form associations under the Separation Law on a canonical 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 almost entirely for English consumption. In France they know better than to use it. The fact is that German Church councils are perfectly canonical, for, like English churchwardens, they are merely administrators 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 intended for such times as these."

The London Saturday Review says: "But why, says our Erastian journalist, did the Pope and the Bishops refer to fall in with M. Briand's kind offer and not legalize Church worship under the law of public meetings? The answer is that to have done so would have compromised the whole position of the Pope and the Church and at the best have saved the obnoxious law of desecration 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 itself 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 relief to turn from these hypothetical sophistries to contemplate the stand of French Catholics. Their attitude is historically remarkable, for never before in the struggle between the State and the Vatican in France has French Catholicism so unanimously ranged itself on the side of the Papacy. . . . Such facts render the solid unity in the Catholic Church of France and the united resolution of its members 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 traditions, in so magnificent a protest."

The Christian Guardian refers to the Vatican's determination "to take the extreme obscurantist position and order the utter rejection of recent concessions granted by the French Government."

The London Saturday Review says: "Perhaps the most offensive feature in this press campaign is the attempt made to represent the Pope as the assailant of the laws and liberties of Frenchmen, and to drape this Jacobin anti-Christianity in the honored mantle of Gallicanism. The truth is that throughout the struggle the Republic and not the Pope has been the law-breaker. The very pretext for the Separation Law was the Pope's interference to shatter a grave ecclesiastical scandal which no Church in Christendom could tolerate. The dissolution of the Concordat without notice to the Holy See was in the circumstances a disconcerting violation of the diplomatic usages of civilized nations. The Separation Law violated the spirit of the Concordat in a most dishonorable manner. The paltry salaries paid to the French clergy under that treaty represented the nation's shabby compensation for the great wealth which the plenipotentiary agents had endowed the Gallican Church, and of which the Revolution robbed her."

The Christian Guardian refers to the "obscurantist position of Pius X."

The London Saturday Review says:

"The encyclical, the bravest thing in truth that has come to France from the Vatican since the day when Pius VI. hurled the 'Civil Constitution' of the clergy in the faces of the men of the first revolution, should herald the dawn of a new era for the annals of French Catholicism. . . . This conception of associations of laymen for ecclesiastical purposes responsible to a Council of State and independent of the Bishop is absolutely unCatholic. . . . We have said that the principle of the association is unCatholic; no small proportion of Protestants would repudiate 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 in Scotland sixty years ago for the 'Crown rights of Christ.'"

The Christian Guardian says:

"The present animosity is not a religious persecution. . . . Not the least melancholy feature in this unhappy story is the fact that English (and American) sympathy is world-wide, 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 Christendom. The men who rule France to day make no concealment of their hatred and contempt for Christianity and its Founder. There is no question here of differences between Anglicanism and Romanism, or indeed between Romanism and Protestantism. The Pope in this matter is fighting the battle of Christendom."

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

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 correspondent that a discussion of the causes of neglect of confession would result in a great deal of real good to Catholics, Rev. Ernest R. Hull, S. J., the learned editor of The Examiner, of 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 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 sensitiveness. It happens that one day a particular priest has a headache or indigestion, or is worried out of his life for one reason or other—perhaps upset by some unusually irritating penitent, who would indulge in long ruminations about irrelevant matters, or would persist in whispering so low that it would be impossible to hear a word. Under these vexatious 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 go to confession again to any priest whatsoever. Sometimes such a resolution is also made for reasons outside confession, as, for instance, the idea 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 'insulted' me in some way or other. Of course this is utterly unreasonable. And so, by way of revenge, I resolve to have nothing to do with him, or to perhaps to have nothing to do with priests at all. No one throws away a whole box of cigars because, forsooth, one of them is worm eaten or burnt hot and crooked. 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 that account. But the foregoing way of proceeding is no less absurd. Even if some unfortunate incident or some natural incomprehensibility of temperament repels me from anything to do with one particular confessor, this does not prevent me from trying another with whom no such difficulty exists. Otherwise it comes to this: 'I am determined not to save my soul because Father So-and-so is a nasty man.' What could be more irrational?"

"2. Putting aside this foolish cause, it may be that some penitents, being of their sensitive nature, find confession very embarrassing, because of the imagined difficulty of the process and because they apprehend that they will be harassed or heckled by the confessor with awkward questions or demands difficult to meet. This difficulty often arises merely from the imagination, and chiefly from previous neglect of confession. Those who have been brought up well from childhood, and have practiced confession regularly ever since, find it quite simple, easy and natural. They regard it as a matter of course to tell the priest all that lies on their conscience; their training makes the preparation easy, and the completeness and clearness of their confession renders questions unnecessary. But if this early habit has been neglected, people feel awkward. They think it embarrassing to tell the secrets of their lives, irksome to examine their conscience, and difficult to express themselves. The only remedy is boldly to face the day, make a careful examination of conscience, and then blurt

everything out quite straight. When this has once been done, they will be surprised to find that the matter is not so difficult as they apprehended."

"3. Those who have absented themselves from confession for a long time often object that they cannot remember properly what they have done, or how often. They are not in the habit of watching themselves. They live by impulse, sometimes without doing wrong, sometimes having their flag for a time, and soon. How can they recall details? The answer is as follows: There is a difference between theory and practice in this matter. In theory the exact number, species and aggravating circumstances of each and every sin ought 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 his temperament, character and habits. No man is bound to turn the examination of his conscience into a head-splitting drudgery. He is only bound to survey his sins with the same degree of care with which he surveys the ordinary 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 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 notes, I cannot tell you more accurately than that.' Now, if the question were about a certain sin, instead of about smoking, this would be considered a fairly satisfactory confession. 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 slipshodness in confession, but only intended to remove from the mind all ideas that confession makes demands which are beyond the ordinary capacity of the penitent."

"4. As a help to method, the following lines can be suggested. Take the big sins first—those which are obvious and grave—impurity, theft, or fraud, drunkenness, fighting or quarrelling, 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 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 monthly, or only once or twice. Next rehearse the list very shortly—five headings. How often for each? Then go in and tell your tale. If you show signs of care in preparation, 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 the spur of the moment, just as you 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 painful dread of mentioning it. They go in to the confessional with a death overcast of sheer embarrassment and trepidation. 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."

"6. Suppose, however, you forget the little dodge, and actually leave the box with the sin unconfessed. You need 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 say simply, 'There was something which I left out last confession, though I meant all the time to tell it,' or whatever the case may be."

"7. There are some who know well enough what their sins are, but they cannot break off their bad habit. They feel sure that they will be committing 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 because they think it would be hanging you up as failures, at least you can resolve to try to avoid them. A sincere resolve to try is all that is required. The Church does not demand from you a promise never to sin again but only

a firm purpose of trying not to sin again."

"7. Some go further. They cannot bring themselves to make a resolution even to try. The sin is so seductive, 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."

"8. 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 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 confessor and ask his advice how to act. The essential element required in all these 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 ability. When this disposition is sincerely manifested to the confessor, he will hardly refuse absolution, though of course, each case has to be considered 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 lofty spirit refuses to under take an act so humiliating and so repugnant to their self esteem. Pride is essentially the spirit of abstinence. 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 establishment 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 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 require 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 a doctor's treatment—a change of air, a rest, a course of regular exercise, or a few bottles of phosphates 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 feel."

"11. There are others, again, who are energetic enough in all matters of pleasure, business or amusement; who will slave themselves to death over their purely 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 hedgehog, or even as dead as a doornail. These are the victims of mental torpor. We can only recommend them to read 'Fortifying the Layman' and see whether, in the light of the ideas there conveyed, they cannot revive their religious instincts once more—by taking the practical amount, first, of intellectual, then of emotional interest in the things of faith."

"12. Finally, there are those who through the influence of non-Catholic surroundings come first to neglect the cultivation of their faith; and if they have not as a result lost it, have let it grow so weak as to lose all practical influence to their lives. Either the infiltration of the priests' indifference has led to indifference or vice versa, indifference has led to an implicit acceptance of the principles of indifference. Speaking in general, the more incidental the cause which leads to neglect 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 one of the need of torpor, atrophy or indifference of the clergy. If they are to be cured, they can only be encouraged to make an effort for themselves, otherwise they must be left simply in the hands of God. There is no doing anything 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 religions, poetical, pure and tender souls are least able to pardon is the diminution or degradation of their ideal.

DEATH OF CARDINAL CAVAGNIS.

Rome, Sunday, Dec. 30, 1906.

Yesterday the guests invited to dinner by the Rector of the English College for the Feast of St. Thomas were shocked to learn of the death of Cardinal Cavagnis. Some of them had seen him the very day before, apparently in excellent health—indeed the members of his own household noticed nothing wrong when he retired for the night on Friday. But the Cardinal had suffered for some years from heart disease, and his untimely and 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 advisers of the Holy Father, and his loss to the Holy See and the Sacred College is little short of a calamity at the present moment.

ANOTHER LOSS—CARDINAL TRIPPI'S DEATH.

But later in the day another shock was in store for the ecclesiastical world of Rome. Cardinal Trippi 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 rug bed with his straw mattress which he has always used, and over which he had set the simple motto: *Satis morturo*. The doctor immediately pronounced that he had had a stroke of apoplexy, and held out no hope of recovery. At five in the evening Cardinal Trippi also passed away, and thus within a few hours the Sacred College had lost two of its most illustrious members. Cardinal Cavagnis' works on Canon Law are known and studied all over the world, and besides these he published some valuable treatises on social and religious questions. Cardinal Trippi's literary activity and versatility was literally amazing—his writings if collected would doubtless fill over a hundred large volumes. During the Pontificate of Pius X., in less than three years and a half, no fewer than sixteen cardinals have passed away, while only six cardinals have been created by Pius X. Cardinals Nocelli and Cretoni are permanent invalids; and Cardinal Martinelli is only recovering from a serious illness. Cardinal Gruscha has got over the recent crisis which threatened his life but he is still very weak and has eighty-seven. Yet although Cardinal Cavagnis and Trippi were among the most active of the Cardinals of the Curia, it is not likely that the vacancies left by them will be filled.—The Tablet.

"GIVING THE PEOPLE WHAT THEY WANT."

That's the cry of every villain 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 conscientious complaint. 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 conscience, do wicked things against his life but he is still very weak and has eighty-seven. Yet although Cardinal Cavagnis and Trippi were among the most active of the Cardinals of the Curia, it is not likely that the vacancies left by them will be filled.—The Tablet.

And then the actress. She wants you to understand that she herself is decent. But she acts in a dozen places. Yes, but she must "give the people what they want." Poor thing! She is a slave, too. And the people are tyrants! Shame upon them! Pity the poor actress!

And the "yellow" journalist. He claims that his own life is pure. And his own family is happy and his children are "nice" and refined. But you say his papers encourage impurity? How do you wreck the happiness of other men's homes? And spoil millions of children. Of course, but how can he help it? He is only "giving the people what they want." Poor man! 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 saloon—off 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 hell—which is his back room. But how can he help that? He must "give the people what they want." He is an object not for blame but for sympathy. Sympathize with him. Poor fellow! And so it goes. It is wonderful how many slaves there are to the demands of the people. The people are awfully cruel 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 satisfy the people. And the people are tyrants. That's all. Pity the poor manager of the nasty show. Pity the poor actor and actresses. Pity the poor editor of the "yellow" sheet. Pity 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.

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 deserve. The people wanted help to 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.

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 Francis was up and about. He had donned his travelling dress and was ready to start when he had selected from amongst his father's weapons the shortest sword he could find, and had fastened it to his side. A beautiful little dagger with a richly chased silver handle—a present from his father—hung from his belt. Thus armed and equipped, he entered his father's apartment as day began to break. The knight was asleep, but his rest seemed to be disturbed by painful dreams. He moved his arms about, and from his half-closed lips issued inarticulate sounds. All at once a tear rolled 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 future was saddened at the sight before him.

"Poor father!" he murmured. "He must have had a dreadful dream! Perhaps 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 down his father's cheek, and heard the exclamation, "Francis, my son!" he could no longer restrain himself.

"Father, father!" he cried. "What is it?" 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 you!" and embraced him tenderly.

"Father, you gave me quite a fright," said Francis, returning his embrace. "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 doubt I was dreaming, but I do not remember what troubled my sleep," replied his father, trying to chase away the gloomy thoughts that filled his mind.

"Ah, well! you are ready—and armed, too. Where did you find that sword?"

"In your armoury, father, and I have taken it with the intention of keeping it free from stain, whatever may happen."

"Right, my son. That sword was the first I ever wore: may it earn you a reputation like to that it acquired for me! But the day is advancing, and we both have to set out—your father, I fear."

Here the knight suddenly broke off. He recollected himself, and felt that to tell his son of the appointed rendezvous would only serve to trouble him, and lessen the courage he needed for their coming separation. But the boy had noticed this interruption.

"For—" he repeated. "You did not finish, father. Why have you to set out so early?"

"Why? Well, Master Carions, if you must know everything, I want to undertake a reconnaissance myself some miles out of Dunbar. 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 sword, and donned a felt cap.

"You," he continued, "are now going to set out. The Cardinal's messenger 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 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 more 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 powerful person, without speaking of myself. If these letters should fall into 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 fear, 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 of yourself, before lightening risks that your life hereafter belongs to the country you serve, and to the King, James the Fifth, with whom you are now to live."

"The King! What?"

"I cannot tell you more, my son. Perhaps I have already said too much, and we are wasting precious time: for it is getting late; and a cloud suddenly overpread the face of the knights, whilst an involuntary shudder shook his frame. Recovering himself, however, with an effort, he said: "Embrace 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. "Up 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 hesitating, I feel my heart heavy within me, and I have no wish to go."

"There! 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! I kiss me once more, my child, and I will give orders to set out."

Folding his son in his arms, he embraced him again and again, and when abruptly quitted the room, wishing to hide from Francis the tears he could hardly restrain. Before seeking the Cardinal's messenger, the knight withdrew to his own apartment for a moment to calm himself and remove any traces of emotion from his face.

"Toward that I am!" he said, wiping his eyes. "Ah! if it had not been for that horrid dream, I should have been more courageous. But, oh, it was a frightful one! Alone, surrounded by enemies at the Morass of Dunse, I was murdered without pity; they showed me the head—oh, it is too horrible to recall!—the head of Francis, my beloved child! But it is reasonable to feel 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 chances will be equal. Sir Home may hate 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 reassure me. Yes," he continued, "my fears are most unreasonable."

He now descended to the courtyard, 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 just 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 courtyard.

"Where is father? where is he?" he questioned.

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

"Gone alone! that is very extraordinary," replied Francis, half surprised, half uneasy. "I thought he was going to reconnoitre the frontier this morning."

"The captain of the pikemen has started with a troop," answered Dick; "but I do not know if his orders are to reconnoitre the frontier this morning."

He had felt the previous evening, having thus chased away his gloomy meditations, he felt he should like to make acquaintance with his escort. For this purpose he slackened his pace, and soon found himself side by side with the chief of the little party. How over, the latter seemed not at all disposed to enter into conversation, and though his horse was alongside of the young lord's, he took care to keep at a certain distance from him. Francis, who remarked this, was at a loss to account for it, and as they rode on he scrutinized his companion. In person he was the veritable type of an adventurer. His features were shrunken, and his hollow eyes and heavy, and his lips betokened habits of excessive indulgence. His countenance bore the stamp of ferocity and intrepidity. The first sight of him was sufficient to tell how bold he would be in danger and how terrible in combat.

If Sir Antony had studied the man more carefully, if he had not been convinced that, as he brought the Cardinal'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 riding was so rapid, and the seal, which it is true he had only glanced at hastily, bore the arms of his powerful friend. Why, therefore, should he have any misgivings? and why should he closely examine the soldier whom the Cardinal had trusted as his envoy?

Francis, on his first glance at his companion, experienced a strong feeling of repulsion. It was very strange, he thought, that such a man should be the servant of a Churchman, and a thrill of fear ran through him. Ashamed, however, of this momentary weakness, he again turned to examine his fellow traveller. The man's garb 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 use, he wore a coat of mail, and his thighs were 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 head he wore a felt cap, garnished out side with iron, and in which, by a sort of coquetry, he had placed an ostrich feather, probably stolen from some rich lady's wardrobe. His immense deer-skin boots reached to his knees, and 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 formidable a weapon was as nothing to his giant strength. Our readers will now be able to picture to themselves the man to whom the knight, lulled into security by his being the bearer of the Cardinal's message, had confided his son.

This further study of his companion served, as 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, 'If anything appears fearful to you from a 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 their horses almost touched each other, he resolutely opened the conversation, saying abruptly:

"It is a beautiful morning, sir."

His companion stared at him, but made no reply.

"If the day continues as fine as this has begun," pursued the boy, "our journey will be very pleasant."

"Perhaps," answered the man in a harsh guttural voice; and he began to whistle between his teeth.

Rather taken aback by this doubt expressed in such a strange way by his guide as to the character of their journey, Francis kept silence for a few minutes. Then, with an effort, he returned 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, "no one can accuse you, sir, of being a gossip. I guess, however, what it is. You fear danger on the road, and dare not tell me, in case I should be frightened. But reassure yourself. I am brave, and should we be attacked, you would see that I should be able to help in the defence."

A smile of mockery overspread the features of the horseman as he heard these words.

"By my father's sword!" exclaimed Francis, indignant at this look of raillery, "you appear to doubt my word! But do not mistake me. I will suffer no insult—no, not even from a man of your size!"

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

It is difficult 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 am; 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."

"The Cardinal? Yes, that is possible," said the man, at last breaking silence.

"Ah, you agree there," added Francis, drawing himself up proudly, hoping by his assurance to impress his

companion, and withal well pleased at being able to shelter himself under the Cardinal's protection. "You 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 protection of the Lord Chancellor, and that he ordered you to take every possible care of me. Why, then, have you treated me in so ungentlemanly a fashion? and how do you dare disobey your master's orders?"

"Because the Cardinal is not my master," said the soldier.

"What do I hear?" murmured Francis, as a shiver again ran through him.

"What I you are not—"

"And he looked about him for means 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 who formed their escort had approached at a sign from their chief, and they now rode on either side of him. 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 enemies. So, without calculating his powerlessness in the face of overbearing numbers, he with a quick movement laid his hand upon his sword; but he soon found that resistance was impossible. His two guardians each seized one of his arms, plucking him by the saddle, the chief, calling to him the third soldier, drew him aside and gave him the following orders:

"Go on ahead of us, Shell, to Wedderburn."

"I go," said the man addressed, 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 you don't listen better, you clown!" angrily cried the chief.

Evidently frightened at the threat, Shell 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 the orders, and bring them to me at the Pine-branch Inn at Wedderburn village. I shall stay there until you return with Sir Home's orders, since the Earl has commanded me to obey him. By the Mass! I, John Andrew Cessford, do obey a simple Baron! Oh! if it were not for the orders of—of—someone!"

The horseman, who had before been so eager to start, now sat as if nailed to his steed.

"You brute!" cried Cessford with an oath. "Why do you stare at me like a simpleton? Did you not hear what I said?"

"Yes; but you told me—"

"I told you—I told you," repeated the cavalier mockingly—"I told you to start, which I advise you to do at once, if you don't want your bones broken with the fist of my sword!"

"Curse the 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 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 Andrew Cessford."

These reflections were made by Shell as he galloped across the fields towards the inn of Wedderburn.

"Now let us pursue our journey," said the chief, returning to Francis and his guardian.

"Ab, but explain yourself," began Francis.

But Cessford cut short his petition, and for his 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 carrying out. "Forward!" cried Cessford, and the two soldiers followed their chief at a gallop, dragging Francis between them.

What they were going to do with him, where they were taking him, he 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 he had pursued this lane for about half an hour, he thought he recognised his surroundings, and that in the distance he could see the shiny and miry soil of the Morass 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's 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 himself? I am lost; for, as I am in their power, they will doubtless search me for them. Who knows but that they will get at them that they have seized me and laid this hateful snare into which I have fallen? My God! I what shall I do? How can I keep the papers from them? Father said they concerned the life of a powerful person, not to speak of his own. Lord, Lord, help me! I must succeed somehow in saving them, and then they may do with me 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 purpose. Alas! here they were within a gunshot of Wedderburn. He could already see the smoke of the village chimneys, and he had not yet found a way. What should he do? What was to be his fate?

Leaving, though unwillingly, our young friend in his perplexity, we must change the scene to Edinburgh.

CHAPTER V. THE FREEBOYER CHIEFTAIN.

For the first hour the little cavalcade rode in silence. Francis was sad, and felt his isolation keenly. Separated, as he was, from his father for the first time, a vague feeling of uneasiness stole over him. Not that his youthful 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 them. Then, as to himself, he would 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 father had unceasingly lavished on him. Most likely, too, he would be exposed to great danger from the intrigues of those who make little account of anyone else when their own interests are concerned. Yes, indeed, he had much ground for fear.

Thoughts 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 whispered to him that he was destined for great things, and would be powerful even amongst the powerful—gradually reawakened the current of his thoughts, and raised the hope and satisfaction

and Chancellor of Scotland. Let us enter. The courtyard presents a busy scene. Servants come and go, sentries walk up and down, nobles and clerics enter and leave. It is the time appointed for giving audience to the numerous clients who through the Cardinal'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, forming a motley assemblage.

We pass through several rooms, and at last find the Cardinal in a chamber of vast dimensions, the description of which will perhaps serve better 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 hung 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. Examining now in detail, we find in the curious mixture of things, sacred and profane, which fill the room, an indication of the many-sided character of the Cardinal. One is inclined to think that the shrewd prelate had furnished his audience chamber with the intent of such mixed assemblies, should each find there the objects best calculated to interest him. Thus, by the side of a prie-dieu surmounted by a massive silver crucifix hung a heavy sword; a knight's helmet and armour were suspended on the wall side by side with a mountaineer's claymore and bonnet.

In another part of the chamber, on a bracket of the finest marble, a magnificent reliquary, containing a relic of St. Dunstan, stood next to a small polished steel coffer, which held the long and narrow mandate composed for the purpose of a bureau, were assembled such a variety of books and papers of totally opposite characters that one was lost in wonder as to how such diverse elements could have been brought together. To give a few examples: Side by side lay a sermon and a proclamation, the wild song of a mountain piper and a translation of the Psalms, a petition from the Glasgow merchants alongside a mandate composed for his own archdiocese. Certainly it was a strange mixture of opposite elements that was found in the cabinet of the Cardinal statesman; and, as we said before, it was an index of the character 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 of peace, he was not wanting in the instincts of a warrior. Under his prelate's robe he wore a coat of mail, a sword and the lawless character of which we consider the lawless character of the Cardinal statesman; and, as we said before, it was an index of the character of the man himself.

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

"Well spoken, Arran. But what has happened to make you arm like a Crusader 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 diligence, you must learn whether I know this news or not. But let us hear your account."

"Angus has armed all his clan," 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 upon 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 you, and he who's Douglas party desire, but one thing, my lord, you well know that he cannot overthrow you, he has conceived a deadly hatred against you and yours. Believe me, Lord Archbishop, Angus is planning a sudden attack."

"Heidays! is that all? The Hamiltons will be ready to respond to the Douglas. But perhaps, nephew, your suspicions have led you too far. You tell me nothing more than that Angus has armed his own retainers. If you had told me that Sir Douglas Parkhead was a cousin of the Earl, had just been on a journey to the mountains, that the Earl of Cessford had been induced by a promise of money to lend his help, that Sir Parkhead had brought back with him to Edinburgh and enrolled in the service of Angus 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 unjust towards

The Catholic Record

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Price of Subscription—\$1.00 per annum.

REV. GEORGE B. NORTHGRAVE, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, 484 and 486 Richmond Street, London, Ontario.

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

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

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Letters of Recommendation. Apostolic Delegation, Ottawa, Canada, March 17th, 1906.

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

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

Following these lines I have done a great deal of good for the welfare of religion and country, and it will do more and more, as I hope, and I will do more and more, as I hope, and I will do more and more, as I hope.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Episcopus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 17th, 1906.

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

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

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

Blessing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ, J. D. FALCÓN, Arch. of Liria, APOST. Deleg.

LONDON, SATURDAY, JAN 26, 1907.

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.

Nevertheless 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 Archbishops, 16 Bishops and thousands of priests were expelled from their homes, while 26 Grand Seminaries and 16 preparatory seminaries were forcibly closed, the vacated premises being converted into dwellings.

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 is 90, 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 Government did not take. Instead of this, a new law was passed whereby the Government 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 schism formed by a few cranks in a few 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 Gallican Church, and M. Clemenceau and his colleagues 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 prefect that he will use the Church for purposes of worship and receive permission to do so. He may even enjoy this immunity if some one makes the declaration for him. This bill gives communes, departments, and supremely the State, the ownership of churches, presbyteries and seminaries. It is announced that the presbyteries and seminaries will be devoted by the Government to educational and museum purposes. The celebrated Seminary of St. Sulpice in Paris, near the Church of the same name is to become part of the Luxembourg Museum, the Government having already made announcement to this effect. This seminary is the parent house of the well known Grand Seminary 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.

We are happy to be able to state, however, that the suppression of the institution in Paris will not impair in any respect the usefulness of the branch seminary of Montreal.

It will be remembered by our readers that the Government made an attempt at the beginning of the present crisis to throw upon the Pope and the French hierarchy the blame of this quarrel between France and the Church, but it failed most completely in establishing this absurd accusation at any point. The Holy Father, Pope Pius X., not by way of recrimination, but to vindicate the truth, declared in public that this accusation was totally false and that not a word which he had spoken or a line which he had written could be construed as an act of hostility to France. Thus the calumny circulated by the French Atheists, that the Pope was elected through the machinations of the Triple Alliance to have a Pope hostile to France, was torn to shreds and scattered by the winds of heaven, so that not a remnant of it is left to be believed by the most credulous of people.

The barbarous way in which Mgr. Montagnini was hustled out of France under a police escort was another outrage, the like of which has never been heard of since modern civilization has prevailed over Europe.

Technically, Mgr. Montagnini was not the Pope's Nuncio to Paris. There has been no nunciature there since M. Nisard, the French Ambassador, was recalled from the Vatican, and Mgr. Martinelli, the Nuncio at Paris, was requested or ordered to leave France. But Mgr. Montagnini, the Secretary of the Nunciature, remained at Paris to take charge of the archives, and to be a medium of communication between the Pope and the French Bishops.

When he was sent away the Government seized all his papers in the hope that something would be found in them to justify the pretence already made that the clergy of France and the Vatican were plotting for the overthrow of the French Republic, and the re-establishment of the monarchy in some one of its forms.

No such treatment would be given to the representative of any Government in the world without a universal cry of indignation being raised by the press, and even the Governments of all nations; but France as a republic, acts, and has always acted, uniquely. In seizing the papers of Mgr. Montagnini, it has violated all the rules of international courtesy, and has, after all, been disappointed in its purpose, for, out of the 4,500 documents of the Nunciature examined by M. Clemenceau's officials, not a single line has been discovered, which could even be distorted into meaning that there was any semblance of a plot of any kind, and the Government has made itself the laughing stock of the world by its ridiculous pretences.

This last pretence is just as ridiculous as the previous one of M. Clemenceau made in the Chamber of Deputies on Dec. 9:

"If the Church elects to have war it will have it, but the world will bear witness that the Vatican is like a foreign power trying to dispute the authority of the French Government."

No one disputes the authority 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 Government. But citizens 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 contrary 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." (Acts iv. 19-20.)

The fact of the matter is that the Government desires to appear moderate and just in the eyes of the outside world, but in France itself where the Atheists who have put it into power, have been trained to hate all religion,

its members are obliged to follow the dictates of the Jacobin madmen who already told M. Briand over a month ago:

"Let there be no compromise. You must go ahead against the Church before December 11, or all the forces of the Bloc will get after you."

By the "Bloc" is here meant the combination of Atheistic parties which constitute the Government's majority in the Chamber of Deputies.

TO CORRESPONDENTS. THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. A CATHOLIC requests us to answer certain questions on the doctrine of the "Immaculate Conception of the Blessed Virgin Mary." The questions are briefly:

(a) What does the Immaculate Conception mean? (b) What are the Scriptural proofs of the doctrine? (c) What relations has this doctrine with belief of the Church on original sin? (d) What was the belief of the Fathers of the Church on this question? (e) Give a short history of the feast? (f) When was this doctrine formally promulgated, and by what Pope? (g) What is meant by the terms active and passive used by theologians when speaking of this doctrine?

ANSWER. 1. The meaning of the Church's doctrine on this subject is very clearly stated in the dogmatical decree promulgated by Pope Pius IX. in his Bull *Ineffabilis*, on 8 December, 1854, which says:

"The doctrine which holds that the Blessed Virgin Mary by a special grace and privilege of Almighty God, in the first moment of her conception, by the force of the merits of Jesus Christ the Saviour of the human race was preserved free from every stain of original sin, has been revealed by God, and, therefore, is to be believed firmly and constantly by all the faithful."

The terms "active" and "passive" are applied by theologians to different stages of conception, but the dogmatic decree has reference to the moment when a rational soul was united to the Blessed Virgin's body; which is the moment of complete conception, for it is only at this moment that a human being becomes capable of receiving the grace of God, or of being affected by sin, and it is of this moment that the prophet speaks (Is. 1.7): "for behold, I was conceived in iniquities; and in sin did my mother conceive me."

It is admitted by theologians that because of the Blessed Virgin's descent from Adam, she was by nature liable to contract the sin which he transmitted to his posterity generally. This liability is called the remote debt of sin, and this remote debt the Blessed Virgin contracted. That is to say, she would have contracted the sin itself if she had not been saved therefrom by a special grace and privilege. She was, therefore, as much in need of a Redeemer as any child of Adam's. But this redemption was given to her specially, so that she was exempted from the general law by grace though not by nature. This was a more complete redemption than that granted to any other human 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 doctrine 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 Testament, 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 dogmatic decrees of the Church itself. This is the teaching of St. Paul in 2 Thessalonians 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 Protogospel, or first gospel, because they contain the first announcement of the coming of a Redeemer to save mankind:

"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." Concerning this passage, it is to be noted that the word found in the Hebrew is *hava*, which in the later books of the Old Testament is masculine signifying he or it. But in the Pentateuch, *hava* is used both in the masculine and feminine, and is, therefore, indefinite in gender, being in English, either he, she, or it. But St. Jerome in translating it *she*, has given expression to the teaching of

the Fathers of the Church that the Blessed Virgin Mary is here referred to. However, whatever gender may be given to this word, the meaning of the whole passage will not be readily changed, as the text unites the woman and her seed in the battle against the serpent (thee) who is the devil. The meaning is, therefore, that the woman and her seed, that is Mary and her Son Jesus Christ, shall together fight 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 death.

A complete victory is foretold for 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 *hava* is used for both genders, there being in Hebrew but two grammatical genders, just as in the case in the modern language, French. In the later Hebrew *hava* is used for the feminine *she*, and this form is found nine or perhaps eleven times in the Pentateuch, though *hava* is nearly always used.

From this it follows that we must rely upon the sense for the proper 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 her, as St. Jerome translates the passage: and this is the reading followed by St. Augustine, Chrysostom, Ambrose, Gregory and many others of the Fathers of the Church.

To these testimonies we may add that Josephus, the celebrated Jewish High Priest, in giving an account of the promise or command of God translated this passage: "He (God) commanded the woman to sin blows at his (the serpent's) head;" though Whiston's translation of Josephus has they (mankind) instead of *she* or the woman. Josephus, therefore, understood this passage as did St. Jerome and the erroneous translation was no doubt intended to obscure the passage.

3. The vision of the woman which is described by the Evangelist St. John as "a great sign which appeared in heaven," 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 a Man-Child Who was to rule all nations with an iron rod" is the fulfillment 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 honored most highly by Christ our Redeemer, the Sun of Justice, 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 Angel Gabriel, "Hail full of grace, the Lord is with thee." That plenitude of grace is found in Mary which cannot be found in any other creature. But there would not be a plenitude or perfection of grace if it did not extend to the first moment of her conception.

The Greek word translated "full of grace" is *kecharitomena*, 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 Pius IX:

"By this unique and solemn salutation never applied to another, it is shown that the mother of God is the seat of all divine graces, decked with the special graces of the divine Spirit, and even almost the infinite treasure and inexhaustible abyss of these graces, so that she was never subject to malédiction, but was with her Son, a sharer in the perpetual blessing which she merited to hear pronounced by Elizabeth who was inspired by the divine spirit to say: "Blessed art thou among women, and blessed is the fruit of thy womb." (St. Luke. l. 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 Ghost, are also a usual form of the Hebrew superlative indicating that she is the most blessed of all females of the human race. Eve was free from original sin when she was created by God, and so continued till she disobeyed God by yielding to the persuasion 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 conception, 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 relation of this doctrine to that of the Church on original sin is that Mary was never contaminated with that sin, like the rest of the human race.

7. The testimonies of the Fathers regarding the perfect purity of the

Blessed Virgin Mary are very numerous. They frequently state that she was most pure, perfectly immaculate, pure, at all times, holy in the highest degree, (*supersanctis supersanctis*, etc.) Thus St. Gregory of Neocesarea says on the festival of the Annunciation: "Gabriel, an incorporeal minister was sent to a Virgin who knew no stain: *labia nesciam*: He who was free from sin was sent to one incapable of corruption."

Here we may remark that it has been said that St. Thomas and Bernard were opposed to the doctrine of the Immaculate Conception. Even if such were the case, their authority would not avail against the clear tradition of the great body of Fathers of the Church, and especially against the plain definition of the dogma made in 1854.

But the fact is, these two great doctors merely fell into obscurities and imperfect notions on the subject arising out of controversies on the active and passive conception. Their obscurity would have disappeared if they had written after the definition of the doctrine, for it is almost certain that they did not mean to deny the dogma as Pope Pius IX. has defined it.

8. The feast of Mary's Conception was kept in the Eastern Church in the seventh century as St. Andrew of Crete attests. John of Enboa states that it was observed in many churches in his day. (8th century.) Peter Bishops of Argos says that in his time it was kept in Sicily, and there is extant a Neapolitan Calendar of the same period (9th century) on which the feast is mentioned. It is found in the Calendar of the Church of England, which fact proves that it was kept in England long before the Reformation. The title of the feast was changed to the "Immaculate Conception" when it was deemed advisable to call special attention to the doctrine, which was during the last century.

9. The doctrine was definitely promulgated by Pope Pius IX. on 8 December, 1854, after consultation with the Bishops of the world. About two hundred Bishops were present at this promulgation, though there was no general Council held at that time.

ANOTHER CHURCH UNION MOVEMENT.

According to a despatch received by the London Chronicle, (England) a movement having Church union in view between the Anglican and Presbyterian denominations in Australia is reported to have a good prospect of being successful. A conference between Anglicans 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 ordinations.

Nothing is said of the treatment of the Calvinistic teachings of Presbyterianism 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 the Westminster Confession of Faith are known to have become distasteful to 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 Preterition, and the Reprobation of the infant children of the non-elect. These doctrines have for years been quietly dropped, even from the accepted creeds of the Free Kirks in England and the United States, though in divergent ways.

The Free Church in England has for long 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 negotiations which have been carried on looking 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 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 Boards who converted them. But practically the Presbyterian churches

have abandoned the moorings which attached them to their old love, John Calvin.

It is but fair to add that prominent Presbyterians are not unanimous in the readiness to give up the distinctive doctrines of Presbyterianism for the sake of union with sects which they have hitherto denounced as teaching unscripural doctrine. Some of the most respected Presbyterian ministers in Canada have protested vigorously against the giving up of doctrines which God has revealed for the sake of becoming members of a larger and more influential church, and of making a saving in church finances. These reverend gentlemen say with reason, that such action will be an admission that their Church has been teaching false doctrine for three hundred years, and more. But it appears that in Australia as well as Canada those who thus contend will be overwhelmed by the strong parties which favor union.

How the action of the Australian Episcopalians in admitting Presbyterian ministers to become "priests" of the Anglican Church will be received by the authorities of the Church of England in other parts of the British Empire, it is difficult to say, and we are not prepared to predict. All admit that the Presbyterians have no Apostolic succession, and they do not claim it. The lack of this succession is, indeed, admitted in the Presbyterian Directory of ordination. We are told there, that it is

"Manifest by the word of God that no man ought to take upon him the office of a minister of the Gospel until he be lawfully called and ordained thereto."

Nevertheless we are told immediately before the above quoted passage that, "In extraordinary cases, something extraordinary may be done. . . . and there is at this time (1845) as we humbly conceive, an extraordinary occasion for a way of ordination for the present supply of ministers."

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

THE ENGLISH EDUCATIONAL BILL.

Our readers are already aware that the English Education Bill, known as the Burrell Bill, which was passed by the British House of Commons, but was so much amended by the House of Lords that its character was completely changed, has been finally withdrawn by the Government, as it was considered impossible for these two branches of Parliament to come to any agreement on the subject, the fundamental principles on which the two houses based their action being entirely opposite. 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-Conformists 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 a subject for agitation ever since the Education Bills of 1902 and 1903 passed through Parliament under the auspices of the Balfour Government.

The Church of England and the Catholics were of one mind on the question of giving religious education in the schools; and for this reason they demanded 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 under 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 benefited with those of the Catholics and Anglicans by the change demanded, took the side of the general non-Conformist body, being willing to forego the advantage they received, that they might not in union with other non-Conformists against Catholics and Anglicans.

It was very properly maintained by the supporters of the Balfour Government that even if those who desired to have religious teaching in the schools were a minority of the people, their conscientious 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 for the time being, but they did not

give up the fight. A passive resistance was spread throughout England which the malecontents rebelled taxes, and refused to pay the taxes imposed, their goods being sold amount, and in some cases resistance to the tax given, the parties often were imprisoned.

The triumph of the last election gave the late Government an opportunity to upon the Government, which we have referred to as the Balfour Bill was prepared and of Commons. Its defeat of Lords, however, looked which could not compromise, and the and buried. It was the Government had the people to pass such issues at stake during campaign were of such a nature that the tion was completely in.

As originally proposed bill was very objectionable and Catholics, who posed to confiscate the turning them into B. out even granting con was provided in the wishes of the n. But after the rejection Lords, the Governmen able, and we are info been agreed between and the Irish National the bill be brought will provide for the ment of religious schoo of the religious to wh belong. This will be a veto on the appoin in the schools, and teaching will be given are not of the relig shall be taught in the exempt from attendan instruction which sh may suppose that on acceptable both to Catholics may be pre at the next session o

MARIN O. We published over what extensive review Secret's books, with Temporal Power, a Christian and anti that authores was that review at the several corresponden know why such a b read by Catholics, o who has respect for ion, against whic director for the pro anarchy, in the causi fully maligns the Pope who have memories, but who lence and Christian the reach of the v modern unbelievers on the world under action.

We presume that offended because have not joined in tion with which I have been received delights to encoura attacks the very throwing a glance the personality of the evil principles anarchists.

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give up the fight. A movement of passive resistance was begun and spread throughout England, under which the malefactors refused to pay school taxes, and hundreds of those so refusing 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 resistance were imprisoned for short terms.

The triumph 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 Birrell 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 important nature that the education question was completely in the background.

As originally proposed, Mr. Birrell's bill was very objectionable to Anglicans and Catholics, since it even proposed to confiscate the religious schools, turning them into Board schools, without even granting compensation. This was provided in conformity with the wishes of the non-Conformists. But after the rejection by the House of Lords, the Government was more tractable, and we are informed that it has been agreed between the Government and the Irish Nationalist party that if the bill be brought forward again, it will provide for the continued management 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 at the next session of Parliament.

MARIE CORRELLI.

We published over a year ago a somewhat extensive review of one of Marie Correlli's books, viz., that on "The Temporal Power" wherein the anti-Christian and anti-Catholic spirit of that author 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 indeed by any one who has respect for the Christian religion, against which it is specially directed for the propagation of modern anarchy, in the case of which it barely maligns the private lives of the Popes who have lived within our memories, but whose parity, benevolence and Christian dignity are beyond the reach of the venomous shafts of modern unbelievers, spread through out the world under the form of wicked fiction.

We presume that this lady is deeply offended because Catholic reviewers have not joined in the chorus of laudation with which Miss Marie's books have been received by a press which delights to encourage literature which attacks the very basis of society by throwing a glare of interest around the personality of those who represent the evil principles of the worst class of anarchists.

We admit that in Miss Correlli's new book "The Treasure of Heaven," she no longer openly embraces the cause of Atheism, as her heroes now have a spurn of religion which is easily quenched however.

But it is not our intention formally to review this book, which is the story of a multi-millionaire who goes through several counties of England disguised as a "tramp" to ascertain whether there is such a thing as true love and solid affection in this deceitful world. He finds it among the poor, and as it is to be expected, rewards it in a most princely and unexpected manner.

But the feature of this book to which we wish to call attention here is that the lady authoress without any necessity whatsoever brings in religion for the sole purpose of aiming her poisoned arrows at it. One, Rev. Mr. Arbroath, is introduced into the book for the express purpose of imparting immorality of the grossest kind, as well as hypocrisy to the High Church clergy of the Church of England, who are a highly respected, finely educated, and very sincere body among Anglican clergymen, and devoted to the supplying of the spiritual needs of their flocks.

We do not pretend to constitute ourselves the apologists of the High Church clergy, who are quite able to take care of themselves, but we do protest against the manner in which Marie

Corelli misrepresents them, giving the 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 peculiar 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 Correlli, following the lead of the mass of the Kennites 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 anything more. Fiction is, however, written with a purpose in view, and Miss Correlli's fiction is intended to attain the same purpose for which Damas and Eugene Sae 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 the party under whose banner she marches—John Kensit, the vendor of obscene books, who admitted that he had raised that banner for the purpose of increasing his sales, a purpose in which he succeeded.

We feel assured that neither Catholics nor High Church Anglicans will encourage the literature with which Miss Correlli is flooding the English speaking world. If they do, they will 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 Correlli'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 opponents and true as steel to his political friends. He was an ardent Canadian, 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 he 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.

The Ave Maria, of January 19th, makes the following sensible remarks as to the proposed boycotting of French goods.

"Strong condemnation of the attitude of the French Government toward the Church on the part of Catholics in general, and of American and Canadian Catholics in particular, is natural and commendable. It is only what was to be expected of peoples who enjoy religious liberty, and have little cause for complaint of discrimination on account of the Catholic name; who love justice and hate iniquity, and whose loyal devotion to the Holy See renders them keenly sensitive to the least violation of its sacred rights. But we do not favor the proposal to boycott French importations, in order, as the proposers declare, 'to teach French manufacturers and operatives that, so long as they support a persecuting Government, they need not expect Catholic trade.'"

Two good and sufficient reasons 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 effective; (2) it would impose additional hardships on French workmen and workwomen, whose struggle for daily bread is hard enough as it is. Another thing to consider is that boycotts often turn out to be boomerangs.

THE QUEEN OF SPAIN.

RECEPTION INTO THE SOCIETY OF THE CHILDREN OF MARY.

In a letter thanking her for the congratulations offered on her birthday, Queen Victoria Eugenie kindly promised the Rev. Mother Superior of the convent of the Sacred Heart, Caballero de Gracia, Madrid, that she would very soon make an early visit to the convent, on which occasion, it was understood, Her Majesty wished to be received a Child of Mary.

From the moment that the visit was officially announced for Nov. 9, the enthusiastic loyalty of the pupils of the three convents in or near Madrid found expression in their preparations for the reception of their sovereign.

The five hundred ladies, children of Mary, were in no way behind hand in assisting in the preparations for the visit.

On the morning of the appointed day

the superiors from Leganitos and Chamartin came to Caballero de Gracia, with their respective school, the close union between the three convents making their joys and sorrows common to all. The Children of Mary were all in their places in the chapel, when in the afternoon the Royal carriage stopped at the door and the Queen, accompanied by the Duchess de San Carlos 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 graciously, and spoke most kindly to all the mothers present, as well as to the president and councillors of the Children 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 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 rows, dressed in their bright uniforms, and the Queen seemed to enjoy the sight of them, and listened with pleasure to their song in her honor.

She then went to the chapel, where the chaplains of the three convents and other ecclesiastics awaited her majesty. Meantime, the pupils sang the hymn to Our Lady. "Benedita sea tu Pareza," and Pontificale Benediction followed; Mgr. de Sion officiating, assisted by a number of priests. The choir sang "Cor Jesu te laudamus," the "Domine saluum fac Regem Iudee," etc., and the "Tantum ergo." After Benediction the reception into the Sodality took place. Kneeling before the altar, the Bishop, in presence of the Rev. Father Director, conferred on her the blessed medal, and then delivered the diploma of membership beautifully illuminated, which adds to the long roll of saintly, royal and illustrious names that of her Most Catholic Majesty. "Dona Victoria Eugenia, 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 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, Children of Mary and the religious were assembled. The National Hymn and an address in Spanish greeted her, and some presents were brought on silver trays, among which was a small painting of Our Lord, and an English Life of the Venerable Mother Madeleine Sophie Barat, foundress of the Society of the Sacred Heart, which were graciously accepted.

The pupils of each of the three convents then gave expression to their loyalty towards their beloved Sovereign which is so deeply rooted in Spanish hearts, French and Spanish interpreted the sentiment of Chamartin and Caballero de Gracia; while English was the privilege of the Convent of Leganitos. Some appropriate verses evoked affectionate souvenirs of her native land, and evidently found an echo in the royal visitor, who was visibly moved.

It was nearly 5 o'clock when the Rev. Mother Vicar for all she had seen, heard and received, assuring her of the real pleasure everything had given her.

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

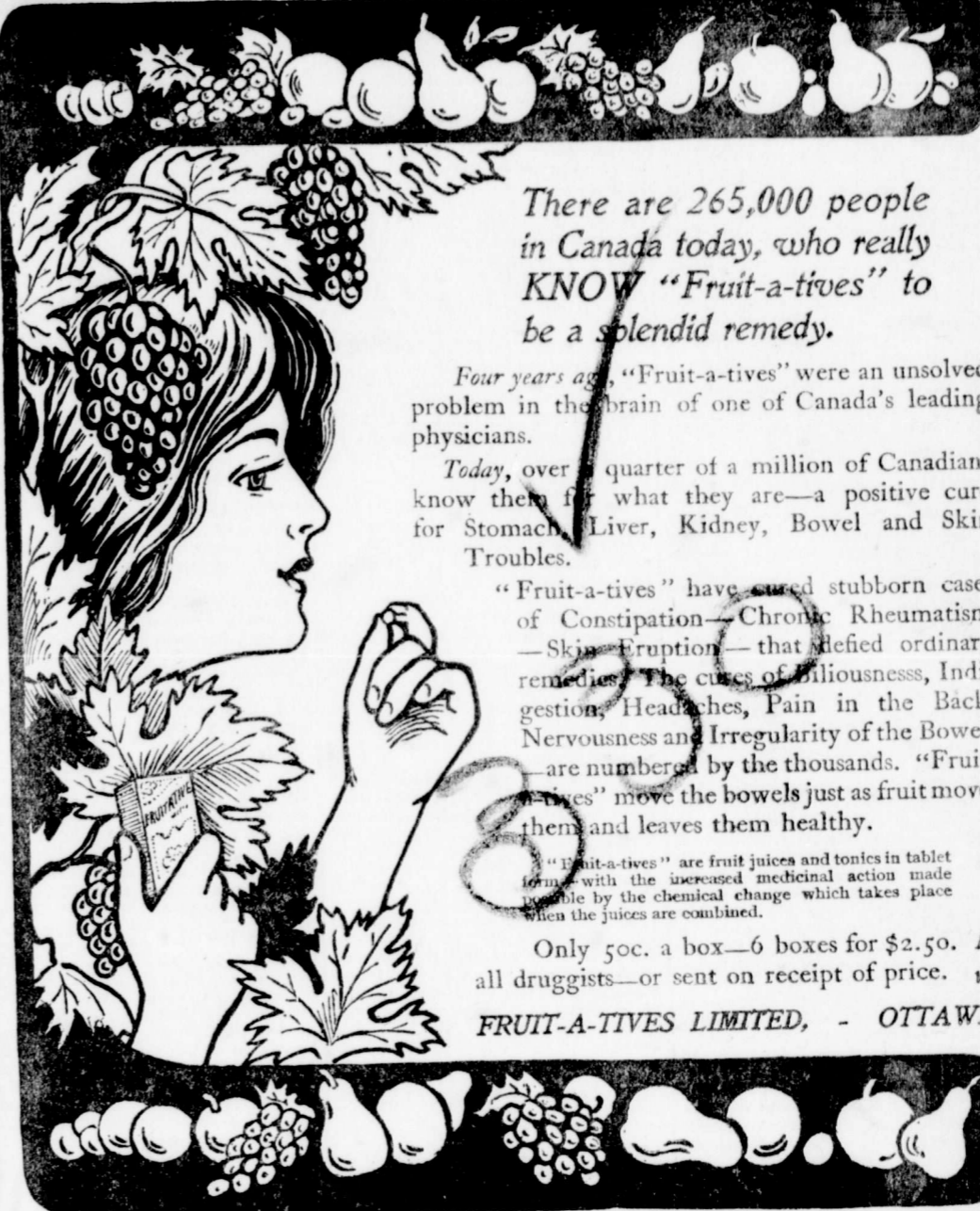
TOPICS OF THE DAY.

THE PERSECUTION IN FRANCE.

It might have been supposed that the sight of the Church of France voluntarily surrendering the whole of its property would at least have had a sobering effect upon English opinion. But the Protestant tradition is strong amongst us, and the fact that thousands of French priests have willingly given up their only means of livelihood excites no wonder and still less any feeling that is akin to approval or admiration. And yet there the facts are—and not to be explained away. For conscience' sake, for a spiritual scruple, in obedience to the advice of the Holy See, the Church of France has made the great renunciation and given up simply everything.

For the clergy their salaries, 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 to Caesar of the things that are of God. The English public looks on, sees the suffering and the sacrifice, and then dismisses the business as incidental to the measures which the Republic is obliged to take in self-defence against the aggressions of the Papacy. In the current number of The Nineteenth Century, Mr. Wilfrid Ward reminds the English public of what has really taken place. He arrays the facts quietly and without rhetoric, and puts the recent legislation in its right perspective, and, above all, helps the English reader to understand and appreciate something of the point of view from which the Holy See had necessarily to face the problem which the French Government has forced upon it.

At the outset Mr. Ward reminds us that the animosity with which the English correspondents now condemn the action of Pius X is not an isolated phenomenon. They were also unanimous in deploring the 3-juils and 5-juils five years ago, and refusing to seek for authorization under M. Waldeck Rousseau's eighty-six congregations of men and two hundred and eleven of women set their faces to the frontier and the sea because they believed there was no home for them left in France. The English correspondents joined at them and compared them unfavorably with those moderate and reasonable orders who made no difficulties about comply-



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ing with the legal formalities which were understood to be the preliminary to a permission to remain. Encouraged by this chorus of advice, many religious communities so far made their submission 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 English press was edified, and assured the world that this obedience should have its reward, and that the French Government would know how to distinguish between these submissive, law-abiding communities and the orders which were political rather than religious, and so refused to submit themselves to the same regulations insisted on by a paternal Government. And the English correspondents were all congratulated all the information they wanted, 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, and their property, demanded in their own interests, in order that they might be employed as useful documents to ensure that no monk escaping nor a farthing of his money from being saved." In judging the action of the Holy See we must always bear in mind this simple of the good faith of the French Government, and the impression it left upon the minds of the advisers of the Sovereign Pontiff. Further proof of the temper of the dominant party in France was a solemn diplomatic instrument which had regulated all the relations between Church and State for more than a century. It had been arranged between Pope and Emperor, and valuable consideration 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 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.

The old relations between the Church and the State were abruptly closed, and the arrangements for the future 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 association *cattolice* 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 State.

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 Pontiff to be effected. It was in harmony at once with his simple and saintly character and with his sense of the presence of inveterate and unscrupulous enemies, to break away from juristic subtleties, and precarious accommodations, and look for the Church's safety to that position of simple autonomy and tranquil poverty which she won her first victories over a persecuting State in the early centuries.

It is unnecessary to follow Mr. Ward in the detailed argument in which he shows that the position of the priesthood would have been not only hampered but intolerable if M. Briand's

proposal of the 1st of December had been accepted. It is enough to say that, in spite of the Minister's complacency, it would have been in the power of any provincial Prefect to insist 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 sort 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 Government 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 persecution which, its authors wished to disguise. An indignant protest, coupled with a great act of renunciation which must disarm those who would accuse the Church of unworthy motives, has appeared to him at once more effective and more characteristically Christian than any endeavor to negotiate indirectly with inveterate enemies who are likely in the end to outwit him in strategy as they are his superiors in physical force. In one swoop 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 campaign 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-ranks, and each through the darkness feels 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 courage? It is impossible not to believe that the purifying fires of persecution will leave the Church of France greater and holier than before.—The Tablet.

THE DEPLORABLE STATE OF FRANCE.

The Holy Father received the usual Christmas congratulations of the Sacred College and the Pontifical Household, but did not deliver any address. Speaking with some of the Cardinals, he alluded to the many trials of the Church, especially in France, and referred in terms of thanksgiving 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 Censual Law was a fore-gone conclusion in Rome, but it was surprising to find the mover of the bill in the Chamber of Deputies repeating the exploded fiction that the Holy See had accepted in Prussia what it rejected with scorn in France. It may

be well to repeat here that the Holy See does not anywhere accept the principle of separation between Church and State as an ideal condition of things, and that it does not regard the relation imposed on the Church in Prussia as being equitable or satisfactory—quite the contrary. But there is this fundamental difference between the present state of the Church in Prussia and that of France. In the former case the law recognizes the hierarchy; in the second case, the very existence of the hierarchy is ignored, and at the same time, various obstacles of various kinds are put in the way of Catholic worship.—The Tablet.

The Sense of Sin Lost.

A prominent minister commenting on 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 them."

If this be so, and one is very much inclined to believe that it is so, it creates an alarming situation. One of the first steps toward conversion is "a sense of sin," and therefore the conviction of the need of redeeming Christ. The absence of a "sense of sin" is what creates the Pharisee, and he did not go down to his house justified. The "sense of sin" is at the basis of the spirit of prayer. Because of it we react out for divine help. The gift of a change of heart comes as an answer to prayer—"Ask, and you shall receive."—The Missionary.

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.)

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London, Canada

MASTERY EXPOSITION OF THE FRENCH QUESTION.

CONTINUED FROM PAGE THREE.

have power to set aside any association... Catholic laymen, in favor of others... hostile to religion. Moreover it is quite evident that this law of so-called separation was designed to cause religious dissension and schism.

and influence. Many who never before took an interest in politics, will feel sure be aroused by the recent elections. They no doubt began to realize the wisdom of Leo XIII. who advised the French people to go to the polls and make France a Christian Republic.

Dr. Torrance added a few words to the topic of the evening by way of compliment to Father McCall by 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.

TALKS ON RELIGION.

PENANCE.

We are told that the life of the Christian while on earth is a warfare. As the soldier uses his arms as a means of defense in attack, he goes through certain exercises that he may be skillful and quick in the time of battle.

Those who are not members of the Catholic Church commonly look upon Confession as a heavy burden laid upon a sinner; yet on the contrary, it is a way by which God makes it easy for sinners to return to Him.

The Apostles Creed is the earliest of all Christian confessions of faith. One of the articles we find in it is the "forgiveness of sins." This implies that God not only in some way forgives sin, but that in the Christian Church there is some special institution for granting that forgiveness.

It is not very easy for a hostile government to construe the mildest protest into a violation of this iniquitous law?

In this country we are unable to understand why the French people, who are overwhelmingly Catholic, do not vote out such an and Christian Government. I predict that in a very short time they will be able to do so.

and satisfaction. We may easily glean that two things, therefore, are necessary—the power to forgive, and the disposition to enable us to receive forgiveness. If the person to be pardoned were in such a state of mind as to be incapable of pardon, he could not receive it, no matter how complete and unreserved the power of pardoning might be.

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 Scripture three things are mentioned: "Whose," "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 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."

As an example of the way in which the Government of France is conducting 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 archbishopric in the rue de Grenelle on Monday.

In order to exercise the power of absolution validly, two things are required; the power that comes from ordination and proper jurisdiction. Jurisdiction may be understood better when we recall that civil judges exercise their authority in the districts to which they are assigned.

FIVE-MINUTE SERMONS.

Third Sunday after Epiphany.

PRIDE.

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 our own days.

Look at our young men. Consider with respect and even decent regard so many show to those older 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, old age is a crown of dignity."

Consider, too, the manner in which parents are so often treated by their children. I do not refer to those sons and daughters especially who are uttering words of revulsion, those who, in their vicious lives and their cruel treatment, are bringing the gray hairs of their parents in sorrow to the grave, but I refer to those who may be looked upon as fairly good and virtuous.

LIQUOR AND TOBACCO HABITS

McTAGGART, M. D., C. M., 75 Yonge Street, Toronto, Canada. References to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice, Hon. J. W. Ross, ex-Premier of Ontario, Rev. John Potts D. D., Victoria College, Rev. Father Teafy, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Rev. Wm. McLaren, D. D., Principal Knox College, Toronto, Hon. Thomas Coffey, Senator, Catholic Record, London.

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 from a 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 lowliness 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 speaking were the only evil effects which spring from self-conceit, it would be enough to justify the condemnation and to render it hateful and odious. But there is a more fatal consequence to which it may lead.

EVICTON OF CARDINAL RICHARD.

As an example of the way in which the Government of France is conducting 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 archbishopric in the rue de Grenelle on Monday.

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CHATS WITH YOUNG

Edison the Wonder Man. "I'll tell you how I happened to telegraphing first," said Edison to a representative of Magazine. "When the Pittsburg Landing was fought report which reached I announced that there were six killed and wounded. 'I was a train newboy to take the telegraph operator Detroit station that if he the main facts of the battle line, so that announcement put up on the station bulletin board Harper's Weekly for six months free of cost. 'I used to sell about papers on the trip. This up my mind that I ought to and, but when I counted found I had only enough hundred. 'Then it occurred to could get to Wilber F. Story, prior of the Detroit Free might be able to work for me. I climbed up the pole and, I got my thousand all right. 'That was a great day the first station the crowd. But no; when caught sight of me they for papers. I just doubled on the spot, and charged instead of five cents a copy. 'When I got to the jumped the price up to cents a copy, and sold all made seventy five or a hundred in that one trip, and I te mightly good. 'I called my attention telegraph operator could do myself that telegraphing great, and I made up my come an operator as soon as 'The first serious thing was a machine which won votes in Congress in a meant. It was a good machine when I took it to Was said to me. 'Young man, that's t we want here! Filibuster delay in counting the votes means we have of defeat. 'My next practical invention quadruplex telegraph. I work it on the Atlantic telegraph line between New York, but there was the other end of the demonstration ended in a years before the qu adopted. 'That landed me in N out a coat in my pocket, operator and managed to lar. I lived on that for had to 'park it' a little. mind it, and I never d about eating, anyhow. 'Then I hustled for so I could have got a job at \$90 a month, but I w to do something better one day into the office of company which had about subscribers. 'I was standing beside when I gave a terrible suddenly stopp'd. In a hundreds of messengers the doors and yellow to at the tickers in the man in charge of the pl sabbergasted, so I step and said: 'I think I know wha 'I simply had to rema tect spring which had the wheels. The result employed to take charge at \$300 a month. I am I heard how much sala 'Then I joined hand named Callahan, and improved types of stock improvements were a 'When the day of se inventions approached, der how much money was pretty raw and about business, but I g \$5,000. 'I dreamed of what big money like that, other things I could be ventures; but I kne a pretty bad pl general suspicion that to get beat out of his I tried to keep my h the thought of \$5,000 my mind. 'Well, one day I w president of the Gold gran Company to take the of my improve General Marshall L the South Regiment. 'I tell you, I was ti with embarrassment, a his presence my vision to vanish. When he much I wanted, I wa I feared that if I me might get nothing. 'That was one of and exciting moments how I beat my brains say. Finally I said: 'Suppose you mak 'By that time I w more than scared—I 'How would \$40 General Lefferts. 'It was all I coul face straight and my way. I was afraid h heart's back. 'With a great ex guessed that would said they would h ready in a few days back and sign it. I scarcely slept. I o 'When I went I wa read, and I signe don't know even no a check for \$40,000 and I went to the b foot would carry me.

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CHATS WITH YOUNG MEN.

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 Pigeon Landing was fought, the first report which reached Detroit announced 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 for him for six months free of cost."

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

"Mr. Storey I have only got money enough to buy four hundred papers, and I want six 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 crowd. But no; when the people caught sight of me they began to yell for papers. I just doubled the price instead of five cents a copy."

"When I got to the last station I 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 mighty good."

"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 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 few moments. It was a good machine, too, but when I took it to Washington they said 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 fiasco. It was years before the quadruplex was adopted."

"That landed me in New York without a cent in my pocket. I went to an operator and managed to borrow a dollar. 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 about eating, anyway."

"Then I hunted for something to do. I could have got a job as an operator at \$30 a month, but I wanted a chance to do something better. I happened one day into the office of a 'gold tucker' company which had about five hundred subscribers."

"I was standing beside the apparatus when it gave a terrific rip-roar and suddenly stopped. A few minutes afterwards a messenger boy blocked up the doorway and yelled for someone to fix the tickers in their office. The man in charge of the place was simply sabbergasted, so I stepped up to him and said:

"I think I know what's the matter." "I simply had to remove a loose contact spring which had fallen between the wheels. The tucker took charge of the service at \$500 a month. I almost fainted when I heard how much salary I was to get."

"Then I joined hands with a man named Callahan, and we got up several improved types of stock tickers. These improvements were a success."

"When the day of settlement for my inventions approached, I began to wonder how much money I would get. I was pretty sure I knew nothing about business, but I hope that I might get \$5,000."

"I dreamed of what I could do with big money like that, of the tools and other things I could buy to work out inventions; but I knew Wall Street to be a pretty bad place, and had a general suspicion that a man was apt to get beat out of his money there. So I tried to keep my hopes down, but the thought of \$5,000 kept rising in my mind."

"Well, one day I was sent for by the president of the Gold and Stock Telegraph Company to talk about a settlement for my improvements. He was General Marshall L. Serris, colonel of the Seventh Regiment."

"I tell you, I was trembling all over 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 mentioned \$5,000 I might get nothing."

"That was one of the most painful and exciting moments of my life. My hope I beat my brains to know what to say. Finally I said:

"Suppose you make me an offer." "By that time I was paralyzed. I was more than scared—I was paralyzed."

"How would \$40,000 do?" asked General Lefferts."

"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 that would have the contract ready in a few days and I could come back and sign it. In the meantime I scarcely slept. I couldn't believe it."

"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 check for \$40,000 was handed me, and I went to the bank as fast as my feet would carry me."

"It was the first time I was ever inside 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 something which I could not understand, being partly deaf. My heart 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 went out of the bank feeling miserable. I was the victim of another Wall Street 'skin game.' I never felt worse in my life."

"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 \$40,000 in ten, twenty and fifty-dollar bills."

"It made an enormous pile of money. I stuffed the bills in my inside pockets and outside pockets, my trousers pockets, and everywhere I could put them. 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 know where to keep it. He had it placed in a bank in my credit, and that was my first bank account. With that money I opened a new shop and worked out new apparatus."

"My automatic telegraph, which handled a thousand words a minute between New York and Washington, was brought out by Jay Gould and the Western Union Company. It is in litigation 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 ink machine."

"When Bell got out his telephone transmitter and receiver were one. Professor Orton, of the Western Union Company, asked me to do something to make the telephone a commercial success."

"I tackled it and got up the present transmitter. The Western Union Company eventually made millions of dollars out of it. I got \$100,000 for it."

"At last President Orton sent for me and said: 'Young man, how much do you want in full payment for all the inventions you have given the Western Union Company?'"

"I had \$40,000 in my mind, but his 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 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 of the wisest things I ever did. By putting a check on my extravagance I always 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 moments. One day a bottle of phosphorus became unhooked 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.

Digging For Apples.

A man was laboriously digging in the earth. He had already made a hole in which half the length of his leg disappeared, and was making it still deeper. Children were playing near by. Born curious, they approached the man at work and asked, "What are you digging for?"

"Apples," answered he. Unanimously the youthful flock burst into homesick laughter. "He is digging for apples! What a joke! . . . Apples in the ground! He must be thinking of potatoes! . . . But apples—it is too funny! . . . ha, ha, ha!"

"Can't you see that he is laughing at us?" 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 I tell you is positive fact. There is neither joke in it, nor nonsense. I am digging this hole in order to have apples, and if you will wait a moment, you will understand."

"Let us wait, then, and we shall see whether they are crabs or leather-coats he will dig up."

After taking out a few more spadefuls of earth, the man thought the hole sufficiently deep, dumped into it a basket of rich soil, went off, and returned bringing a little sapling, which he carefully planted, beneath the attentive eyes of the children.

The operation completed, he said to them: "You see, I told you the truth. In two or three years from now this young apple tree will bear fruit. The following autumn it will bear fruit. You shall come and taste the apples with me."

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

The Girl Who Makes Friends wherever she goes is diligent. She comes

to 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 wholehearted way of describing them that you feel as if you had seen them yourself. 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 untruthful, or coarse. She likes everybody, not considering it 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 forgotten by them. — Church Progress.

Never Too Slow.

It is wonderful how much one's feelings have to do with the way time seems to pass. If one is in a hurry to finish 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!" cries Harry, waiting for the time to come when he may go out on a promised 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 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 wish earnestly for something that is really a good thing, but he wants it 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 all the good things to be snatched 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 boy who never makes fun of old age, no matter how decrepit or unfortunate the old man may be. God's hand rests lovingly on the aged head."

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character."

The boy who never calls anybody bad names, no matter what anybody calls him. 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; kindness 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 misfortune 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, look it in."

The boy who never forgets that God made him to be a joyous, loving, lovable, helpful being. — B. C. O'Phan Friend.

CONVERTS AND CONFESSION.

As some well-meaning non-Catholics feel a great deal of needless alarm and anxiety about confession. It may be well to remark:

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-examination can be called to mind. Our venial sins, 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 Christ, 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 in the same sort or order, but that 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 disobedience to my father or mother, or of having given way to a great spiteful anger, about so many times," stating according to the best of one's belief, after careful examination 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 declared.

3. That if we are unable to remember the exact number of our sins, it is enough to state the probable number to the best of our recollection and judgment, 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 doubtful as doubtful, and the probable number as probable; for God does not require impossibilities, but only what we can offer, namely, sincerity and ordinary diligence.

Confession 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 somewhat bitter; yet we ought to be ready to use it for our soul's health, as we take a medicine for the good of the body, however distasteful that medicine may be.

If prisoners condemned to death were offered release on condition that they make confession of their misdeeds, in secret to one of the judges,

who would be bound, in honor never to reveal a word of what was confessed, surely they would easily overcome their natural dislike to self-abolition. So a Christian ought not to 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, by 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 reconciliation. To refuse to make use of this life-giving sacrament, on the plea that to confess to a priest is disgraceful to nature, is unworthy of a Christian.

Confession is not after all so hard in practice as some not accustomed to it may imagine. With God's grace and the assistance of your confessor, added to your own good dispositions, confession 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 endured upon my conscience the burden of sin so long, put off my reception into the Catholic Church. Thank God now I feel an unshakeable peace."

Cardinal Newman feelingly observes on this point:

"How many are the souls in distress, 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 thinks of them, and one to whom they can recur, to whom they can betake themselves, 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 aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the forgiveness of heaven! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, confession is such. And such it is ever found in fact—the very act of kneeling, the low and contrite voice, the Sign of the Cross bowed low, 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. On what piercing, heart-subduing tranquility, provoking bursts 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 for 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 enthusiastic collector of curious objects, his Holiness presented him with the return ticket from Venice to Rome, purchased 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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THE FUTURE OF THE FRENCH SEMINARIES.

Among the cares which now, amid a sea of trouble, weigh upon the Bishops of France, is the problem of providing for the education of future priests. Day by day we hear of students being expelled by the authorities from the seminaries in accordance with the enactments of that law of liberty, the Separation Law, and already the number of such institutions that have been closed amounts to seventy or eighty. What this means in the way of a present 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, available for worship; the Bishops and priests who have been evicted from their churches and parishes are finding shelter elsewhere; but to provide suitable housing for the large numbers of students cast adrift by their expulsion from the seminaries presents a task which, under the many difficulties by 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 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 organization of the modern ecclesiastical seminary owes its form to the Council 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 complete when the Revolution came to sweep all away. Out of the evil, however, came good, for when the work of reconstruction was begun, it was taken up with ardor and quickly multiplied. 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 1810 and 1828. Relief from the restrictions thus imposed came with the Loi Falloux, by which episcopal management was once more secured. Meanwhile the ancient collegiate buildings had been placed at the disposal of the fabriques and the masses by the Concordat, so that the great question of the housing of the students had been solved with little difficulty.

But now the situation has been completely changed by the Law of Separation. By Article 14 it was enacted that the grands seminaires should be at the free disposal of the old ecclesiastical establishments, and their successors the associations cultuelles for a period of five years. If, however, no such associations were established to take over the buildings, then they were to be acquired, at the end of the period of grace allowed by the law conveyed by decree to local institutions for poor relief in accordance with those provisions of M. Briand, by a Circular dated December 1, instructed the public officials what course was to be followed. He therein declared that the buildings of the grands seminaires could no longer be kept for their purpose of theological training and teaching staff constituted a groupement de fait, which as a vested association cultuelle 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 commune. These, however, would not have full power to dispose of the property until the expiration of the five years laid down by the law, though in the case of the petits seminaires the property could be disposed of immediately. This device of labelling the directorate of a grand seminaire as a sort of vested association cultuelle condemned by the law was a warring doctrine which might be indefinitely extended to include the cure and his assistants providing for the daily celebration 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 guaranteed by the first article of the law. M. Briand accordingly was driven to follow up his Circular by another, in which he pointed out that if the directorate of a grand seminaire proposed to reorganise itself as an ordinary establishment for the private teaching of theology, they must comply with the regulations laid down by the Law of Higher Education of 1875, whilst petits seminaires must, if they would continue their work, resolve themselves into secondary schools under the common law as set forth in the Loi Falloux of 1850. In some quarters these circulars were hailed as fresh indications of M. Briand's large-minded liberality, but in others most nearly concerned the professed gift was suspected from the first, and those suspicions he 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 disposal of the State, the department, and the commune. But what a sham that free 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 Prefect. In other words, the Government reserves to itself the right of being able to prevent a favourably disposed department or commune from letting its buildings for their former purpose, and already the proposal of more than one local authority so to let has been disallowed.

It will be evident from all this with what a difficult problem the French Bishops are faced. It includes, in the first place, a complete reorganization of the seminaries under a different and, as 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 that forced on our Vicars Apostolic after the closing of Douai 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 difficulty that was not unforeseen, 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 expulsions taken place when the Bishops were ready with a plan for carrying on the all-important work of ecclesiastical education under the new conditions. At first it had been thought by some that the menacing tone of M. Briand's first Circular left no safe way out of the difficulty 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 attempted as a last resource. Now to problem then to be solved was how to reorganise ecclesiastical education in France. Mgr. Gonrand, Bishop of Vanves, 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 regarded as offering too little prospect of security to be worth the attempt. The old seminaries had been dissolved, not so much because they were installed in buildings declared to be public property as because, under the Law of Separation, they were considered to constitute associations that were illegal. Hitherto 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 the law. How the Law of 1875 offered a solution so far as the grands seminaires are concerned. That law allows the provisions of higher education, 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 administrators, and stating the place where the lectures are to be given, the names of the professors, and the object of the courses, is sufficient; for the third, a similar declaration 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 be members of the administrative bureau of the seminary; henceforward the professors will be directly dependent 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 organization of the grands seminaires is concerned. The petits seminaires will, of course, have to do the best they can within the four corners of the law regulating secondary education—the Loi Falloux, the abrogation of which is part of the programme of the Clomenceau Ministry. There remains for both institutions the necessity of finding suitable accommodation in new premises, and that in some dioceses will, it is feared, 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 in proclaiming liberty of worship and in proclaiming the separation of Church and State, breathes a new life into the institutions which, by cutting off the means for keeping up the 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 genuineness of Ministerial professions. But the Bishops have shown that in this, as in other matters, they will leave nothing undone to be true to their duty, and we may rest assured that they will take the measures necessary for the preservation of that which their persecutors are seeking to destroy.—The Tablet.

MARRIED.

DONNELLY-TWOHEY.—At St. Stephen's Church, Cayuga, on Jan. 15th by Rev. Father O'Leary, M. Adon Donnelly of Trinidad, Colorado, to Miss Anna M. Twohey, daughter of Mr. Michael Twohey of North Cayuga.

MARRIED.

REISSON-BROWNSHIG.—On Tuesday, Jan. 15th, 1907, at South March, Ont., Mr. John Reisson, to Miss Lezlie Brownrigg, sister of Rev. Father Brownrigg, Richmond, Ont.

MARRIED.

O'HARRA-WILLIAMS.—At South March, Ont., on Tuesday, Jan. 15th, 1907, Mr. Thomas O'Harris, son of John O'Harris, of Harwood Plains, to Miss Williams, daughter of John Williams, of March.

MARRIED.

FORREST-KENNEDY.—At Carleton Place, Ont., on Tuesday, Jan. 22nd, 1907, Mr. Francis Forrest to Miss Honora Kennedy.

DIED.

HEININGER.—In Midway, on Jan. 11, 1907, Dalia, beloved daughter of George Heininger, Postmaster, Midway, Ont., aged twenty-three years and ten months. May her soul rest in peace!

TYNAN.—At Port Hope, Michigan, on Dec. 29th, 1906, Mrs. Michael Tynan, aged seventy-five years. May her soul rest in peace!

MCNEIL.—At Brno, C. S., on Jan. 11, 1907, Angus R. McNeil, aged sixty-four years. May his soul rest in peace!

BROWN.—At Kulkora, Ont., on Dec. 31, 1906, Mrs. Edward Brown, aged six years. May her soul rest in peace!

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TEACHER WANTED, MALE OR FEMALE. Normal certificate, for Roman Catholic Separate S. S. No. 4, Mornington Township. Duties to commence Jan. 8, 1907. Apply, stating salary and giving experience and testimonials to J. S. Gagnier, Secretary, H. S. S. S., St. Joseph, Ont. 1465 If.

TEACHER WANTED FOR THE R. C. Separate school No. 1, H. B. B. Apply, stating salary and experience to Joseph Murphy, St. Columban, Ont. 1474-2.

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- Class A. Six organs of parlor style—instruments that we have taken in exchange for pianos. They will be shipped in perfect order, with burled walnut panels. Williams—Five octave organ, in solid walnut case with rail top and 2 sets of reeds throughout. Height, 5 ft. 6 in. Sale price...\$29.00. Dominion—Five octave parlor organ by the Dominion Organ Co., in solid walnut case, with small top, has 8 stops, 2 sets of reeds in treble, 1 set in bass, 1 knee swell. Height, 5 ft. 9 in. Special sale price...\$33.00. Kilgour—Five octave walnut organ by Kilgour, Hamilton, in style suitable for Sabbath School or small church, having small rail top, has 9 stops, 2 complete sets of reeds, 2 knee swells, a nice toned organ. Special sale price...\$39.00. Thomas—Five octave walnut organ by the Thomas Organ Co., in attractively decorated solid walnut case with high top, has 9 stops, 2 complete sets of reeds, 2 knee swells. Special sale price...\$41.00. Doherty—Five octave parlor organ by W. Doherty & Co., Clinton, in attractively decorated solid walnut case with high top, has 11 stops, 2 complete sets of reeds, 2 knee swells, etc. A fine toned and handsome organ. Special sale price...\$44.00. Bell—Five octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated walnut case with high top, has 11 stops, 2 complete sets of reeds, 2 knee swells, etc. Special sale price...\$46.00.
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The Catholic

LONDON, SATURDAY

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I MEAN YOU

MIS... The editor declares amply is account partly political, partially moral. Then he half column of by with General Boulle few deceptible children. Bulanger of course, nothing religious criticism do not print. But atheists who w of their side of the certain planibility affront to bratall the public. Journal Guardian type sim this any thing out not exaggerating following statement Guardian: "Great of documentary accumulated, sup damaging statement moral conduct of the We would imag would be sure of making statements, contributions to die, but are also opinion, Catholic vilied and column propriety. For th praise; for th malicious, if not m Have seen from There is not a Canada that wou libel. But from a rage against the panion for the m we may expect a say, that this Chr oner to taraii mon and women, that are looked at interiated of infide they are not of Christian Guardia evidence before the religious are, fact is no concee class in France. dies are testimony morality of the co

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