The Catholic Record

LONDON, SATURDAY, MAR. 9, 1907. THE PRICE OF " OBEDIENCE."

The Rev. W. T. Halpenny says :

"There is surely striking significance inth fact that French otestants conform loyally to the new law."

We confess to an inability to see anything significant in the fact save so far as it emphasizes that Protestantism has not abandoned its traditional policy of subserviency in spiritual matters to the State. The Reformation was brought about by the aid of princes, and at the behest of princes it modified and shaped its tenets. It accepted in Germany the absence of liberty. The Reformers' faith was kept in harmony with that of their masters, viz., the Senate in Geneva, the Grand Council of each canton in Switzerland, by kings and parliaments in other countries. So we have Mr. Halpenny commenting, proudly it seems to us, on the loyalty of French Protestants to the law, and on their admission that the State is supreme in spiritual matters. "We have no king but Cæsar " is surely no watchword of a minister of the gospel. The Church, however, will not sur-

render the sovereignty of Christ to atheists who boast that "they have snatched the human conscience from belief in a beyond and have quenched in heaven the lights that shall never be rekindled." The rev. gentleman seems to forget that Clemenceau and his allies are fighting, not only the Catholics, but all denominations. The Church bears the brunt of the battle in defence of the religious liberty which French Protestants are willing to sacrifice to law, which is based on might. Protestants, however, are a negligible quantity in France, and, according to M. Paul Sabatier, have no real hold there. The editor of The Christian Guardian is determined to be second to none in defence of the French atheists. He tells his readers that M. Viviani's words, "We have quenched in heaven the lights that shall never be rekindled" is "not a very sensible remark." This is censure whittled down to a very fine point. But, should a " remark " implying a denial of Christianity be "very sensible," or sensible at all to a normal minded Christian editor. From the view-point of M. Viviani, an avowed enemy of God and religion, it is a very sensible remark. He does not mask his aim. He does not tannt the Catholic religious of France, as does the Christian Guardian editor, with being unpatriotic, immoral, fomentors of discord. While this editor con tinues to condone blasphemy and conatheism a "not very sensible remark," M. Viviani goes on his way unblush. ingly and without hypocrisy. The editor, bent on achieving notoriety as the champion of the atheists, declares that he does not think that M. Viviani exactly represents the sentiment of the French Government. Our reason for thinking otherwise is that the speech which contains the " not very sensible remark" was posted up throughout France by order of the Government. Again the name of God has been erased from French coins and from text-books used in the national schools and colleges. Throughout the country, from end to end, says the Freeman's Journal, the name of God, Jesus Christ,

VERY TIRESOME.

moted to a higher place.

and the Virgin Mary, and even of the

saints, have been effaced from all the

school books: and a teacher who re

cently opened school with the Lord's

Prayer lost his position; but a teacher who held the crucifix in his hands, for

the children to spit upon as they went

out of school, was immediately pro-

The editor has another thought to the effect that Rome was not ready to "accept a free church in France." We pass over the assumption that there is a Free Church in France to-day. Suffice it to say that reputable journals believed the Holy Father when he said that he was ready to submit to separation from the State such as obtains in

CURIOUS LOGIC.

The Christian Guardian editor says that the Catholic Church, above everything else, must be blamed for the irreligion in France." Did we say too much when we advised this editor to betake himself to regions where bigotry is, in honor and logic, unknown. He asks us to believe that the Church which reclaimed France from barbarism and paganism is the source whence comes French infidelity. As well trace the apostacy of Judas to the teaching of Christ.

LAUGH NOT, FRIENDS.

We are told very seriously by the press that "Archbishop" Vilatte has proffered his services to the French Catholies. It is very kind of Vilatte, but, while the offer may be of value to Clemenceau and to the other "Christ hunters," it can but provoke the derision of the Catholic. For Vilatte's record is well known. As an adventurer, a sampler of the blends of many sects, an expert in the art of self advertising and an exponent of what our Yankee friends call "nerve," he has few equals. He has hobnobbed with the Methodist and Presbyterian and Congregationalist: he has been with the Christian Brothers: the notorious Chiniquy had him in his train for a time - in a word, he has in many countries imposed himself upon the credulous and extracted the dollar from the general public with graceful dexterity. Of him the non-Catholic Bishop Grafton wrote to the Church Times as

"I was obliged in the year 1892 to degrade him from the priesthood and to excommunicate him from the Church. excommunicate him from the Church.

I have discovered that he was morally rotten.

He has the power of endurance of a Cataline, the audacity of a Jeremy Diddler and the morals of of a Jeremy Pitture and the discrete and of a Jeremy Pitture and of a Jeremy and a Jeremy an governed by inordinate ambition and insatiate greed for money or power. He has no fixed religious principles as is seen from the course of his life."

RANKS UNBROKEN.

The German Catholics have proved once more the value of organization. When days were dark and the temptation to sit inactive, so hopeless was the outlook, almost overwhelming, they, layman and priest, decided to battle for their principles. Instead of trust ing to the good will of others they welded themselves into organizations; into a fighting party that might command respect and be a factor in the development of Germany. They estab lished newspapers and societies representing every social element and devoted to anything and everything that could contribute to the good of their country fiscation, and sees in professions of and the Church. They put their representatives into the Reichstag, and, in time, formed the "Centre, which a few weeks ago they sent back with ranks unbroken. It is an object lesson of what Catholics, united and under fearless and intelligent leadership, can accomplish.

ON THE RUN. That socialism, as advocated by

Bebel, has been beaten back, may well

be regarded as a portent by Socialists the world over. The authorities on Socialism agree in taking the German pantheist, Hegel, as their high-priest, and now Germany has shorn Bebel's forces of much of their power. The Germans are not ready for a programme of blasphemy, and have no desire to give men who quarrel with God and whose remedy for the evils of society is its destruction, a commanding influence in the Reichstag. We can readily understand why Bebel raves against the Centre. He knows that, with the Catholics lined up for battle, his dreams and theories, not in harmony with the facts of human nature, will come to naught. What adds to this dismay, for the non-fulfilment of his pro phecies and to his anguish, is the knowledge that " scientific socialism " has been left shivering in the winds of defeat. The Socialists say that the Church is their only enemy. When Socialism denies the existence of God or relegates Him to the domain of the unknowable : advocates free love and the United States, Great Britain and thinks. The Church, however, has

exhorts them to make their hearts, as is her own great heart, the altar of every sacrifice, and an asylum for the poor and outcast, the sick and the orphan.

THE CATHOLIC CHURCH AND LIBERTY OF THOUGHT.

BY REV. WM. O'BRIEN PARDOW, S. J. We take the following report of a sermon by Father Pardow, on the above subject, from the Philadelphia Catholic Standard and Times:

"If there is any one thing that the age in which we live is justly proud of, it is the power of thought. The men and women of our day are not willing to accept passively the usually received opinions concerning many past events, and even concerning actually vital principles. Each one who thinks wishes to summon these so-called events and these principles severally before his own mental tribunal; he wishes to sift the evidence for himself, and then to

pronounce his own verdict.

"There can indeed be no gainsaying the fact that modern thought has worked wonders by this keen process of personal research. But it is this very advance along so many lines of thought that is the occasion of much bitter opposition to the Catholic Church. 'Personal research,' say these thinkers, 'demands absolute liberty of thought, whereas the Catholic Church fetters free thought.' You Catholics,' they inform us, 'must think according to advance along so many lines of thought orders; with you the human mind is enchained.' In fact, one classical American writer goes so far as to say that 'reason stagnates in Rome.' And although, no doubt, his poetical imagination was caught by the jingling of the alliteration, still he really meant more than half of what he said. It is my intention, in the spirit of our age, to summon 'liberty of thought' to my mental tribunal to-night, and to ask you, as an unbiased jury, to do a little thinking for yourselves concerning this

high sounding shibboleth.
"Liberty of thought must mean, if it means anything, the right to form ideas of things just as we please, without let or hindrance from any one. But a moment's consideration will convince us that from the first day that you and I set foot in a classroom until the day on which we received our college diploma, if we ever received one, every teacher and every professor we had kept on doing his utmost to diminish our liberty of thought. In fact, the one who really possesses the greatest amount of liberty of thought is the untutored savage of the forest. He may, as he looks up to the stars in the firmament, consider these same stars to be but little pin-holes in the blue wall-paper of the

vault of heaven.
"He is certainly free in holding his opinion, but I doubt very much whether even the most strenuous supporter of full liberty of thought would dare to congratulate him on his unshackled freedom of mind. After a while science may brush up against this unpolished child of the trackless forest, and tell him that he must not think that way any longer; that those stars are not tiny pin-holes, but mighty orbs revolving in space. Here the savage is ight up against the fork in the road. He may insist on retaining his full liberty of thought, and thus remain a savage forever, or he may allow his mind to be fettered by the teacher of science and thus stride on towards civilization.

the world of the actual lay of the land in those desolate regions. Will the defenders of the so-called 'free-thought defenders of the so-called 'free-thought movement' call a halt, saying. 'At present we are absolutely free to think of the contour of the land about the North Pole just as we please, for we know nothing definite about it? But Commander Peary is striving to rob us of our liberty of thought by pinning us down to the new geography which here brought us so we must fight has brought us, so we must fight against him for our freedom.

"Every thinking man must see that all research, all scientific investigation is an effort to get at the real truth of things, and thus take away from the mind the direful liberty of being liable to stray into the bypaths of error. What has, no doubt, brought about the confusion of thought existing in so many minds to day, and prejudicing many persons against the Catholic Church is the fact that we are really very ignorant concerning even the visible world about us. Knowing thus so little that is certain, even about materlittle that is certain, even about material things, we are forced to adopt ever changing theories and then, from habit we bring this changeable frame of mind even into the study of religion. The sunlight that illumines the physical universe deceives us by its very brilliancy. We fondly imagine that it shows us everything, whereas in reality in the very midst of it all, we are like so many creeping creatures in a dark cavern, and are absolutely unaware of countless real existences right around us. It may indeed be a great mercy that our sight has so narrow a range unknowable: advocator from the destruction of the marriage tie, it and so feeble a penetrating power, for and so feeble a penetrating power, for if we saw continually with the X ray merits the reprobation of anyone who efficiency, a world of uncanny skeletons. thinks. The Church, however, nas would suddenly appear on all sides of us, in place of the beautiful human the toiler, who is the victim of injustrates, of which alone we are common

men for a brief span, and then resigning its place to another theory, doomed to be equally short-lived. Of course, in all such cases absolute freedom of thought is the inalienable right of the human mind. But the moment theory crystallizes into science—that is, real, legitimate science—all liberty of liberty of The thought must necessarily cease. shortest distance between two points is a straight line, and no one outside of an insane asylum is free to hold any theory about that.

"Twin sister to all this loose talk concerning liberty of thought is the astounding statement recently given to the world by the president of a non-Catholic college. 'No truth,' said the president, 'is now accepted on authority; every truth must be investigated by the person himself to whom it is by the person himself to whom it is presented before it can be admitted into the mind. A somewhat similar pronouncement came to us some time ago from the distinguished United States Commissioner of Elucation. He was endeavoring to give a reason why dogmatic religion could not be taught in the class-room, and the reason he alleged was that in the class-room we invite the children to investigate everything for themselves, whereas religion must be taught by authority. Now, let us just do a little thinking for ourselves and not accept such an amazing statement on any one's authority, even on so great an authority as that of the United States Commissioner of Education. What are the facts? The facts are that if you and I knew to-night only what we have discovered by personal research, we would be hardly distinguishable from driveling idiots !

"Personal research, forsooth! How much history do we teach our children by personal research? How many original manuscripts have they examined for themselves? And although cannot deny that there is a good deal of individuality and of personal re-rearch in the matter of spelling, I am not sure that is to the advantage of our not sure that is to the advantage of our long-suffering mother tongue. If, in the class-room, we are to insist on per sonal research in all branches, then the only thing for Commander Peary to do is to have our fifteen million school children throw aside their books, muffle themselves up well in bearskins, not forgetting their snowshoes, and accom-pany him, in a personally-conducted tour, to the arctic circle and beyond! Is it not astounding that men who in America occupy the forefront of our educational circles can give expression to principles from which what I have just said in a strictle leaf to the control of the control just said is a strictly logical conclusion?

"Fortunately for our children, men do not always draw logical conclusions from their own principles, and so, of one hundred items taught in our Public schools, ninety nine are taught by auth ority. Now, it is not only in the classroom, where we have children to deal with, that this holds true, but in every day life, where we come in contact with full grown men and women, the same principle of authority is continually being invoked. We call in an expert for a murder case, or in a com-plicated lawsuit, or for some railroad investigation. And why this? Only because every one who really thinks must be convinced that life is too short for us to be able to learn many things tor us to be sole to tear many country by our own efforts; and if we really wish to acquire knowledge in certain branches, we must accept it from a specialist who has devoted his whole

science and thus strike science and thus strike another example. That brave American seaman, Commander Peary, has been striving with heroic determination te push his adventurous way nearer and nearer to the North Pole, and thus enable himself to inform Pole, and thus enable himself to inform and all social progress? And so on to the end of the chapter. How many of these same 'fair-minded' progress have you ever heard of who, at these same 'fair-minded' progress have you ever heard of who, at the same that the progress is the same of the same that the progress is the same of t fessors have you ever heard of who, at the conclusion of their lectures, thus addressed their class: 'Young ladies and gentlemen, please remember that what I have said to you must not have the slightest effect in helping you to form your judgments about these Popes. You are all bound to look up for yourselves the original sources b fore coming to any definite conclusion?'
I never heard of a single professor who

so spoke.

"At this stage of my discourse we are better equipped for an investigation of the attitude of the Catholic control Church towards liberty of thought. The Son of God came on earth to teach what He had heard from the Father, and therefore to limit the vagaries of unrestrained thought by vagaries of unrestrained thought by His clear and definite dogmas. After His declarations we are not free to think of God as we please; we must think of Him as Three Persons in God divine nature. The same Son of God twelve men to teach all that He had taught, and to teach it until the end of time. Evidently these individual men could not teach unto the end of time by themselves,

nnto the end of time by themselves, hence the divine mandate was to be handed on to their successors. "Whenever something that contra-dicts the declarations of Christ is taught by any one, the Catholic Church is bound to condemn it, just as Christ condemns it. This is the extent of the limitation imposed on freedom of thought. The Catholic Church has always encouraged the deepest kind of research. Truth, she boldly proclaims, can never be opposed to truth. Nature with all her beautiful lessons, is simply a revelation of the attributes of God, and the attributes of God, and the attributes of God, as revealed by Jesus Christ, can never be opposed to the attributes of God as a composed to the composed to the attributes of God as a composed to the composed to the

that great volume, and then they cry out 'Nature says this and Nature says that, whereas hatre says no such thing. Such men are committing the same sacrilege that Martin Luther committed when he deliberately inserted a word of his own into his translation of the Bible. Luther proclaimed that men are saved by faith alone, and added to his false statement these mighty words: 'Thus saith the Lord,' whereas the Lord said no such thing. Let the scientists of our day read from therein, and then there will be no

chain put upon their reading.

"Perhaps in the minds of some among this splendid audience the vision of Galileo and his condemnation rises up as a clear refutation of what I have been saying concerning the re-striction of liberty of thought. I beg, for lack of time, to reserve that subject for discussion two weeks from to-

night.
"But if reason cannot reach out unto all knowledge by itself, and must in many cases abdicate in favor of authority, must it thus doff its crown of im-perial supremacy without a blow? By no means. Reason has not only the chance, but it has also the sacred obligation of examining most carefully the claims of this authority. It is precisely because men do not always scrutin-ize with sufficient rigor the credentials of the claimant that Martin Luther in his day was followed so blindly, and that theosophy and so called Christian Science, which is neither Christian

THE POPE'S JUBILEE.

nor science, have so many adherents in our age of boasted freedom of thought."

On 9th February, His Holiness the Pope received in audience the Central Committee for the Papal jubilee which is to begin next September. In replying to an address which was presented to him, the Holy Father spoke for about ten minutes. He was glad, he said, to see the members of the Central Committee gathered around him, and to have an opportunity of thanking them for their initiative in celebrating his jubilee. Were it only a question of his own poor person, he would pre-fer to spend the fiftieth anniversary of his first Mass in the privacy of his own chapel in loving converse with Jesus in the Blessed Sacrament, praying for all, and bewailing the failings of which he had been guilty during the fifty years of his priesthood. But as Vicar of Christ he could not exonerate himself from the obligation of accepting and taking pleasure in those manifestations of his children which showed their faith and their attachment to the his beloved children here in Rome. But he had one recommendation to make to the Central Committee they must not think of undertaking new works to commemorate his jubilee; there are plenty of works already in existence of the greatest utility, and it would be much better to give new life and energy to these than to spend time and money on others. His Holiness mentioned some of them—the religious instruction of the young, and the So ciety of St. Vincent de Paul. He was especially grateful, he said, to the noble ladies who had undertaken to present him with a quantity of altar requisities and vestments, for there were a great many poor churches every-where which needed them very much, specialist who has developed the means to the specialist who has developed the means to many lessors in so-called 'non sectarian'— that is, anti-Catholic—colleges who discourse at great length about this discourse at great length about this paper and that Pope attributing to the same all present to hope and pray for a same all present to hope and pray for the same all present to hope and pray for a same all present to hope and pray for the same all present to hope and pray for the same all present to hope and pray for a the triumph of the Church, but to remember also that here in this world triumph will never be separated from troubles for the Spouse of Jesus Christ —her complete triumph could only be realised in heaven, just as the triumph of Our Lord was complete only after the Crucifixion. His Holiness then gave his blessing to all present, and finally passed along the hall giving his hand to kiss, and addressing a few

CATHOLICS AND RITUALISTS.

At a meeting of the Catholic Truth At a meeting of the Catholic Truth Society held in St. Mary's School, Manchester, on Tuesday night, the Rev. Vincent Naish, of the Holy Name Church, reports The Manchester Guardian, delivered an address on the attitude of Catholics towards the re-cent Rigal Commission, Catholice cent Ritual Commission. Catholics would gather, he said, that a great crisis was approaching, at least for the High branch of the Auglican body. His own opinion was that the findings of the Commission were a great surrender to the Ritualist forces, and implied censure on the principles of the Reformation. The practical concession of Eucharistic vesture, with all that that implied of the doctrine of the Real Presence and the Mass, the tearing up of the Public Worship Act of 1874, the timid and tentative proposition bring in the Bishops as consulting theologians to the secular tribunalsconsulting theologians to the secular tribunals— all these marked the disappearance of the old Protestant landmarks under the rising spring-tide of Ritualist energy and devotion. After all, now as of old, it was the Mass that matter-ed, and all belonging to it. If they used their opportunities wisely for the three suggestions as a basis of Catho-lic attitude—First, "the need of more expert knowledge for educated Catho-lics of the grave historical and doctrinwisrepresentations of correspondents, viewed the matter at the outset, they approve now the Pope's action as favor able to religious liberty and as against the pagan principle that makes the State the dictator of divine worship.

In the toiler, who is the victim of injustic, who is the victim of injustic which alone we are common tice, she has consolation and hope: for the attributes of God as inversed in the ocean, the sky and the lice of the attributes of God as into the consolation will describe the attribute of God as into the consolation and hope: for the case and the proposed to the attributes of God as into the consolation and hope: for the case and the consolation and hope: for the

quicksands of Anglo-Catholicism"; thirdly, "the need of drawing a sharp distinction between the honest rank and file of the Ritualist forces and the able and crafty leaders who so skilfully shepherd their flock of many colours and much divergence."

CATHOLIC NOTES.

Bishop Edward Fitzgerald, Bishop of the Little Rock diocese, died at St. Joseph's Infirmary in that city, on the 21st of February. He was born in Limerick, Ireland, in 1833.

The late Miss Barbara Daly, died recently at Biarritz, left \$10,000 to the Sisters of Charity, Dublin, and several bequests of \$5,000 to the Irish Jesuit Fathers for charitable purposes.

Rev. Thomas Hughes, S. J., formerly professor at St. Xavier College, Cincin-nati, has been chosen by the Pope to preach the English Lenten sermons in Rome this year.

Very Rev. Lord Archibald Douglas, uncle of Lord Queensbury, has been admitted into the Congregation of the Redemptorists at St. Jopeph's church, Bishop's Stortford, England. Lord Archibald Donelas was formerly a di ocesan priest, and in that capacity did good work at Manchester.

Sister Joseph Caraher, whose death took place recently at Smyllum Orphanage, Lanark, Scotland, was one of Flor-ence Nightengale's staff during the Crimean war. Sister Joseph entered the Order of Charity in 1859, and was seventy-five years of age at the time of

A correspondent of the London Tab-let notes that Captain William Belfield, J. P., whose reception into the Church was announced last week, was born eighty-two years ago, the son of Mr. T. D. Belfield, of Blagdon, Devon, and is a hero of the Crimea, where he served throughout the campaign in the 17th and 88th regiments.

Delphin Michael Delmas, so promi-Deiphin Michael Delmas, so prominent in the public eye at present, as the leading attorney for Harry K. Thaw, is a Frenchmen by birth, but was reared in California. He is a Catholic, and the author of "Speeches and Addresses," published in 1901. He is known as Napoleon Delmas from his recemblance to the great Emperor. resemblance to the great Emperor.

Rev. M. S. Brennan, professor of astronomy and geometry in Kenrick Sem-inary, St. Louis, for the past fifteen years, has ordered one of the largest telescopes ever mounted on a tripod to be used in connection with his studies. Father Brennan intends to make a special study of those great solar upheavals known as sun spots, which he weather. The highest church in Europe stands

8 000 feet above the tide water. Its name is St. Mary Ziteit, near Salux, in the beautiful mountains of Grison, the largest canton of Switzerland, border-ing on Austria. It is open for Catholic worship from St. John's day until St. Michael's day, namely, June 24th to September 29th. Alpine dairymen and women and huntsmen say their prayers in the little church. The people of Salux in a body attend the first and last

The Rev. John T. Woods, rector of Holy Cross Catholic church, Flatbush, N. Y., started a crusade last week against contributions in accordance with an announcement made the previous Sunday that he would not stand for penny contributions except from chil-dren. The collectors returned coppers to the men and women who had given them. Father Woods holds that adults who contribute only a cent or two need the money more than the church does.

The last time Dr. O'Riordan, Rector of the Irish College, was received by the Holy Father he informed him that he had determined to make him a Protonotary Apostolic ad instar.—Last Monday a messenger from the Vatican brought a biglietto from the Majordomo to the Vice Rector, in which Mgr. Bisleti announced that the Holy Father had been pleased to number Mgr. Cronin among his Private Chamber-lains. It is not often that honours have been better deserved than those that have fallen to Mgr. O'Riordan and Aids to devotion, Protestants find,

are needed in this materialistic age. "The Brothers of the Crucifx" is the name of a new religious society which has been started in New England, by Dr. W. T. Parker, of Northampton, Mass. The object of the society, according to the prospectus, is to keep alive within the souls of men a deep devotion to the Cross and Passion of Our Lord. Its members are required to have a blessed crucifix always in their possession.

A Green Reporter.

"Why, so it does!" is the Catholic Columbian's clever comment on the following words in which the Cieveland Plain Dealer endeavors to enlighten its readers with regard to a recent mission in a Catholic Church of that city:

their confession during the week. The reception of the confessions and the instruction incident to it require a personal conference with

penitent."
Yes, and so necessary is that personal conference that those who do not face the ordeal between now and Trinity Sunday will thereby cease to be living members of the Church, and will close their hearts to that spiritual

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THE PAGE OF JAMES V. OF SCOTLAND.

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

CHAPTER XVI.

THE SHEPHERD OF THE MOUNTAINS. After an hour's hard riding our trav ellers found themselves in the midst of a bare and sterile country. Immense moors stretched away on either side, and the wildness of the scenery and

the dwarfed appearance of the herbage showed them that they were nearing the mountains.
"In a couple of hours we shall be at

the Black Gorge," said Shell at last, breaking the silence they had observed since leaving the hut; "but to do that since leaving the hut; "but to do that we must change horses in the hamlet we are now approaching." "Why?" asked Francis. "Our

beasts have had a night's rest, and are quite able to carry us thither. "Your horses, my young lord, are very good," answered Shell; "but, nevertheless, they are not at for the journey that still awaits us."

ourney that still awaits us.

"I think you undervalue my steed,
Master Shell," said Francis. "Yester
day he went sixteen miles without a
halt; yet look at him now—he is as

fresh as ever."
"I can clearly see," replied Shell, "that yours is an excellent horse for the purposes of ordinary travelling but our journey during the next two hours or so will be of a very different character. We shall be riding up stiff and rugged mountain - paths. Now, your horse, which is not accustomed to this horse, which is not accustomed to this climbing, would cover ground at a much slower rate and at greater expenditure than common ponies which are used to work.

Silence now fell on the little party until they arrived at the hamlet where the change of horses was to be made. Whilst Shell and Moses attended to the horses, Francis looked curiously at the hamlet, which was formed of a lection of miserable cottages, whose in-habitants, more wretched than even their dwellings, drew a meagre subsis-tence from the flocks which they led to pasture in the mountains. His ce of Scotland hitherto had been re stricted to large cities or rich and wellpeopled villages, and poverty like this filled him with surprise and compassion.

An old woman stood near him on the road, holding on either side of her a ragged child, who stared in amazement at the traveller. Francis held out to her one of the gold pieces given him by the King, but the old woman regarded the coin with indifference, and made n

effort to take it.
"She does not know what gold is, said Shell, who had noticed this inci dent;" "but if you offer her a small coin you will see how pleased she will

Following this advice, the youth held out to the old woman a common coin o little value, which was at once grate fully accepted. The young page was lost in wonder, and stood gazing at the poverty-stricken scene before him, ab-sorbed in thought. in thought.

Shell soon, however, roused him from his abstraction.

"Come, come, my young lord! we ought to be at the end of our journey before the sun gets too hot. We must hasten on, if you please."

"But I only see two horses. Is Mose

'Moses will wait for you here, sir. It is not that we distrust your servant
—far from it; but we need at the Gorge only the eyes and ears of those con-cerned in the business. Besides, prov-isions are scarce, and we are obliged to mize them, so we avoid as far as possible having to feed useless mouths. There are already quite enough people with the Shepherd of the Mountains Will you, therefore, consent to do without your servant, and allow me to act stirrup for Francis to mount.

"Very well," replied the latter, resigning himself to the inevitable.

Francis was ignorant of the purpos for which he was wanted. really the partisans of the King who had called him hither? In any case, what did all these precautions mean There was but one man on whom he could rely, and now he was suddenly deprived of him. True, the thought that Shell was with him, who had before saved him from death, calmed somewhat the fears which he could not entirely that was even Shell to be of him. True, the thought that But was even Shell to restrain. trusted? He had been the companion before of bandits. If only he knew pre-cisely how matters stood, he should be prepared to act. If he were certain that he was being conducted to encmies, he would attempt to escape by sudden flight, or, if necessary, by at-tacking Shell; but to adopt either of alternatives in his present state of knowledge might prove prejudicial to the interests of his master, as those awaiting him in the Black Gorge might, after all, be loyal subjects of the King were planning his rescue and needed his help. He decided, therefore, to remain passive, and allow himself to he led to the place of meeting, whether he was to encounter there friends or So, abandoning himself to fate, he followed Shell, letting his horse choose his own route; for the animal, as if obeying some unseen influence, went on at a brisk pace, without paying any attention to the bridle by Francis had at first tried to

guide him.

Absorbed in his reflections, Francis took no notice of the road by which they were travelling, until it suddenly began to grow dark, and wild cries were heard around. Thus aroused from his reverie, Francis looked about him. His horse was walking on a narrow path which ran between two high mountains, whose sides, covered with lefty pin trees, almost shut out the light of day. The scene was a wild, and withal a pic-turesque one. Here a gigantic pine growing from the mountain side stretched its branches over the road, and threat ened to fall on the traveller who should brave the perils of the way. There was to be seen a huge overhanging boulder, seemingly suspended in mid air, awaiting but a touch. Further on, a deep cavity, worn by the ravages of

time, presented itself to the gaze like a gaping mouth, as if the mountain yawned with weariness in its frightful solitude, while, disturbed by the noise of the horses' hoofs, wild birds of prey wheeled around, uttering their discordant cries, which echoed and re-echoed amongst the mountains. Francis was much impressed by the

Francis was much impressed by the wild scene around him.

"Where are you leading me?" he cried. "One would say this was the mouth of the infernal regions."

"Have no fear, sir," replied Shell gaily, somewhat amused to see the effect produced on Francis by the surrounding. "You are called the roundings. "You are only at the entrance of Black Gorge, to which you Honor in your comparisons pays so doubtful a compliment. This is the dwelling of the Shepherd of the Mountains, and he, as you will soon see, is not demon?"

What !" exclaimed young D'Arcy,

"this man, this Shepherd, how can he dwell in such a place?"
"What displeases you, sir, in this place?" asked Shell, looking round him with a complacent smile, for its aspect was familiar to him.
"What displeases me, you a
Master Shell! I find it frightful!"

"Sir," said the man, but this time in a serious tone "he who dwells here would be ungrateful if he were to pronounce such a severe judgment as you have done on this spot; and when you see this person you will agree with me that he has reason to call this place beautiful, to which he owes his life: for it is precisely the ruggedness of the risks to those that traverse it—for at any moment those overhang ing rocks might fall and crush ing rocks the traveller—all, in fine, that you style frightful—that keep away the curious, and insure the solitude, and consequently the safety, of the Black

Gorge."
"But," added Francis, who could not contain his impatient curiosity, and who hoped at last to get some informaextraordinary tion concerning the extraordinary being whose residence he was now ap has this man been pro scribed, and so obliged to hide precaution ?"

is-it is-a person," answered "whom you Shell, with hesitation, "whom you will now see, sir, for we have only to turn the next corner and we shall be at his dwelling."

Francis, astonished and overawed by his surroundings, divided between fear of being entrapped and the desire of doing something for the delivery of the King, on hearing that he had actually arrived at his destination, and would soon behold the Shepherd of the Mountains, was seized with a sudde feeling akin to fear, and his heart beat quickly. At that moment Shell reined up his horse, and exclaimed:

Here we are! If your Honor will dismount and wait for me an instant,

will go and get further orders. Francis obeyed, and Shell, leading he horses, disappeared from view

ind some rocks. Left alone, our young hero looked Left alone, our young hero looked carefully about him, but no trace of a house was visible. The spot where he stood was circular in shape, above which, at a great height, towered lofty mountain-peaks, which, inclining inwards, formed a kind of dome, through which daylight penetrated with difficulty. He was so to speak, at the culty. He was, so to speak, at the bottom of a precipice. In vain he tried to still the beating of his heart. Was he friend or foe to whom he was conducted? A few minutes

being conducted? A few minutes would decide the question.

Shell now re-appeared, and, addressing Francis, said, "The Shepherd of the Mountains awaits you, my young lord :" and as he spoke the man bent scrutinizing glance upon the youth, as if to judge of the effect of his words and an involuntary smile hovered on his lips. Francis observed it, and owing to his present state of mind it seemed to him so full of sarcasm and mockery that he no longer doubted as to his fate. He had surely fallen into the hands of enemies, and the man he had trusted had unworthily betrayed

him. "Ah!" he said to himself, "I will take courage, nevertheless, and they shall see how a Frenchman can act he is still but a stripling though though he is still but a striping.
Having braced himself up with this
little effort, the page of James V.
replied with a firm and steady voice,
" Lead the way—I follow you;" and,
preceded by his guide, he advanced for about thirty paces along a narrow path between the rocks. Here Shell came to a standstill, and pointing out to his companion an excavation hidden by creeping plants and dry brushwood -saying as he did so, "This is the place; I will announce your arrival" - disappeared behind the trailing of re appear, however, almost green, to re immediately.

"Enter, my young lord," he said, holding back the curtain of creeping plants, and Francis, passing through, found himself in a square apartment which, remembering the situation of the place, he knew must be an ex cavation in the rock, though from its appearance one would never have sed it could be so. The four side of this impromptu chamber were entire ly hidden by tapestry, the ground covered with thick carpets, and the whole richly furnished. It is easy to imagine the surprise of Francis, as he gazed at the unexpected profusion of luxury revealed to him by the wax gazed at the ur which were burning in great lights.

"Here dwells the Shepherd of the Mountains," said Shell, after a somewhat long interval of silence, during which he had enjoyed the amazement of the boy, "and you will now behold him." Still smiling, he bowed, and

once more left our young hero. The page was mystified. "Was it not all the illusion of a dream? Could these costly articles have been brought to such a wild place? Surely it was not a reality, but the effect of imagination. However, he soon became con vinced that it was not so, for each piece of furniture he touched spoke more eloquently that all his reasonings as to the truth of what he saw. Once more he asked himself, "Who can this Shepherd be, who in a rock like

this has made for himself such a prince

dwelling?"
A curtain at the end of the room was A curtain at the end of the room was at that moment lifted, and the mystery at length was solved. A man of tall and graceful figure stood before him, the dress he were contrasting strangely with his noble and handsome counter-ance, for he was clothed from head to in sheepskin. Francis looked in foot in sheepskin. Francis astonishment at this mysterious figure, astonishment at this mysterious figure, who had occupied all his thoughts who had occupied all his thoughts because in a second sec since the preceding evening. But hardly had he glanced at him than, in spite of himself, he cried out, "My spite of himself, in Lord Chancellor!"

Silence, foolish child !" said Cardinal Beaton, for it was none other.
"Chancellor Beaton is no longer in Scotland; that prelate, deprived of all his dignities, crossed over to France At least, such was the general belief, and that time has not yet come to un

deceive people."
"For the last six months, my lord, we have believed you to be on the

Continent."
"And I have lived at the Black Gorge under the name of the Shepherd of the Mountains. Yes, Francis; and it is from here that I am watching over the King of Scotland, and working to set him free. But we have no time to lose, poor conspirators that we are."

"Conspirators!" exclaimed Francis

Yes, my son-yes conspirators. We are obliged to conspire in the dak to restore the Scottish throne. We con spire to serve our King, and we, who only aim at what is just, are forced to hide like crimina's. Yes, yes!" he went on with bitterness, "see what these Douglasses have done for fair Scotland.

May God pardon them!"
"Oh, my lord, how pleased the King would be if only he knew!"

"He shall know, my son—yea, and son too. I hope. You shall see for seon too, I hope. You shall see yourself just now what kind soldiers the exiled Beaton yourself soldiers gathered together for the King you shall judge by its leaders of th value of the army of James the the King gathered value of the army of James the Fifth. But first listen to me, my son. Since I placed you with the King, I know that not for a moment have you failed in what I expected of you. I know this, I say, for from this lonely place I have kept my eye upon you. I know too, that you have proved a faithful and devoted companion to our poor and devoted companion to our poor captive monarch. But that is not The mission I am now about to entrust you with will be a perilous ne. Have you, young as you are, ourage enough to undertake such a courage enough to difficult enterprise?"

"Speak, my ford, command! My courage will not fail, and if I needs nust die to set the King again at liberty, I should lay down my life with joy, if be forehand I could know that the happy result had been attained."

"That is well, my son—well. You show yourself what I judged you to be.

Now, come, follow me."
The Cardinal raised the curtain that hung before the door by which he had entered, and drew Francis into another chamber much larger than the first, and in which were assembled all the whom Chancellor Beaton had spoken of as the heads of the party of James the

CHAPTER XVII.

MELROSE BRIDGE. The appearance of the large recep-tion room into which the Cardinal in troduced Francis was certainly cal-culated to excite further surprise in one who knew that it had been improvised in the midst of the wild mountain solitudes. It was formed out of a space between two rocks, and was roofed with cloth, whilst the ground was covered with carpets laid another, thus effectually excluding damp and cold. Upright posts had been driven into the ground at certain distances to approach the scale. distances to support the sailcloth which formed the walls of this hall wherein the Cardinal had gathere partisans of James the Fifth, or, to speak more precisely, the enemies of the Douglas. A large table loaded with viands ran down the whole length of this tented chamber, and Fran more and more astonished at the lux ury displayed in so wild a spot, might have believed himself transported to one of the country house outside of Edinburgh, if the half savage appearance of those there assembled had not recalled him to the true state of things.

In this gathering, which consisted principally of the chiefs of the different clans, Sir Walter Scott, head of the powerful clan of Buccleuch, was conpicuous, both on account of his martial bearing, and haughty countenance. He had joined the Cardinal's party less from political conviction than out of a personal hatred to Sir Andrew Kerr Cessford, the chief of a clan at enmity with his own. It will be remembered that Sir Andrew had not long since attached himself to the Douglas attached nimself to the Douglas party, and that it was he whom Angus had entrusted with the work of putting Francis out of the way. Sir Walter, delighted to have (in the event of war being declared) an opportunity of en countering his enemy, threw himself heart and soul into the cause upheld by Beaton, and the other chieftains, recognizing his superiority, had in joining him consented to hold a secon dary rank in the affair now meditated. Nevertheless, not all whom the Cardinal had invited were from the mountain districts, for he had drawn to himself several of the Western lords and other Scotch nobles, who, either from jealousy of the supremacy assumed by Angus, or from a desire of reby Angus, or from a desire of re-venging private wrongs, longed to see the Douglas humbled. Among these latter, the most remember of the house of Lennox, a member of the house of Hamilton, and therefore a connection of the Cardinal's. Of all his family Lennox was the only one who had not bent beneath the sway of the Douglas and abandoned the Cardinal in his hour of need. Beaton, on his side, felt for Lennox all the kindness of a father, and had such confidence in his courage and talents that he considered him as

about to undertake.

The assembled guests awaited with

the soul of the enterprise they were

who had left them to receive Francis. In Scotland no conspiracy was ever well organized without feasting, and the Cardinal was too familiar with Scottish customs to ignore this fact, and had therefore desired that the banquet prepared for his adherents should be worthy of the undertaking should be worthy of the undertaking for which they had assembled. Not-withstanding the difficulty of procuring provisions, he had succeeded in gracing his table with the most deli-cate viands, and the sight of the noble joints of venison and the choice and rare fish, which diffused around a savory smell, whetted the appetites and excited the enthusiasm of at least all the secondary chiefs of the enter-

"Is His Eminence the Cardinal never coming back?" asked a mountainee chief, eyeing greedily the well-spread

Why does he pay such attention "Why does he pay such attention we a little page?" remarked the impover ished Corder laird who very rarely partook of such a feast. "It were better to let him wait than us." "What a misfortune!" added aird. "By St. Dunstan! the meat

third. are getting cold, and will lose half their flavor. A malison on the page." These and other observations of like nature circulated amongst the standing the guests. One group alone, seemed to have forgotten the

feast in the more serious consideration of the conspiracy. Amongst them were Lennox and Buccleuch, the two natural Lennox and Buccieucu, the chiefs of the enterprise.

"What folly this is!" impatiently exclaimed Sir Walter, "what can the Cardinal be thinking of to bring hither cardinal be thinking of a page? Of what

this young spark of a page? use can he be to us?"
"Who knows, Sir Walter," replied Lennox, "but that we may find this young spark, as you call him, of ser-

And in what way, my lord ?" "In this way: If you reflect upon our plan, you will see that in order for it to succeed we need an intelligent person near the King. Remember, Sir Walter, that you, with your mountair-eers, are to occupy Melrose Bridge, opposite the castle in which Lord Douglas has imprisoned our young

King."
"I have not forgotten that, my lord the plan is good and that part of the plan is good. From there I will challenge the Douglas and his people. Infuriated by my insults, they will fight. I shall be the victor, and consequently master of the castle.

"Stop a moment, my dear Walter!" cried Lennox. "You reckon without your host. First, who has told you that Angus will sally out? And who has assured you that, even should they do so, the victory will be yours?"

"Who has told me, my lord? My own courage and the strength of my "Far be it from me, Sir Walter,"

rejoined Lennox, smiling, "to doubt either one or the other; but we must take every precaution to insure suc-cess. Every man that we can muster must be there, and each section of fighting men must have its own particular task. You, with your mountaineers, must occupy the bridge. I and my lords—and he indicated with a gesture of his hand the Border chieftains—"must camp at Kirkliston, and from there threaten the capital. So if you give way to your private feelings, and challenge the Douglas to a contest, you must be there, and each section of fight lenge the Douglas to a contest, you will compromise the whole affair. What you have to do is to feign an attack upon the castle, and here it is that the p will be of use : for whilst you are give ing the Douglas a tangle to unravel the page, with his servant and two or three trustworthy men we have in the castle, will conduct the King through a postern door-the key of which already in our possession in our possession, or shortly
—and escort him to our camp at will be Kirkliston, whence we will take him in triumph to Edinburgh. A signal will and as your object will then be accomplished, and your aim, please to rememper, is nothing but to cause a diversion so as to draw off the attention of the Douglas, you will beat a retreat and join your forces with mine. Then, and then only, we fight. Such, Sir Walter, is our concerted plan. Make no change in it. Restrain your courage, and con-tent yourself with the part you have to until the fitting moment has arrived for a general one laught. Now you understand the Cardinal's plan of associating with us this young spark of a page and the service he may do us?"

Yes, truly, my lord, and I think the plan a very well-arranged one. There is nothing left for me to do but follow it out in all its details and play

follow it out in all its details and play
at a feigned assault."

"Which may soon enough become a
tragedy, Sir Walter," replied Lennox;

"for the Douglases will defend them
selves stoutly, and blood will be shed."

"By my knightly word!" cried Sir
Walter, "I accept the augury, my

At this moment an exclamation o satisfaction was heard among the waiting chiefs, and the little group of Scottish lords broke up at the sight of the Cardinal, who entered followed by

Francis.
"My lords and gentlemen," cried the Cardinal, presenting Francis to the company, "salute in the person of this young man the friend and companion of our captive King, and see in him a faithful and devoted adherent to our

cause.' A murmur of approbation went round A murmur of approposion went round the assembly, and the Cardinal then gave the signal for the banquet to com-mence. It was noisy and animated. Toasts were proposed in honor of the King. They drank to his deliverance e happy result of the enter-lasses were clinked to the prise. Glasses overthrow of the Douglases, and all rose from the table full of ardor and en-

Francis, who had been placed at table near the Cardinal, soon became aware that his opposite neighbor was looking fixedly at him. At first he did not pay much attention to the matter, but seeing the persistence of the scrutiny, he became uneasy. Then he, on his part, returned the gaze of his ob-server, and after a few moments felt

convinced that the face of the man was not unknown to him, and that under different circumstances he had certainly seen him before, though in another

dress.
"How very strange!" he thought. "That man's face is familiar to me, and yet I cannot recall where I have

" My lord," said Francis to the Cardinal when they rose from table, "who is that mountaineer? Do you know

" As much as I know most of thos here," replied Beaton, "and that is very little. He arrived this morning with the mountain chiefs who formed the suite of Sir Walter Scott of Bucc leuch, but I am ignorant of his name. But why, my child, do you ask these questions? Have you any doubte about him—any suspicions? Speak!"

" No, my lord-no ; I know nothing. "No, my lord—no; I know nothing. I seemed to recall his features, but I see I must be mistaken," replied Francis quickly, fearing that he might excite groundless suspicions against the man. Nevertheless, he added to himself: "It is very extraordinary: I feel almost certain I have seen him be-

Francis was still trying to recall the circumstances in which he ha face which seemed so familiar to him, when, in the midst of the tumult occasioned by the breaking up of the party, he heard a voice whispering in his ear:
"Take care, Owen; Douglas has an

eagle eye and a vulture's claw. Francis turned quickly round, but saw nothing but a talling curtain, and mountaineer's plaid disappearing behind it.

"How very strange!" thought young D'Arcy; and he determined to men-tion the matter to the Cardinal, but the tumu!tuous departure of Sir Walter Scott and his adherents from the Black Gorge had entirely driven it out of his mind when at length he was summoned by the Cardinal.
"My child," said Beaton as he per

ceived the young page enter, "come and learn what is to be the part as signed you in this holy undertaking. You have but to speak, my lord, replied Francis with warmth. "I am ready, as I said before, to fulfil the mision, even should it imperil my life.

"Good, my son," answered the pre-"I doubt neither you nor late. young courage. Listen, then. You have just witnessed the departure of Sir Walter Scott of Buccleuch. In three days he and his clan will be a Melrose, and will attack the castle.'

"Oh, my lord," interrupted Francis, may God preserve us from such a mismay God preserve us from siden a mis-fortune! The castle is impregnable, and well defended, both by its position and its well-trained garrison. Sir Walter will never take Melrose." "I know it, my child," replied the

Cardinal, smiling.
"What! you know it, my lord, and

you do not hinder such a useless attempt!" cried the boy in surprise "Do you not know that after this at tempt the captivity of the King will be more strict, and that all hope of flight will become impossible?" "Yes, impetuous youth, if we wait until Sir Walter has taken Melrose. and the Douglases have had time

and the Douglases have had time to take precautions. But if we profit by the first surprise to deliver James V, from his prison, what will it signify to us whether Melrose is taken or not? us whether Melrose is taken or not a We shall have the King, and with him power, and on you all this depends."
"How, my lord? I do not under "Here is a key, Francis, which opens

the postern on the side of the castle away from the river. I have had this key made from a waxen impression of the real one which your servant Moses " Moses!" exclaimed Francis; "and

he concealed it from me!'

"I know, and it was by my orders that he did so," said Beaton. "Once master of this key, which I now entrust in the delivery of the young King, you must take advantage of the tumult which will be caused at the first appearance of Sir Walter before the castle to hurry away the monarch, who of Sir Walter before will for the moment be left unwatched as all will run to the castle walls at the as all will run to the castle walls at the tidings of the assault. You must leave the castle by this postern, which, I undertake to say, will be but poorly guarded, as Sir Walter will be attack. ing from the river and trying to carry the bridge, so as to draw everyone to that side. Once out of the castle, you will find horses and mea waiting to escort you to Lennox at Kirkliston, who will at once proceed with the King to Edinburgh, where he will be in the midst of his people. This, then, is what we expect of you. Set out now, what we expect of you. Set out now and return to him whom you will shortly iberate. Have you clearly understood

the instructions, my son?"
"Yes, my lord, and it will not be my ar plan does not succeed. fault if yo "Set out, then, child, but first

Francis knelt before the prelate, who in a solemn voice and with eyes raise heaven, thus addressed him :

" May the blessing of an old man protect you from the dangers you are exposing yourself to for our young King! Noble and conrageous young man, I bless you !"

Francis rose, much moved, and the Cardinal affectionately embraced him, adding in a trembling voice:
"May God protect thee and grant

"Amen," responded the young page, and a few minutes later, accompanied by Shell, he set off at a rapid pace to wards the hamlet where Mose

we must now, dear readers, leave Francis to pursue his return journey to Eilnburgh; we must also leave the Cardinal and Lennox to arrange the further details of the projected enterprise We shall not even delay to visit Sir Walter Scott of Buccleuch, who, with his clan, was making preparations for the expedition, but return at once to Melrose to the young King, with whose turn at once to welfare so many of his devoted subjects are at this mement occupying themselves. The absence of Francis had left the young monarch triendless in the midst of his gaolers. The poor

Prince was sad and uneasy, and time Prince was sad and uneasy, and time hung heavy on his hands in the absence of his friend and companion. He had whiled away the first day by reading some of the books which, as we know, Sir Parkhead had delivered to him, The second day he had every moment expected his page to reappear. By the third day he had grown very impatient. and when the fourth day arrived, and Francis had not yet returned, he he came seriously uneasy.

" How could this be ?" our readers

" From the time Francis left Mel. rose to the moment of his departure from the Black Gorge hardly twenty. four hours bad elapsed, and we saw the pace he was going twelve hours would have sufficed to take him back to Melrose. Yet here is the fourth day, and he has not yet arrived. What does it mean? Has any misfortune over.

These are questions, dear reader, which we cannot now answer. All that we can affirm is, that by the evening of the fourth day Francis had not returned, and that the following day Sir Walter Scott was to appear before the walls of Melrose. It is impossible for us to in-form you as to the whereabouts of Francis, for we know not, any more than the young King, what has befallen him, and we are no less uneasy as to his fate than he is. Some few facts, however, we can acquaint you with.

On the evening of the very day on which Francis left the Black Gorge, man clad in a mountaineer's dress arrived at Melrose. He had evidently ridden hard, for his horse was covered with foam and sweat. He demanded to speak with Count Angus, and was at once admitted to his presence. On the following day Sir Andrew Kerr Cess-ford entered the castle with a small oand of followers. Lord Angus gave him an audience, and the first addressed to him as he entered were, "Ah well!" To which Sir Andrew re-plied, with the ferocious smile we know well: "It is done, my lord, and

this time I have made sure. "Good," rejoined Angus coldly, and, as if speaking to himself, "Thus shall the turbulent be punished. As to the old fox, we will unearth him when the visit we may expect in a day or two is

over.

This is all we know at the present moment, and what can we infer from it? Is the man in the mountaineer's garb Is the man in the mountaineer's garo one of Angus' spies, and the same that Francis had noticed at the Black Gorge? Do Cessford's words, "and this time I have made sure," refer to the young page? There is nothing to prove it. Nevertheless, Angus appears to know that Sir Walter Scott is to arrive short-ter the Malerse, and that Beaton is hid-Nevertheless, Angus appears to know that Sir Walter Scott is to arrive shortly at Melrose, and that Beaton is hidden in the mountains. Cessford's word's, too, would seem to bear allusion to the affair at the Pinc-branch Inn. How can we solve our doubts? What are we to think? How, in short, can be associated when the areas of the solution of the sol we ascertain what has really happened to our young hero, and whether he is alive or dead? This is precisely our difficulty. Nevertheless, let us make an effort. Let us stroll about the castle. Perhaps if we were to mingle with the soldiers and servants who together, we might here and there catch a chance word which would put us on the right track. Ah! here is just the opportunity we are seeking, for there, in the midst of a group of curious servants, who are plying him with questions, is the man in the mountaineer's dress.

"By St. Dunstan!" he exclaimed. "I was not sorry to be able to repay the bath he made me take in the lake at the Morass of Dunse at the time when my father was river-keeper to Sir Home of Wedderburn. "So he was a false Douglas, then ?"

asked one.
" Perfectly false," replied the man "During the month I had been in Sir Parkhead's service I had very seldom seen the young page, but I happened to be in the conrtyard the day he left for Edinburgh, and, on looking at him, I thought I recognized him as the son of Sir D'Arcy, the French gentleman who was Governor of Dunbar bafore Sir Home revenged the death of his kinsman by killing the Frenchman at the Morass of Dunse. I owed the boy a grudge for the ducking he in the lake, and as I believed I had discovered him in the so-called Owen Douglas, I ran at once to Sir Parkhead make known to him my suspicions. He listened very attentively, a ding me wait where I was, went to take ding me wait where I was, went to case counsel with his couns Sir George and the Earl. After some time they sent for me, and Lord Angus said to me: "A particular circumstance that I now recall gives a certain coloring of truth to your assertion. It is possible that young D'Arcy may have been rescued from drowning, and if so, it is very probable that the page is he. Follow him wherever he goes. Do not lose sight of him for an instant, and if it turus out that your conviction is true, go to St. Andrew Kerr Cessford at Edinburgh and deliver this letter to him-It contains my orders," saying which the Earl handed me a sealed letter. I then set out in pursuit of the young page, and, as I rode the best horse in the stables, I soon caught him up, and, as I watched him, I was fully confirmed in my suspicions, for I recognized in his servant a peasant lad from the village of Wedderburn. Bah! Moses! he is no more Moses than the young page is a Douglas!" replied the soldier. "He is called Harry, and, though he is much grown since I last saw him, I knew him at once. This was another constitution. victing circumstance, for I knew the little clown had left Wedderburn the day that Sir D'Arcy's son had been shut up at the Pine-branch Inn. As good luck would have it, during the month I have been here my work kept me out of the way of the young page and his servant, or the latter would certainly have recognized me: for he was in the habit of following me in my

walks along the lake, and was with me on the day I took the bath in question. But, to be brief, I followed them with.

out being seen until we were close to Kirkliston, when I suddenly lost sight

of them. Night had come on, and I wandered about the country till day.

break. In the morning near the mountains, and where my horse, quite sp Discouraged, and ashan lost my prey, I began rude reception I should the castle, when sudden!
I saw my young frien
longer accompanied by i l saw allonger accompanied by a sort of peasant s peared to be acting as a seemed very odd, I thow watching them enter the gas could go no furth. se could go no furthe sight of them, and wall mongst the mountains, nothing disturbs, unti-heard a noise, which see of a troop advancing of a troop advancing of hid myself and saw a taineers pass. "I will thought I to myself, they are going to the Frenchman is bound for recognized. What Here chance came to the band had lagged be appeared dragging his difficulty, so tired was quite spent, he seated. the very rock beh hidden. To ask him to impossible; he would them to me; so I thou them by force, and, dra I sprang upon him, pie pired. It was a crime mercy for it. A mor his garb, and, I taken by the band, I place where a number assembled. They paid me, and I soon learnt desired to know." " But who were

"Why were they the showered upon the ma

"Things that don't plied Tumkett, the for As to that which Francis," he went or sured that I had no they called him arcy. That was a D'Arcy. so, after eating my sh meal, and having dis page's mind by some in his ear without let mounted the first h hand and hastened with the Earl's lette Cessford. That is a

"But the young Douglas — what has demanded the eager "Oh, as to that give you my word. But no one felt co

question the ferociou fter a few more exc It is very extraord a false name? He m plans," etc., the gre off to his usua As for us, we kno have been made kno we do not yet know Francis; only Sir Ar us on this point, at feel reluctant to q that not he over and talking with himself, who is he an enormous pot of he. Let us get r

matter what may co

"Ah! it has no

tinuing a conversatione. "He had a once : he has not e had him gagged started from his even drink a glass was done. For if a few cups too muc Inn, that scounds have hoodwinked n Saying this, he st and passed it to h he continued, str with his fist on the was sitting: "I like that ! Shall ! low? On my w should be to crac fist! One accound but I shall not be brute Shell has be I'll find him one d prediction made to rather, that phase on the road!" A of himself, he sa Don't let us thin

neighbor's hands. until he had dre Then, staggering himself down on a in the middle of t Alas ! what v leaves no room Francis is dead misunderstand th ble chieftain. Let us now ret is sadly ill at e news we have jo reached him.

drink.

too troubled to of his window . every sound, and footsteps of faithful companie footfall was hear of the river his exclaim, "That must be Francis falls died away would again tal "My God! M exclaim. "Is i exclaim. "Is i Poor Francis! ervice ; he has

him so dearly. It was new 2 and still James he heard a nois from immediate That no one mig not asleep, the the very rock behind which I was iden. To ask him for his clothes was

impossible; he would not have given them to me; so I thought I would get

them by force, and, drawing my dagger,

taken by the band, I soon arrived at a

place where a number of people were

"As to that which concerned Master Francis," he went on, "I was soon as-sured that I had not been mistaken,

for they called him by the name of D'Arcy. That was all I cared to know,

so, after eating my share of a very good meal, and having disturbed the young

page's mind by some words I whispered in his ear without letting him see me, I

mounted the first horse that came to hand and hastened off to Edinburgh

Cessford. That is all I have to tell.

"But the young page — the false Douglas — what has become of him?" demanded the eager group of listeners.

"Oh, as to that I know nothing, I

But no one felt courageous enough to

question the ferocious chieftain, and so,

after a few more exclamations, such as, it is very extraordinary! Why take

a false name? He must have had secret

lans," etc., the group dispersed, each

that not he over there gesticulating

and talking with another bandit like

Saying this, he struck the pot loudly, and passed it to his companion. Then

he continued, striking a heavy blow

with his fist on the bench on which he was sitting: "To make game of me like that! Shall I never find that fel

low? On my word, how pleased I should be to crack his skull with my

fist! One account has been settled, but I shall not be satisfied until that

of himself, he said: "Never mind. Don't let us think of it again; let us

Let us now return to the King. He

news we have just heard has not yet reached him. That night the King,

too troubled to sleep, was leaning out of his window listening intently to every sound, and hoping to recognize the forther forther.

faithful companion. Each time that a footfall was heard on the opposite bank

of the river his joyful anticipations

were excited, and he would rapturously

exclaim, "That is he! Yes, surely is must be Francis!" But as the foot

footsteps of his beloved page and

give you my word. Ask Sir Andrew, if

the Earl's letter for Sir Andrey

n the absence ay by reading every moment pear. By the ery impatient, y arrived, and burned, he be-

, 1907.

" our readers ncis left Mel.

his departure hardly twenty. , and we saw rate, so that at ke him back to the fourth day, ed. What does isfortung over.

dear reader, swer. All that the evening of ad not returned, day Sir Walter ble for us to ineabouts of Fransy as to his fate facts, however, he very day on

ntaineer's dress le had evidently rse was covered He demanded to gus, and was at resence. On the drew Kerr Cess-tle with a small ord Angus gave h Sir Andrew rene, my lord, and sure."

ngus coldly, and, self, "Thus shall ished. As to the th him when the in a day or two is w at the present

we infer from it? ountaineer's garb nd the same that the Black Gorge? efer to the young hing to prove appears to know is to arrive short-at Beaton is hid-Pine-branch Inn. ur doubts? What flow, in short, can as really happened and whether he is is precisely our cless, let us make oll about the castle. to mingle with the is who are talking there and there is which would put ack. Ah! here is y we are seeking, hidst of a group of ho are plying him

be able to repay me take in the lake Dunse at the time river-keeper to Sir se Douglas, then ?'"

e man in the moun-

h I had been in Sir I had very seldom age, but I happened ard the day he left

on looking at him, ized him as the son ized him as the son as French gentleman of Dunbar before the frenchman at he so - called Owen once to Sir Parkhead o him my suspicions. e I was, went to take busin Sir George and some time they sent Angus said to me : ce that I now ain coloring of truth

ain coloring of trutty have been rescued and if so, it is very page is he. Follow goes. Do not lose an instant, and if it are conviction is true, we kerr Cessford at iver this letter to himmerers," saying which rders," saying which ne a sealed letter. I pursuit of the young ide the best horse in caught him up, and, I was fully con

sant lad from the vil-ins. Bah! Moses!— Moses than the young!" replied the soldier. I last saw him, I knew his was another conance, for I knew the left Wedderburn the 'Arcy's son had been Pine-branch Inn. As have it, during the en here my work kept way of the young page or the latter w cognized me : for he of following me in my lake, and was with me the bath in question. I followed them with. antil we were close to
I suddenly lost sight
had come on, and I
the country till day.

break. In the morning I found I was near the mountains, and in a sandy soil, where my horse, quite spent, lay down. Discouraged, and ashamed of having the lights in his room, and thus it was possible for him to keep watch without being himself observed. His eyes had grown accustomed to the darkness, and grown accustomed to the darkness, and he could distinguish easily the different objects beneath him. He saw the postern door of the castle opposite the river open slowly, and the sound of arms, as if a body of men were moving along, reached him. Indeed, he soon perceived some subdiess is an acustical. lost my prey, I began to think of the rude reception I should meet with at the castle, when suddenly, far on ahead, the castle, when suddenly, laron anead, I saw my young friend. He was no longer accompanied by his servant, but by a sort of peasant soldier, who appeared to be acting as his contact. peared to be acting as his guide. This seemed very odd, I thought, and, after perceived some soldiers issue cautious ly from the castle and arrange them selves in a triple line outside the wall seemed very odd, I thought, and, after seemed very odd, I thought, and, after watching them enter the mountains, I began to pursue them on foot, as my horse could go no further. I again lost sight of them, and walked and walked amongst the mountains, whose solitude nothing disturbs, until all at once I heard a noise, which seemed to be that of a troop advancing with precaution. I hid myself and saw a band of mountaineers pass. "I will follow them," thought I to myself, "for no doubt they are going to the place the young Frenchman is bound for." But I might be recognized. What was I to do? and directly opposite to the bridge. When all the troops had taken their places the postern was closed, and the King heard a voice, which he recognized as that of Sir George (in spite of the low tone in which he spoke), give the command, "Lie down on the ground, and let each one remain as motionless as a fallen statue. Woe to the first who stirs, whatever noise he may hear on the other side of the river!" Then, as if to encourage his men to obey, Sir George himself complied with the order recognized. What was I to do? Here chance came to my aid. One of the band had lagged behind, and he now he had given. The soldiers followed appeared dragging himself along with difficulty, so tired was he. At last, quite spent, he seated himself near me

he had given. The soldiers to lower his example, and when the noise occasioned by this movement had died away, silence reigned unbroken.

"How very extraordinary!" thought James, much interested in what he had seen. "What does it all mean?" seen. "What does it all mean?
But he had hardly had time to give any thought to the matter, when his ear caught the far-off sound of many feet advancing from the other side of them by force, and, drawing my dagger, I sprang upon him, piercing him to the heart. He uttered a feeble cry and expired. It was a crime, and I pray God mercy for it. A moment later I was clad in his garb, and, pursuing the road the river. Soon the noise grew more distinct, and he could no longer doubt that a body of armed men were coming

towards the castle.
"Ah," he thought, "I understand it all now. These are doubtless my taithful partisans, who mean to try a coup de main to liberate me, and perassembled. They paid no attention to me, and I soon learnt more than I even desired to know." haps Francis is amongst them. Oh, my God! the Douglases must have been informed of the project, and they have "But who were these people?"
"Why were they there?" And what did you hear?" were the questions showered upon the man by his auditors. now prepared an ambush in order to entrap my friends. What can I do? Oh, God, what can I do? If I could "Things that don't concern you," re-plied Tumkett, the former river-keeper.

only warn them!"

But in vain did the young King seek for some way of making known to those whom he rightly judged to be his friends the snare laid for them. He could not succeed. In vain he waved his hand-kerchief; in vain he made signs with his hand to keep them back. The darknis nand to keep them back. The darkness prevented them from even noticing the window where the young King stood, filled with anxiety for the fate of his partisans. By this time the troop of Sir Walter Scott—for we know that it was he—had advanced to the troop of Sir Walter Scott—for we know that it was he—had advanced to the bridge, and had there quietly taken up their position, waiting in complete silence for the daylight. The calm was all the more terrible to the King, as he knew that it only preluded a storm to burst forth at the first sign. He remained watching until daybreak, a prey to cruel anxiety, knowing the danger of his people, and not danger of his people, and not being able to avert it. But with the first streak of daylight, his vague un easiness gave place to an intense in-terest awakened in him by the scene now enacted under his eyes. Sir George and his men suddenly rose up plans, stc., the group appropriate going off to his usual avocations.

As for us, we know more. We know for certain that the Cardinal's plans have been made known to Angus. But we do not yet know what has become of and dashed upon the men of Buccleuch. and dashed upon the men of Buccleuch. Sir Walter and his troop, at first taken by surprise, retreated a few paces, but soon returning to the charge, they answered the battle cry of "A Douglas!" with the no less redoubt able one of "Buccleuch! Buccleuch!" And a fierce struggle began on the bridge itself. For some time it was impossible for James, who stood Francis; only Sir Andrew can enlighten us on this point, and I candidly avow that, like the auditors of Tumkett, I feel reluctant to question such a man as that fierce bandit chieftain. But is

impossible for James, who stood riveted to the spot, to distinguish anything in the horrible melée, from which arose savage cries, the noise of blows and stifled groans of pain.

"Alas! alas!" cried poor James, "are so many men to love their lives." and talking with another bandit like himself, who is helping him to empty an enormous pot of beer? Yes, it is he. Let us get near and listen, no matter what may come of it.

"Ah! it has not been very long," said Cessford with an oath, as if continuing a conversation commenced before. "He had already escaped me once; he has not escaped this time. I had him gagged so that the blood started from his nails, and I did not even drink a glass of wine till the deed was done. For if I had not swallowed "Alas! alas!" cried poor James,
"are so many men to lose their lives
for my sake? Oh, Ford my God,
watch over my faithful friends, or at
least cause this combat to cease and
stop this bloodshed."
The fight bowaver, continued with

The fight, however, continued withstarted from his nails, and I did not even drink a glass of wine till the deed was done. For if I had not swallowed a few cups too much at the Pine branch Inn, that scoundrel Shell would not have hoodwinked me with his bolster."

Saving this he struck the root lording the struck the stru that all are silent within? Why are they thus passive? Does all this only hide another snare? Oh, my God!" He then looked anew at the combat which was still raging. Sir George and his party had been repulsed, and were slowly retreating towards their place of ambush. Already Sir Walter proclaimed himself victorious, and, full of enthusiasm at this first success, was about to assault the castle, not merely but I shall not be satisfied until that brute Shell has been paid off also. Oh, I'll find him one day or other." Then he added, as if to himself: "But that prediction made to me—that woman, or, rather, that phantom which appeared on the road!" And shivering in spite of himself he said. "Naver mind." about to assault the castle, not merely about to assault the castle, not merely as a feint, but with the serious design of taking it, when suddenly Sir Park-head, at the head of two hundred men, head, at the head of two hundred men, appeared on the other side of the bridge, emerging from a little wood, where, doubtless, he had been on the watch since the preceding evening. Sir Walter now found himself between Sir George on one side and Sir Parkhead on the other, and a furious massacre ensued. Of the six hundred men He then wrenched the pot from his neighbor's hands, and did not let it go sacre ensued. Of the six hundred men neighbor's hands, and did not let it go until he had drained the last drop. Then, staggering to his feet, he cast himself down on a heap of hay that was in the middle of the courtyard.

Alas I what we have now learnt leaves no room for doubt. Our hero Francis is dead; it is impossible to misunderstand the words of that terrible chieftin. who had accompanied Sir Walter Scott, hardly three hundred remained, who, hardly three hundred remained, who, either by swimming or by cutting their way through the enemy, succeeded in escaping. Sir Walter himself with great difficulty joined the remnant of his clan, and proceeded straight to Kirkliston, where Lennox and his little army awaited them. Poor James! the attempted attack on Melrose which attempted attack on Melrose which was to have set you free has failed, and is sadly ill at ease, yet hoping each moment to see his friend enter; for the

Francis has not reappeared TO BE CONTINUED.

We Need Penance. "The period of fasting and abstinence has returned," says the Catholic Transcript. "The Lenten regulations are still echoing in our ears. Ash Wednesday penitents have not forgotten the innext of the words addressed. Wednesday pentents have been the import of the words addressed to them when they were told to be mindful of the end that awaits all flesh. would again take possession of him.
"My God! My God"! he would exclaim. "Is it, then, all over with him? Shall I never see him again? Poor Francis! he has perished in my service; he has died for me, who loves him so dearly."

It was new 2 o'clock in the morning, and still James watched. All at once he heard a noise that seemed to come from immediately under his window. That no one might observe that he was anot asleep, the King had extinguished

BEYOND THE "BOURNE."

" And you mean to tell me seriously,

Lee, that you, an enlightened man of the twentieth century, really believe all this bosh about disembodied spirits and the rest of it?"

Philip Lee paused in the act of light-ing a cigarette and fixed his calm gray eyes upon his friend's mocking counten-

" Most certainly I believe it," he answered. "It seems to me perfectly natural, given the fact that there are other worlds, and that man is posse other worlds, and that man is possessed of an immortal soul. That seems to be your stumbling block, old fellow."
"Yes," returned James Darrell, slowly, "that is where our points of

view clash.' The lake of Como lay before them The lake of Como lay before them with its background of green, a sapplire flashing in an emerald setting, and overhead the sun poured down his golden radiance from the unfathomable azure of the southern sky. It was the month of May, and the magic of the Italian springtime permeated the

atmosphere.
"All the stories one hears of spirit rappings, doors opening in the dead of night, rattling of chains and the rustling of silk dresses, seem to be so absolutely senseless," continued James Darrell. "If there is another world, Darrell. "If there is another world, other worlds rather, as your creed has it, in the one case no one having got to heaven would care about 'revisiting the glimpses of the moon' here on earth, and in the other, well—I presume that the devil you believe in so firmly 'takes care of his own,' as is the popular supposition, and that any escape from these nether regions immoralized by Dante is practically im-

"There is a third alternative," remarked Philip calmly, "Purgatory."
"Oh, come, old chap, that is just a little bit too thin. You don't mean to tell me that you swallow that with all the rest of your quaint beliefs? The orthcdox heaven and hell of one's nursery days—well, that I can imagine seeming possible to a man with your bringing

up, but—purgatory!"

Now, just listen to me, Darrell.

Grant for a moment that you believe n the great truths of eternity. Does it seem to you at all probable that any human being is, when he or she dies, entirely fit to enter the heaven of our nursery days—you believed in it then by the way? There must be at any by the way? There must be at any rate some imperfection, some stain of earth on their whiteness, which would render them unfit for the company of the angels, and necessitate a place of cleansing, of purging from what we Catholics call venial sin. On the other hand, say a man who has been a sinner, more or less, all his life, the slave of some particular vice for instance, is brought to repentance a month or so before his death. He has repented, so he has escaped hell, but surely he ought to undergo some further penance before taking his place amongst the blessed. Or, let us suppose the case of a man, or woman, who aithough they have, as it is termed, 'kept up their religion' and avoided deadly sin, have at the same time led lives of habitual self-indulgence in small matters, and made heir own comfort and convenience the primary object of their existence, does it not seem to you that looking at the matter from a logical and common sense

matter from a logical and common sense point of view that such people are neither bad enough for hell nor good enough for heaven?"

"I see your argument," observed James Darrell, thoughtfully, "and no doubt all you believers find it a comforting theory, but after all it is only a theory: no traveller ever returns from that borne to thrill us with his experiences of the other side. No, no, my dear chap, once one crosses the Styx—well, there is an end of the whole con-

began Philip quickly.

suppose you mean those cock and bull stories that that fearful female was restories that that fearful female was regaling us with at table d'hote the other evening—' poor souls,' as she called them, tapping on one's door and shaking up one's pillow to obtain prayers? What is it, Lee, by the way, that makes a certain type of pious female so woefully unattractive?''

Did in Lee threw back his head and

Philip Lee threw back his head and laughed. It was a musical, boyish laugh full of enjoyment and eminently

haracteristic of the man. " Don't go off on a tangent on that subject, my dear fellow. It is an inex-baustible one. Poor Miss Sinclair, she is a good, zealous creature, but a little bit of a bore in that respect, I grant you. All the same, I found some of you. All the same, I found some of her stories highly probable. Can't you conceive the possibility of an all merci gatory to appear to us in what seems a bodily form, and remind us of our luties towards them? There are, l believe, some theologians who affirm that what we see is not in reality the spirit of our departed friend or relation, but simply a semblance of them which God allows to become visible to us to remind us to pray for them, and that they themselves have nothing to do in the matter. Whether this is the case or not, I can't say, but can't you imaging."

or not, 1 can't say, but in agine—"
"I can't imagine the possibility of a purgatory at all," put in James Dar rell. "It is quite edifying to hear you hold forth, old man, and you say it all so nicely, too; quite as it you believed in it, but I am afraid it is no use wasting rough graphene on me. You must

in it, but I am atraid it is no use wasting your eloquence on me. You must give me up as a bad job."

Philip rose from his chair. He was one of those men who know just the psychological moment for ending a discussion, and the type is somewhat rare. "Let us go for a stroll before dinner,

Darrell. It is only just 6 o'clock. The sunset ought to be ripping to-night, and I want to know what you think of Snowflake's chances for the Derby. Curzon of the Seventh, advises me to stake my bottom dollar on him, but I don't know if he is altogether a good indga."

judge."
The bait took, and the two friends so unlike in temperament and disposition,

and yet so utterly congenial to one an other, talked "horse" and other kin-dred topics until it was time to return to the hotel for table d'hote. It was only when they were parting for the night that James Darrell referred in any way to their conversation of the afternoon. They were standing in the garden of the hotel, the scent of flowers was in the air, and below them the waters of the lake trembled beneath

the kisses of the moonbeams.

"Supposing one of us were to die,
Lee," he said suddenly, "is our mutual,
mental sympathy sufficiently strong, I
wonder, to enable the survivor to be
aware of the fact without previous the kisses of the moonbeams. knowledge?"

Philip smiled quietly to himself in the moonlight. "You are beginning to recognize the existence of a soul, then?" he asked. "If, say, my body died there would, according to your tenets, be nothing left to communicate with your mind. Yes, Darrell, I believe that the sympathy existing between friends, such as we are, will not cease with the death of our bodies but will

There was a moment's silence broken only by the slash of oars in the silvery waters at their feet.

"I want to believe, Philip," broke

out James Darrell passionately, "as you say I used to, but for the last fifteen years or so that which I suppose you would call my soul has been wrapped round by a thick fog, and now belief in anything approaching the supernatural has become a physical impossibility. If I could only have some tangible proof that all that you say is true, I would

gladly own myself beaten."
"Thank God that you have the wish to believe, Darrell," murmured Philip. He had all the Englishman's horror of showing his emotions, especially where religion was concerned, but this, as it were, absolute unveiling of his friend's soul was a special occasion, a thing

apart.
You have well described it; you are enveloped in a fog, but although you have no faith in the efficacy of prayer, I have, and I am going to see what it will do towards getting you that proof you hanker after."

James turned to look at his friend in

the moonlight and laid his hand upon his shoulder with a caressing gesture. "Thanks, old man," he said, briefly. And then in a lighter tone, he added: Let us turn in now; we are neither of us quite normal to-night, I fancy; it is this confounded magnetism of an Italian atmosphere that does the trick, the glanor 'la primavera' Come along

in, old man.' It was November, "the month of the dead," and London was wrapped in a mantle of thick fog. It was barely 3 o'clock in the afternoon but the electric light was already turned on in James Darrell's flat in Victoria street, and he himself was seated at his writing table. A man's special den is popularly, but very often erroneously, supposed to furnish the observer with a clue to his character and tastes, and it is probable that an astute visitor would have guessed that James' predilections lay rather in the direction of men than women. No ladies of the ballet in full dress, or undress, adorned his walls; no profession al heanties in court trains and very little else simpered upon his mantle-piece.
What prints and pictures there were
partook more or less of a sporting character, and his photographs were all of
men—a cabinet sized one of Philip Lee

that borne to thrill us with his experiences of the other side. No, no, my dear chap, once one crosses the Styx—well, there is an end of the whole concern."

"There have been many cases—"began Philip quickly.

sentment of his friend's countenance. It was a good likeness. The face wore its usual buoyant aspect, as though its owner were at peace with himself and all men, and the somewhat dreamy give a temporary satisfaction. The drunkard may derive a certain his chum.

"I wonder why he described to a countenance."

"I wonder why he described a countenance."

most extraordinary I have not heard from him since the few lines he wrote on his arrival." And then he threw down his pen impatiently, and aband-oning all further attempts to finish his letters he threw himself into a lounging chair by the fire and lit a cigarette.

As he smoked and stared into the red heart of the glowing embers his thoughts went back to that evening in May when he and Philip Lee had gazed together at the gorgeous hues of an Italian sunset. He saw again the deep, intense blue of the lake of Como, and heard the faint splash of oars in the water, and then, as the fog thickened outside in

lit room, to the glamor and the witchery of an Italian spring. He retraced in his mind, as accurately as he could, the discussion he and his friend had held upon the immortality of the soul, held upon the immortality of the soul, and he smiled a little to himself — the tender smile with which one listens to the folly of a child — as he recalled Philip's words: "Although you have no faith in the efficacy of prayer," he had said to him, "I have, and I am going to see what it will do towards getting you that peof you hanker after." ting you that proof you hanker after."
"Poor old chap," he murmured.
"How he believes in it all, and what a

comfort it must be to him. I wish he were here now! Who knows? He might be able to convince me."

He looked up as the thought crossed his mind, and then gave a violent start. Philip Lee, with the old, well remembered smile in his eyes, was standing bered smile in his eyes, was standing at the further end of the room. James Darrell rose impetuously from his chair and went quickly towards him with outstretched hands.

outstretched hands.

"Philip, old chap, where on earth did you spring from? I never heard the door open. You must have come in like a ghost," he added with a laugh.
"Can't you speak, old man? Come along over here, and give an account of yourself? I was just wishing you of yourself? I was just wishing you would turn up."

Philip Lee made no reply. He stood there calm and smiling, and it seemed to his friend that there was an entirely new expression in his eyes, the look of one who knows. And as James stood staring at him in utter bewilderment at his silence, a sudden shiver seized him, and a feeling of half awe and reverence, half fear, shook his very soul.

"Philip," he gasped, "speak to me."
As the words left him, he came a step nearer, and putting out his hand laid it on his friend's shoulder. But under his hand there was nothing but the empty air, and as he stood, half dazed, the figure vanished.
"My God!" exclaimed James Dar-

rell, the expression of a long-forgotten faith rising to his lips in that hour of agony. "He is dead! he is dead—and I have seen his spirit; the proof has Outside in the London streets the fog

grew thicker and thicker, but the sun in love with its own beauty gazed down at his golden reflection in the blue waters of the lake of Como.—Grace Christmas, in Rosary Magazine.

PROFANE SWEARING.

Among the vices that are most rampant in our days, there is none so widely diffused than that of profane swearing. When we consider the nature of it, we would be inclined to think that only the low, the vulgar and the uneducated are addicted to the degrading habit. Yet they who lay claim to high culrure and education, who are looked upon as men of refinement and high standing in society; nay, even women and children are not fre

even women and children are not free from this debasing vice.

As we walk along our public thoroughfares, our ears frequently are shocked as they listen to profanations of the name of the Saviour uttered by the lips of the passers by; and but few people, when they are thwarted, either in their work or in their opinions, can speak without breaking forth at once in blasphemous imprecations.

Mothers of families likewise, when they have occasion to reprove their children, find it almost natural and easiest to rebuke them in vile and impious language; and thus, whose young and innocent lips should be trained to speak the sacred name of their Maker and Saviour in respectful prayer learn, from the baneful example of their elders, to curse and swear

began Philip quickly.

"Rot," interrupted his friend, with more promptitude than politeness. "I uppose you mean those cock and bull tories that that fearful female was realing us with at table d'hote the other wening— poor souls, as she called hem, tapping on one's door and about the stable of the female was realing us with at table d'hote the other with the stable department of the flash; but what possible satisfaction can there be for any of the senses in professionately at the drunkard may derive a certain amount of pleasure from the exhilarating effects of liquor; the robber may gloat for a while over the possession of riches and wealth; the impure may find delight in the gratification of the flash; but what possible satisfaction can there be for any of the senses in professionately at the drunkard may derive a certain amount of pleasure from the exhilarating effects of liquor; the robber may gloat for a while over the possession of riches and wealth; the impure may find delight in the gratification of the flash; but what possible satisfaction can there be for any of the senses in professionately at the color of the robber may gloat for a while over the possession of riches and wealth; the impure may find delight in the gratification of the lusts are the color of the flash; but what possible satisfaction.

act as much as possible this vile habit They in authority should check and rebuke their subordinates who utter the name of God or of Jesus in vain; and if we cannot always reprove tho and it we cannot always reprove those who, in our presence, abuse the sacred names, we at least can, by our outward behavior, show to them that such language is displeasing to us. Thus we may be instrumental in materially reducing the vice of profane swearing.

You can not hope to accomplish much in the world without that compelling the London streets, his memory evoked a vision of Como, by moonlight, and his pulses thrilled, there in that fire-being into action.

@\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$

Rapid changes of temperature are hard

The conductor passing from the heated

inside of a trolley car to the icy temperature

of the platform-the canvasser spending an

hour or so in a heated building and then

walking against a biting wind-know the

body so that it can better withstand the

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It will help you to avoid taking cold.

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Scott's Emulsion strengthens the

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difficulty of avoiding cold.



Was In Untold Misery.

ANTIGONISH, N.S.

I should have written before now about that precious Pastor Koenig's Nerve Tonic, but I thought I would first see what effect it would have. I have used only one bottle this time and im happy to state that I have improved wonderfully. I was not able to leave my bed and could sot sleep nor eat, and was in untoid misery. Now I car sleep the whole night and am feeling better, and getting stronger every day.

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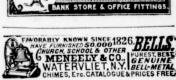
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LETTERS OF RECOMMENDATION,

Apostolic Delegation.

Obtawa. June 18th, 1905.

To the Editor of the Catholic Record,
London, Onb.

My Dear Co.

London. Ont.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. In strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its pholecome influence reaches more Catholic bonnes.

I, therefore, earnestly recommend it to Cath-

milles.
h my blessing on your work, and best sfor its continued success. for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD, London, Ont:

London, Ont:

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

Its matter and form are both good; and a suly Catholicapirit pervadesithe whole.

Therefore, with pleasure, I can recommend to the faithful.

Blessing you and wishing you success.

thful.
sing you and wishing you success.
Believe me to remain.
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, MAR. 9, 1907.

A PROPOSED UNION.

A union of churches has been lately proposed by an unexpected source and based upon rather novel principles. The author is not the irrepressible Mr. Stead. His cosmopolitan zeal is working just now along other lines. One might naturally have expected that it would be Mr. Stead ; for this gentleman has a happy faculty of making bold strokes in ventures for the world's betterment. This time it is Mr. Shaw, Secretary of the Treasury for the United States. At an inter-denomina tional banquet at Chicago, Mr. Shaw expressed his opinions upon the union of churches. Coming as they do from such a source, these opinions attract more or less attention. Nor is the standing of Mr. Shaw the only recom mendation his remarks contain. They bear the impress of a man serious and thoughtful, anxious for the wounds to be healed, yet not sure of the remedy be applied. Claiming to be Catholie in spirit, he yearns for the union of all who believe in the one Saviour. No matter what severe demands the busy world makes upon us all, rich and poor, and severer upon the former than on a "Spiritual Food upon which God designed man to feed." Mr. Shaw sketches a democratic church and thinks that his Catholic friends fairly answer the outlines. A church, he claims, is a religious democracy-where "the rich and the poor, the educated and the ignorant, the cultured and all others gather to worship and commune with a being so far exalted as to make relative human conditions unmentionable, unthinkable and unnoticeable in His presence." This gentleman's last, and perhaps strongest point is that the mission is not so much to reform the world as to preach the gospel. If this be done the gospel will do the rest. All this is true enough in its way. No one economy. The barrier that separated Jew from Gentile was broken down. The fountains were made free for all. In Christ there was neither bond or free, Greek nor barbarian. American democracy is no standard for the Christian Church. There is just as much caste amongst the plutocrats of the North and the whites of the South as in any monarchy of Europe. Equality does not exist in the United States. The schools are a case in point. When ever we read of the boasted equality we turn to see the ghost of the parochial school contradicting the statement. As long as Catholics have to support a double system, equality and liberty of conscience are terms misapplied, Religious democracy differs very much from the type which Mr. Shaw represents. Its foundations are based upon

ther. There is also this to be remembered, that Christianity is for all nations, monarchies as well as republics. However serious we may find Mr. Shaw to be, and although in other respects we commend him, we cannot comprehend why, desiring union so earnestly, seeing its concrete realization in the Catholic Church, he does not examine that Church and put this natural question : How is it that this Catholic Church, alone amongst all, has such a hold upon the masses ? It is the oldest and has therefore re tained its hold longest. If it were like the others it would have lost it long ago. It is the weakest socially, yet it has the strongest hold. It has passed through the severest storms of history, yet it has never lost its own spirit of simplicity and equality. There are the same sacraments for all, the same Sacrifice the same altar-the same God to wor ship and love-the same creed to profess. The poor know it and fird in their Church consolation. The rich know it and have to be more charitable. The untutored know it and believe. And the learned know it, and bow to the mysteries they cannot solve. Let the proposed union be based upon faith and equality. If its advocates are logical and sincere, they will enter where there is but One fold and one Shepherd, the Catholic

AN EARNEST DENUNCIATION.

Church.

On more than one occasion the Rev. Mr. Ker, Rector of St. George's Anglican Church, St. Catharines, has spoken in terms which must have given his hearers ample food for thought. Nor could such discourses pass without sympathy from us for the truths they nunciated and the courage they displayed. We would expect the pastors of our own Church not to act like dumb dogs, but to warn their people of the dangers of society. It is their duty. For this are they placed on the watch towers. When in other pulpits we find clergymen speaking honestly, our hearts go out to them. When they condemn the race for wealth and the rage for pleasure, when they complain of theology being made smooth, and the way to heaven being broadened by lax platitudes, and especially when they condemn the godless education of the day, a fellow feeling makes us wondrous kind. These were the topics eloquently condemned by the Rev. Mr. Ker in his pre-lenten sermon. Referring to the notorious murder trial of New York, the preacher asks :

" Are we living among the decayed moralities of ancient Rome or in a country boasting of its education and liberty? If wealth and culture are but the convenient instruments for the de struction of parity and innocence, it is surely time to sound an alarm. Need we any further evidence of the awful effects of a purely secular and godiers system of education. It is by no means difficult to see that abandonment of the moral and religious training of the young must, in the long run, end in

We thank thee for that word. Chaos the individual soul, chaos in the home, chaos in society. At no other point will godless education stop. In classic Greece and stoic Rome the story was intellectual, artistic and political g ants had built, because their temple, the latter, still there is a hunger which their art galieries and their capitols cannot be sated with bread. There is had no moral foundation. It would have been the same in Christianity, had not the very mission itself been to teach. With what patient courage and jealous watchfulness the Catholic Church has, in season and out of season, insisted upon religious education. Flattery has not seduced her nor have threats terrified her. She has warned the State away. She has drawn her children around her. To all she has said: "These are mine, I will educate them. You cannot educate them; for you will not teach them the one essential lesson they are required to know -God and Him Whom He sent." In England, France, in Canada, there is always the same uncompromising stand. Governments may pass laws and politdoubts the levelling process of Christ's | ical parties quarrel: religious education remains. It is gratifying to find here and there men courageous and candid, like the Rev. Mr. Ker, who acknowledge the necessity of religion in the primative halls of education. They are few. As time goes on, and the cockle sown amongst the wheat is more evident, their number will increase. The time may come when they may sway public opinion to what is the only right view in this momentous question. Mr. Ker bewails the divisions in Christianity. This disastrous godless eduration is one of the worst effects of divided Christianity. However well disposed many like him might be, the practical difficulties of a truncated morality and emasculated religion face them at the

Another strong point which the Rev. Mr. Ker makes is his view of the which the more heroic martyrs and different principles, its purposes rise higher, and its usefulness extends fur-leads to chaos the ignoring of the Div.

start.

ine sanction will surely cause the social fabric to crumble to dust. Nor are the signs of such crumbling wanting in the nations to-day. France is an example. "France," says Mr. Ker, "has never really recovered from her godless propaganda at the time of the revolution in which 'Liberty, Fraternity and Equality' were bathed in blood. Today, infidel France is leading her forces of unbelief not against the Roman Catholic Church, as some foolishly imagine, but against Christ and Christianity.'

MR. SCOTT AND INDULGENCES. At a temperance meeting lately, Rev.

E. E. Scott went out of his way to show

his own ignorance, to insult all Catho-

lics and to weaken, rather than

strengthen the cause he was advocat-

ing. A passionate upholder of prohibi

tion, he claimed that the present liquor law was an example of a government licensing crime. Then, with effrontary, he supports his high stand as follows Many years ago, when the Pope found himself short of money, he formed scheme of 'granting indulgences. This meant that to the purchaser of one of these indulgences pardon was granted for any crime he may commit within a certain period. What were the government doing? Were they not granting indulgences? Licenses were indulgences. They were granting power to men to devastate the homes and ruin the manhood of the country, and they were legitimizing this and allowing it to go unchecked." This sort of stuff resembles a prisoners' suit -double stripes, ill fitting and deeply dyed with bigotry. We must not lose our temper with Mr. Scott. Ignor ance has its amusing feature even though its boldness is somewhat irritating. The funny part is that either Scotch Liberals on the one hand or Orange Tories on the other should be engaged in trading with 'indulgences.' We cannot let Mr. Scott off with a sneer or silent contempt. His ignorance, crass as it is, might pass unnoticed if he had kept silence. When, however, he volunteers a statement such as we have quoted we throw back the insolence it contains as most false and unwarranted. It is an old, old calumny which many a bigot of Mr. Scott's measure and calibre has served up in pulpit and on platform to feed the morbid appetite of mobs as prejudiced as the speakers themselves. We might have let it rot in its grave of forgetfulness if it had not been summoned this time as a witness upon a trial with which it has not the remotest connection. What is the connection between indulgences in the Church and liquor licences in Ontario? Wherein is their similarity? Everything is green to the jaundiced eye. We wonder whether Mr. Scott could or would learn a lesson on truth and history. It might serve him upon some future occasion. And if he takes it in the spirit in which it is given he will not act so foolishly, or lay himself open to the suspicion that he wishes to foment strife rather than promote temperance. Now what is an indulgence Mr. Scott wished his audience to beis the most appropriate term-chaos in lieve that it was an authorization to commit sin within a certain limit of time. Every Catholic knows better. We loathe such an idea. It is a foul, worn-out calumny. An indulgence, so the same. Chaos overturned what far from being a remission for sin past, present, or future, can be of no avail until the sin shall have been previously remitted. In every sin two things must be carefully noted, the guilt and the punishment. The guilt of mortal sin and its eternal punishment must both be remitted by penance, perfect contrition with an implicit desire of the sacrament or attrition with the actual reception of the sacrament of penance. In the Christian economy of grace these two are the only ways the sinner has to be renewed to the friendship of God. An indulgence can no more be a remission of sin than can the cry of an infant be a sovereign's pardon. To gain the smallest indulgence one must be in the state of grace. By that we mean he must be free from mortal sin and its eternal punishment. But whilst a man may be so favored he may not be, nor are men in general likely to be, free from all punishment due to sin-the remains as it were of sin, so that the soul is absolutely pure and holy in God's sight. There is left some of the tarnish, a scar of the wound, stan which will require either healing or cleansing. This is also the temporal punishment, a debt still due God's justice, and which may be paid by means of indulgences. Through the doctrine of the Communion of Saints all the saints on earth, i. e., those

whose souls are free from mortal sin, are

rendered sharers in the good things of

Christ. As the Psalmist puts it : "I

that fear thee." By the supera-

bundant merits of Christ and His

Saints the poor faithful lovers

of virtue lay up for themselves treasures

compromises with sin, or seeks in these most sacred benefits of religion an excuse or permission for unlawful freedom. The soul keeps the sorrow for sin and the humiliation as her own. With these she does not wish to part ; for without the former no Indulg ence would profit her, and without the latter she would not be grounded in virtue. It is the fires of God's purifi cation she dreads. Conscious there fore of her own unworthiness she offers ic atonement for her own guilt and punishment the Blood which spake louder than that of Abel and the prayer of Him who in the days of His flesh was heard for His reverence. And because in the ranks of the saints there are noble heroes and heroines whose deeds and outpoured blood have done more penance than their innocent lives demanded, the soul draws abundantly by Indulgences from this unfailing fountain and treasure. "It is utterly false," says Cardinal Newman, "then to assert that it has ever been held in the Cath. olic Church that the perpetration of crime could be indulged for any sum of money. Neither for sins committed, nor sins to come, has money ever been taken as an equivalent, for one no more than for the other." When in the sixteenth century Pope Leo X. granted an Indulgence to those who would give an alms toward the building of St. Peter's he granted, not the pardon of sin, but remission of temporal punishment to those who were repentant.

WHY HAVE WE NOT MORE COUNT CREIGHTON'S?

Last week, in the city of Omaha, Nebraska, took place the funeral of Count Creighton, a prominent and very wealthy Catholic layman. We are told he had won the universal esteem of his fellow - citizens by his sturdy Christian Catholic character. At the time of his death he was worth \$8,000,000, and 80 per cent of this estate he has bequeathed to Catholic charitable and educational institutions. Quite true it is that we have not many Catholic laymen of like wealth, but it is to be regretted that there are very many possessed of abundance of this world's goods, who, in making their wills, seem to forget almost entirely the claims of the Church and the claims of charity upon their beneficence. It is well, of course, to make ample allowance for one's family, but we know of more than one family of wealthy Catholics who would be much better off, in almost every regard, did they not have so much money at their command, for it has enabled them to live the loud, strenuous, spendthrift life, with no thought of business or profession of any sort, simply living for the pleasures of the present, and going unhonored to early graves. Generosity towards the Church is the mark of true Catholicity. The Catholic who merely pays his pew rent and puts a little piece of silver on the plate every Sunday, and who has a bank account running into six or seven figures, all his own, is the Catholic whose heart is far away from thoughts of the eternal. He has position, he has money, he has social standing, he has a few years more to live. What then? Will his happiness in the eternal world be in proportion to the amount of happiness he has bestowed upon God's Church and God's children in the world of time? Will his heavenly Father turn His back upon him as an ingrate, who fed bountifully of His beneficence, and in return but played the miser's part ? In a paper entitled Dangers of the Day, written by Right Rev. John S. Vaughan, the worldly Catholic is dealt with in the following manner, and it

will be justly regarded as an eminently correct picture : "Perhaps Dives, the rich man of the gospel narrative, may be taken as of many a wealthy man living at the present day. His sin, it must be remembered, was neither murder nor theft, nor blasphemy, nor anything else calculated to excite horror and indignation in good men. It seems to have consisted simply and solely in making himself his own centre. abuse or murmur against God: He just ignored Him; he found no room for Him in his daily routine of pleasure and business, and lived without Him.
We are told that this rich man was clothed in purple and fine linen : but that is no crime. We are also in-formed that he feasted sumptuously every day; but no one will have the hardihood to affirm that it is, in itself, a grievous sin, deserving of eterna damnation, to sit down to a good dinner. No: his fault, according to the view of the great commentators, was that he lived without God. The world and its vanities filled his heart and his mind. Its pleasures and its interests, its dinners and its banquets, its parties and its social duties, so ed and occupied his thoughts that there was no place left for God am a partaker with all them and spiritual things. Observe, it was not that he went out of his way sult or to outrage God, or to deny His authority and dominion; not at all. He simply closed his eyes to the spiritwho struggle and walk in lowlier paths ual world altogether, and took no notice of it; treated it, in fact, as though it had no objective reality.

The result was he lost his soul, which could not live while cut off from all the sources of spiritual life. God rejected him, and condemned him to be cast out at out of His presence into the exterior dark-ness. As he had refused to give God any share in his temporal life and any share in his temporal thought in this world, so God refused to give him any share in His eternal ife in the next world. And thus will He act with all who wilfully exclude Him from their lives."

THE LATE SIR WM. HINGSTON.

Few men consigned to their last resting place were shown as much honor as the late Sir Wm. Hingston. The people in Montreal, of all classes, all creeds and all nationalities, vied one with the other in testifying the great regard in which he was held. We notice by the Montreal Witness that our French Canadian fellow-citizens claim his successor should be one of their national ity. The Irish are an eighth, the Witness says, of the population of the province, and have a right to three senators out of the twenty-four. Under the circumstances the appointment of a French Canadian would be most unjust to the Irish Catholics of the province. A word, however, in regard to his successor. From amongst the Irish Catholics in Montreal one can be chosen who would reflect honor upon those whom he is appointed to represent. Our sincere wish is that the distinction will fall upon some one who would be a worthy successor of the late member.

ENTERTAINMENTS OF A SORT.

A very neat pamphlet comes to us from the Rolla L. Crain Co., of Ottawa, entitied " The Irish Rebellion of 1798: Its Causes and Effects." It consists of a paper read at an open meeting of the Ottawa Council Knights of Columbus, by M. J. Gorman, K. C., LL. B., Past State Deputy of Ontario. The lecture is indeed worthy of Mr. Gorman, who stands high amongst the members of the bar at the capital. To the Irish people his subject was of absorbing interest, for Ireland, a little over a century ago, produced men like Emmett, Fitzgerald, Tone, Grattan and others, whose memories will forever remain green in the Irish heart. We compliment Mr. Gorman upon his brilliant lecture and hope to hear from him again on other topics. Entertainments of this kind amongst the members of our Catholic societies are to be commended. They furnish literary food healthful for the brain, and the members are all the better for adding to their store of knowledge. In too many parts of the country the cardplaying feature is altogether too prominent in our societies.

A PERNICIOUS HABIT. Amongst both young and old, but es

pecially the former, there are few cus

toms which are so execrable as the

treating habit. The more it is studied

the more will the conviction come that it cannot from any point of view be com mended. Perhaps the priest is more fully aware of the baneful results following in its wake than any one else. He sees the havoc it creates among the young and the misery and the sin following those of older years who indulge in it. In a sermon preached on a re cent occasion by Rev. Father Tobin, in St. Mary's Church, in this city, be said that "allowing the boy out at nights, where he is caught by the glare of the lights and is finally induced to enter the saloon, is one of the primary causes of intemperance." Referring to the treating habit, Father Tobin said that "if a man were to offer to buy a meal for his friend he would be insulted, but yet that same friend will accept a drink from him." Let us give another illustration. Not long ago two men met on a public thoroughfare. They had not seen each other for many years. We will call them Mr. Brown and Mr. Jones. After a few minutes conversation, Mr. Brown said, "Jones, let us come and have a drink in memory of old times." Jones replied: "I am sorry I cannot comply with your request, because I do not drink intoxicants. Were I to do so it would make me sick." Mr. Brown was not to be put off in that way, however, and still pressed Mr. Jones to take just one drink. Mr. Jones was somewhat an noved, but still resolutely refused to comply with the request of his friend. Both were strolling along the street together, when, at last, Mr. Jones requested his old acquaintance to come into a drug store. On being asked for a reason, Mr. Jones replied, "I want to take a dose of castor oil, and I should be glad if you would take one with me in memory of old times." Mr. Brown saw the point, and never again asked his friend to take a drink. It is a habit of many young men, immediately after being paid their week's wages, to retire to the nearest saloon and have drinks all around. What a pity so many are heedless of the future. Their hardearned wages are given to the bar-

that bring the serious side of life, they and themselves without means, often times without character, and only too frequently a, disgrace to their church, their country and their families. We hope the time will come when the treat. ing habit will be tabooed amongst all classes of the people. It is a veritable curse.

ARCHBISHOP FARLEY of New York was lately in France. On his return ne declared that he learned from unim. peachable authority "that a single piece of [church] property in Paris was sold for 15,000,000 francs, and that the entire proceeds went into the pockets of a few men. This is the secret of the entire question. It is simply high-way robbery." These precious rascals who govern France are but copying Thomas Cromwell and others of the so called Reformation " period in England. The French Infidels who govern France may put whatever face they please upon their conduct, but the public opinion of the Christian world will hold them in the same contempt as that class who are spending their lives within prison walls.

WE ARE surprised to see published in our contemporary, The Presbyterian, a story from the pen of Mr. Joseph Hocking. Mr. Hocking, as a writer, takes rank with the authors of the dime novels and the Jesse James literature-low grades that denote the opposite of the educated gentleman. Mr. Joseph Hocking writes as he writes because it pays; but, then, we will always have with us the race of fools and the race of liars.

THE LATEST ON THE FRENCE QUESTION.

Associated Press Despatch

Rome, Feb. 24 .- The Vatican authorties consider that the negotiations for the leases of the churches have been broken by the French Government not having resumed the negotiations on the same lines where Education Minister Briand interrupted them, ing added: "Evidently at the insti-gation of Premier Clemenceau new conditions, offensive to the Church, which are not acceptable, especially the clause prohibiting the appoint-ment of foreign priests as heads of

parishes.
The Vatican authorities are very dignant at the conditions inserted in the leases and declare that M. Clemencean has made a secret coalition with Deputy Munier and Deputy Allard, are determined to push the anti-Catholic war to extremes and who hope to suppress public worship in France.

A Vatican official said to-day that A Vatican official said to the seminaries in France have been the seminaries in France have been the seminaries which adds greatly

suppressed entirely, which adds greatly to the difficulty of training French clergymen. The time may come when there will not be enough French priests have to be had to foreign clergmen.

The same arguments apply to the members of the religious brotherhoods,

who, in addition, are no longer allowed "It is too much," the official said, in conclusion. "not to permit these men

to act as priests."

THROUGH THE "HAIL MARY,"

At Cracow, in Poland, in 1901, a sinner lay dying. He had been a great criminal, having spent his life in terrible evil-doing, even, it was the shedding of human blood. even, it was said, to theless, though about to meet his God, and seemingly well aware of it, he per-sistently refused to prepare himself.

Many pious persons were pr him; several priests had trie were praying for access to him; but, calling them "a pestiferous race," he had given orders that not one of them should be allowed to enter his room. However, a member of a religious community, who had been at college with him, determined, if possible, to save the soul of his former comrade, and contrived to evade the

conmand, on the plea of old-time friendship. As soon as he saw the sick man, the priest was convinced that to endeavor to reason with him would avail nothing Therefore, with a resolution born necessity as well as piety, the priest took the easiest and, in his opinion, the most efficacious means of softening the heart of the reprobate. He fell on his knees beside the bed and began to re-"Hail Mary. answered by a blasphemy. He continued, however, to repeat the prayer; and the invalid, too weak for inethor remonstrance, resigned himself to it. After some time the dying man opened his eyes and said, in a voice weak but perfectly rational: "I would like to make my confession." The priest, though overjoyed, was much surprised. Great as had been his faith and confdence in the Mother of God, he was not prepared for so sudden a change. The sick man repeated his request, which was immediately complied with.

priest to open a drawer in his table. There, among his papers, he directed him where to find a small picture of the Blessed Virgin.

"It is a souvenir of my mother," said the contrite sinner. "She gave it to me, enjoining me never to part with it. In order to please her, I took it from her deer her it. her dear hands. I have often been on the point of destroying it when sorting my papers, but could never bring my-

self to do so.' He took the picture, pressed it to his bosom, and then kissed it fervently, tears streaming from his eyes. He re-ceived the Viaticum with joy and fervor, and shortly went to behold the vision of her who has been so justly called the Refuge of Sinners. -

HYPNOTISM AND SPI C. J. Cropin, DD.

The most difficult ard m sutjects which nati has within its province to abtedly mar discuss, is undo out the ages the human nat the most fascinating, the m ing, the most insoluble of problems which present the human intellect. The faith indeed has been an valuable guide to man in the knowledge of himself; the divine revelation when the divine reverse rever scientific information, or intellectual investigation realm of natural truth. Tof anthropology therefore the task of e external effects and phe duced in the human sub mysterious they may be, a them to their source, or deciding whether they quately explained by na trinsic causes.
The possibility and th production of extraordina

in human beings, of anor referable to none of the k principles of human act opposed to the natural d dencies of the human o well known from very These abnormal phenon classified under one or names which form the tit before us. At the pre greatest interest, both otherwise, is manifested and Spiritism; and the sults of the investigati dangerous and occult p been made by so scientist and so faithful the late physician of the fessor of applied anthr Roman Academy, must est value. Dr. Lapponi short summary of the h notism. There is nothing except the name. It was magic or necromancy of spontaneous hypnotism most of the sc-called wi middle ages: and the animal magnetism of the and nineteenth centur freed itself from the su latanism by assuming the name of hypnotism.

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doubt of phenomena wh by scientific men whose not be called in quest entic facts of Hypnotism no relation with the they are all explical causes. There is no su magnetic fluid by wh lieved that he produced that he produced that he produced the phenomena of Hy to a morbid, neuropal the organism, which normal manner to phys cal stimuli, whether from without.
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What then is power? The fact

HYPNOTISM AND SPIRITISM.

C. J. Cronin, DD.

The most difficult and mysterious of all the subjects which natural science has within its province to examine and discuss, is undoubtedly man. Through out the ages the human nature has been the most fascinating, the most tantalizing, the most insoluble of the natural problems which present themselves to the human intellect. The Christian faith indeed has been and is a most valuable guide to man in the pursuit of the knowledge of himself; nevertheless the divine revelation was never intended to be an encycloredia of scientific information, or to supersede intellectual investigation within the realm of natural truth. To the science of anthropology therefore belongs the duty and the task of examining the external effects and phenomena proexternal effects and phenomena pro-duced in the human subject, however duced in the numer subject, however mystorious they may be, and of tracing them to their source, or at least of deciding whether they can be ade quately explained by natural and in-

prince of this world (John.xii,31; xiv,30; xvi, 11), and that our adversary, the devil, as a rearing lion, goeth about, seeking whom he may devour (1 Pet. v, 8),—in a word, that the tallen angels are allowed, according to the ordinary Province of God to have intercourse with this werld, and to exert their power and influence within it: while on the contrary, communication between the lost souls and the world they have left is certainly not in accordance with the ordinary course of divine Providence, and there is no evidence to associate them with the phenomena of Spirit ence, and there is no evidence to associate them with the phenomena of Spirit ism but that of Spiritism itself, which is full of falsehood and deceit. All the effects of Spiritism can be produced by the demons, and are most characteristic of them. There is no reason therefore to suppose the intervention of The possibility and the fact of the production of extraordinary phenomena in human beings, of anomalous effects, referable to none of the known physical principles of human activity or even opposed to the natural disposition and tradencies of the human arganism was tendencies of the human organism, were well known from very early times. These abnormal phenomena may be classified under one or other of the names which form the title of the book before us. At the present day the greatest interest, both scientific and otherwise, is manifested in Hypnotism millions. Its doctrine, which is by no means consistent, is full of false philosophy, heresy and infdelity; immorality follows directly upon its rejection of the indissolubility of marriage, and its defence of poligamy; nor are immoral practices absent from its rites. It is sometimes said, indeed, that and Spiritism; and therefore the results of the investigation into these dangerous and occult practices which has been made by so distinguished a scientist and so faithful a Catholic as scientist and so faithful a Catholic as the late physician of the Pope and pro-fessor of applied anthropology in the Roman Academy, must be of the high-est value. Dr. Lapponi begins with a short summary of the history of Hyp-notism. There is nothing new about it except the name. It was a part of the magic or necromancy of the ancients: spontaneous hypnotism accounts for most of the sc-called witchcraft of the middle ages: and the mesmerism or animal magnetism of the late eighteenth mortality of the soul, as fallaciously

animal magnetism of the late eighteenth and nineteenth centuries has merely freed itself from the suspicion of charlatanism by assuming the more scientific name of hypnotism.

Hypnotism indeed lends itself very readily to fraud, but there can be no doubt of phenomena which are attested by scientific men whose good faith cannot be called in question. The authors were alled in question. The authors were heart they realize their worker heart they realize their readily to fraud, but there can be no doubt of phenomena which are attested by scientific men whose good faith cannot be called in question. The authnot be called in question. The authentic facts of Hypnotism, however, have no relation with the preternatural; they are all explicable by natural causes. There is no such thing as the magnetic fluid by which Mesmer be-lieved that he produced his effects. The phenomena of Hypnotism are due The phenomena of Hypnotism are due to a morbid, neurcpathic condition of the organism, which reacts in an ab-normal manner to physical and psychi-cal stimuli, whether from within or

from without.

The practical conclusion to which The practical conclusion to which Dr. Lapponi, in common with almost all Catholic writers on the subject, therefore comes, is that Hypnotism, while it is not to be absolutely condemned as essentially immoral, is full of danger both to society and to the individual, and loads itself to abuse of all kinds. and lends itself to abuses of all kinds. Its indiscriminate practice is accordingly unlawful. But it has its value in

the cure of certain nervous diseases, and in such cases recourse may be had to it, provided that its use be sa'e guarded by precautions which science, experience and prudence imperatively demand.

Spiritism is something very different from Hypnotism. The only real analogies which can be said to exist between them are: 1, that neuropathic subjects, by reason of their susceptibility to external influences, can with equal facility become hypnotic patients and spiritistic mediums; 2, that in both Hypnotism and Spiritism the phenomena are abnormal, and 3, that they lend themselves with almost equal readiness to imposture and charlatanry. That there is much fraud mixed up with Spiritism is a demonstrated feat. ness to imposture and charlatanry. That there is much fraud mixed up with Spiritism is a demonstrated fact but that there are well authenticated and genuine phenomena which cannot be explained according to the ordinary natural and physical laws, but can be natural and physical laws, but can attributed to none other than a preternatural cause, is too firmly established by credible evidence to be seriously disputed. The reality of such manifestations is attested by Sacred Scripture itself, which narrates the fact of the evocation of spirits; by the severe penalties which have been enacted both by the divine and the ecclesiastical law against the practiecclesiastics: law against the tioners of this dangerous art; and also by the testimony of independent and trustworthy witnesses in every continent and country. It would be ridiculous and irrational to reject the evi dences of the genuineness of the fact, which comes to us on such weighty authority. No a priori argument will avail against established fact. As to the nature of the phenomena, given their genuineness, science is com-pelled to confess not only that they can be interpreted according to non ordinary laws of nature, but that they are directly opposed to these laws, and must proceed from some superior and preternatural power.

What then is this preternatural power? The facts show that it is in telligent, free, and immaterial; con-sequently a spirit; and as the nature of the cause may be learnt from the effects, we must interrogate the pheno mena in order to discover what kind of spiritual being produces them. The ized by puerility, immorality, impiety, obscenity, heresy and infidelity. When it is not mere trifling and bufonery, Spiritism is pure wickedness. It is impossible, therefore, that such phenomena can have their origin in a good spirit, whether diving angalic. good spirit, whether divine, angular, good spirit, whether divine, angular spirit, whether divine, angular spirit, spi enects that he can commit sin; appointed heads of the Church. No and His spiritual creatures who are confirmed in sanctity, the angels in heaven and human souls whether in the enjoyment of the beatific vision, or

still suffering in Purgatory, are in a like impossibility. There remain then only fallen angels and lost human souls. And here we must strongly dis-sent from the view of Dr. Lapponi, of principle. who would seem to acquiesce in the claim made by Spiritists that the spirits with whom they communicate are really the human souls they declare themselves to be. Now we know on the one hand that satan and the

be the tempers of men, they are the rulers of the world of this dark-ness (Eph. vi, 12), that satan is the prince of this world (John.xii,31; xiv,30;

of all, as we have stown, they are not human souls who produce the phenomena: secondly, the spirits actually proclaim the truth of materialism: thirdly, their teaching with regard to the soul itself is a farrage of nonsense

THE PERSECUTION IN FRANCE.

THE TIMES PARIS CORRESPONDENT AND

THE MONKS.

Reply by Abbot Gasquet.

The following letter from Abbot Gas-

Saturday: I fear from his letter to day (Feb. 7)

stantiated accusation of a large class of

has no firmer basis than the irresponsible gossip of Parisian cafés and such like places of information. I have some right to speak, because I am one of these monks whose property has been confiscated. Owing to our desire to keep the law, we endeavored by the express advice of M. Waldock-Roussean himself, to regularise our position. Had we taken the warning of friends who saw better than we

of friends who saw better than we

what was coming, we should have packed some years before the end came, and have saved many thousands of rounds of English many belonging

of pounds of English money belonging

to English subjects whose interests we had vainly thought our English Gov-

ernment would protect. As I am one of the sufferers, as I still smart under

what I hold to have been the legalised robbery of the Combes Ministry, I have some right to speak and I reject the

some right to speak and I reject the insintations made by your correspondent in your issue of to-day entirely and absolutely. Even to deny that the Pope has been misled by the "monks"

and absolutely. Even to deny that the Pope has been misled by the "monks" I look upon as an impertinence to him. But I assert, without any hesitation, that not one of those thousands of despoiled religious would not be willing

to suffer ten times as much as he ha

done, rather than that one parish church should be closed for public wor-

why does not your correspondent

tell his English readers what is the

peace—as we all so much hope—it is

because now there is a proposal in regard to the churches which the Cathe

lie Church can accept, since it prac-tically acknowledges the Bishops, and through them the Pope, as the divinely appointed heads of the Church. No

fact? He must know that if there

SOCIALIST SCOFFERS ARE EXPOSED.

FAIL IN ATTEMPT TO DISCREDIT MIR-ACLE OF THE LIQUEFACTION OF ST.
JANUARIUS' BLOOD — ALLEGED REPRODUCTION A BLASPHEMOUS PAR-

The Monitor and New Era, of London, prints the following communi-

London, prints the following communication from a Rome correspondent who was an eye-witness of the proceedings described:

The inti-clerical pretense of reproducing the miracle of the liquefaction of St. Januarius' blood by chemical means before a public audience in Rome has had only one effect, and one very different from what was intended, namely, that of furnishing another proof of the miraculous nature of the occurrence at Naples Cathedral. The occurrence at Naples Cathedral. The whole affair was a parody, and a blasphenous one at that (which the authors the scientific and the scientific at the sci phenous one at that (which the authors knew very well), though the scientific appearance given to it by the chemical experiment was calculated to impose upon the ignorance of the spectators. Superficially, it seemed to have some resemblance to the Neapolitan miracle, but in reality it differed essentially, substantially, fundamentally, as we fore to suppose the intervention of human souls, and there is every reason substantially, fundamentally, as we shall see immediately, and in being subjected to proof, criticism and chal lenge by two notable Catholic chemists turned out to be a favorable formula for the standard for the standa for the opposite view.

Spiritim, or Spiritualism, as it is more commonly called in England, has of late years developed into a cuit or religion, and counts its followers by millions. Its doctrine, which is by no

turned out to be a farce and a fraud. turned out to be a farce and a fraud.

When I mention that the meeting was held in the Socialist "Camera del Popolo;" that it was composed for the most part of members of the anticlerical associations; that the operator, "Professor" Giaccio, praised freethink ing; that miracles, the Catholic religion and the priesthood were all bitterly attacked; that the main speakers were the infidel wretch, Podrecca, editor of the blasphemous pornographic weekly, moral practices absent from its rites. It is sometimes said, indeed, that Spiritualism is good, in so far as it furnishes a clear proof of the immortality of the soul. But is this true? First of all, as we have stown, they are not the blasphemous pornographic weekly, Asino, and Romaaldi, editor of the notorious Socialist anti clerical paper, the Avanti, who ended by citing verses from Carducci, the Freemasons' poet laureate, and author of the impious "Hymn to Satan"—I say these little items will help you to form some idea of the character of the meeting and the real scope of the experiments.

THE REAL MIRACLE.
Every body knows that St. Januarius was Bishop of Beneventum, in the Kingdom of Naples, in the fourth century; that he was martyred, and that his body and some of the blood shed at his martyrdom were preserved by the Christians, and finally deposited in the cathedral of Naples dedicated in his honor. From the year 400 until the present, at various intervals, the blood solidified in a phial, when brought into such that its victims are drawn within its vortex before they realize their peril, and the inevitable results are physical injury, moral deterioration and loss of faith. To put the whole thing into a nutshell, Spiritism is either fraud or devilry; and genuine Spiritism is a huge lie acted by the father of lies and his myrmidons.—From Rome. present, at various intervals, the blood solidified in a phial, when brought into proximity to the head of the saint, first softens, then liquefies, and finally bub bles up. The Church describes this occurrence in her office for the saint's festival in these words: "His blood is preserved in a vessel of glass in a concepts state, but when it is placed bequet appeared in The London Times of

preserved in a vessel of glass in a concrete state, but when it is placed before the head of this same martyr it liquefies and boils up in a wonderful manner, as if it were but just recently shed; and this may be seen at the present day" (September 16).

If, during the three main festivals of the saint, in May, September, and December, the liquefaction does not take place, or is much delayed, the Neapolitans look upon it as a bad omen and as a sign that some calamity is threatening them. that your "own Correspondent" must have been quite misled in more ways than one. He seems to imagine that he has got to the bottom of the d fliculties which have hitherto stood in the way of

a sign that some calamity is threaten ing them.

The liquefaction itself is an undoubted fact. Nobody denies that it happens: it has been witnessed by believer and unbeliever for fitteen hundred years, and is still witnessed by thousands every year. Friends of my own, Protestants, told me they were present two years ago, were quite close beside the relic, and saw it bubbling up. The only question, then, is how does it happen? What is the explanation, the immediate canse of it? How is the change from concrete to liquid effected? There are but three causes which it is possible to assign, as was effected? There are but three causes which it is possible to assign, as was long ago pointed out: (1) Either it was wrought by the artifice of man, it is a trick; (2) or it happens according to the ordinary laws of nature; (3) or it happens are interposition of the power of God. acute religious striie in France."

Can any charge be more odious and unjust than this indefinite and unsubary interposition of the power of God. stantiated accusation of a large chass of men, vaguely classed as "the monks?" I believe, nay, I am absolutely certain, that this serious and sweeping charge has no firmer basis than the irrespondent of the control o

THE SOCIALISTS' CLAIM. THE SOCIALISTS CLAIM.

For our present purpose we may put out of account the theory of deceit and trickery on the part of the canons and priests of the Cathedral, for at the antiderical meeting with which we are concerned the speakers distinctly dis concerned the speakers distinctly dis-claimed any idea of attributing bad faith to the ecclesiastical authorities. We may well hope indeed that no one out of Bedlam believes that such a out of Bediam believes that such a system of fraud and knavery could have been kept up for all these centuries without being once detected or be trayed. Rejecting, therefore, the theory of trickery, and of course equal theory of trickery, and of course equal the course that the missaglors theory. ly rejecting the miraculous theory, nothing was left for the Socialist ex-perimenters but to adopt the theory which accounts for the phenomenon on purely natural scientific and, so to speak, chemical grounds. This they accordingly did. The early Christians, the editor of the Asino declared, were in the habit of preserving the blood of their martyrs with a chemical sub stance of which they did not know the name, but they knew the properties. Only they did not know that this subonly they aid not know that this sub-stance, placed in contact with heat, makes blood to liquely. When at Naples, for the first time, they placed the phial with the blood of St. Januar ius upon the altar, the heat of the breaths and of the candles made the blood liquefy, and naturally they all attributed it to a miracle.

GIACCIO'S FEAT! The operator that night (Professor Giaccio) did not call the canons of th church impostors; he simply would reproduce the miracle under the same conditions and with the same sub-stances. Giaccio then produced what the Daily Chronicle (London) innocently called a "reddish coagulated

that marvellous spectac'e, in a sordid age, of the entire episcopate and clergy of the French Church surrendering everything they possessed for the sake close to the candles. This he said was necessary, so that when the miracle does not take place it is entirely owing to the want of the needed heat. An assistant operator continued the move ment of the phial quite close up to the candle for a considerable time. The people became very impatient, and had to be quieted. But at last the blood, which had been hard, began to liquery, naturally enough; and finally, after fifty five minutes, ran up and down in the phial, which was held upside down. The tumult that arose was deafening and the papers say that it was difficult to decide whether it was in approval or

to decide whether it was in approval or protest.

We need hardly be surprised that there uprose a professor of chemistry.

Mario Cingolani, to protest that this was not what took place at Naples at all. "As a Catholle," he said, "I declare that I do not believe in the miracle done by you, and as a chemicle procle done by you, and as a chemicle pro-fessor I hold that Giacco has omitted one of the most elementary duties, that, namely, of allowing a previous examination of the substance enclosed in the phial. I have assisted at the true miracle of St. Januarius. In 1904 the lique faction was completed in one minute."

But the scene was so stormy that he

could not go on, and the incident ended with a challenge to reproduce the mira-cle under the exact conditions found at

Naples, to be fixed next day.

But the next day the Socialists were more discreet. They might work "miracles" on their own conditions before a Socialist crowd, but to do the same before an impartial public, with same before an impartial pulmer, who materials carefully chosen and scientifi-cally scrutinized, was a very different thing. That the challenge was de-clined goes without saying —Philadel-phia Standard and Times.

RACY FRENCH NOTES.

Canon Clemenceau! That is almost as odd a combination as : Abbe Combes and this is how it has come before the ublic. The arch priest of Nimes was ummoned the other day for the crime of saying Mass in his own church. In stead of going to court he wrote a let-ter part of which ran thus: "Without terpart of which ran trus:

Without asking permission of anybody but my Bishop, I went to the church on Dec.

15. The church is the house of Catho-

lics, it is my house, I have the care and the keys of it, and I will return and the keys of it, and I will return there this evening, and every day, and whenever I like. I have done that for thirty six years, and I will do it as long as I live. I am happy and proud to be the first priest of Nimes who has been summoned for having said Mass in his church. This great happy has been summoned for faving said mass have church. This great honor has been done to the unworthy successor of the glorious parish-priest of the cathedral of Nimes guillotined under the Terror through hatred for the Catholic faith. His name was Canon Clemenceau, and he was the granduncle of the present minister of the same name." History has once again repeated itself-upside-

down. Some of these letters of French cures are particularly interesting just now. The Cure of Fremainville was also sum oned and wrote a letter to the Commission of P. lice which ends in this way:
"There is a case in which I promise you beforehand that I shall not use my right of appeal, that in which for the right of appeal, that in which for the crime of saying Mass, just as for murder or robbery, I should be condemned to go to prison — the law of 1881 which is cited against me gives you the right. Oh! in that case, M. le Commissaire, I will do my term without recrimination. Only you will be good enough, will you will do my term without recrimination.
Only you will be good enough, will you not, to send at least ha'fa cozen police men to escort me from Fremainvil'e to my cell at Pontoise, for they will be wanted.
What a lesson it will be for my good parishioners! I have been preaching to them for the last ten years, but never before such a sermon as that to them for the last ten years, but never before such a sermon as that would be. Another priest after being evicted from his presbytery, refused the offer of the municipality to let him rent his own house: "We have been often accused of being too fond of our homes, and the little gardens we liked to tend. Perhaps it is true, we must make the sacrifice." A rich parishioner offered him hospitality, but he declined to accept it: "It must he declined to accept it: "It must not be said," he answered, "that I am a man of the rich" so he sold near all his furniture, and hired two sma rooms for himself and his sister in his sacristan's house. "I have remarked," he wrote to a friend, "that persons who never saluted me before, salute me now. It is necessary that we suffer in order that the people may understand." It will be seen that the French perse oution is not altogether without - IFrom Rome pub lished in the Holy City.

NORTHERN EUROPE TO BE CATH OLIC.

"The conversion to Catholicity o the northern countries of Europe is only a question of time," said Arch-bishop Farley in the course of an ad-dress at a meeting of the New York

Convert's League.
The Archbishop gave a brief account of his recent trip through Europe and the impressions derived from study and observation in Norway, Denmark and other countries which he visited. Hi knowledge of Scottish history, he said, was supplemented by a visit to Glas-

gow. "My purpose in going there," re marked his Grace was to see the or and only cathedral in that country left standing by John Knox and his followers. I was agreeably surprised to learn that it was saved from the attacks of those men by devoted and public spirit. ed Catholics, who banded together and sent word to Knox that any attempt to destroy or raze the Catholic or lay violent hands upon it would be resisted to the utmost of their ability. The edifice was left untouched from that

day to this." Continuing, the Archbishop said that the Catholic Church in America was rapidly drawing to it the best elcment in the country, and that if Catholics are only true to themselves and to

A Proven Cure ---For Indigestion

juice and

A healthy they give your a healthy stomach does stomach. "Fruit-a-tives" actually strengthen the muscles of the two things.

1st-gives up enough gastric stomach-increase the power juice to digest food-and of the churning movement--2nd-churns food, by and also enable the stomach to excrete sufficient gastric means of its muscular action, until digestive juice to completely digest

food are Thousands have been cured of thorough. ly mixed. Indigestion and Dyspepsia by "Fruit-a-tibes" alone. An unhealthy

home

stomach is either too weak to properly and Biliousness with which churn the food or it does not give up enough gastric juice to make digestion complete.

Then you have Indigestion

The food or it does not give up enough gastric juice to make digestion complete.

The food or it does not give up enough gastric juice, combined with tonica and antiseptics—and are an infallible cure for all Stomach Troubles.

-Heartburn - Distress after Eating-Sour Stomach-Headaches-and finally

also cure the Constipation

"Fruit-

Try them. 50c. a box—6 for \$2.50. At all dealers or from Fruit-a-tives Limited, Ottawa.

Headaches—and finally chronic Dyspepsia.

"Fruit-a-tives" cure Indigestion and Dyspepsia because (OR FRUIT LIVER TABLETS.)

Catholic Church will be fulfilled through the length and breadth of this

said:
"Now, about the election of the
Black Pope, or the General as he is
called by the Jesuits. There were five called by the Jesuits. There were live countries represented at the election in Rome; they were Italy, Germany, Spain, France and England—America and Canada being included with Eng-

delegates, so there were 71 electors in all present at Rome to represent the 15,800 Jesuits in the countries named. There are 4,336 in Germany, 3,414 in Spain, 2,754 in the United States and

1,942 in Italy.

'I was amazed at their methods of election. They could give us some points for New York elections.

At the door of the building where

the election was to be held, there was a Portuguese, or a Maltese—I don't mean a cat—who, after demanding my name, told me the number of the room that had been assigned to me, the floor it was on, the time of each Mass and the altar at which I was to say Mass. "We were given four days to get together and study each other. I soon

found, to my surprise, that many of the Belgians and Poles spoke Eng lish; and it made a deep impression upon me that by knocking at my neighbor's door and asking for information about Africa, at another for news about Ceylon and so on, I could get it all from these wonderfully well-informed comrades, who had traveled all through the world, and it made me thank the Lord, for in one and a half hours we were all knit together as if we were of the same mother.

"After the four days they locked us in a room. We were to have nothing

to eat until the man was elected.

"We looked at each other and seemed to agree that this was going to be quick work. This scheme would a live New York if they can out."

The famous—or—infamous—Diderot, work well in New York if they cat out the drink as well, and the right man

would be elected, too.
"It turned out that the issue was be tween Italy and Germany, and the lat-ter won, for we elected Father Werntz. No American and no Englishman was wanted, but one who understood and was in close touch with the Pope at Rome and with the German Jesuits.

The newspapers had the news of the election of the Black Pope all wrong. As a matter of fact the elec-tion only lasted one and a half-hours. Then a Father made a speech in which he said: 'We are going to elect a man who is to be handed the cross of Christ to bear. He will wear a crown of thorns which we shall put upon his

"Our last interview with the Pope was touching. As America was the youngest, she was placed at one side of his throne and Italy at the other. The rest formed a semicircle around him. Then the good old Pope took out his spectacles and, wiping them carebegan to read his speech to One thing I ask the Jesuits to do,

he said, 'and that is to educate the Teach them all secular knowl youth. Teach them all secure.

youth. Teach them all secure.

edge. They have immortal souls to
edge. If the Church is persecuted it is
save. If the Church is persecuted it is because it is defending the faith. "Then he came around and blessed

each of us, and there seemed to be sadness in his bearing as he thought of

'I think the saddest part of my journey was in passing through France, where the signs bearing the words, 'Liberty, Equality, Fraternity' were carved on the outside of the buildings, while inside it was all forbidden.'



ST. JOSEPH.

Catholie Church will be fulfilled through the length and breadth of this republic.

THE JESUITS.

FATHER PARDOW'S ACCOUNT OF THE CHOICE OF A GENERAL.

In the course of a lecture in the theatre of St. Francis Xavier's College in West Sixteenth street recently Father William O'Brien Pardow gave an account of his experiences when he went to Rome to take part in the election of a General of the Jesuits. He said:

**Work about the election of the Jesuits of the saintly Jesu Jacques Olier, founder of the Jesuit Jesu Jacques Olier, founder of the Jesuits Jesu Jacques Olier, founder of the Jesu Jacques Olier, founder of the Jesuits Jesuit

here some aspirations of the sainty
Jesu Jacques Olier, founder of the
Sulpician order, to this glorious saint:
"Hail, Joseph, image of God the
Father," he exclaims, "foster-father of
God the Son, treasury of the Holy
Spirit, delight of the Blessed Trinity!
Hail, Joseph, most faithful, co-adjutor
of the Incarnation, most worthy Spouse
of the Virgin Mary, father of all the and as Eaglish speaking countries.

Only the States have the right to vote and only the provinces may send faithful, guardian of holy virgins, greatest lover of poverty, example of greatest lover of poverty, example of greatest lover of poverty, example of greatest lover of poverty. meekness and patience, mirror of humility and obedience!"

Ther, with a startlingly ecstatic movement, the words rush on: "Blessed art thou above all men: and "Blessed art thou above all men; and blessed be thy eyes, which have seen the things which thou hast seen; and blessed be thy ears, which have heard; and blessed be thy hands, which have touched and hadled the Incarnate Word; and blessed be thy arms, which have carried Him Who carries all things; and blessed be thy breast, on which the Son of God most sweetly rested; and blessed be thy heart, in on which the Son of God most sweetly rested; and blessed be thy heart, in flamed with burning love; and blessed be the Eternal Father, Who chose thee; and blessed be the Son, Who loved thee; and blessed be the Holy Spirit, Who sanctified thee; and blessed be thy spouse, Mary, who loved thee as a spouse and a brother; and blessed be the angel who watched over thee; and blessed be forever all who bless and

the angel who watched over thee; and biessed be forever all who bless and love thee. Amen."

The devout use of such holy aspirations as these, from the pen of the illustrious founder of St. Sulpice, serve to keep us in touch with the life than Plessed Lord and to preserve of our Blessed Lord, and to preserve in our souls practical faith in that article in the Apostles' Creed: "I believe in the Communion of Saints."— Sacred Heart Review.

who, in the latter part of the eighteent century, displayed such furious hatred of religion, really esteemed it, and could not refrain from glorifying it. This is clear from an incident related by M. Bauzee, of the French Academy:

"I went one day to Diderot's home to chat with him about certain special articles that he wished me to contr bute to the Encyclopedia. Entering his study without ceremony, I found teaching the catechism to his daughter. Having dismissed the child at the end of the lesson, he laughed at my surprise. 'Why, after all,' he said, 'what better foundation can I give to my daughter's education in order make her what she should be-a respectful and gentle daughter, and, later on a worthy wife and good mother? Is there, at bottom—since we are forced to acknowledge it -any morality to compare with that inculcated by religion, any that reposes on such powerful motives?"

A similar tribute was paid by that arch infidel, Voltaire himself. yer of Besancon introducing his son to the Philosopher of Ferney, assured him that the young man had read all his works. "You would have done better," replied Voltaire, "if you had taught him the Catechism."—Ave Maria.

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pressed it to his ed it fervently, is eyes. He ret to behold the Sinners, - Ave

THE PONTIFICATE OF PIUS X. A VERY IMPORTANT ARTICLE ON THE

The following article which we take from Rome, a new Catholic paper published in the Eternal city, will show that the old and bitter fight which Our Lord predicted would always exist between the world and the Church.

" And those who fixed their gaze on "And those who fixed their gaze on my face that day could not fail to see my anguish—I was pale for amazement and alarm, and looked more like a corpse than a living man." The words were first used by Anselm and were quoted by Pius X immediately after his election to express the consternaelection to express the consterna saw the traces of it still on his face when he was borne through St. Peter's over the heads of the people to be crowned. And what wonder!

Yet the very first act of the Pontificate of this humble, shrinking man, was an act of extraordinary courage and power, which even to this day is hardly known to the public. To understand it fully we must go back again to the memorable conclave of August 1903.

THE ABOLITION OF THE "VETO,"

The Senate of the Church of God, sixty-two Cardinals chosen for their learning, sanctity, prudence, were gathered together in the Vatican to elect a successor to Leo XIII; they were bound by a sacred oath to select were bound by a sacred oath to select the most worthy person in the world for the supreme office of Vicar of Christ; they were literally cut off from the rest of the world and the rest of the Vatican that there might be no possibility of external interference with them; they constantly invoked the Holy Ghost to enlighten them in making their choice. enlighten them in making their choice.
They had already voted three times, and had just given almost half their suffrages in favour of a Cardinal eminent for his wisdom and virtue, when one their number made a statement, which may be paraphrased thus:

"Princes of the Church, chosen especially for this office by the wisest of Pontiffs, now gathered here in the centre of Christendom from France, Belgium, America, Ireland, Germany, Spain, Portugal, to elect a head for the Universal Church under the guidance

of the Holy Ghost: "I regret to have to inform you that in spite of the assistance of the Holy Ghost, in spite of your prayers for light, in spite of the wisdom, virtue and prudin spite of the wisdom, virtue and prudence for which you have been chosen from the whole world for this high office, I regret to inform you that my master positively forbids you, forbids you, I repeat, to elect the one on whom you have set your hearts. My master, as many of you are aware, hap-pens to be the figure head of one of the more backward provinces of the Catho lie Church; he is an old man whos intellectual faculties are perhaps not intellectual faculties are perhaps not so come as they were thirty or forty years ago. He has little or no power over his own little district—he cannot of even ended the most insignificant of laws for his subjects; his interests are, laws for his subjects; his interests are,
I grieve to say, bound up with those of
a Protestant and an anti Catholic
prince, who are not able to speak for
themselves in this gathering, but who can speak through him. But, illustrican speak through him. But, illustri-ous colleagues, notwithstanding his obvious, nay, I will admit, his ludicious incapacity for passing an opinion on your verdict, my master positively for-bids you to elect as head of the Church the one for whom thirty of your hand the one for whom thirty of you have just voted. It is true that there are just voted. It is true that there are here present nearly forty Italian Car-dinals, and that nobody has the right to intrust any of them with such a pro-hibition; it is true that Cardinal Logue, the kingdom of Italy, the descendant of St. Patrick and the the Pope and giving the investiture to Bishops, so that without his consent representative of the most Catholic nation in the world, does not claim there can be no election of Pope, Bishop nay, would shrink with horror from claiming—any such right; that Caror patrician, under pain of excommuni cation, exile and death.' dinal Goosens, from Belgium, the most progressive of Catholic countries today, never even dreamt of vetoing anybody in this august assemblage; that Cardinal Gibbons speaks in the name of the millions upon millions of Catholics in the United States, yet would be scandalized if it were sug-gested that he should interfere with your liberty of choice; it is true that both France and Spain have abandoned their own absurd claims, but my master my poor old master, with one leg in the grave and the rest of him seated on a grave and the rest of him section of throne which is not worth five years' purchase, forbids you to chose the Vicar of Christ as you think best. And he has no reason to allege for his prohibition—he simply says you must not elect such a one, sic volo, sic jubeo; and you, the Senate of God's Universal Church, have no choice but to obey. Thirty of you have already cast your suffrages in favor of him to whom my aged and unfortunate master objects. aged and unfortunate master objects. It would not matter in the least if the sixty-one of you, or indeed the sixty two of us, wished him to be Pope—my master has still the right to veto him. The 'right,' I say, for though the custom began in a gross usurpation centuries ago, my master and his predeces-

His Eminence did not-at least it is to be supposed that he did not-use these exact words, but what he said

these exact words, but what he said amounted to this.

Was the "veto" effective? Yes and no. No—for the Fathers of the Conclave solemnly repudiated it by increasing the vote in favor of the Eminent Cardinal in question; yes—for the Sacred College would not have elected one whose Pontificate would have begun with openly declared hostility from one of the Engagens powers. And no of the Europeans powers. And no again—for the Holy Ghost had set his seal on our glorious Pontiff, Pius X, whom the whole world already reveres and loves, though he has been but a years at the helm of the Bark of

But Catholics everywhere will rejoice to know that neither kings, nor emperors, nor politicians of any rank or hue will ever have another opportun-

ity for the exercise of formal impertin-ence in the election of a sovereign Pon-tiff—and for this we are indebted in some measure to the recent "veto," with all its unspeakable stupidity. The 'veto' is vanishing into the domain of history—let us have a parting glance and a parting kick at the foul thing as As far back as fourteen centuries ago

Pope Symmachus, with the Council summoned by him, was obliged to pro-test against the encroachment of the test against the encroachment of the civil power in papal elections. The Roman Emperors of those times claimed a "veto" of their own—to wit, that a papal election should not be considered valid until it had received their confirmation. A third of a century later the Emperor Justinian went so far as to nullify the election of Pope St. Silvarna, whom he exiled and star as to nullify the election of Pope St. Silverus, whom he exiled and starved to death (537). Pope St. Mar-tin, for not begging the confirmation of his election from the Byzantine Em-peror, suffered a long agony in the prisons of Constantinople; his success-ters until Gragory III. (731) were forced ors until Gregory III. (731) were forced to apply for the imperial placet for their election. When the Lombards replaced the Byzantines as rulers of Italy they inaugurated their domination by endeavoring to place a layman on the Chair of Peter. This happened in 767, and the legitimate Pontiff, Stephen III. two years later, proclaimed aloud in a solemn decree that "no lay man has a right to take part in the election—the function of public officers and magistrates is limited to being present at the proclamation of the elect and signing the legal acts of the elec

Charlemagne, the great benefactor of the Church, allowed full liberty to the clergy in the election of the Pontiff although his mighty name was used some centuries later in a forged bull which alleged that Pope Adrian gave him and his successors the right to elect the Pope and to confer investit-ure on all Bishops. Everybody now recognizes that this document is spurious, but its existence is an interesting proof of the tenacity with which em-perors have clung to their usurpations. Charlemagne's son, Louis the Debonair, in 817, recognized that he had no right to interfere in papal elections, but asked that legates should be sent to announce to him the accession of a new Pontiff. It was not much, but it

the thin end of the wedge. His son, Lothaire, made a similar admission, but their descendants began to drive the wedge home by degrees until the came to insist on the old claim to con they firm the election. But Pope Adrian III, in 884, issued a decree which pro-claimed that "henceforth the Pontiffelect shall be freely consecrated with-out the intervention of the imperial am-bassadors." During the ninth century bassadors." During the ninth century the different political factions used such violence during papal elections that Pope John IX. was obliged to make a decree that "for the future the elec tion and consecration of the Pope shall only take place in the presence of the deputies of the Emperor, who will see to the preservation of liberty. thin end of the wedge again, and introduced at the beginning of the disa trous tenth century, during which papal elections were continually a prey to the violence of the civil faction which agitated Rome and Italy. In 963 the German Emperor, Otho the Great, gathered together some refrac-tory Bishops, made them depose John XII. and elect an anti-Pope; and when ohn died the following year the same Emperor took his successor, Benedict V. away to die in prison in Hamburg, while the anti-Pope issued a decree granting to Otho and his successors

And this ontrageous dec And this outrageous decree actually had force more or less for a whole century. In 1059 Pope Nicholas II, counselled by the famous Hildebrand, who was afterwards to become the great Pope Gregory VII. issued the celebrated Bull In Nomine Domini, which substantially removed the usurpation of the emperors, though the notorious Henry IV. sought to evade its provisions by electing a whole series of anti-Popes. In 1159 Frederick Barbarossa began another series of anti-Popes, but his teeth too, were drawn when Pope Alexander III., by a constitution pro mulgated in 1180, at the third Lateran Council, decreed that a papal election made by two thirds of the Cardinals should be valid in spite of the whole

the right of choosing a successor for ne kingdom of Italy, of establishing

The emperors now began other tactics than those of violence and the gathering of conciliabula for the election of anti Popes. Princes, kings, emperors of the different national divisions of Europe sought to influence the election of the Popes by influencing the Car dinal electors. It was impossible for any one of them to secure the election of the particular Pope he wanted, but of the particular Pope he wanted, but sometimes the Cardinals of his domin-ions might be numerous enough to help in excluding an objectionable candidate. Frederick of Hohenstaufen and the Anjou Kings of Naples exerted them. sors have used it on every possible occasion. Fathers of the Conclave, I am thoroughly ashamed of the utter degradation of my position before you at this moment, but unfortunately I am only a court Cardinal, and I must selves vigorously in this direction, and Philip the Fair almost revived the bru-tality of former times in the pressure he brought to bear on the Cardinals of the conclave which elected Clement V. in 1305. The unhappy period of the great Schism lent itself especially to these manocurres, but the climax of civil interference in papal elections was not reached until the time of the Emperor Charles V. His Iterritorie were so vast that most of the Cardinals were either his subjects, his vassals or his clients, and as such he thought he had a right to dictate to them in the elections of the Popes. But in spite of Popes whom he bitterly opposed were elected—notably, for instance in the case of the election in 1555 of Paul IV., case of the election in 1555 of Paul IV., about whom the ambassador of His Catholic and Apostolic Majesty wrote to some Cardinals that "satan himself would be preferable." His interfer-ence and that of his immediate descend

ants in papal election forced Pius IV.

in 1559 to publish a code of the Con-clave in which he declared that the intervention of sovereigns could never have more than the force of recom-mendation; he did not interdict petitions from princes to the Conclave, but he forbade the Cardinals to consider them as binding instructions.

It was the thin edge of the wedge once more. France was too much oc-cupied with her own troubles for a century to devote much thought to papal elections; the German Emperor had elections; the German Emperor had the Tarks and Germans very much on his hands, and paid very little attention to what was being done in Rome; but Spain kept up a running fire of "re-commendations" at every conclave and every successive "recommenda-tion" became more and more of a positive command until King Philip II., at the death of Pape Sixtus V. draw at the death of Pope Sixtus V., drew up a list of seven Cardinals from whom the new Pope was to be chosen—thus the new Pope was to be chosen—thus brazenly excluding fity others from election! The Fathers of the Conclave were thoroughly shocked, but Philip was a powerful and unscrupulous monarch, and the Cardinals were obliged to yield by choosing the best of

France and Germany, or rather Austria, now awoke to the importance of the Papal elections and each sought to counterbalance the influence of the two other powers; yet none of them yet ventured on claiming a for nal veto against any member of the Sacred College. The king or emperor con-veyed his ideas to the Cardinals who might be considered more or less under his control, and not to the Sacred College as a whole. It was in 1605 that in a moment of excitement a Spanish Cardinal, seeing that Cardinal de Medici was about to be elected, cried out in the presence of the whole conclave: "The king objects to him." He was too late, for the Cardinal had just been elected, but he inaugurated the formal exercise of the veto. In 1644 the Cardinals who elected Innocent X fearing that the sovereigns would still increase their encroachments further on the liberty of the conclave, declared to the ambassadors that they formally refused to permit more than one "exclusion" from any of the three. Meanwhile at this and the subsequent conclave held the following year the Cardinals debated among them selves on the advisability of submitting to the veto, and agreed that for these two specific occasions and by reason of circumstances of the time it was the circumstances of the time it was better to do so. Thus formal vetoes were proposed by France and Spain, and reluctantly accepted by the Car-dinals throughout the seventeenth cen-

tury.
In 1691 Austria appears vigorously on the scene with a formal veto against Cardinal Barbarigo; in 1700 the same power vetoed the election of Cardinal Panciatici: in 1721 against Cardinal Paolucci; in 1224 against Cardinal Paolocci and so on throughout the eighteenth century. Austria began the nineteenth century by excluding Cardi-nal Gerdil in 1800; in 1823 at the next conclave it vetoed Cardinal Severoli, who required only seven votes to be elected; in 1829 it vetoed Cardinal Di Gregorio, and again in 1831; in 1846 Austria was prepared with its veto, but the prelate to whom it was entrusted arrived five days too late. The object of the veto in this case was no other than Pius IX. himself! In 1878 Leo XIII. was elected so quickly that the powers had no time to make up their minds about vetoing him had they so desired. And now Austria has inter ered again in the first conclave of the

But it is ended. Pius X. had not been a week on the Throne of Peter before he summoned the Cardinals of the Congregation for Extraordinary Ecclesiastical Affairs, and directed Affairs, and directe them to take immediate measures for the complete and definite abolition of the monstrous anachronism known as Veto. When the Cardinals enter Conclave to elect a successor to Pins X, they will know that the severest pains, including excommunication, are ipso facto incurred by anybody who dares to intrude a veto from any person or power into the election of the Sov-ereign Pontiff. Thus did Pius X. begin the restoration of all things in Christ.

SCIENCE AND FAITH.

During the past year a number of tributes have been paid to the discov-erer of the means of preventing the spread of yellow fever, which has en-abled this government to assure the Cubans of their safety from that scourge, if only the proper safeguards be put into effect. The successful campaign for the prevention of yellow fever was organized by Dr. Walter Reed, a surgeon of the United States army, who was in charge of sanitary matters at Havana in the Marine Hospital service six years ago. His discovery that if mosquitoes could be prevented from reaching yellow fever patients, the disease would no longer spread, though hitherto it had been spread, though hitherto it had been thought to be of extremely contagious character, revolutionized all the medical ideas with regard to this important disease, which had practically made certain parts of the American tropics uninhabitable for those who were not acclimated. Dr. Reed died two years ago and several memorials and tablets have been erected to his memory as a medical scientist who did more to pre vent suffering than almost any other in the nineteenth century. Under these circumstances it is

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Statement of the Statement of S Rev. Father Feely, restands of Science, Science, College, Toronto, Right Rev. A Sweatman, Bishop of Toronto Rev. Wm. McLaren, D. D. Principal Knox College, Toronto.

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rather interesting to realize, as is pointed out in a recent number of The Messenger, that Dr. Reed, in spite of the tradition which makes medicine of the tradition which makes medicine lead men away from orthodox thinking was a faithful Christian who found his main consolation in life in considering that he was fulfilling the purposes of Providence. He wrote to his wife that he thanked God that Providence had analysis him to do so much to leave enabled him to do so much to lessen human suffering. He even declared that he was ready to shout for very joy that heaven had permitted him to establish this wonderful way of prevent ing yellow fever. "The prayer," he adds, "that has been mine for many years, that I might be permitted in years, that I might be permitted in some way to do something to alleviate human suffering has been granted." One is not surprised to find that as a young man he wrote to his flance, "Do we not arrive nearer to true happiness in striving to accept what divine wis dom allots to us, doing all we can to dom allots to us, doing an we can to assist our fellow-men in being happy and submitting uncomplainingly to the will of Him Who gave us birth, ever re-membering that He that humbleth him-self shall be exalted."

The greater the man the simpler he

is, and if he has been brought up a Christian, the deeper his faith and devotion. It is the little men who become materialists.—Buffalo Union and Times.

FIVE-MINUTE SERMONS.

Fourth Sunday in Lent.

"Gather up the fragments that remain, lest they be lost." (St. John vi. 12) ECONOMY.

Here is a lesson, my brethren, in economy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but also of temporal

olessings. There is, I know, a false economy, better called stinginess, and which comes from a miserable spirit, and this is certainly very displeasing to God. There are some, and thank God they are few, who are foolish enough to are lew, who are toolish chough to starve themselves and live in mean-ness and wretchedness while their money is stored away in bank. But the not uncommon fault which we have to meet, and which with all the energy of our soul we deplore, is the wasteful negligent, unthrifty spirit found among many of our people. People, indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lay it aside for a needy day.

"Sufficient for the day is the evil thereof," says the man who in the spring and winter months makes three or four dollars a day, lives like a prince, eats the best and drinks the worstcient for the day is the evil thereof."
"I know winter will come and with it no work for me, no bread for my chil-dren, and the cold shoulder from form-er friends; but no matter, 'Sufficient for the day is the evil thereof.' I have money now, and to-day I will eat drink, and be merry.'

Brethren, it is to such as these that our Blessed Lord would say this morning: "Take care, be saving, gather up the fragments. Be more economical when the sun shines: lay aside a dollar now and then of the fragments; save those fragments you spend in the saloons on Saturday evenings; save those fragments you waste in gambling; save those fragments you squander in useless and needless amusements; gather them all up lest they be lost, and in the day of need you be found penniless.

And for those upon whom God has bestowed an abundance of tempora favors the lesson is as grave and imwastefulness, an extravagance that is often disedifying to the worthy poor, and deplorable in its results to their and deplorable in its results to their own spiritual good. People of means may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh! how many fragments are lost to the poor: that needless extra-vagance in dress, that wilful and use-less expanse those fragments of every less expense, those fragments of every whim and every selfish desire gratified, which might not be lost if properly gathered up and given to God's own the poor.

Brethren, the lesson is the same for the blessings we receive come from God, the blessings we receive cone from God, they are His and we are only His stewards, and the practical lesson He would have us learn from His Gospel to day is this: In the day of our prosperity, whether that be great or small, we should avoid all wilful, oriminal waste, we should learn to gather up the fragments that remain after ordin ary and necessary wants are supplied; gather them up carefully lest they be lost. Then, if we have lived honestly and demands on our generosity are made, we shall be able to meet them out of the fragments we have gathered up; and if poverty through hard times overtake us, we shall have the consola-tion to know in our distress that we have not wasted or squandered the blessings God gave us in the day of our prosperity. Remember the lesson our prosperity. Remember the lesson—gather up the fragments that remain, lest they be lost.

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CHATS WITH YO

MARCH 9, 1907.

Friendshin By the natural as we have are forbidden of our fellow men, and commands us to love The world, however, as for many are found with their neighbor, their hearts. Experient there are, comparative flew, in the world of truly said, "There them." Such court when we happen to en when we happen to en prosperity, but when we under the crushing we they are conspicuous b To find so called friend them when we want them when we alike easy and comm he is happy who finds a pressing extremit happier who finds no e to try his friend. Wise men deliber they consecrate a f worthy, they receive tertain him wisely, another self and treat

Wisdom, however, su imaginary line betwee friends. Friendship friends the reality; mains always far apar People should be friends and slower in old friend for a new o Holy Writ says: found a faithful fri treasure," and "B findeth a true friend nndeth a true trien friends no one wou even if he had all the world can give. I the poor, the old at those in vigorous he call and and a sick, all seek and a pany of true and a fact man is so co want of true friend tude and renders wilderness. If we good friend by go sing which impr other blessings fail ened by sufferings man's greatest pri true friend's great cite one another to encourage, another in the pract Such friendship them, even the pla met remains a sacre becomes all the m friendship deepens Death itself does n strong barrier to interruption soul a friend takes nity! When our portion as we love them. To lighten

> The Mal It costs nothing and at all times stances we should such, if we wou We have no right our home or ou by unworthy conthe man, and not make the gentler the garb of hor himself more so who labors not. With this kind

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without which

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CHATS WITH YOUNG MEN. | week. Acquire the habit of thrift.

Friendship By the natural as well as the divine law we are forbidden to hate any one of our fellow men, and Christ expressly commands us to love our enemies. commands us to love our enemies. The world, however, acts contrariwise, for many are found who speak peace with their neighbor, but evils are in their hearts. Experience teaches that there are, comparatively speaking, but few in the world of whom it can be few in the world of whom it can be truly said, "There is no guilt in them." Such court our friendship them." Such court our Indicating when we happen to enjoy a temporary prosperity, but when we are depressed under the crushing weight of adversity, they are conspicuous by their absence. To find so called friends when we have no particular need of them, and to no particular need of them, and to want them when we have, are both alike easy and common. We confess he is happy who finds a true friend in a pressing extremity; but he is happier who finds no extremity wherein to twe his friend.

happier who hads no test to try his friend.
Wise men deliberate long before they consecrate a friend; but when their impartial judgment concludes him worthy, they receive him joyfully, entertain him wisely, regard him as another self and treat and use him so. wisdom, however, suggests to draw an imaginary line between friendship and friends. Friendship is the ideal; friends the reality; now, reality remains always far apart from the ideal. People should be slow in making third and slower in characters.

friends the reality; now, reality in an inspection of the deal mains always far apart from the ideal. The people should be slow in making friends and slower in changing a good old friend for a new one.

Holy Writ says: "He that hath found a faithful friend hath found a faithful friend hath found a friend." Without true findeth a true friend." Without true friends no one would choose to live, friends no one would ch the poor, the old said as well as the those in vigorous health as well as the sick, all seek and appreciate the coms sick, all seek and appreciate the company of true and sincere friends. In pany of true and sincere friends. In fact man is so constituted that the want of true friends is a dreary solitude and renders the world a barren wilderness. If we have acquired a good friend by goodness, we have a good friend by goodness, we have a blessing which improves in value when other blessings fail; it is even heightened by sufferings and trials. To fill end by sufferings and trials. To fill the office of a trusty friend is one of the words out before I was sorry. I knew he'd think I was getting lightminded. other blessings tail; it is even neight-ened by sufferings and trials. To fill the office of a trusty friend is one of man's greatest privileges and one of true friend's greatest duties is to in-cite one another to do God's work, to warn, encourage, and sustain one another in the practice of holy virtues. Such friendship becomes sacred to them, even the place where they first them, even the place where they first met remains a sacred spot to them and becomes all the more sacred as their friendship deepens and grows older. Death itself does not form a sufficiently Death itself does not form a sufficiently strong barrier to cause a true friendship's interruption. How much of our soul a friend takes with him into eternity! When our friends die, in proportion as we loved them, we die with them. To lighten our bereavement we go in spirit with them, for we are not wholly of the earth earthy.

"Sweeter ithan the breath of spring, Is the joy a friend can bring, Who re joices in our gladness And gives solace in our sadness," -B. C. Orphan Friend.

The Making of a Man. It costs nothing to be a gentleman, and at all times and under all circum stances we should conduct ourselves as stances we should command respects as such, if we would command respect. We have no right to bring our religion, our home or ourselves into disrepute by unworthy conduct. It is the acts of the man, and not his surroundings, that the man, and how we was make the gentleman, and he who wears the garb of honest labor may make himself more so, than him of fashion

With this kind of man his ideal cor who labors not. nerstone of life is a good character, without which no man can succeed; without which no man can succeed, add to this the trinity of honesty, so briety and industry, then the jewelled fingers of success will crown you with garlands that time will not fade on memory erase. As the snowflakes gather one by one until the drift is formed, so do the faithful acts of one's fewer end, your grandpa didn't say any thing, but he laid down his pipe and the property of a good life build up the masonry of a good character that will linger in the hearts of those who love us, long after we

have passed away.

The making of the man begins in the home, whether he be a son, husband or father, and the faith and love of home ties will demonstrate and develop the real manliness of the man. The family is the unit of good government, the home the everlasting bulwark of freedom and liberty. There should be the grandeur of Christianity, patriotism and civilization. There is your fairy land, where all should be perpetual spring and unclouded sunshine, and will be it you make it will be it will be it you make it will be it you will be, if you make it such. Show me the ideal home where the father finds solid happiness and lasting honor in the society of his wife and children, and I society of his wife and children, and I will show you an ideal citizen. Show me the boy that loves that home, that kind father and loving mother, and I will show you the coming man of the heur, for the true man is not made to order by schools and colleges, but is created at home.

order by schools and colleges, but is created at home.

Resolve to be something and some-body, and whether you in your sphere of life are enrolled among the great, or found among the humble and lowly to whom fame and fortune are unknown, do your duty honestly and fearlessly. The world owes you nothing, but you owe the world everything. It is entitled to your real worth, a noble example, your best thoughts and work in your chosen field of labor. If we are true to our duty to humanity, faithful to our obligations, obedient to the divine law and submissive to the will of God, we will surely receive all that is due us in this world and be repaid at a ten-fold rate in the other paid at a ten-fold rate in the other and brighter world to come.—By Hon. La Vega Clements.

How to Get On. A young man asked, "How can I get on in the world?"

1. Get at some work for which you are suited. Learn it from top to bot tom. Excel in it. Know more about

it than any other man, be more skilful in it than any of your competitors.

2. Save money. Begin to hoard the cents if you cannot afford to lay by \$1 a cents.

*Will you ask Uncle Norman to come up to see me?" she said. "This come up to see me?"

3. Get a good reputation for honesty, truthfulness, regularity and trustworthiness. It is business capital. Deserve it. Don't try to deceive the world.
You are sure to be found out.

4. Treasure your health. Avoid excesses of all kinds. Keep from drunk enness. Arise early. Sleep enough. With a business experience, frugality, a good reputation and health, opportunity for advancement in prosperity are sure to come.—Church Pro-

OUR BOYS AND GIRLS.

The Apple-Paring Silk.

"You children don't remember your Grandfather Nye," said grandmother, as she smoothed the lustrous fabric that our rummaging had brought to light. "If you did, you might be wondering how I ever came to get this winc-colored silk.

"Not that your grandpa was mean or cross — he was a dreadful good pro

or cross — he was a dreadful good pro vider; but there was one thing he wouldn't do, because he said he didn't wouldn't do, because he said he didn't believe in it, and that was to buy, 'gew-gaws and flummididdles' for his women folks. 'Calicoes and woolens,' he used to say, 'are good enough for any woman.' He got kind of fooled in buying this. 'T was funny the way it happened.

"About once a year he used to go to

"He didn't say anything for a spell.
When I looked up at him I saw he was watching me. All of a sudden something seemed to strike him funny like,

thing seemed to strike him funny like, and says he, giving a kind of a chuckle:

"I'll tell you what I'll do, Rachael, he says. 'To-night, when I sit down to smoke my pipe, you get an apple and peel it, and just as many yards of peeling as you make — off from one apple, mind you—just so many yards of silk I'll buy you in Boston.'

"He took his hat and went outdoors again, and I could hear him chuckling all the way down to the barn.

"He hadn't more'n got out of sight before I was practicing on those

before I was practicing on those apples. I got my little penknife and I peeled just as thin and narrow as I could be a second of the second of ould. You'd be surprised to see how narrow a peeling you can make when

" As soon as I got my sauce on cook ing I went down cellar and overhauled the barrel and picked out the biggest apple I could find. It measured nigh

apple I could find. It measured high on to fifteen inches round, and with the practice I'd had I calculated I could make out quite a string o' peel.

"After supper your grandpa filled and lighted his pipe, and then says he: Bring along your apple, Rachael.' So I went into the pantry and got a pan and my penkoife and the big apple.

"Hunted up a whopper, didn't ye?'

says he. "I believe there wasn't anything

said about the size,' says I.
"'That's so,' he says. 'Go ahead.'
"So I sat down beside him, and I
peeled and peeled, and I felt pretty
sure your grandpa was a watching that
peel as it kept on piling up in the
pan.

stem end, your grandpa didn't say any-thing, but he laid down his pipe and took the pan, and we stretched the peeling along the sitting-room floor and through into the bed-room. Then

and through into the bed-room. Then your grandpa took out his rule, and measured it.

"It measured seven yards and a quarter, near as he could figure. I was pretty certain he was surprised, but he didn't say a word.

pretty certain he was surprised, but he didn't say a word.

"I didn't calculate at all on your grandpa's getting the silk for me. I didn't know how much of the whole thing was a joke and how much was in earnest. But the first thing he took out of his saddle-bags when he got home from Boston was the package this was done up in.

"Well, Rachael, girl,' he said with a laugh, as he tossed it into my lap, 'here's your apple paring slik!'"—Youth's Companion.

Ten Days. Christine Lennox had been ill a fort-

"I can't see that there's much the matter, she told the doctor. "I be lieve you are keeping me abed just to make me rest," and she laughed up at

The physician was the cheeriest of men, but now he had no smile of response. He had been the girl's friend since her babyhood, and he looked at

her tenderly.
"Christine," he said, "I have never lied to you, and I am going to tell you the truth. You are not so well as you

think."

Her startled eyes searched his own.
"Do you mean—" she began.
"I mean, my dear child, that all I can do is to make you comfortable for a little while." His eyes were wet.
"How long?" she asked softly.
"Probably about ten days."
She drew a quick breath. "Do the rest know?"

rest know?"
The physician nodded.
"Poor mother!" she murmured.
Then she looked up with a smile. "I

thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in

evening will be a good time."

The man's face darkened. He and his brother had not spoken for five

years. "You'd better send a note." "I'd rather you'd take the message

-please."
"All right. I'll tell him," and the "All right. I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.
"If only I could see them friends before I go!" she whispered to herself.
Her longing was granted. At her bedside the barrier of years was broken down and the two were heathers.

down and the two were brothers again. Christine's favorite cousin was in college. He was not making the best of himself, and friends were anxious. A note from her brought him home for

a parting visit.

"Theodoric, do you know the meaning of your name?" she asked.

"No. Something I'm not, I pre-

"Something you can be," the gentle voice replied. "It is 'powerful among the people,' and I think it is beautiful. Only one cannot be that, you know, onless one is master of himself and is the best to the highest. I Only one cannot be that, you know, only one cannot be that, you know, only one is master of himself and is true to the best, to the highest. I wish you'd think about it when I'm away."

The bor did the control of the best is beautiful.

Father Brentenieres' heroic martyrdom—he was beheaded after enduring frightful tortures—two buds appeared and developed perfectly. The bush lived on but never blossomed since then. Tae boy did think, and he became a

power for good among his fellows.
So full were those ten days!
Through the influence of the dying girl two estranged lovers were re-nnited, a home was provided for a destitute cripple, a church contention was resolved into harmony and a de spairing woman found peace and joy. Besides this, there were uncounted deeds of love that lived in many hearts long after the doer of them had passed from sight.

Ten days! They are waiting just ahead. One by one they will come into the grasp of all of us. Shall they be alled with frivolities or blessed by deeds of love and Christian service Shall those days which are to be dedicated to God be only the last ten days of life, or shall they be the next ten days, and every ten that follow them? -Youth's Companion.

Three Things

Three things to be-pure, just and

Three things to live-courage, affection and gentleness.

Three things to govern - temper,

Three things to govern—temper, tongue and conduct.
Three things for which to fight—honor, home and country.
Three things to cherish—the true, the beautiful and the good.
Three things about which to think—life, death and eternity.
Three things to commend—thrift, industries and promptness.

ndustry and promptness. Three things to despise - cruelty,

Three things to despise—citations arrogance and ingratitude.

Three things to love—the wise, the virtuous and the innocent.

Three things for which to wish—health, friends and contentment.

Three things to admire—dignity, gracefulness and intellectual power.

Three things to attain—goodness of Three things to attain—goodness of heart, integrity of purpose and cheerfulness of disposition.

CARDINAL TO "IMMORTALS"

The first appearance of Cardinal Mathieu, Archbishop of Toulouse, in the French Academy on Feb. 7, as the suc-cessor of the late Cardinal Perraud was cessor of the late Cardinal regratul was noteworthy on account of the Church and State separation issue. The gener-al applause bestowed on his address, which was a plea for the preservation of the old ideals as against the materialistic tendencies of the present time, showed he had the sympathy of the majority of the "immortals." He

other we hear the cries of class hatred and the rumbling menaces of destruction. Religion cannot be defied. Duty tells us and interest commands us to respect it. Nothing has been proved 130 WILLOW STREET. PARIS. ONT.

against it except a desire for its suppression, while the ancient virtues of charity and purity which my ecclesiasti-cal predscessors defended retain all their force."

A Beautiful Incident.

A beautiful incident is related by the Rev. James Walsh, of the archdiocese of Boston, who learned it last summer from the lips of the venerable and venerated Abbe Christian Bretenieres, superior of St. Francis de Sales college, Dijon, France. When his illustrious brother, a martyr for the faith in Corea, was tine or ten years old, he in Corea, was tine or ten years old, ne brought a rosebush from his mother to the Sisters of Charity at Dijon. For twenty years it never blossomed but the sisters cherished it as a memento of the angelic boy, who meantime had become a missionary in Corea, and would not permit the gardener to destroy it. In the spring of 1866, about the time of Father Brentenieres' heroic martyrdom

The Lord is far more tender than a mother. And we know how tender a mother is, and how readily she for-gives her child's shortcomings. Did any reproof ever move us so much as our mother's kindness?



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Then when you return me the Eye Teste. with your-test I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision spectacles for only \$1, (which is barely enough to pay for this announcement), and this will include a handsome pair of Rolled Gold spectacles absolutely free of charge.

With these famous Perfect Vision spectacles of mine you will be able to thread the finest needle and read the smallest print both day and night just as well as you ever did before

-and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought at any price, anywhere-and you yourself are to be the sole judge. Can anything be fairer?

Write today for my free Eye Tester. Address, DR. HAUX SPECTACLE COMPANY, St. Louis, Mo. Haux Building,

I Also Want a Few Agents And any one can easily earn from \$25 to \$100 weekly, fitting spectacles to the weakest eyes, with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish the nocessary documents with an agent's outfit.

AS-NOTE.-The above is the largest Mail-Order Spectacle House in the world, and absolutely reliable. &3

"ARCHBISHOP" VILATTE WHO IS TRY ING TO FORM FRENCH NATIONAL CHURCH, IS KNOWN HERE. Montreal Star.

Archbishop Vilatte, whose attempt to form a national church in France, has created quite a sensation and con-siderable trouble for the police, is well known in Montreal. His rank as an archbishop comes as a surprise, how-ever, to most of those who knew him as a student here twenty-seven years ago, although those who met him on his last visit to Montreal, seven years ago, knew that he claimed this rank in the Greek Church.

Rene Vilatte, a native of France, en tered St. Laurent College, in the au-tumn of 1879, as a student in Latin ele ments. He was then about twenty-five years of age, of good appearance, and presented the appearance of the typical Parisian. During the year which he spent at St. Laurent, he proved, however that his talents were all exterior, as he are a washe to follow the Latin. as he was unable to follow the Latin course, and he was so alvised and told useless to attempt to complete the classical course, as it was beyond his capabilities to master the Latin and Greek, as well as the sciences included in the curriculum. He applied to be allowed to take the gown as an eccles-isstic, but the Fathers of the Holy Cross did not deem him a proper sub

ject, and so informed him.

During the next year, he entered
McGill College, where he tried the
study of law, but remained only a
short time, as that study, too, proved too much for his capacity as a student. He was also a devotee of theatricals, and was never so well satisfied as when he could don long robes and appear as

a high personage.
A REMARKABLE DEMAND. A REMARKABLE DEMAND.

He disappeared from the view of his Montreal acquaintances for a number of years, and the next heard of him was that he had turned up at Rome, where he expressed his desire to abjure the doctrines of the Greek Church, of which he claimed to have been consecrated an Archbishop. He wished, however, to retain his title as a bisbop, and to be admitted to membership in the Roman Catholic clergy. A commis the Roman Catholic clergy. A commission was appointed by Pope Leo XIII.
to examine into his titles as a priest and bishop of the Greek Church. While the Roman Catholic Church regards the Greek Church as schismatic, the ordinations of that church are regarded as valid, though the members are ex-communicated. The investigation into the ordination and consecration which Vilatte declared he had received from the Patriarch of the Greek Church in Asia, failed to prove that he ever re-ceived any such ordination. His ap-plication to be received as a clergyman into the Roman Catholic Church was, therefore, refused. He was advised to retire into a monastery and there to devote himself to study and prayer, so devote himself to study and prayer, so that his situation might be regularized when he had shown the proper capacity and dispositions. This did not suit his purposes, however, and he proceeded to Paris, where he opened an office and announced his intention of ordaining pulsate to officiate aggregating to the priests to officiate according to the Greek rite. He remained there but a short time, however, and seven years ago he again visited Montreal.

ago ne again visited montreal.
On this occasion, accompanied by Dr.
H. J. Brodeur, of this city, he visited
St. Laurent College, where he informed
the Fathers of the Holy Cross that he was a regularly consecrated archbishop of the Greek Church, and was proceeding to the United States to look after Greek congregations there.

About a year later, Vilatte turned up in Detroit, and was prominently identified with trouble among a Polish congregation which had revolted against the Bishop. Vilatte placed himself at the head of the rebellious congrega-tion and assumed to speak for a conwas set upon by the very people whom he had assumed to lead. They accused him of deceiving them, and of misap propriating the funds which they had subscribed to further his work among

them, so that he was obliged to leave
Detroit in a hurry.
Since that time, his old acquaintances in Montreal had lost sight of him,
but when he turned up in France and formed an association cultuelle, in ac cordance with the wishes of the French Government his acquaintances in Mon treal realized that Vilatte was still at his old game, and had found the opportunity to gratify his ambition for dressing in flowing robes and creating a sensation.

HOW TO BE PERFECT.

It is not necessary for everyone to him perfectly in our state of life. But how can we, amid all the distractions

and fix our exertions on a definite

If you ask me what you are to do in order to be perfect, I say, first: Do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament: say the Augekts devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out of bad thoughts: make your evening preditation well; examine yourself the only day of the year upon which a

daily; go to bed in good time, and you

daily; go to bed in good time, and you are already perfect.

Here then is a Lenten hint. Surely we can begin this Lent, to do the things of the day well, and so continue to do them henceforth. By so acting we will be doing God's will, and to do God's will, is to live a perfect life — a life that will be rewarded in the eternity toward which we are all, good and had, perfect and imperfect, saints and bad, perfect and imperfect, saints and sinners, moving steadily, swiftly and surely.—Sacred Heart Review.

GIVE A BOOK.

Here is a charming contribution to the literature of gift-giving from the pen of Most Rev. E J. McCarthy, D. D, the new Archbishop of Halifax, N. S. In The Suburban, of Halifax, His race writes:
"A book from a friend is one of the

dearest of gifts. It implies more thought and care in the selection than most gifts. It is a tribute to the soul and the intellect, whereas even the daintiest and rarest kinds of other gifts, at the best, but minister to the personal adornment or the animal ap-petites of men. And as for children, it is a mistake to suppose that they do not care for books. We know of no more eager devotees of literature nor keener critics than children. They go right to the heart of things. They pore over every word and every line, ex-tracting meaning and passing comments that would surprise Plato and delight Shakespeare. It is all real to them. They hear the pictured trees rustle in the wind; the waters run and ripple, the water lilies are really affoat; the mischievous elfs prank in the woods or take their ease on the topmost pinuscles of the swaying reeds and rushes. There is the giant with his terrible club and enormous maw and there is clever and courageous Jack, ready to outwit and kill the monster in defense of poor suffering humanity. And there is Bethlehem and the stable all full of straw, and a poor little Baby on it— a poor little Baby—and His mother looking down upon Him and St. Joseph; and the air full of angels, and the oxen

and the air tuil of angels, and the oven turning their mild eyes round from the stalls to gaze on the Baby too. "Dolls, and railway cars, and tooting trumpets, and gingerbread and Noah's arks are good enough in their way, but they don't last like these picture books as the children call them. When they

as the children call them. When they tire of all else, they come back to their books over and over again.

"It is the same with children of a larger growth. When everything else fails, we can read. And taking more than a holiday view of the matter, there is nothing in the world more precessary for us than to read somenecessary for us than to read some-thing worth while; to take in informa-tion and instruction while we rest and

recruit our jaded mental forces.

'Those who read good books do a most excellent work, and confer a last ing benefit on themselves; but those who spread good books abroad do a work of Christian charity as those who spread bad books do a moral injury to society, whose extent and influence it is impossible to trace, as it is frightful to contemplate. We need urge no further on intelligent readers the moral necessity of not forgetting good and useful literature during this blessed season of giving and receiving.

Penny Went to Church.

Dr. Munhall, who recently closed a series of religious meetings at Emporia, Kansas, told according to the Kansas City Journal, an interesting story. The Journal says: "A great many pennies had been put in the offering, and his attention was called to this. One night he held up a silver dollar and a copper penny and gave a conversation held by the two coins. 'You poor little red cent, you; you don't amount to anything. I'd hate to be you' said the big dollar. 'I know I'm not very big,' re tion and assumed to speak for a congregation which he organized from the membership of the Polish Church. His rule, however, did not last long, and he was set upon by the very people whom he had assumed to lead. They accused him of deceiving them, and of misaphim of deceiving them, and of misaphim of deceiving them, and of misaphim of deceiving them. whole lot more than you can.' 'Maybe se,' said the little red cent meekly, 'but I go to Church a heap oftener than you do anyway.'"

THE CELEBRATION OF THE HOLY SACRIFICE.

During the very early days it was entirely at the discretion of every priest whether he said daily a plurality of Masses or not. It was quite usual to say two Masses, one of the occurring feast, the other for the benefit of the feast, the other for the benefit of the faithful departed. A plurality of Masses, however, was soon restricted to occasions upon which a greater concourse of people than ordinary was gathered by reason of some solemnity. Then in order to afford all an opportunity of societies at the Holy Sagrifice. do heroic penance in order to please
God. It is not necessary for everyone to become a hermit or an anchorite in order to do God's will: and to do
God's will is to live perfectly in his (ninth century), we are told, said as sight. The great majority of us can many as nine Masses on a not become monks and nuns; we must single day to meet an exigency o' this live in the world; we must eat and kind. This practice, however kept drink and work and play and mourn gradually falling into desuettde and rejoice as those around us. Yet until the time of Pope Alexander II.(A. we can lead good lives, nay, perfect D. 1061 to 1075), when that Pontiff delives. God does not require of us the impossible. He only asks us to serve than one Mass on the same day. The oreed that no priest should say more than one Mass on the same day. The decree was thus worded "It is sufficient for a priest to say one Mass the same day, of the workaday world, serve God perfectly? Here is what Cardinal Newman says on this point:

He, then, is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection. You need not go out of the round of the day. I insist on this because I think it will simplify our views and fix our exertions on a definite of the workaday world, serve God per- | because Christ suffered once and re churches to say Mass in each church on Sunday, in order to give the people an opportunity of complying with the precept requiring them to assist on that day at the Holy Sacrifice. But under no circumstances can more than

The Inscription on the Coffin.

plurality of Masses may be said.
On this great feast the Church extends to every priest the privilege of celebrating the Holy Sacrifice three times the same morning, without, however, binding him to cele-brate any more than one if he does not wish to do so. According to Darandue this privilege was granted by Pope Telesphorus, A. D. 142. Liturgical writers assign to these three Masses writers assign to these three Masses the following mystle meaning: First, the Eternal birth of the Son of God in the bosom of His Father; secondly, His birth in time in the womb of His Immaculate Mother; thirdly, His spiritual birth in the hearts of the faithful by a worthy reception of His sacraments; but, above all, by the reception of Himself in the adorable Sacrament of the Altar.—Father O'Brien's History of the Mass.

FATHER FRASER IN CHINA.

The Fathers Fraser in China write interesting letters. Here is one which came to a relative and has been re ceived as the diocesan office.

"Ningpo, China,

"Peast of the Sacred Heart.
"Dear Father—I write you to day a
few lines, hoping to catch the mail
which leaves Shangbai; to-morrow.
Yesterday was a day of confessions. I
heard 178, which is the most I think I ever heard in one day. It is nice to give pleasure to the Sacred Heart by full table of communicants. happy to say that devotion to Holy Communion is increasing among the Chinese, Father Basso got the Jesuits to translate the work of Monseigneur Le Segur on Holy Communion, into Chinese. It appeared month by month in the Chinese Sacred Heart Messenin the Chinese Sacred Heart Messenger, and can now be had in book form
at the Jesuit's place in Shanghai.
That book has done a lot of good in
China already. So you see Father
Basso is soon making himself felt. He
is heart and soul in his work in Kiazeo
near Father Asinnelli's place. He was
talling me he had over thirty chapels telling me he had over thirty chapels to attend. That is the way to convert the Chinese in great numbers. When we get a nucleus of Christians and catechumens we should gut up or rent a chapel and place a catechist there to keep the faith alive. That is the reason we missionaries apply so often for

alms
"Father William is keeping well.
I send you his last letter. I received
"China's Millions," (A non-Catholic
publication.) All that it contains
about our parish and province is of
course dictated by bigotry, and I suppose what is said about the Catholic
Chunch in the rect of China is also up. Church in the rest of China is also un-reliable. Then to look at their statis-tics. At the beginning of 1964 all the Protestants together they say had 131,404 communicants (catechumens and children are excluded) at the same period there were in China 3,107 eign ministers, male and female, and 8,313 native catechists, who have just as much right to be called ministers as the former, making a total of 11,420 Protestant clergymen. Now divide 131,494 by 11,420 and you will get how many communicants for each clergyman, namely: eleven. This is taking their own figures, and I do not suppose they have underrated themselves.

themselves "However, we Catholics can learn a lesson. See what the Protestants are doing for their missions. What numbers of ministers they send and support. With the few priests we have, and the mite sent us, we have already a hundred times more success than the Protestants. What then could be expect ed from the Church in China if the number of missionaries and funds were increased to equal those of the Protest-

ants.
"Pray to Our Lady and St. Anthony
"Pray to Eamember me to pray our dear Lord to bless you. Hop-ing this will find you well, I remain, "Yours in J. M. J. JOHN FRASER.

A man is rich or poor according to what he is, not according to what he has.

This Washer Must

Pay for Itself

MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much, And, I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if he horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted w the t. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

me thinking. You see I make Washing Machines—the "1900 Junior" Washer

You see I make Washing Machines—the "1900 Junior" Washer. And, as I said to myself, lots of people may think about my Washing achines as I thought about the horse, and about the manwho owned it. But, I'd never know, because they wouldn't write and tell me. You see I sell all my Washing Machines by mail. (I sold 200,000 that way ready—two million dollars' worth.)

So, thought I, it's only fair enough to let people try my Washing achines for a month, before they pay for them, just as I wanted to y the horse.

y the horse.

Now I know what our "1900 Junior" Washer will do. I know it

will wash clothes, without wearing them, in less than half the time they an be washed by hand, or by any other machine: When I say half the time, I mean half—not a little quicker, but

twice as quick.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for Keeps. That's why I know these things so surely. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

Our "1900 Junior" Washer does the work so easy that a child can run it almost a swell as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes

clothes, nor tray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

So said I, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it a month. I'll take it back and pay the freight that way, too. Surely that's fair enough, isn't it?

Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its

The inscription " At Rest" should never be seen on a Oatholic coffin. I never be seen on a Catholic comm. It means that the deceased has entered into glory, a declaration which it would be the height of presumption for us to make. The Catholic inscription is "May he rest in peace," that is, may he one day enter into glory. We do not dare ask God to admit a soul to heaven at the moment of his departure from this world, we beseech Him to shorten this world; we beseech Him to shorten its term in purgatory, through regard for the prayers of His Church, and especially through regard for His Divine Son perpetuating the sacrifice of Calvary on every altar where Mass

NEW BOOKS.

"Consecranda." Rites and ceremonies ob-served at the consecration of churches, altars, altars, and patens, by Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary, with numerous illustrations. Pub-lished by Benziger Bros., New York, Cincia-nati and Chicago. Price § 175.

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such buildings are now becoming r common, and users everywhere 'm that "Acorn Quality" Cor-ated Galvanized Sheets, manufac-ed by the Metal Shingle & Siding Limited, of Preston, Ont., is the satisfactory material known for purpose. They are so heavily vanized that they easily outlast a eration and never need repairs. firm above mentioned will gladly d to inquirers their interesting litera-

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ure about "Acorn Quality" Corrugated Salvanized Sheets, and give names of users in all parts of Canada. 46

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DIED.

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Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you a book about the '1900 Junior' Washer that washes Clothes in 6 minutes.

Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way C.R. B Bach, Manager '1900' Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it!

w months, in Wear and Tear on clothes alone. An

The Catholic Confessional KENNEDY KILLEEN. In Huntley, Ont., at St Michaels church, by Rev. Father Cavangh, on Feb. 11, 1907, Mr., Joseph P. Kennedy to Miss Maud M. Killeen.

By Rev. Albert McKeon, S. T. L.

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VOLUME XXIX.

The Catholic Reco

LONDON, SATURDAY, MAR. 16, 19 PERSECUTION THE CHUR HERITAGE.

The misrepresentation of the F attitude towards the French Rep and the shameless championin atheists by Christian editors, re us of the words : "If you had be the world, the world would love its but because you are not of the therefore the world hateth you. seems, as said Father Oakley, the of the most striking marks of her in the presence of a noisy and fri generation, is the fact that she inheritor of the reproaches hear her Divine Founder. . . Just Divine Lord was assailed by enemies with the most contrad charges, so is His Church. His are literally fulfilled : "You sh hated by all men for My name's The disciple is not above His ma

REPORTER'S STORY.

Our readers should not be mis the writers who aver that some bishops are willing to accept th ship associations as planned by C ceau and his followers. This is a reporter's story. No C prelate can accept these ations, for the very simple that they are subversive constitution of the Church. French bishops are as one wi Holy Father: they are unite him and among themselves; threats of exile, their ranks a broken. They are but menials honor for place or pelf. Thei has surprised the individuals w

law, but not justice. 'It is not diplomatic nor reason we are told, "this spectacle of clerics refusing to accede requests of a powerful Governm is absurd at this age to bishops who scorn to buy in from insult at the price of re to principle." And the greatest is to see any Pope at all in th and to have a Church which, centuries of stress and storm, vitality, and is still an uncomp opponent to the pagan prin State omnipotence.

A JUDGE GONE WRON

The world to-day is a pu that poses as an impartial measures and men. In review events of the religious crisis in does not manifest the buoyan city of some of our religious but it attempts to becloud th its presentment of facts is not -in a word, it is no judge, tailer of the gossip of the anti orrespondent. It begins b that Pope Pius is a man of disposition—and then hasten his indignant public by remark the Holy Father is not a s As proof, he says that the under the influence of Cardin del Val. Imitating his examay say that the editor is u influence of preconceived id standards of statesmanship in honor in ward politicsperchance, a slave of the pe

what it says.

listen to his master's voice an

NOT ACCURATE His statement, that the Associations have approved to other religious bodies, is ate. According to Archbish although Protestants and acquiesced in the provision law, they'did not do so withou or protest. Several of the consistories condemned loud and the chief rabbi of I Lehmann, used in its regard

ing language : "How could one think, hand, that the State should establishments which had be teed by nearly every consti and protected by ever on the other, by means of the should seize the property acquired with its approbation What we want is that pla ship should belong to thos built them, and who pray i that every religious d should preserve the form

traditions and aspirations. IGNORANCE OR MISRE ATION.

tion which is most conform

The editor's assertion t process of establishing t governing religious bodies, ound itself related to the