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### The Catholic Record

LONDON, SATURDAY, JAN. 19, 1907.

STILL HARPING ON ROME.

The Christian Guardian is a weekly newspaper devoted to the interests of the Methodists. For some time past, we regret to say, it has shown no spirit of fair-dealing so far as Catholics are cencerned. Its policy at present is to prove that its editor is a bitter-minded bigot, who cannot, or will not, present facts as they are, and who is merciless in mishandling the command not to bear false witness. Any stick is good enough for him to beat the Roman dog with. He talks of the vacillation and weakness of the Papacy-the obscurantist position of the Vatican, etc., Howsoever correspondents may enbut in the jumble of words we fail to deavor to veil the iniquity of the see his reason for vacillation, etc. The policy of M. Clemenceau, the Governcheapest infidel can give a seeming plausibility to his enmity; this editor flounders in the mud of offensive opithets and-he directs a Christian be posted up throughout France. In publication. Moreover, he has the impudence to foist his own methods upon Protestants in general. We are sure, however, that Protestants do not assent to the statement that they see in the Pope's mistake "a providential over-ruling and are rejoicing that the extreme stand taken by the Papal authorities has backed up the Government on its extreme, though altogether reasonable measures." The editor, therefore, applauds as reasonable the confiscation of the property of the Church in France and the proscription of public worship, except under conditions antagonistic to the constitution of the Church. If the State wished to subvert the system of Church government of the Methodists, would the editor judge that it was acting in a reasonable manner? He seems to think so, for he tells us that the Protestants in France consider that it is for "public peace and advantage." He is, therefore, prepared to surrender, at the behest of the State, the right of a religious organization to govern itself in all that pertains to worship. Are the Methodists in favor of this? One thing, however, certain is that The Christian Guardian is on the side of organized atheism. It rejoices that the haters of God are throttling Rome. It approves the principle that we must obey man rather than God-that the State is supreme over all men. It sees nothing reprehensible in the perfidy and dishonor of France; and assures us that Protestants see eye to eye with him in this matter. But all non Catholics do not court the infamy which this editor would fasten upon them, and we do not believe the Protestants of Canada endorse so unequivocally the and abbes from becoming unduly rich. policy of Clemenceau and Briand-a It was a menace to the Republic to policy that is inspired by abject mater- have religious, swollen with wealth, ialism and is destructive of all that is within its gates. True it was, howsacred to Canadians. The editor, we venture to say, speaks for himself, and his self revelation indicates that he is loyal acceptance of it should have disfar from the open mind and freedom

place in a paper edited for Christians. NON-CATHOLIC VERSUS THE CHRISTIAN GUARDIAN.

from bias. His articles on the French

situation compare favorably with the

pronouncements in the anti-Christian

press, but they are strangely out of

Among the testimonies of many, who, however they may regard Rome, have no sympathy with the enemies of Chrisbianity, we may cite the testimony of a well known Presbyterian, Mr. J. C. \$1,200,000 per year. Just now they Hemphill, of Charleston, S.C. Writing have a monopoly of liberty and equality, in the News and Courier, of which he is the editor in chief, he says, among other things, "that it is urged by the Government that the present aggressive measures have been resorted to only to bring about separation between Church and State. But it is absolutely with out foundation. The fight in France is for no other purpose than the sub jection of the Church to the absolute control of the State in all matters relating to the freedom of worship. It is not the Roman Catholic Church, however, but Christianity that is at stake."

It does not make the least difference, therefore, whether we believe in the Pope or not, the fight in France is the fight of the Christian world. The Protestants have as much at issue in this struggle, in principle, as the Roman Catholics. The editor of the Christian Guardian looks upon the " reasonable measures" of the French Government as contributions to public peace and advantage, and consequently worthy of

Mr. Hemphill, however, goes on to say that "the descendants of those who passed through the fires of persecution must sympathize with the Roman Cathelics in their resistance to the mater.

The historian of the present day has an opportunity to chronicle the services of Pius X. to Christian liberty. He is the bulwark of the oppressed, and "He did not see all that which he ac-

touches the very life of the Christian religion. If it can be settled only by revolution, the Church should not shrink from the struggle, in which event many a so called heretic will be found near the colors, because Christianity, by whomsoever taught, is better for the world than infidelity."

ILL TIMED LEVITY.

The editor of the Christian Guardian chuckles over the Pope's attitude and rejoices that it has strengthened the Government in its extreme but altogether reasonable measures. This is but an echo of the infidel press. ment is in no wise anxious to conceal it. For instance, it ordered a speech of M. Viviani, now Minister of Labor, to the course of that speech he said :

"We have allied ourselves to the from the souls of the people the belief in another life-we have extinguished the light of heaven which will never again be re-illumined."

And a Christian editor chants the praises of men who have sponsored this blasphemy.

DOING COURTESIES.

The Christian Guardian is jubilant that "the whole garrison of Rome was under arms to protect the apostolic palace against the crowds of demonstrators, eager to show their friendly sympathy with the French Government on their anti-clericalism crusade, " As aute clericalism is, according to public speeches of Clemenceau and Jaures, a hatred of Jesus Christ, we are of the opinion that his joy is in bad taste. opinion that his joy is in bad taste. tiful Gothic temples, which have seen Christianity, says Ernest Renan, in his so much of Catholic glory through last letter to the Abbe Coquat, " has rarely been attacked hitherto except in the name of immorality and of the abject doctrines of materialism-by blackguards in so many words." He does not call them demonstrators. And Italy shows them the bayonet because it looks upon them as Socialists-enemies, in a word-who have as much regard for the Quirinal as for the Vatican.

THE DEMOCRACY AS AN IN-VESTMENT.

The democratic legislators of France are not in the law-making business for sentimental reasons. They are, it is true, peddling platitudes anent liberty and equality, and they are also making a determined attempt to prevent monks ever, that Leo XIII's pronouncement favour of the Republic and the clergy's pelled any suspicion of danger from the side of the Church. True, also, that the monks and nuns had visited the poor and served the sick and spread abroad on every land the name of Jesus and that of France, and could show a valid title to the property held by the expenses of the two chambers to case that is arguable. That the State insists that it shall be notified whenever public worship is to be new, shall later on." Now, what were the public worship, are not adverted be no public worship, are not adverted that the later on." Yoltaire said, "of "I am tred," Voltaire said, "of that the later on the late Separation Law of 1905 legalizes the confiscation of all churches unless they are under the management of associations for religious worship. But, as Catholies prefer to obey God rather than man, they reject these associa tions because they violate the sacred rights which pertain to the very life of

THE HISTORIANS OPPORTUNITY.

the Church.

" If the Popes," says the Protest int Von Muiler, " could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats and persecutions, that alone would render them immortal for all future ages."

The historian of the present day has

ialistic hosts. . . The issue is the principles which he will not sur- complished. Enlightened observations deeper and more far reaching than the render form the barrier to the ever suppression of priestly influence : it encroaching tide of Socialism and infidelity. The Popes have never delivered up the sovereignty of Christ to in his correspondence with Frederick guards it to-day as did his predecessors in the time of the tyrants who claimed supremacy in spiritual matters. The claims of Caesar, when he is just, cannot clash with the claims of God. To to overrule the law of God, to have, in word, a power at the expense of the individual and of the Church, the Papacy has ever protested.

FRANCIS' SAD NEW YEAR.

CLEVER PRONOUNCEMENT BY A CANA-DIAN PRIEST.

We have much pleasure in reproducing the following very able article on Frances de Sales Monthly, of Smith's Falls, Ont. We take it that the Rev. Thomas Kelly, the esteemed pastor, is the writer, and entertain the hope that his able pen will add more and more, as time goes by, to the literature the aim of which is to defend and extol that Church which is the pillar and ground of truth :

FRANCIS' SAD NEW YEAR. The year of grace, 1907, which we now enter upon is saddened for all Catholics by the dreadful persecution of the Church in France. What a sad of the Church in France. What a sad Christmas and a bitter New Year for dear Catholic France, whose heroic missionaries have labored fruitfully on missionaries have labored fruitfully on this continent and in the uttermost part of the earth — no clime unvisited by them, no land but has received their blood shed in true martyr's spirit in witness of the gospel which they preached. And now in their home, land, in their beloved France, the cradle of their courageous faith, their courageous faith, their countrymen may not worship at their own altars. The great and beaucountless generations of religious fidelity, are closed against the most heroic followers that Christ has ever had among the nations.

But we need not tell the French

But we need not tell the French people what they, and we, know full well that, that persecution is, and ever will be, the lot of the Church on earth. The Cross is our portion. It is a part of the Christian heritage. "If the world hate you," said the Master, "known you that it hath hated Me before you. The servant is not greater than his Master. If they have persecuted Me, they will also persecute greater than his Master. It they have persecuted Me, they will also persecute you." (S. John XV 18) etc. God, then, has forewarned us of this neces sary condition of His Charch's life and

sary condition of His Church's life and her action upon society.

Nevertheless, we may examine the causes and the agencies at work in this unjust oppression of the Catholics of France, permitted by Divine Providence in His inscrutable wisdom, whence His will will draw grace and blessing and heavenly benediction.

The principal cause is not far to

The principal cause is not far to seek. It is the secret societies of Continental Europe which are atheistic hatred against Christ, which is diabolical and implacable. The rank and file cal and implacable. The rank and fle of these organizations, which are overloss degrees, and have many names, do not known the ultimate designs of the leaders, in fact, the leaders are absolutely unknow except to a small and well trained number of veteran adherents. The general name applied to them is Freemasonry, and, whilst this organization, as it is known them. But the money troubled the dreams of the legislators, and, as a st points, and is manipulated by one dreams of the legislators, and, as a means to peace, the Senators and Deputies have added \$1,200 to their yearly salaries. The increase raises higher grades are Carbonari and Illumine. inati, and its principles are thus enun ciated in the Alta Vendita, the highest lodge of the Italian Carbonari:—
"Our final end is that of Voltaire and while the monks and the Pope have no of the French Revolution, the destruction forever of Catholicism, and even of the Caristian idea, which, if lef standing on the rains of Rome, would

> hearing it said that twelve men sufficed to establish Christianity, and I desire to show that it requires but one man to pull it down." The watch-word of Voltaire, the concluding lines of all his letters to his infidel Jonfederates during fifty years, was 'Ecrasons nons tinfame," (let us crush the wretch)
> meaning Christ and His cause. Writ
> ing to Damilaville, he says, "The
> Christian religion is an infamous relig
> ion, an abominable hydra, which must be destroyed by a hundred invisible hands. It is necessary that the phil coophers should course through the streets to destroy it as missionaries course over earth and sea to propagate it. They ought dare all things, risk all things, even to be burned, in order to destroy it. Let us crush the wretch, orush the wretch." The Caristian religion is evidently false, the Curis tian religion is a sect which every good man ought to hold in horror, he writes a ain. Vol aire joined the Freemasons in London, where he was

prove to those who know how to reflect that the author of that great revolu-tion was Voltaire."

The policy of Voltaire, as revealed the forces of this world. Pins X. II. of Prassia, and others, was not to guards it to day as did his predecessors but first to suppress the Jesuits and all religious orders, and to secularize their goods; then to deprive the Pope of temporal authority, and the Church of property and state recognition; primary and higher education to be of the State, loyalty and obedience; to a lay and infidel character; the prin-God, love and adoration. Against the ciple of divorce affirmed, and respect for ecclesiastics lessened and destroy-Lastly when the whole body of Church should be sufficiently weakened and infidelity strong enough, the final blow was to be struck by the sword of open, relentless persecution. final Behold the aim of Voltaire !

Now listen to the discourse (in part) of the initiator into the highest circles

of Freemasonry to the candidates.
"Remember that from the first invitations which we have given you, in order to attract you to us, we have commenced by telling you that in the the French situation from the Saint projects of our order there did not Frances de Sales Monthly, of Smith's enter any designs against religion. You remember that such an assurance was again given you when you were admitted into the ranks of our novices, and that it was repeated when you entered into our Minerval Academy. Remember also how much from th first grades we have spoken to you of morality and virtue; but at the same time how much the studies which we prescribed for you and the instructions which we gave you rendered both morality and virtue independent of all religion; how much we have been at pains to make you understand, while making to you the eulogy of religion, that it was not anything else than those mysteries and that worship which those mysteries and that worship which had degenerated at the hands of priest and Church. You remember with what art, with what simulated respect we have spoken to you of Christ and of His gospel, but in the grades of greater lituminism, and of Epopte or priest, how we have known to form from Christ's greenel that of our reason; and from its gospel that of our reason; and from its religion, the religion of nature; and from religion, reason, morality, and nature, to make the religion of the rights of man, of equality, and of liberty. We have had very many prejudices to overcome in you before being able to persuade you that the pretended religion of Christ was nothing else than the work of priests, of imposture, of tyranny. If it be so with that religion so much proclaimed and

admired, what are we to think of other religions? Understand then that they have all the same fictions for their origin, that they are all equally found ed on lying, error, chimera and im posture. Behold our secret! If, in order to destroy Christianity, all re ligion, we have pretended to have the sole true religion, remember that the end justifies the means, and the wise ought to take all the means to do good Those means we have taken to liberate you, and those also which we take to one day deliver the homan race from all religion, are nothing else than a pious fraud which we reserve to unveil some day in the grade of Magus or Philosopher Illuminated." Segur— Le Secret de la France—Maconerie—

page 49.
The above extract shows the true nature and ultimate aim of the atheistic secret societies of continental Europe, which have organized and detheir infide purposes. It will be observed that they borrow the principles of the gospel to pervert the work of Christ, the Saviour of the world. In a word this secret and powerful or-ganization is controlled by the devil, who, in his contemptuous mockery of God, imitates His work in the creation of the Church by elaborating this diabolical organization for its destruction. Weishaupt, the German perfecter of the secret societies, confesses to have made a special study of the Catholic Church's organization and harmonious arrangement of hierarchical government in order to apply her government in order to apply her principles in his evil work, and for its

The methods of the atheistic secret societies are deeply and practically considered and on every side we may see them applied, although they who apply them often know not that they are carrying out the nefarious programme: "Crush the enemy whoever he may be; crush the powerful by means of calumny and lies; but especially crush him in the egg. It is to the youth we must go. It is that we must seede; it is that which we must bring under the banner of the secret societies." This is from the permanent Instruction of the Alta Vendita, whose declaration I have already quoted: "Our end is that of Voltaire and the French revolution, the destruction forever of Catholicism and even of the Christian

Tais idea of corrupting youth developed as early as 1826, when there appeared a discount outwoon Eugene Sue and Quinet, in which the whole programme affecting education, as we have it now the world over, was sketched out. Here we find the secret societies addressing themselves to the condition of things existing in countries where not only the Catholic religion exerted influence, but various Protestant de nominations also. In fact, our own country witnesses that we are unknowingly carrying out the atheistic plans of continental Freemasoury in our educational system by its secularization.

The jealousy of rival sects was to be

to do away with all kinds of religion 'just for peace sake," and establish schools on a purely secular basis.

The spirit then of the secret socie ties of continental Europe rans through the whole course of human life; nothing is left undone to destroy religion in the human mind and to blot out the name of Christ. This is the spirit openly announced by M. Briand, the Minister of Public Worship in the French Cabinet, and the wicked injustice inflicted on the Catholics of France of the contraction of the to-day is the logical outcome of that

infidel Freemasonary which with brazen impudence boldly and openly vaunts its diabolical aim as being "that of its diabolical aim as being "that of Voltaire and the French revolution, that is, the destruction of Catholicism and even of the Christian idea which if left standing on the ruins of Rome, would be the resuscitation of Chris tianity later on.' The present dreadful persecution in

France is, therefore, but the fulfillment. of an organized programme whose ultimate end is yet to be developed, and the Church will await its fell designs with confidence in her Divine Founder and His Promise: "the gates of hell will not prevail against her.'

A GREAT CHURCHMAN ON THE SITUATION IN FRANCE.

DR. STAFFORD'S RINGING SPEECH

The action of the French Govern-ment has shocked the moral sense of every righteous man in the civilized world. Nowhere is the shock more keenly felt than in the United States, and it is felt not only by Catholic, but by non Catholic as well. For here we have liberty in its true sense, both civil and religious, and are, therefere, able the better to judge and the more heartily to condemn the tyranny and persecution of the so-called French republic.

In principle and in fact to day the situation in France is the same as the situation at the time of the French, revolution. It is again a question of forcing a civil constitution upon the clergy, of having constitutional Bishops, of making the State omnipotent, of taking not only civil administration, but also dogma and spiritual superiors from the Government, of utterly chang ing and destroying the constitution of the Catholic Church. And if this be not done or accepted by the Pope and the Catholics, we will take your property away, abolish your worship, say the chief highwaymen, Clemenceau and Brian i, the brigand, and we will call

this separation.

The Pope and the Catholics would be very simple to be deceived by such a proceeding. There is only one step ore to make the parallel between the present and the French revolution complete, and that is it to gather the Bishops and priests together on some innocent pretext and shoot them down in cold blood. And these worthy sors their Jacobin sires are capable of

The French press association de serves that prize which has been offered by some Englishman for the finest example of lying by telegraph as a fine They continue to call this pro ceeding separation, and to compare it to the American condition. It is as different as the poles of the imagination. In America separation means most perfect liberty, for which I daily thank God. In France it means slavery. Look at the inventory proceed ings! Imagine if you can the Congress before plous Catholics reject the mire of the United States, backed by the President, sending down a committee with a troop of soldiers to break in the doors of my church and count the number of the country of ber of my church vestments, my church possessions. Why, we would all think we had g me mad!

The French Government has gone mad. There is not a Catholic in the world who would not have welcomed separation in France as it exists in the United States. But Catholics in France naturally object to being plundered and robbed and kicked out of their own country, and that by a min ority who do not represent the French people, and whose action is made possible by the fact that while France is a republic in name, it is a more centralized government than Russia.

And let no one who believes in religion mistake the issue It is a war against Jesus Christ and against the idea of God, and if they can dispose of the Catholic Church to day, they will make short work of Protestantism and Judaism to morrow. They will never stop. Every priest and every sister in France is a reproach to that mad car nival of vice which the French re public is fostering. Therefore, Clemceau, Briand. Combes and their like do not see the public immorality flaunts itself upon the streets of Paris they must send soldiers to drive out difference, and the woman reluctantly some eighty thousand women who are teaching French girls to be pure. They do not see the vile illustrated papers or the impure literature that is corrupting the continent of Europe. corrupting the continent of Europe. They must insult Jesus Christ and His

We do not at all despair of the Catholic religion in France. There is only one thing further the Government can do - that is, murder and kill. They did that at the beginning of the last century, and yet the Church lives.
We will sing over Clemenceau and
Briand the 'De Profundis' of a religion

that never dies.

And in the meantime, if Mr. Jusserand takes notes of this meeting and re-ports it to his government, I hope he won't forget to tell them that decent and free Americans despise religious persecution, and that they have no excited, and, when they could not word to express their contempt for his selves with the doctrines of the Cathoagree, then the State was to be induced government as represented by Clemen- olic Church earlier in their lives.

ceau, Briand, Combes and their its. Let them remember also that the mob who shot down the priests in the king, and finally hurried many a blat-ant demagogue to the guillotine; and notice, too, that when the Italian Government sent troops to protect the Vatican, they did not forget also to surround the king's palace. There is food for thought here."

HOLY HOUSE OF LORETTO.

ONTROVERSY OF SCHOLARS DOES NOT AFFECT FAITH OF PEOPLE.

On December 10 the hill tops of the Marche on the Adriatic coast of Italy were blazing with bonfires, the mountains and valleys resounded with sacred canticles in honor of the Blessed Virgin, and the good Marchiagiani kept high festival, as they do on this day every year. For it was the Feast of the Translation of the Holy House of Loretto, and it has been observed with great solemnity for over seven centuries. Till lately hardly any Catholic ventured to cast doubt on the truth of the marvellous story: How the house in which Mary lived, and where she was visited by the angel Gabriel with the announcement that she was to be-come the Mother of God, was removed by angels over the sea, resting first in Illyria, then removed across the Adria-tic and twice afterwards transferred until it was set down in its present site at Loretto. The place has been the goal of pilgrimage for long ages. Popes and kings have visited and expensive the control of riched it with precious gifts, and there are accounts of innumerable miracles having been wrought there.

But we are living in an incredulous

and critical age. Doubt was first publicly thrown on the authenticity of the story by a learned German priest who has distinguished himself in historical recearch, and now Canon Chevalier has written a penderous work to show that the entire narrative is the growth of a legend which did not assume its present form until nearly three centuries after the miraculous occurrence is supposed to have taken place. Naturally the subject is exciting the keenest in-terest in Rome, and the London Tablet has recently published a series of articles in which the legend is pro-nounced to be unhistorical. But just at the moment when the opponent of the authenticity of the Holy House seemed to be carrying all before them, two remarkable evidences have been brought to light which tend strongly in the other direction. Canon Cheval ier claimed to have proved in his book that the first historical account of the alleged translation of the Holy House dates from the middle of the fifteenth century, although the event is recorded as having taken place at the close of the thirteenth; but Msgr. Faloci has just discovered a fresco in the Franciscan church of Gubbio, almost contemporary with the alleged date of the Translation, and this fresco represents in a striking way the transporta-tion of the Holy House over the Adriatie by angels. Canon Chevalier also claims that the Holy House is no other than a small but ancient Church dedicated to Our Lady, which is mentioned in early records of Loretto; but simultaneously with this contention excava-tions made in Loretto have revealed the ruins of this church more than a mile away from the site of the Holy House. Obviously then the critics have not it all their own way and they must bring forward far better evidence culous story. - Roman Letter Catholic Universe.

KINDNESS AS A FACTOR IN THE WORK OF CONVERSION.

The ease with which conversions are sometimes brought about was strikingly illustrated by Father Robert, the well-known Passionist, in his address at the recent meeting of the Catholic Converts' League in New York.

Patience and kindness, said Father Robert, are indespensible factors in converting non-Catholics. They have been led to believe the wildest and most absurd yarns about the Catholic Church, and this erroneous impression can be removed in a great many cases it Catholics will only go about it in the

As an instance he cited the case of a non-Catholic woman whom he met during a thunder-storm in the town where both lived. The woman sought temporary shelter in the doorway of the monastery. As this was only a partial protection from the rain, the priest invited her to come into the

reception room.
"But I'm not of your religion," she exclaimed.

"Toe priest told her that made no entered and stood in the vesti-bul. It was the first time she had ever been in a place of its kind, she

She expressed the greatest surprise when portraits of the Madonna and saints were explained to her. Her as-tonishment was intensified when a confessional was shown her fand the sacrament of penance explained to her. The story was so much at variance with what she had been taught that surprise gave way to curiosity and the voman began asking questions.
Finally she left and said she would

call again for further information. She did and in a short time became a Catholic. She then went to work and was ins rumental in converting several of her friends and acquaintances, all of whom still profess profound sorrow over their failure to familiarize them-

### THE PAGE OF JAMES Y. OF SCOTLAND.

Transferred from the Ferradic by E. L. C.

CHAPTER I

STATEMENT AND MOST

Of the French pentienten who had corresponded the begent Alberty to berhand, the must become was without Biene building C'brey be in . Promps and contragente, he had, from the fact, from many appreciations of mentanting region to the Engels, who market his theility by appointing his Convenies of the Eastern Boster, at important you formerly filed by Lord tions, a bountain none, whom Albert and second to be ensembled for rework.

pose following was at all times one of green following: not for the house he disconting were increased ten-ind, on ing to the 11 will of the boundar contex, who were much affected to an contex, mentioned part in the banda of a territories. In house was of noise is the light of an admentioner, seeking to their something

When Allowy family quitted book was the enumber of D keep to ped to dived itimeself so well in the difficult and pertional position that for eg the the Green women-win sound the Register - encounted

estate his governmently. Inde to a Forter lords and delightelms, trouling was beaut but threshe of revenues was test astracted to troid a year that should by right be filled only une of the most presented of their in yer thoulan, these through of very course were openly expressed, and to paint were taken to conseal the habred which the master of the matter bors to

the gallant Francisco. ediative of the Lord Home who to was executed by the Regent's Orders, and it was with boolings of the bitteres caper that he saw D'Arey, whom could the tool of Albany and concentrate of the Vicentian, issued washed of the relation, specified it does washed poet. Naturally of a violent and violetancy complet in adhen-ing vengenate against the Oteralier. He had brief before Alvany left book-and to encompass If Arrey's role by ducing exercises the before the Contr RAMMON ; but La Radio, friends and probestors encount the members of the conneils, and, in the person of the Chancellor, Cardinal Beaton, in particular, who hald the could not colvinate and col

MOTOLOGICA COCK. The Cardinal's interest, which at this time was all powerful, was exerted in the Chevaller's favor, and the access thoma against him tell to the ground. Sir Home now swore that, since the law had released him the redress that was due to him, he would take the task of rengences into his own hands.

La Bastis was some make anymicted with his enemy's resolve, and warned to be on his guard. He had no reason to fear for himself. Dombar Caetle, where he resided, was strong courge to resist any assault that might be attempted, and when he issued forth from his stronghold he was always acconpanied by an armed retions soft elently numerous to scoure his safety But though he did not lear for himself La Bastle could not refrain from anxiety on account of his son Francis, a lad of comewhat more than twelve years of age, to whom he was tenderly devoted. La Bastle was a widower, and love he had to give was centred in this cherished son. Francis was, in truth, worthy of this love, and as he is to be give a sketch of him.

Francis was very tail and strong for sharply round, but hardly had he his age, and his features, though east glaced at his con before he cried out in the same mould as those of his in a surprised and angry bone:

If the same mould as those of his in a surprised and angry bone:

If the same is it really beauty, were redeemed from the susping way son whom I see there? What have carry beauty, were redeemed from the susplicion of effectionacy by a certain stamp of precedent manhood and youthful audacity. His limbs were well devel the training to which he had seen subjected from childhood, and his searing was full of manly case and boaring His education had been, indeed, imost ontirely of a military kind. Horses and arms, swimming and hunt had been his childhood's playthings and amusements, and, amo Scottish companions, his superiority is those bodily exercises to which they were so habituated often won for him

well-merited praise.

If there was a question of swimming merces a lake, throwing a net in mid water, or of climbing to the top of a tree after a bullfach's nest, Francis was always the first to volunteer. The French youth was therefore looked up to with a sort of here worship by the oung Scots with whom he asso at Dunbar. Antony was proud of the courage displayed by his son, and far from opposing his excursions, he en couraged them, and loved nothing bet than to listen in the evenings to the hoy's account of the day's adven-tures. Young D'Arcy was thus left very much to his own devices; but this erty, far from proving hurtful to his character, had only served to develop his good qualities. He had a loving nature, yet did not lightly bestow his affections, and the companions to whom he was most closely bound had all won he was most closely bound had all won his friendship by some trait of bravery or generosity, the two qualities he most estberned. He had a deep sense of justice and uprightness, and would rather have been torn in pieces than have witnessed an unequal fight with out interfering to uphold the weaker side. All who suffered, or who were unhappy, had a right to his help or pity, and he had adopted a dog for no other reason than that it was ugly and

lame and repulsed by all.

The literary education of Francis was a monk whom he had often met in his interrupted his father impatiently.

cone seems in Miniming.

Dut though our young bern was exdened with many good qualities, we
have to about these her was not without no telera. His very faults, towever, were virtues carried to ensess. Turns, the contrage amounted to beneating. He known not what it was to lear, and other its sect confidence passed him in partione armations. Assuminged to line as loss as the mountain teer is charef, is was impatient of all restraint, and having more resolved upon anything, he send to it with a tenseting that contened or obstitutely. When he took it into the need to leave Dunbase to into the teem or fair for existent testing sound ever, in - perfect tensoriesing storm nor wind perfect that nor snow. Eastly, even would the representations of the latter whom he in passionalely loved, and to their time from the purpose, so desiring the love freedom. From all it may easily be conseived that the strowing as in find the soutest characters. towards nimbell by the telephyofing trothes and the too entemprising characters.

"If they should begins to vent of my son their balest against me, brought the udiappy father; "nothing would be essier. Francis is always smonger like mountains and valleys or a lonely places, without other someony on that of a less triends or a servant. How could the poor child belend himless Exerter chiefs? Wedderburn halves to the because he abbrightes to me the count of his relative, of which I call second." "And who may this more because to witness, I am introcent. I powerful one be?" he said, will in a lear the more than any of the others. which he does he the rage against me, not even teorible to diagraise, he is even to the point of seizing my son for the very insteed would bell thin that this would be to me the president of sufferings. I must keep fraction with me, and forbid him to roam about the country. But shall I succeed? The poor duty is so consequents that if he talinks there is tanger he will want to go at once to need it. No, no! I will exert all my powerpal authority, which but which, after all, is mine to take in great emergentides—and this is everly one. Why, out of my love for him, my what to have him near me, did I refuse

the Chancellor's offer?
The Cartinal had offered to take Francia to Edinburgh to become the companion of the young King, who, he said, could not have a better one.

Yes, La Bestie continued, Cardinal judget Francis aright. where is the toy now? I must see him, speak to him, and make him understand that his interest, my happiness peace, depend on the giving up, for a time at least, the wild wenderings."

The knight here summoned one of his

Where is Francis? he select. Where is my son?

The young lord has just returned, sir, replied the man. He has been toking, and has brought back a splen

did ealmon. I am glad to hear it," said bis father, somewhat reasoured. Send blu to me at once; I wish to speak

My Lord. Well, what now?

'A horseman waits below who has come from Edicburge, and who is the carer of a message for you."
Presently, later on, I will see him; Presently, later on,

but send my son to me first.

The servent retired, and a lew moments later Francis entered the great hall of the eastle, where his father, with a troubled air, was unearly oscing up and down.

### CHAPTER II.

as he entered.

been about to get into such a

plight? in truth, Sir Antony had good reason to be both surprised and angry Francis stood before his father a piti picture indeed. His outer ments were soaked through, and was covered with mad up to the knees.

many places, and his damp hair clong temples, rgive me father,' he said. 'I know I ought not to have let you see such a state; but Dick said you wanted me at once, and rather than

keep you waiting -- '
Well, at least tell me,' interrupted Sir Antony, ' how did you get into this condition

'Oh, that is easily explained. I went to fish in the little take to the

right of the Morass of Dunse.'
'The Morass of Dunse!' re-echoed his father. 'Unhappy child! Wedder-burn is only a few miles from there;'

and he shuddered involuntarily.
Yes, I know that too well, father, and it is precisely on account of those Wedderburn people that you see me

My God !' said the knight, turning pale. 'Then my fears were well founded. Speak, speak! Tell me all that happened, even to the least de tail. I wish to know everything, and woe to Wedderburn if— Then,

mastering his anger, he continued:
'Hpeak Francis; I am waiting.'
Without preamble the boy began the relation of his adventure.

went to fish, as I said, in the lake of the Dunse Morass, for as you know, father, the finest salmon in the county are found there. The two friends I had expected were not able to come, so vas only accompanied by your servant Gauthler, who follows me like a shadow, which, by the way, is not always pleasant, as he generally lags behind.

by pringing some the front minors in the late, I and taken with me my best and got line. I had torown it has in. and was waiting. All at served it sint it the water. I can, and was just beading form to from it out, when I must be other side of the side I beard a voice ery. " He, there i who are you, sleading my Lord's fast ?" I house my, and say in the opposite bank's young man of shoot twenty, wearing a green livery, and with a beatherer's plane in the beauter.

"One of Webberman's works oried La Bartie. " He and his men all

"It was the falconer's son. neeper of the river, as you will see, replied Francis. "Learn then thed Francisco, "that I am Francisco," I amswerted, "that I am Francisco, and that on I herey and a gentleman, and that any one was rother it is your panditions, and not my bather's wor." " in. s gentleman !" he replied, hange ing an near tim he would have ma battoe with my fast. "Faith!" he went on, "a fine gentiemat indeed ! & gentlemanly segme who came to bear and it eat other fold a be Weeter | endumed

How there he openit like this Don't distress yourself, lattier have punished him. Listen to w of "Well my fine pentleman.

he went on as impudently what right have not to feet in this the?" " & right," I replied, " given me by one more powerful And who may this more powerful one be?" he said, still in a tone of mochery. "God," I answered, "who placed the lake in this part of Scotland, and the Regent, tilis capable of prairing the verigeance my father the wardenable of the fron-Ha ha !" he soufiet. we shall see; but as I am heeper of the river to Lord Home of Webberpher. and my orders are to arrest and duet to the matter at your found faiting in this lake, I must obey. I say parties of God; but as to the Regent, that is my master's positions." Then he action, speaking with all imaginable solemnity: "In the name of my lord, I arrest you. Do not attempt to by, for if you do I have a haded musica and shall fire." "Easted!" I he seemed I have never fied before a clown like you, and your muchet does not trighten me." He then numoored a boat, and got into it with two peasant children who followed dog who, poor beast i to For my part, I but longer erlets. myself is drawing out my like, which had booked the finest salmon I have ever eaught in my life. Canthier, who up, tried to draw me away. "Let us by " he said, " let us by !" But I would not, and was I not right, lather, not to by before a servant?" "Continue, continue," said the lather,

erinding the most lively interest. "I looked at the boat as it approached," went on the boy, and when it pretty near I said to Ganthier, " Y but come to my belo if I need it. Then, without giving the Wedderburn vascal time to land, I jumped into the boot, seized him round the waist, and threw myself into the water, dragging him with me. Unfortunately, the boat followed our example, and capsized, so that the two children were also throws hato the lake. Being a good swimmer, I soon regained the shore, and was about escape across the morass, when I saw that the bigger of could not awim. It would have been shaful to let him periah, and, besides, I had time enough to go to his rescue. The keeper was not an expert swimmer, bimself from the reeds which had cangit gs. The other child, in a fright, back to the Webberburn shore. did not besitate an instant. Telling Gauthier (who was still on the bank, approached him respectfully.

Good morning, father, said the boy and who had not had time to interfere, "Welcome to Dunbar, sir. he entered.

At this greeting the knight turned after the keeper if he landed before me. I jumped into the water to save the no, I tunped into the water to save the poor boy who was drowning. I speed-ily landed him, and after seizing my salmon, which I was determined to carry away with me, I set off at a ron across the morass, followed by Gauth Unbappily, Ganthier e get on as quickly as I did, the ground being so awampy and miry, and the danger was now imminent, for the keeper had landed, and, after shaking boy to bring him to himself, they have off after us. I did not fear for myself, for I was too far ahead, and it emed to me that the boy was no willing to pursue one to whom he owed his life. But poor Gauthier sank at every step, and I feared to see h into their hands, which, alas! I fear has happened, as he has not arrived, and I know not what is fate. I had also to contend v another kind of enemy. The dog, urged on by his master, left me no urged on by his master, eace. To defend myself from him. I was obliged to run him through with my dagger. After that I looked in vain for either Gauthler or the keepe they were not to be seen. his chase had drawn me on far beyond them, so I returned to Dunbar, feeling sure that you would know how to

rescue your faithful servant." 'Unhappy boy! see to what you imprudence has exposed you! Why did you go and fish so near Wedder burn? If it had not been for you been for your toolish lancy, Gauthier would not now

be in our enemy's power.'
'Our enemy!' repeated Francis. it possible that my noble father, the servant of the Regent, can have ene

mies in Scotland? 'He has,' replied D'Arcy, 'and cruel nes—Wedderburn above all. But pay attention, Francis: you must promise me not to go out of Dunbar for a time.' 'Oh, father, that is impossible! Do

you want me to die of dulineas?' 'And you, foolish boy, do not scrupl to expose to death faithful servants like Gauthler! For doubtless this was watched, and it was you, not the servant, he wished to seize. 'I will star

'I will stay, then, father,' said the boy with a sigh, 'not because of the

That is well, my son. I screet your in proteins, and know you will not break per your word. Now I must see after poor not. Gamteler, and demand him from fir home; and if he refuse my demand,

by all teat is bole his son, "take a We will," attrack in proof of soldiers and overterow is reinted to me, have come to Edinburgh coatle, so that not a stone shall rest to be ready for any emergency. Such Brave boy !" said his lather, looking

at Francis with admining eyes.
will one day make a gallant anight.

Le Bastie ther called his servants, put before he had time to mine his orders Dick reminded hit of the Bes-senger, who had now been suiting a long time and invited announced that a must remain in the burnet's headbeath's plane had just nerived from Veddenorn, and had asked to speak with Bir Espiony C'Arres.

CHAPTER III.

THE TWO MERCAUSE.

& message from Wedderburn claimed the imight. It has arrived just in time, Dick, to save you going to the manor. Let thin come in, and we shall see if the heathcook will dare to crow here in such a high hey. nin in, he repeated impatiently, and let us leave the ball. The orders I least, tabless. However, Tony i, turning to one of the men. However, Tony, he and tell the captain of the pinemen to arm some of the men and build himself in readiness, and you, Disk, bring in this Wedderburt messenger.

to your Honor. said Dier, before departing on the errand, "that the horseman from Edin burgh has been waiting a long time. and he says he has come from my the Accidiatop of Glasgow, Oaccida

Beston message from the Obstreelling replied his Autory, in surprise. are right, Dick-you are right; he must come first. Let the messenger from Vedderborn walt, and give him a put of beer and some beef. not when him to tell his master that he was offered no refreshment at Duntar. low let the Cardinal's messenger enter. Francia, be said, terming to his son and change your chothes and wast blood from your bands. the Cardinal's message will relate to the present state of politics, and those are matters too serious for one of your

am going, father; but do not for get Garchier, for if any mischaute hap-pen to him, I tell you I should never torgive myself." Be at rest, my shild ; Gauthler will

be free to-morrow, or the Manor of Wedderburn will be pulled down as belonging to a traitor.

second by these words, Francis he hall. When alone, the knight left the ball ecame a prey to the most lively im-

What news can the Chancellor be sending me? he asked rimself. "Is he automoting that the Council of the Regency, yielding to the desires of my enemies, have dismissed me from my If it should be so, the news post? would be welcome. I would glad! hand over the castle keys to my suc I would gladly I should then leave Sootland where such hatred is shown towards me, and I would return at once to my dear France, whence the Duke of Alteny should never have taken me abandon me at last in the midst of strangers. But perhaps the Cardinal is renewing the invitation he made me to send Francis to bim. If that should be the case, notwithstanding my for the child, he shall go, for he be eafer with the Cardinal at Edin-burgh than here on the Border in the midst of these merciless lords who so

hate me. He was roused from his reverie by the entrance of the messenger, who

approached him respectfully.

"Welcome to Dunbar, sir,' said La
Bastle, 'It is always a pleasure to receive a memenger from the Cardinal. "I am charged to deliver this into your Honor's hands,' replied the man, in a hoarse voice, at the same time presenting the knight with a folded paper, tied with a silken thread, and sealed with the arms of the Chancellor of Scotland. Sir Antony was in such haste to open the missive that he did that the war had been cut through and then adroitly covered with more war of the same color. drawing into the embrasure of a win-dow, he read the following letter with

ever-increasing interest; 'Sir Knight, My Trusty Friend,

'Grave events are taking place Edinburgh, and a revolution is imminent in the Regency. The Queen-mother has lost all her prestige, and everything leads me to fear that her husband Angus, of the House of Doug las, will succeed in possessing himself of the supreme power. For the last few months he has been dissembling, and has ingratiated himself with the and has ingratiated himself with the young King by flattering his tastes and gratifying his whims. Everyone be lieves, or makes a show of believing, that he acts thus out of affection to the child King; but his real intention is to persuade James to entrust himself to his guardianship, and once master of the royal person, he will seize the Regency by main force. But he shall not accomplish his designs so easily. The Hamiltons are on the alert, and ready, if necessary, to take up arms. I much wish, my brave knight, that I could have in these circumstances the support of your presence; but it would be impolitic for you to leave the frontier until something is decided. Be-sides, your presence on the Border is absolutely necessary to hold in check the rebellious nobles. Remain, then at your post until you receive further news—that is to say, until the success or defeat of Angus is certain. In the event of his success, you must hasten at once to the capital, where you would be in greater safety than at Dunbar l know you have enemies, and powerful ones, on the Border, who would com bine to attack you should the Douglas prove successful. But for the present a monk whom he had often met in his interrupted his father impatiently.

boy with a sigh, 'not because of the be at rest; nothing will be attempted walks he had learnt to read after a 'Yes, father,' said Francis, and he danger I might personally run, but for until the divorce of Angus and the

Sention and the little he had sometimed. Waning it surprise you the make of those who might be with Queen-mother is effected, and thought one of the art of setting he need to a by bringing home the finest address in me. marked and wile are for the lest time in their lives both agreed in wishing for it. Henry VIII., was is the Queen's brother, may possibly oppose it. ever that may be, the success of Augus mainly depends on that beparation taking place. The Hamiltons, with their oniel, the Earl of Arrat, who is is the present state of affairs. Enlight, and what I said before I peat now. Fulfil your duty and reson, who is now more than ever to neer. I know I am imposing a sacri-face on your fastiently heart, but the case is pressing. I wish to present him to the young Eing, and to have him about his person, for in the event of singus accomplishing his design, the presence of your son near the royal presence of your air near the royal child who could not see him without making him his triend would be more medial to our cause than the best-in tentioned representations of the Co oil. The Eing is certain to like your boy, and to make him his confident, and this will serve to leasen, or even en-tirely destroy, the influence East angus has gained over our youthful hovereign. Think over what I wrimen, his Antony. My messe Think over what I have will remain one day at Dunbar return the following day. I have great hopes that you will entrust Fran die to him. The lin is troop I have sufficient guarantee to you for you on the journey. As to his sojoner at Edinburgh, me. He will find friends-sy, powerful ones, foremost among whom I beg to number the Archbishop of St

Chancellor of Scotland.

The knight was reloiding the paper, when he perceived a postsoript, which

Yours wery affectionately,

P. S.- My writing openly to on such matters will make it clear to you that I have as much confidence in vone honor as in your attachment to Therefore, do not take offence at what I now sat of you. letter to me with your reply. It would injure to much if it should happen to fall into the hands of our enemies.

When the knight had finished reading he remained for some time absorbed in thought. At last, addressing the horseman, who had stood motionless in a corner of the hall, 'Sir messenger, he said, 'the orders of the Archbisho are that you pass the night at Dunbar and set out to morrow at break I will remit my answer to you."

As soon as the man had withdrawn, Autory sent for his son. Francis,' he said, somewhat abrupt ly, 'we must part. You are going to

What did you say, father-going sway from you?" seked the boy sorrow-

fully.
Tes, my child. Cardinal Beaton, Chantellur of the realm, vishes me to send you to Edinburgh. To Edinburgh ! repeated the boy,

anable to repress his joyful surprise 'The Cardinal has views about you,' continued his father, 'of which I do not wholly approve, though it is urgent so: besides, my peace of mind and your

What do you mean, father?'

'[ am not allowed to make known to ou the Cardinal's plans. He will nimself inform you of the brilliant de tiny he designs for you. Let it suffice for you to know that you will be thrown with persons of rank-yes, of Strive always serve your frank and upright character. You will see the Court, Francis, and the Court is the land of lies and intrigues. Be pradent. I need not show devotion to His Maj -- that is to say, the person with grace, greeting all with kind and please whom you will be placed; and it at any ant words. The great Cuar time, notwithstanding your youth, you slowly through the room. The should be charged with any commission smile seemed to have erased the lines equit yourself of it courageously and

understand all you say. I do not know for what purpose I am going to Edinborgh and with what person I am to be placed; but be assured that, with whatever mission I may be entrusted good-will, but his mind was restless; or in whatever situation I may be, I be had a dim foreboding of some imor in whatever situation I may be, I shall always and everywhere try to do honor to my father and my country. And now command me to depart. I am ready. I go full of hope, and I might even say with a joyful heart, if the sorrow of leaving you did not trouble my happiness.

eassure yourself on that point, my son. Our separation may not be a long one; perhaps before a month has elapsed I also may be at Edinburgh. When that day comes, father, I higher destiny than that of hunting

deer or catching salmon. Go now, Francis, and prepare for your journey, for to morrow break you start for Edinburgh.

The boy hastened away, and as he made his preparations for departure his mind was filled with thoughts of a pleasant future.

Going to Edinburgh !' he said, for in his joy he spoke aloud. 'To Edin-burgh-to the Court. What joy! One thing only grieves me, and leaving my poor father; but he has just assured me that perhaps in less than a month he may rejoin me. month! that is soon over, and then shall have so many new and beautifu things to see there. Oh, I am very happy! My real life is at last going to begin. But, see, here I am talking to myself, and my packing is not yet

'I cannot understand why this parting makes me so uneasy, said Sir Antony, when his son had left the apartment. 'I know I shall see him apartment. 'I know I shall see him again—soon too, perhaps, for Angus will succeed in his plans, and then yes, I feel sure I shall see my son again; and yet I am sad, and full of a vague uneasiness, as if some misfortune vague uneasiness, as if some misfortune were about to fall on me.'

At this moment a knock was heard at

the toor, and Dier, advancing timely been before his master, seemingly to

lling to speak.
"Well, Dick, what is H?" questioned the knight.

Dick will maintained allego twisting his can about in his many and every moment issuming more e

pursent Wint 60 you want? repeated in

Your Honor—'
Well, what? Can't you speak? It is Tunion, the nessenger

V. saderpurn. Ak, true! Let him come in Partice me, your Bonce, but that impossible, seeing that he is no

What say you, clows ?' said & Autory irritably.

1 declars to your Honor I did al could to reer him and reserve in his in-patience. I even condescended to drink with him, but that only serve.

to make him somewhat tipey. And you also, you dranked ? Oh! I-that was my duty to the castle: it was honorable; but he-ai

Well, when will you knist? He left saying that the falsoner of red Home of Wedderburn could an ned Home of be expected to wait your Honor clipped wings to have let the your lord escape ; and, as he could wait t ionger, he charged me to give you or behalf of his master this letter, written at his dictation by the chaptain of Wedderburn.

'Give it me, then, and remember that the fellow who has dared title such inselent words will be punished as he deserves. And now, you drenk ard, get to bed, and be thankful tha present state prevents my char tizing you as you deserve for repeating ment messages to me. such in

Dick did not require to be told twice and withdrew. The knight opened to etter, and read as follows

From the Maror of Wedderburn

Sir Home of Wedderburn to Astony d'Arcy, Governor of the Bestern Border by usurpation and assault-STIDE.

"If Sir Autory d'Arry values the life of his Tassal, arrested by sen keeper for fishing without leave on or. domain, he must appear to morrow daybreak on the border of the lake where the offence was committed, and he must come in person to claim him if not, justice will have its way. An D'Arcy, if he is afraid, can bring with him an escort, but of not met that five men-st-arms. If the escer-exceeds that number, the French ser rant will be executed immediately that

the escort appears in sight.
'Boxe or Weinderster. Insolent lord I cried the knight, 'I'er indignant at what he had read. 'You shall see if Antony d'Arey is afraid I will go alone to meet you, and if you have courage enough to combat with me, we shall see if my arm is not strong

enough to best down your inscience. He then wrote a short reply to Chancellor, and, without und threw himself on his couch

TO RE CONTINUED.

### THE STROKE THAT SAVED.

The great palace at Moscow was brilliantly lighted, and the opening ball of the festive season had brought wealth and royalty together at the winter home of the Czur.

In the salon all was magnificence Gorgeous decorations and spleadid flowers graced the room; costly mirrors threw back the light of a thou sand candles, and the walls were bean tiful with colored tapestries, royal divan was unoccupied. Great had for the evening throw his mask of stern authority, so moved among the guests with courtly of care from his brow, but there was an anxious, watchful look in the deep 'Father,' replied Francis, 'I do not gray eyes that told of the sleeplessmess

of his mind. The rounds have been made. Everywhere he had been met with express ions of humble submission and the pending evil, and sank into a cash chair, a prey to uneasiness and un happy thoughts. How long he but presently he was he knew not. called back to the situation by a light touch on his knee and the whispering voice of his page: "They await you, sire." And with a hurried glan the scene of gaiety and joy, he slipsed

away. Outside on the avenue all was differ ent. Long lines of heavy carriages and graceful sleighs awaited the endshall be perfectly happy. Now at last and graceful sleighs awaited the end. I am going to be of use. I shall fulfil a ing of the ball; horses stamped impatiently on the crisp, hard snow, and weary drivers, muffled in their great fur coats, huddled in the protecting

Far off in the west wing of the palace there was but little sign of palace there was but little sign of festivity. The great massive building loomed, a tower of black. One single window was lighted, and the elender ray that struggled forth seem almost swallowed in the darkness Figures passed repeatedly before it and the drivers noted it and wondered

Inside of the palace the ball was a its height ; selt strains of music floate through the long suites of rooms; for-eign ambassadors, stately nobles, young and dashing officers chatted in little groups, danced with Russian I wandered aimlessly through the grand

away, not unnoticed, for the watchfu eye of a pale young nobleman, far apart from the crowd, had marked it. The Czar had gone through a small door to the left half hidden by the hanging curtains, and through dark, narrow corridors, up long flights of stairs to the little room of the left wing, where the solitary light peered out into he darkness.

His Majesty was expected. Matters of state had called him away from the

chambers. As he wledged the the councillors their places around They were all nobles of great le worthy of the high One alone in the cillor. Young as broad of shoulde hev was there, by as captain of the dangers of secre whispered eft the room and dark hallway. Nihilists were the pale young n

the most powerfu There was a wild eyes that seem rkings in his smile that boded dently waiting minute after tapping his foo marble floor. Finally he as calmness, quietl half-bidden doo wing. He entered darknes

opened. A for Again and still and each time joined him, un gathered there i Not a word w little band start hall that had s footfalls of the and down anoth again, and still Suddenly the captain of the ecabbard, and "Halt" echoes passageway. F that dreaded Down with th warning cry the lunger at the di

upon him, and Count of Khark But the fight has he raised hi crowded with back against th again, with a save the Czar f furious men -fight. Again Fate seems to fa own in the dar nervousness in quick thrusts. eyes, and he d a half-met thr road forehead stand the fu longer.

Suddenly the room. It tells escaped, and v clears a mome Down the long out into the chi two of the be heels. A sad bleeding face cries of rage a the room above he is content. Down the de chase continue

man who color with his lifestreet after at last long; his but with a final narrow side str death. He lis pursuing foots a moment he Two panting His mi reels and falls The clock in public square

ly averted. I empty and d have gone to ance of the fle curred in that ere their depa In front of a in a quiet st body of the C of the royal g grasps the tr but he is alive And a dream there bleeding

city slumbers

little curly innocent lips The dream vigor of early wncast head Count Boll thou sayest; of my guards nounce thy fo

no longer the

oment. The And the drea But there is scending the and there is prostrate man doorstep. St ministering ! away the bloc

Over him

forever.

gay scene in the salon to the council chambers. As he stenned in the council chambers. As he stepped into the room every knee was bent, and when he had acknowledged the customary salutation a sigh of relief passed from the lips of the councillors as they proceeded to their places around the central table. They were all old men, silver haired They were all old men, silver-haired nobles of great learning, men eminently worthy of the high offices they occupied. One alone in the room was not a councillor. Young and handsome, tall and broad of shoulder, the Count of Bolkhev was there, by right of his position as captain of the Czar's bodyguard, to stand between his royal master and the dangers of secret enemies. And after a few whispered words from the Czar ha a few whispered words from the Czar he left the room and took his stand in the

dark hallway.
Nihilists were strong in Russia, and the pale young nobleman who sat apart from the crowd in the gay salon was the Count of Kharkov, of all the Socialists the most powerful, fearless and dreaded. There was a wild, unnatural light in his eyes that seemed to tell of strange

calmness, quietly walked towards the half-bidden door that led to the left wing. He entered unneticed and waited in the darkness. Presently the dear wing. He entered unnoticed and waited in the darkness. Presently the door opened. A form entered noiselessly. Again and still again the door opened, and each time a new figure silently joined him, until twelve men were gathered there in the gloom.

Not a word was spoken; quietly the little band started down the long, dark hall that had so lately echead to the

hall that had so lately echoed to the footfalls of the Czar. Up the stairs and down another hall, up the stairs

and down another han, up the stairs again, and still no sound.

Suddenly the sword of the watchful captain of the guard rings from its scabbard, and a stern, commanding "Halt" echoes through the narrow passageway. For a moment all is still. Then the sound of quick footsteps and that dreaded cry of the Nihilists, "Down with the Czar!" With a loud warning cry the captain kneels low and lunges at the dim figure that is almost upon him, and with a wild shrick the Count of Kharkov staggers and falls.

But the fight is not ended. Scarcely has he raised his acted when the hall is crowded with armed men. With his back against the door he lunges once again, with a grim determination to save the Czar from the hands of these furious men — and there is one less to fight. Again and again he strikes. Fate seems to favor him is that unequal strife, for the brave soldier holds his own in the dark hallway. There is no nervousness in the steady parries and quick thrusts. Death looks him in the eyes, and he dreads it not. Already there is blood on the rich uniform, and a half-met thrust has laid open the road forehead. His strength canhot stand the furious onslaught much

Suddenly there is a signal from the room. It tells him that his master has escaped, and with a rapid thrust he clears a momentary passage through that circle of swords and is gone. Down the long hall, down the stairs, out into the chill night air he flees with two of the baffled swordsmen at his heeis. A sad smile passes over his bleeding face as he hears the hoarse cries of rage and disappointment from the room above. The Czar is safe and

he is content.

Down the deserted streets the death chase continues, the stricken, bleeding man who colors the fresh white snow with his life-blood at every step and the two furious pursuers. Through the two furious pursuers. Through street after street he flies. He cannot last long; his eyes are growing dim, but with a final effort he dashed down a narrow side street and turns to meet his death. He listens. Nearer come the pursuing footsteps. He shrinks into the darkest shadow of the houses. For moment, he scarcely dares breathe. a moment he scarcely dares breathe. Two panting men dash past and are gone. His mind becomes a blank; he reels and falls heavily upon the pave-

public square has struck three, and the city slumbers on, unconscious of the great tragedy that has been so narrowly averted. The salon in the palace is empty and dark; the festive guests have gone to their homes all in ignorance of the flerce contest that had occurred in that very building an hour

curred in that very building an hour ere their departure.

In front of a plain, unimposing house in a quiet street of the city a dark figure lies prone in the snow. It is the body of the Count of Bolkhev, captain of the royal guard; the firm hand still grasps the trusty sword; there is a crimson blot on the snow at his head, but he is alive. but he is alive.

And a dream comes to him as he lies there bleeding and unconscious. He is no longer the stern captain of the finest

rigor of early manhood, he kneels with downcast head before the throne of the great Czar. Peter is speaking:
"Count Bolkhev, consider well what thou sayest: I offer thee the captaincy of my guards; accept and it shall be thine. One condition, thou shalt renounce thy foolish fancies of Romanism forever." There is alleged for a long for a lo forever." There is silence for a moment. Then with trembling lips he utters: "Sire, thy will is mine." And the dream ends.

But there is a movement in the house before which he lies. Someone is descending the stairs; the door is opened, and there is a cry of dismay as the prostrate man is seen lying at the very doorstep. Strong hands are ready to carry him into the house, and tender, ministering fingers are soon washing away the blood and applying restoratives to the wounded officer.

who seems to recognize the handsome features. The officer is breathing more freely, and finally the large dark eyes open to stare vacantly into the face above. "Quiet yourself, my son," says the old man. "You are safe, but can you recognize an old friend?" The eyes of the wounded man rest for a moment on the kindly face, and with a groan of shame and grief he mutters in a half-choked whisper, "The Abbe

"Aye, son," answered the priest, and with a quick sign he motions to his attendant to withdraw, and he is alone

workings in his mind. He smiled to himself, but it was a dark, forbidding smile that boded no good. He was evidently waiting for something, for as minute after minute passed he sat tapping his foot impatiently on the mastery. The old man saw it and tapping his foot impatiently on the mastery. The old man saw it and tapping his foot impatiently on the mastery. The old man saw it and tapping his foot impatiently on the mastery. The old man saw it and tapping his foot impatiently on the mastery. The old man saw it and the mastery is made and nothing. The minutes crept on. trition born of newly awakened love, he made a true and fervent confession at

the feet of the old priest.

The strange pair, the white haired priest and the handsome, dying officer, talked on through the night. They talked of the deadly assault at the palace; of other and happier days; of the great festivity of the morrow, and of the heaven that seemed so near to both.

Death hovered over the little room. and as the first bright rays of the sun peered in through the frosty panes the head of the poor young officer drooped, the weak hand fell and his noble soul went forth to spend a joyous and a happy eternity in a holier land.

Days passed: there was a great funeral, for all Moscow had turned out to honor the remains of the Count of Bolkhev, captain of the royal guard. Strange stories were told of his death. The people coupled it with the slaying of the Nihilist leaders who had been killed, but for political reasons Russia never knew the real story of his bravery. And of all the people that followed him to his grave, one only, a gray-haired priest, could tell of the brave acts and the brave death of the dead hero.-Catholic Fireside.

### THE PREMIER OF CANADA.

AN AMERICAN OPINION OF SIR WILFRED LAURIER.

We doubt not our subscribers will read with interest the following article which we take from the Messenger of the Sacred Heart, New York, a monthly magazine published by the Jesuit Fathers. All Canadians know that the words of praise bestowed upon our first commoner are well deserved. One of the country, he replied that the very greatest assets any country he had not in the least, that he was harmy amounts his beats, and that his can have is men whose lives are above reproach, whose aims are honorable, straightforward and sincere, and whose

their lives are being spent.

Though not the first Catholic to reach that position, Sir Wilfrid Laurier is the first French Canadian Premier of Canada. When one considers that only forty-two per cent. of the people of Canada are Catholics, that only about one third are French. of Canada. When one considers that only forty-two per cent. of the people of Canada are Catholics, that only about one-third are French, and that the Protestant majority has now had to acquire the language through which he has made his impress on the English speaking world. There has which he has made his impress on the English speaking world. There has been nothing metoric in his career. His progress towards eminence was slow enough, but his ascendancy has been The clock in the church in the great public square has struck three, and the city slumbers on, unconscious of the great tragedy that has been so narrow-ly averted. The salon in the palace is iously developed, dominated and con-trolled by reason and rectitude and unmarred by the defects and weaknesses that often accompany great abilities. He is the finest product of the French race in America, one of the most pic turesque figures in the world's politics to day, and though his energies have been confined to the somewhat circumscribed political stage of Canada, he has manifested political sagacity and parliamentary abilities that would evoke admiration and constitute a val uable political asset in any nation of free people.
Wilfrid Laurier was born on Nov-

wo longer the stern captain of the finest troop of warriors in Rassia. He is a little curly headed lad, lisping soft prayers at his mother's knees. It is Christmas eve, and he is imploring with innocent lips the Sacred Infant to match and guide his steps through life. The dream changes. Now, in the vigor of early manhood, he kneels with downcast head before the throne of the limit that drew to him a large circle of the dream changes. He will be limited with a personal magnetism that drew to him a large circle of the dream changes. He will Laurier was born on November 20, 1841, at St. Lin, L'Assomption County, Quebec. St. Lin is a quiet country village on the north shore of St. Lawrence, about thirty miles below Montreal. His father, a land surveyor by profession, was a man of intelligence and energy, of fine stature, and gifted with a personal magnetism that drew to him a large circle of stature and the country will be a large on the north shore of St. Lawrence, about thirty miles below Montreal. His father, a land surveyor by profession, was a man of intelligence and energy, of fine stature, and gifted with a personal magnetic manner of the literature was born on November 20, 1841, at St. Lin, L'Assomption Country, Quebec. St. Lin is a quiet country village on the north shore of St. Lawrence, about thirty miles below Montreal. His father, a land surveyor by profession, was a man of intelligence and energy, of fine stature was born on November 20, 1841, at St. Lin, L'Assomption country, Quebec. St. Lin is a possible to country. Quebec. St. Lin is a profession with the country village on the north shore of St. Lawrence, about thirty miles below Montreal. His father, a land surveyor by profession, was a man of intelligence and energy. She died when Wilfrid was four years old. His father subsequently married Odeline Ethier, who had been a nurse in the family and to whom Wilfrid and in the family and to whom Wilfrid and his sister, who died in early girlhood, were much devoted. Though in his youthful environment there was little to stimulate ambition, there was much that is infinitely more valuable in the plastic period of youth, namely, wholesome simplicity, domestic felicity, refined manners, and the deeply religious and strictly moral atmosphere that is characteristic of rural Quebec. When a mere child the future Premier was

related that the good women of the illage, seeing him pass, would say, There goes the little gentleman."

His early education was received at the elementary school of his native par-ish, and when he was eleven years old his father sent him to an English school at New Glasgow, eighteen miles dis-tant. There during leisure hours, in order to learn English by conversing with the customers, he served behind the counter in the store of Mr. Morray, a friend of his father's. When twelve years of age he entered L'Assomption College, where he remained seven years. As a student he was industrious acaptain of the Czar's bodyguard, to and between his royal master and the angers of secret enemies. And after few whispered words from the Czar he fit the room and took his stand in the ark hallway.

"Aye, my child," the old priest and persevering, and showed a disposition not to accept anything he did not understand. He took little interest in answers; "nor is it too late to repent. Some unknown cause has brought you wounded and dying to the door of a wounded and dying to the door of a wounded and despised priest of God. Ah, it grieved me greatly to hear that you had preferred the honors of the here was a wild, unnatural light in his ges that seemed to tell of strange orakings in his mind. He smiled to imself, but it was a dark forbidding

attendant to withdraw, and he is alone with the dying man.

"Father," the pale soldier whispers, "you know my sin?"

"Aye, my child," the old priest and persevering, and showed a disposition not to accept anything he did not understand. He took little interest in speaker in the debating club and a writer of thoughtful and finished com positions. From the first he seems to have exercised remarkable sway over his fellow students, many of whom presaged for him a brilliant career, though possibly in every case realization has all loving father."

The stricken man was silent for a strength of the door of a writer of thoughtful and finished com positions. From the first he seems to have exercised remarkable sway over his fellow students, many of whom presaged for him a brilliant career, though possibly in every case realization has exceeded their most sanguine expectations. tions.

The youthful Laurier seems to have been strongly attracted to the law courts and the bustings, and it is said that during his school days he was more than once punished for stealing away from classes to attend the courts or listen to the orators of a political meeting. ten to the orators of a political meeting. So for him the choice of a profession was an easy matter. But unfortun-ately he could no longer depend on the pecuniary assistance of his father and was obliged to shift for himself. Going to Montreal, he became a clerk in a law office, where for doing routine work he earned enough to enable him to take the law courses at McGill University. So assiduously had he studied English that he was able to take the lectures in that language. He was graduated with high honors in 1864 and was made valedictorian of his class. The theme of his address on the occasion was the desirability of closer union of the races in Canada and the fostering of a truly national spirit. To advance this cause he has since given the best energies of

two years, he was obliged on account of sickness to relinquish his practice and seek rest and health in a change of French Liberalism he turned for his and seek rest and acceptance of scene. Shortly afterwards, he located at Arthabaskaville, the county seat of Drummond and Arthabaskav. Here for a time he edited a paper as well as practiced law. But his health continued to decline, he became seriously ill and for a time his life was despaired in the most of. These were perhaps the most sombre days of his life. His slender means were exhausted, and just when he had most need of health and his province from the discredit into strength, a disease of the lungs threathowever, health and vigor returned, his law practice became extensive, and the following three or four years, spent in attending courts, in reading and study, and in communion with nature, were, he avers, the happiest of his life. When asked if at that time he had any expectation or ambition to become happy amongst his books, and that his only aim in life was to develop his talents that he might be able to dis charge faithfully the duties of any

is a worthy helpmeet for her distinguished husband. With unceasing solicitude she has looked after his success. Having no children of her own, she has lavished her care and attention on the children of others, and delights in helping talented girls to

obtain an education in art or music. In the provincial elections of 1871 Mr. Laurier was the Liberal candidate for Arthabaska, and though the province went strongly Conservative, he was elected by a large majority. His first speech in the Legislature was a notable success. His party associates were not slow to recognize his remarkable equipment for the public service, and, believing that his natural field was federal politics, they induced him to seek election for the Commons in 1874. He was elected and has since been a member of the House, of which for the past ten years he has been the dominating figure. But the period from the time he entered the House, in 1874, to his accession to the Premiership, in 1896, was a long, unceasing struggle against great odds. This hard school, however, served to develop and refine his character, and made possible a longer supremacy than would probably have followed an earlier and easier victory.

To conceive adequately the difficulties he surmounted in his progress towards the premiership, it is necessary to review briefly the political conditions in Quebec province at the time of Mr. Laurier's entrance into the political arena. Previous to 1840, Canada, which then included only Ontario and Quebec, was ruled by a governor and a council appointed by the British government and in no way responsible to the wishes of the people, as expressed by the legislative assem blies of the two provinces. The revolt against this autocratic system drove a against this autocratic system drove a majority of the people into the Liberal party, the government being supported by a Tory clique known as the Family Compact, composed of men who were selfishly interested in perpetuating the abuses of the time, and of those who looked askauce at all forms of political innovation. The leader of the Liberal movement in Quebec was Papineau, a man of flery eloquence and extreme principles, one of those men who, in principles, one of those men who, in fighting against the hoary evils of conves to the wounded officer. a mere child the future Premier was servatism, are themselves beguiled into Over him bends a gray haired man, noted for his good manners, and it is advocating the untried and chimerical

theories of radicalism. The agitation, which had its counterpart in Ontario, finally drifted into the insurrection of 1837, insignificant from a military point of view, but very fruitful in that it was followed in 1840 by a concession

of truly responsible government, in which the two provinces were united under one parliament. The new regime was accepted by all save a few young radical Liberals, who, on Papin eau's return from exile in 1848, rallied round him and drew up a programme which called for out and out republi canism and a number of political, social and religious changes. The exponents of the new doctrines exhibited much of the extravagant enthusiasm and effervescent optimism of the European revolutionaries of the time. As may be expected, the Catholic Bishops warned their flocks against the dangers that lurked in the proposed innovations, and urged their people to desert a party that exhibited such dangerous tenden cies. Likewise, the Prot stants of the province, anxious for stability and order, declared against the radical movement. As a result a great majority of the people joined the Conservatives. The Liberal party dwindled to a mere remnant and was regarded as an enemy of Church and State.

But though the conditions of the time justified the people in thus ranging themselves under the banner of the Conservatives, it is not, under a system of representative government, a healthy condition in which the work of government must be entrusted to one politiment must be entrusted to one pointi-cal party exclusively. In these condi-tions the party in power, secure in its tenure of office and knowing that the people have no recourse, tends to be come autocratic and unprogressive; while despair of attaining power paralyzas the best efforts of the opposition. Such was the condition of affairs in his native province, when Mr. Laurier en-tered the lists to fight for the rehabilitation of the Liberal party.

It is a remarkable fact that, though

at the beginning of his career he was affiliated with men of extremely radical views, his native strength of character, he has since given the best energies of his life.

After practising law in Montreal for tics, always kept him from identifying his province from the discredit into which it had fallen and to demonstrate that in Canada there was room and need for a party modeled after that of Fox and Gladstone. His ultimate success along these lines is perhaps his best service to his country and his Church. To the Catholics of Canada the benefit full political liberty by it has brought full political liberty by relieving the Church of the unwelcome necessity of expressing a preference for either political party; to the country it brought healthy political conditions by a needed readjustment in the re-lationship of the opposing parties; and to the Liberals of Quebec it has proved sure road to an honorable and lasting success.

To accomplish this was not an easy task; but for years he labored assidu ously to make known the principles of true Liberalism and to dissipate that true Liberalism and to dissipate that feeling of distrust with which the party was regarded. His most important pronouncement on this subject is a speech he delivered in Quebec City in June, 1877. Though he was then only thirty-six years of age, this deliver-ance was a remarkably able one, and is by many regarded as his best speech. With characteristic courage, he square pleaded youthful enthusiasm and inex perience in attenuation of their fault. He declared that under representative government the party system was an instrument of progress, and that if the Catholics of Canada were obliged to range themselves under the Conserva-tive banner, they would lose their legitimate influence in the government of the country. Thus the constitution they had striven for would be a dead letter in their hands. Then, going to the heart of the subject, he pointed out that the Liberal and Conservative ideals were as old as the world that ideals were as old as the world, that they existed in every branch of human endeavor, in art, in science, in litera-ture, and so it would always be, for some men are ever attracted by the charm of habit; others by the charm of novelty. In the political sphere the action and reaction of party upon party

linked together.

girl's strength.

would ever constitute the chief agency of progress, and in Canada as elsewhere there was room for improvement and need of an aggressive Liberal party.

This speech attracted much attention and was very favorably commented on throughout the country. But one speech, however able, delivered by a young man, who, after all, might be speaking for himself alone, was not sufficient to change the political com-plexion of Quebec. No doubt, however, it hastened Mr. Laurier's entrance to the Cabinet, which event took place three months later. The Conserva-tives, under Sir John Macdonald, had ruled Canada from confederation down to 1874. In that year the Pacific scandal wrought the downfall of the Conservative ministry, and Mr. Mackenzie became the first Liberal Premier of the Dominion, and in 1877 he asked Mr. Laurier to enter his Cabinet as Minister of Inland Revenue. Quebec was still strongly Conservative, the Mac-kenzie government was unpopular owing to the protection sentiment in the country, and when the new minister returned to his constituents for re-election, as every member of the Canadian Parliament must do when he accepts a portfolio, the Conservatives made a determined effort to compass his defeat. On the platform he was vigorously attacked on the record of the government; in the private canvass he was misrepresented and calumniated. It now seems strange that such a cam-paign should succeed amongst the people who knew him so well; but when the ballots were counted he was found to be in a minority of twenty-nine. It was perhaps the severest blow that has been dealt him throughout his career but he was not discouraged thereby. A few weeks later he found a safe seat in Quebec East, which he has represented ever since. At a reception given him in Montreal a few days later, he de-clared, with a determination that is characteristic of the man, "I have unfurled the Liberal standard above the ancient citade of Quebec, and there I will keep it waving." How well he has kept his word let the Conservatives of Quebec answer.

Next year the Mackenzie government met overwhelming defeat, and the Liberals entered the cold shades of opposition, where they were destined to remain for eighteen long years. Some time afterwards Mr. Biake, who is now the Nationalist member for South Longford in the Imperial House of Commons, succeeded Mr. Mackenzie in the leadership. Mr. Blake made assault after assault on the Conservative stronghold, but in vain. At length grown weary of the unequal strife, he resigned the leadership in 1887. His resignation was deeply regretted by his followers, who were greatly em-barrassed to find a suitable successor. In this dilemma Mr. Blake himself suggested Mr. Laurier as the man who, in his opinion, was best fitted for the position. Perhaps no one was more surprised at this than Mr. Laurier. With unaffected sincerity he pleaded against the move to make him the leader of the party. He telt that the burden of leadership would tax his strength, exhaust his slender means and deprive him of that leisure he desired for study and reflection. being personal considerations, he could perhaps have put them aside, but he believed that his race and religion were insuperable obstacles to the success of the party under his leader-ship. Again, since the Liberal party derived its greatest strength from Ontario, he felt that the leader should be chosen from that province. But all his objections were overborne by the almost unanimous desire of the caucus. A few, however, believed that, owing to the racial and religious tension of the time, it was unwise from a party standpoint to elevate a French Cath-olic to the leadership, and the sub sequent discussion over the Jesuit's Estates Act gave a momentary color to

this contention. When the Pope suppressed the Jesuit order in 1773, their estates in Canada were escheated to the crown, and had been used subsequently to promote public education in Quebec. By the Act of Confederation these estates became vested in the provincial government and subject to the control of the legislature. Under the old French regime such property would have re verted to the Catholic Church, and on these grounds the Church had always claimed these estates. When the Jesuits were incorporated in the province in 1887, they, too, filed a claim. As these persistent demands prejudiced the estates, which by this time were valued at over one million dollars, Mr. Mercier, the provincial Premier, resolved to settle the question at once. He had passed a bill giving the Jesuits \$400,000 in settlement of their claim. Tais sum was to be deposited till the CONTINUED ON PAGE SIX.

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## The Catholic Record Published Weekly at 484 and 486 Richmone street, London, Ontario. Price of Subscription—32 00 per annum.

REV. GEORGE R. NORTHGRAVE . Author of . Mistakes of Modern Infidels."

Publisher and Proprietor, Thomas Coffey Rabes of Advertising—Tencents per line each marrion, agate measurement.

LONDON, SYTURDAY, JAN. 19, 1907.

QUEEN BECOMES A CHILD OF MARY.

The young Queen of Spain has be-ome a Child of Mary. El Universo, Maryid, says: "Last Friday her come a Child of Mary. El Universo, of Madrid, says: "Last Friday her Majesty Queen Victoria, accompanied by the Duquesa de San Carlos, visited the convent school of the Sacred Heart for the purpose of being enrolled in the Congregation of the Chi'dren of Mary. The august visitor was re-ceived by the Bishop of Sion and the Superior of the convent, with many ecclesiastics and persons of distinc-tion. The correction was performed tion. The ceremony was performed with great solemnity in the beautiful shapel of the convent, which was filled by the young ladies of the school many, of whom wore their medals of Children of Mary. Hymns were sung in Spanish and English, and many tasteful gifts were presented to the Flower of the North 'as the Spanish people call their new queen. Her majesty accepted them with pleasure, and left wearing her medal conspicuosly on her breast, Her piety has much impressed her new and has been a crushing and eloquent rebuke to those who desire to win distinction for themselves by persecuting the religious orders.'

The convent of the Sacred Heart above referred to is a branch of the order which has houses in almost every part of the Christian world. Its Academies in Canada are at London, Montreal, Sault an Recollect and Halifax. Its system of education is recognized as of inestimable value in every community in which a house exists, for, not only are the secular branches at tended to with scrupulous care, but young lady graduates leave the institations possessed of all those charms of deportment which fit them to take their place with honor in the very highest and noblest circles of society.

ANGLICAN BISHOPS PROTEST.

The Archbishop of Canterbury, the Bishop of Bristol and some other Bishops of the Church of England, have protested against the new hymnal which has been issued under the authority of the English Church for use in its public worship. The objection raised against it is that it lauds too highly the Blessed Virgin Mary and is thus in disagreement with the faith of that Church as held ever since the days of Queen Elizabeth.

It appears that this condemnation is rather tardy, as it should have come before the publication of the book which the Church itself has authorized, and it is further worthy of note that the authorized standards of faith, viz., the Articles of Religion and the Homi lies, approved in Article 35 of the Church of England, have not a word to say against paying due honor to the Blessed Virgin. This is incomprehen sible if we are to believe that it was the intention of the founders of the Church to condemn the honor paid by Catholics to the Mother of God. The fact is, indeed, an endorsation of that honor, for these standards are careful to treat diffusely of all matters their authors deemed worthy of condempation in the Catholic Church.

It was necessary, when the mod ern Church of England was established, to give some kind of excase for setting up a new religion for the people of England, and for this reason we find in the "Book of Common Prayer" a long dissertation on the reasons for adopting a new litargy with new ceremonies, most of the time-honored ceremonies of the Catholie Church being abolished. The peril of idolatry is also expatiated upon in three long bomilies, covering eightyone pages, in a book of five hundred and sixteen pages; but there is not one page devoted to defining how far the honored or dishonored to meet the views of the sapient monarchs Queen Elizabeth and her Church makers who issued the Book of Homilies. Could any fact be more suggestive that the practice of Catholics in honoring the Blessed Virgin was worthy of imitation by those of the new creed? It would seem, therefore, that the protesting Bishops are they who are really departing from their standards of faith to pander to the clamor of a faction in the Church.

It is true that recent Pan-Anglican Councils have condemned " Mariolatry," which means divine worship offered to Mary. But this is evidently an afterthought aimed against the Cathelie Church. Besides, it must be re membered, that it was explicitly declared from the beginning that the Pan-Anglican Councils were not endowed with any authority to make dogmatical decrees. This was even evident from their nature, for they have been composed of the Bishops of

several independent Churches which have no control over each other, and could not bind each other in any re spect, viz., the Churches of England, the Episcopal Churches of Ireland and Scotland, the Protestant Episcopal Church of the United States, and the British Colonial Churches.

Morever, it is admitted, even by the most earnest advocates of Church authority in these churches, that, taken altogether, these English - speaking Churches constitute only a branch of the Universal Church. Catholics and Greeks, or Oriental schismatics, do not at all recognize this branch theory. But, admitting it for the nonce, a branch or half a dozen or more branches do not constitute the tree, so that the dogmatic pronouncements of such a Council are of no authority on dogma in the universal Church of Christ.

But it would be useless to argue this view of the question further, as the Pan-Anglican decree has really no target at which it is aimed. It is well known to the world now that the Catholic Church never did, and does not, offer divine worship to the Mother of God, which would be Mariolatry. The Blessed Virgin is honored as the greatest among God's saints, in accordance with the words of St. Paul: (Rom. ii. 10): "But glory and honor and peace to every one that worketh good." Hence the Blessed Virgin is honored, as God Himself honored her by the mouth of the Archangel Gabriel. who was sent by God to address her thus: " Hail full of grace, the Lord is with thee : Blessed art thou among women . . . Fear not, Mary, for thou hast found grace with God.' (St. Luke ii, 28, 30.)

The Blessed Virgin Mary herself, moved by the inspiration of the Holy Ghost, also declared that "From henceforth all generations shall call me blessed, because He that is mighty hath done great things to me, and Holy is His name." (v. v. 48, 49)

We cannot suppose that the passage in the hymnal, objected to by the Archbishop and his colleagues, are any stronger in praise of Mary than are these passages of Holy Scripture, and in making objection to them these pre lates practically object against Holy Writ itself.

### PATRIOTIC CLERGY.

A despatch from Rome states that a representative of the Journal of Italy (Giornale d'Italia) had an interview with M. Briand, the French Minister of Education, who is now notorious for his blasphemy against the Divine Redeemer. M. Briand professes great sympathy with the French clergy as patriotic men who are subjected to very hard trials brought upon them by the turbulent Pope, and declares that there is much discontent among them on this account. He adds, that the Vatican is much mistaken if it imagines that the tolerance shown by the French government arises from weakness. The application of the new law, he says, is working satisfactorily with-Government, or rebellion from the Cath- people. olica.

It is a new discovery on M. Briand's part that the French priests are pathe clergy were plotting for the overthrow of the Republic, and it was the excuse for the forced closing of all the Catholic schools in France, that being under control of the clergy they were a centre for the rearing of a population hostile to the Government, and it was M. Briand himself who told the new teachers at Amiens a few weeks ago that they were model teachers for the nation : and why? Because they are faithful to the Government, it being implied that the religious orders were sowers of the bad seed of monarch

ism and anti-Republicanism. The teachers who are now employed in bringing up the rising generation are directly under the iron hand of M. Briand, and it is no wonder that they Blessed Mary Mother of God should be are men and women according to his own heart. But we know what kind of a generation they will raise-a generation of red Republicans and Anarchists who will not only hate religion and monarchy, but they will hate all rule and restraint -and within a few years that once model and really religious country will be a sink of corruption, without God, without morality, that is to say, if the present Government be allowed to have its way. But it is fast coming to the end of its tether, and we cannot believe that the present conditions can last long.

As to M. Briand's new statement to the effect that the Pope is responsible for the present situation, it is unnecessary to refute this falsehood again, as it has been refuted so often. In the whole course of the controversy on the subject of the separation of Church and State, the French Government has endeavored to fortify itself behind entrenchments of lies-

Lies in front of them, Lies on each side of them Lies all around them.

It was a lie in the very beginning that the Concordat authorized the Government to nominate Bishops without the Pope, and since that lie was uttered, it has been impossible to keep track of the multitude of lies with which the Government has endeavored to put itself in the right in the minds of the people of France.

Pope Pius X, has throughout this whole controversy preserved a benign vet most dignified demeanor. When accused of being an enemy of France. and the puppet of the Triple Alliance, he calmly called upon his maligners to show one word or deed of his which could be interpreted as an act of hostility to France. Such word or deed could not be brought forward, and his maligners hid themselves behind the rampart of silence, because they were unable to accept the challenge.

Indeed, the French clergy are what M. Briand now calls them, patriotic men. But we can penetrate his motive for thus calling them. He hopes to get some of them to avoid persecution by following his dictation that he may establish a schism in France to the great injury of religion-but in this it is not to be expected that he will succeed. They are faithful to their country, M. Briand now says. They would not be so if they were traitors to their God and faith.

TO THE ABYSS OF INFIDELITY. Bishop Dumoulin, in a sermon preached recently in St. James (Anglican) Cathedral, Toronto, referring to the state of religion in both England and France, said :

"It is not in heathen lands that w have most to fear for the progress of the Gospel of Christ, but in lands that have been Christian, where there is a danger of apostacy.'

Continuing his discourse he referred to the present day tendency to infidelity in both these countries, and especially of the conditions existing in France which country appears to be on the high road to the total repudiation of God.

The Bishop's remarks are fully justified by the tendercy of legislation in France, especially during the last quarter of a century, the beginning of which was characterized by the establishment of godless education, a step which was followed by the violent sup pression of all schools in which the doc trines of Christianity were taught The way was thus prepared for the present condition of affairs, when the government feels that it may safely go further, and openly proclaims its inten tion to drive our Saviour out of the land, as it has already driven Him from the hospitals, asylums and schools. By this astuteness a generation of infidels has been reared, and the country is ready, apparently, for the last extreme But we still have confidence that the devotedness of the clergy will work to re establish faith, and that the trials which religion is now undergoing will purify the atmosphere and bring back that reverence for religion which was out persecution on the part of the formerly a characteristic of the French

The Bishop next spoke of the symp toms of the same tendency which ar found in England in the movement for triots! It was the very positive state- the disestablishment and disendowment ment, but a very short time ago, that of the Established Church, and by the recent attacks made upon the Church schools where religious instruction was given, as contained in the English Education Bill which was recently brought up in the British Parliament by the Government, but was defeated owing to the adverse action of the House of Lords.

Concerning this bill it is to be re marked that it was favored by the non-Conformists. We cannot suppose that it was the actual intention of this body to favor infidelity by championing the bill, yet this would be the inevitable result of passing it in its original form aimed as it was for the abolition of religious teaching in the schools. This must be said, however, in favor of the Government, that when this danger was pointed out, the bill was very much modified, it being discovered that Anglicans and Catholics were alike indignant at the threatened confiscation of their schools, and in its modified form it was still objectionable in many respects, Nevertheless, concession were made which rendered it less radi cal and less objectionable than at first But so numerous were the changes made in it by the House of Lords, that no compromise could be made between the two Houses of Parliament, and the bill was finally dropped. It remains to be seen whether it will be introduced anew during the next session of Parlia

ment. To our mind, the defection of many of the Anglican and other Protestant clergy from a belief in the fundamental doctrines of Christianity is a much more decisive symptom of a departure towards infidelity in England than those mentioned by Bishop Dan culin. We have had recently many evidences of this, and among them was the signing of an appeal by a large number of

prominent Anglican divines advising the clergy of that church not to base their faith in Christianity on the historical accuracy of the New Testament. The unconcealed purpose of this document was to throw a doubt upon the New Testament so far as it is historical, and especially on the miracles reated therein.

That this sort of denial or doubt of the historical truth of the New Testament saps the foundation of Christian ity is evident from what St. Paul says of Christ's resurrection from the dead, which is one of the truths most earnestly assailed by the doubters. But the inspired Apostle says:

" For to this end Christ died and rose again; that He might be Lord both of the dead and the living." (Rom. xiv. 9) and.

" But if there be no resurrection of "But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain." (I Cor. xv.

13 15 )
Also of the general resurrection of nankind the Apostle says :

" Now if Christ be preached that He arose again from the dead, how do ome of you say that there is no resur-

THE CHURCH CRISIS IN FRANCE.

We have received several communic. ations on the Church difficulty in France, from societies and individuals, who are honestly indignant at the outrageous action of the French Government, and who propose drastic means of bringing the infidel rulers to a sense of duty and right. However, our duty is to keep our readers posted as to the real facts of the persecution, and to show how wisely and patiently the Holy Father has acted, and how the Secretary of State, Cardinal Merry del Val, has met the violent actions of the Infidel Government. Hence we publish the protest which the latter has sent to the diplomatic representatives of the Holy See after the expulsion of Mgr. Montagnini by order of French Government; and also the main points of the New Bill in France, which is as bad as the old.

In the account of the eviction of the venerable Sulpician Fathers and their students, we are told that the English and American students claimed the protection of their respective Governments, but we regret that no attention was given to the matter. Under these circumstances our friends will see how impossible it is to make room for all the correspondence and resolutions and clippings sent to us on this im portant question.

The following is a copy of the pro test, which is taken from the Osservatore Romano of December 22nd:

" The Cardinal Secretary of State has sent to all the Diplomatic Representatives of the Holy See, in order that they may communicate the same to the governments to which they are accredited, a protest against the peraccredited, a protest against the per-quisition carried out by order of the French Government in the Palace of the Pontifical Representation at Paris, against the taking away of various numents and the violent expulsion of Mgr. Montagnini. "The protest emphasises the out

rageous character of these acts, without parallel in our own time among civilized pations, which are accus tomed, even when diplomatic relations bet ween them have ceased, to respect the residences and more especially the archives of foreign representatives. The removal of the catalogue of the acts o the nunciature of Mgr. Clari and Mgr. Lorenzelli, and of a cipher, by means of which the French Government, with the copies preserved in the telegraph offices, will be enabled to take a cognisance of all the telegraphic correspondence in cipher between the Holy Se and Mgr. Lorenzelli, is a most serious ice not only to the Holy See but to all civil powers, to whose deepest in terest it is that diplomatic secrets

should be respected.

"The Holy See also protests the violation on violation on the part of the French Government of an indisputable right of the Supreme Pontiff, a right inherent to his office as Supreme Head of the Church-that of corresponding either d rectly or by means of special person with the Catholics of the whole world be they Bishops or simple taithful, in all things relating to the spiritual

welfare of Catholics. "The Cardinal Secretary of State then declares destitute of all founds ion the pretext alleged by the French Government for its action ; for Mgr. Montagnini made no communication the three cures prosecuted for violating

the law of 1905. "The representatives of the Holy See have furthermore received a circular setting forth the motives of the policy hitherto followed by the Holy See with regard to the French Govern ment in what concerns the application of the law of 1905.

"The motives are so serious and so evident as to leave no ground for an accusation against the Holy See of intransigence or unjust hostility to the French Government in condemning the associations cultuelles. For in these no account was taken of the essential rights of the Church, springing from its very constitution, such as those appertaining to the ecclesiastical hier srchy established by its Divine Four der, as the basis of the organization of the Church itself. For not only on the associations in question were conferred rights belonging exclusively to the ecclesiastical authority in the exercise of public worship, in the possession and administration of ecclesiastical property, but the associations them

selves were removed from and made independent of the ecclesiastical hierarchy, and subjected instead to the jurisdiction of the lay authority. It is clear that the Supreme Pontiff could not, without failing in the duties in not, without isling in the duties in herent to his office as Head of the Church and violating the fundamental dogmatic principles of the Church, approve of the formation of these associations.

"The same may be said of the Circular of the Minister M Briand detection."

cular of the Minister, M. Briand, dated the 1st of the current December. For, part from all other considerations, the the unjust and intolerable imposed by this circular on the minis-ters of religion in the exercise of their ministry. To prove this, it will be enough to cite the following disposi-tion: 'The parish priest (in the church) shall be merely an occupier without juridical title. without power to perform any act of administration—still less shall he be competent to effect any disposition (di compire alcun atto di disposizione) "All this shows clearly that the Holy See has done only its strict duty in giving the instructions it has given to the French clergy. Were the Gov ernment, in a fairer spirit, to create for the Church in France a situation which at least did not injure its essential rights, the Holy See, while not admitting the principle of separation, could tolerate such a situation in order to avoid great evils, as it has done in other countries.'

LORD ABERDEEN'S INTERVIEW WITH POPE PIUS X.

The Holy Father had an interview on Jan. 3 with the Earl of Aberdeen, who is now Lord Lieutenant of Ireland. His Lordship was admitted to a private audience, and a long conversation was held between them, during which the Pope is reported as having said:

" There are no better Catholics than the Irish Catholics, whether in Ireland

It is evident that the Holy Father has kept himself well informed as to the history of Ireland's trials at home, and their conduct and career in all parts of the world to which they have migrated, during the sixty years while the country was being depopulated by the long continued emigration of the Irish people to England, the United States, Canada, Australia, and even South America. In all these countries they have kept the Catholic faith alive in their hearts, and practiced it openly so as to be an example of fidelity to God to all the nations in which they have settled. They are everywhere, good citizens and good Christians, and nowhere has this been more manifestly proved to be the case than in North America, where they have prospered beyond all expectation, and where even their political power is felt and respected. The race has indeed been blessed with temporal prosperity. and thus has the justice of God been fully vindicated even on earth. We know by faith that the wrongs which are perpetrated on earth will be reversed in the life hereafter, and God's justice will appear to all men. But the wrongs of Ireland are being redressed even on earth through the special intervention of Providence Ireland itself has become more pros perous of late years through the fidelity of the Irish people to their religion, which was the reason of their suffer ings of the past. But the descendants of the Irish people, who are now to be counted by millions, who have made their homes in foreign lands, are prosrous and happy and are enjoying that freedom in the exercise of their religious worship which was denied them at home for more than three centuries.

The blessing of God has followed the Irish race wherever it dwells, and the time is at hand when it will be in all probability as prosperous, happy, and contented at home as it is now abroad.

The Holy Father is evidently aware of all this, and has made known to Lord Aberdeen his opinion of the Irish people, ounded upon his knowledge of their virtues and piety.

Lord Aberdeen has entered upon the office of Lord Lieutenant of Ireland under favorable auspices. Himself and his estimable lady are well beloved by the Irish people, and, we doubt not, he will administer the duties of his high office as Lord Lieutenant with wisdom and benevolence, such as will make him dearer than ever to the people among whom he has taken up his residence once more.

THE DIGNITY OF M. BRIAND.

M. Briand's speeches on the position taken by the Pope in reference to the persecution waged by the French Government upon the Church and the whole Catholic body, would be amusing if they were not criminal and calum nions.

During the debate in the Chamber of Deputies on December 28th, this strange specimen of a Minister of Education and Public Worship, repeatedly assured the Deputies of the Government's determination not to sacrifice its dignity by abandoning the proposed reforms, which consist in the wholesale robbery of the Church of Christ, and of

And this buffoonery was applauded by the self-seeking majority of the block, or that combination of opposite policies which maintains the Government. But what is more impudently false is M. Briand's statement that the " Vat-

ican evidently desires persecution!" On what ground is such a statement made? It is, indeed, but a climax to the long catalogue of impudent falsehoods made by members of the Atheistic Gov. ernment since the war upon the Church was begun.

It is well known to every one who has followed the history of the law of separation of Church and State, that the blame for every movement against religion made by the French Government has been thrown upon the Pope. Even if the Pope were as guilty as this combination of liars pretend, it would be no excuse for depriving Frenchmen of their property, for the churches are truly their property, as even the Constituent Assembly of France acknowledged more than one hundred years ago, when it was decided under the Consulship of Napoleon I. to restore religion which had been abolished by the Jacobin rulers of the nation.

It was agreed to by France and Pope Pius VII. that those who had purchased the property of the Church from the government should not be disturbed; but that as restitution in part for the properties confiscated the churches unsold should be restored, and kept in repair by the Government and small salaries paid by the Government to the clergy, amounting in all to a little more than 1 per cent. on the value of the sequestered property. But even this could not be properly called a restitution, for much larger salaries were paid to Protestant ministers and Jews who had no such claim on the nation as had the Catholic Church. And it is by the violent robbery of this pittance of salary, and the seizure of the property of all French Catholics. that M. Briand declares the Government will maintain its dignity? This is as farcical as the manner in which the Republic of 1793 maintained its dignity by the repudiation of its own paper money. Pius X. does not seek persecution for himself or his faithful followers, but he and they are ready to endure persecution for their divine Master's sake. Who

" Blessed are they that suffer perse cution for justice sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you and perse cute you and speak all that is against you untruly for My sake. glad and rejoice, for your reward is very great in heaven." (St. Matthew v. 10 12)

The dignity of the rulers of the French Republic is that of a Nero, a Decius, a Diocletian : that of Pope Pius X. is that of a St. Paul or a St. Sebastian, and it is this latter dignity which will prevail in the end.

### MEN OF MARK.

Few things give us as much pleasure as to note the advance in to positions of prominence our Irish Catholic fellowcountrymen. This pleasure is enhanced when we know them to be men of the sterling mould, broad minded, honest and patriotic, disdaining the patriotism that comes from the lips outwards. At the moment we have two men in our mind who have quite recently been given positions of honor, Mr. D'Arcy Scott, of Ottawa, who has been elected mayor of our capital city, and Mr. Chas. R. Devlin, who has been returned by a large majority to represent the French constituency of Nicolet in the House of Commons. Both are young men, but, nevertheless, their careers so far give us assurance that they will vet attain the top round of the ladder and take their places with the best and the noblest in the land. Men of such mould are nation builders, reflecting honor upon their country and giving cause for pride in the minds of the class from which they come.

THEY CALL IT CONFISCATION.

What would we think of a band of outlaws, who, having been caught in the act of holding up and robbing train, were brought to trial and condemned to prison for a number of years, and being asked if they had any state ment to make before the sentence was pronounced, proclaimed that they were nnocent of robbery, that they merely ' confiscated " certain property found on the passengers. M. Briand, the French Minister of Education, is, from the view point of the moral law, in a position precisely similar to that occupied by the western bandits. Advices from Paris, dated the 8th of January, tell us that the infidel French Minister of Education had taken possession of the Bishops' mansions and the rectories and seminaries. It is further announced that these properties will in future be devoted to educational and museum purposes. While the members of the French Government, all and singular, may proclaim to the world " We Confiscate, " the Christian sentiproperty consecrated to Almighty God. | ment of the world in reply will say " You rob." He England, three and more, lik confiscation ' dertaken to e their relatives doings have con heading of " centuries go h history will b by that nam and highly ed takes the prop and robs a man But, then, what care for the reckoning, how when France argy, Briand an relegated to t scurity which THE PRE CONTINUE

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care for the moral law. The day of

reckoning, however, will come, and

when France emerges from its leth-

argy, Briand and his associates will be

relegated to that contempt and ob-

scurity which they so richly deserve.

THE PREMIER OF CANADA.

CONTINUED FROM PAGE SIX.

ness, he now adopted that policy him-

self, not, we may believe, as an end, but as a means to an end, which is the political union of the

British Empire. But Laurier refused

that the British Empire is great and

enough to adopt the principle of colon-

ial self-government, which had resulted

not in the independence of the colonies,

as had been predicted, but in a clo-er attachment to the motherland. Besides,

Canadians had to make a struggle for

Chamber and to make a struggle for Home Rule in 1837, and to accept Mr. Chamber ain's policy of political union would seem to them a retrograde step. Sir Wilfrid Laurier's health was much impaired, while in Furnation and health was much

impaired while in Europe, and he re-turned to Canada weak and worn. His

spirit, however, was undaunted, for at

home to work. But for many includes his health was very poor, and it was thought that his early retirement was

inevitable. But gradually his strength

returned, and ever since he has worked

hard in discharge of the many arduous

duties and responsibilities of his position. He is now sixty five years of age, and, though somewhat frail in

body, his mind is clear and his facul

ties unimpaired. Never before was he

more completely master of his party or

more respected and honored through-out the country. How much longer he

will remain Premier will, of course, primarily depend on his health, for his party is most anxious to retain his ser-

vices as long as possible. Always re served in personal matters, he has given no intimation that he desires to

retire. On the contrary, he seems to take a keen delight in life, its work

and struggles. Quite recently he de-clared he would gladly forego all his achievements, if he could only be a young man again. No doubt the great progress of Canada in recent years be

gets in him a desire to linger on the stage that he may see at least a partial fruition of the reseate future he fore-

Though Sir Wilfrid Laurier is en

dowed with many and various talents.

it is perhaps as an orator that he is especially distinguished. He has a

rich, well-modulated voice, a charm of

manner, and a dignity of bearing that

glish is remarkably clear and simple,

He does not write his speeches, but

contents himself with thinking earn

estly over his subject and marshalling

his arguments, leaving the choice of words to the inspiration of the moment.

an historian. The historical allusions

and precedents of his speeches are always happy and well chosen, and

this faculty enables him to get intimately in touch with any audience,

whether in Quebec, Toronto, London or Paris. He elevates and adorns

every subject he treats, and best dis

plays the great resource and beauty of his eloquence when battling for right

quently appointed commander of Cana-

dian militia. But the noble lord and the Minister of Militia did not agree,

and Lord Dandonald was dismissed by

the government. In making explana-

said the whole trouble was probably due to the fact that Lord Dundonald,

being a stranger, did not understand Canadian conditions. Unfortunately, however, through a slip of the tongue,

which was probably due to the fact that in French—which after all, is his

mother tongue-the word for fore gner

he designated Lord Dandonald a

foreigner. Though the objectionable word was scarcely uttered before it

was withdrawn, the original expression

was given a disloyal interpretation by certain persons, and "foreigner" be came a by word throughout the country. Sir Wilfrid Laurier does not believe in

correcting the frequent misrepresentations of the press and resolved to

tions of the press and resolved to ignore the incident. But his followers

insisted that he make explanations, and when he did he spoke with much warmth. When he finished, the Liber-

al members rose to a man and cheered lustily for several minutes. When he

and the word for stranger are the s

argument logical and convincing.

captivate an audience at once.

sees for his native land.

ald in the least abridge her auton y. Again and again he has declared

to pledge Canada to any scheme that

applanded by "You rob." Henry and Cromwell, and all the other so-called reformers in pposite policies England, three hundred years ago and more, likewise gave the name idently false is confiscation " to the escapades unhat the " Vatdertaken to enrich themselves and persecution ! their relatives and friends, but their ch a statement doings have come down to us under the a climax to the heading of "robbery," and, as the dent falseboods centuries go by, students of English Atheistic Gov history will be inclined to call it pon the Church by that name. The well dressed and highly educated gentleman who every one who takes the property of another is no y of the law of better than the thug who sandbags and State, that and robs a man he meets on the street. vement against But, then, what do the infidels of France

French Govern upon the Pope. as guilty as this etend, it would ving Frenchmen he churches are s even the Con France acknowlhundred years ided under the I. to restore re-

19, 1907.

abolished by the France and Pope who had pur the Church from not be disturbed on in part for ted the churches tored, and kept nment and small Government to in all to a little on the value of erty. But even coperly called a larger salaries

Catholic Church. olent robbery of , and the seizure French Catholics. res the Governits dignity cical as the the Republic s dignity by the wn paper money. persecution for followers, but he endure persecu aster's sake, Who

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ch claim on the

that suffer perse ke: for theirs is.

Blessed are ye e you and perseall that is evil or My sake. Be your reward is." (St. Matthew

e rulers of the that of a Nero, a : that of Pope St. Paul or a St his latter dignity

the end.

MARK. as much pleasure e in to positions of Catholic fellowasure is enhanced to be men of the d minded, honest ing the patriotism he lips outwards. ve two men in our te recently been nor, Mr. D'Arcy has been elected d city, and Mr. has been returned to represent the of Nicolet in the Both are young ess, their careers nce that they will and of the ladder with the best and and. Men of such uilders, reflecting

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CONFISCATION. ink of a band of g been caught in up and robbing t to trial and cona number of years. bey had any state the sentence was ned that they were that they merely in property found Education, is, from e moral law, in a milar to that occu bandits. Advices he 8th of January, el French Ministe

ken possession of ns and the rector-It is further anproperties will in o educational and hile the members of nent, all and singto the world "We Christian senti. in reply will say forget himself. "I would not have be-lieved," he said in apology, "that eloquence could produce such an effect."

This incident also illustrates the contemptible tactics sometimes sorted to in Canada to injure a politi-

cal opponent.
Sir Wilfrid Laurier has delivered many notable speeches in his time. The one on political liberalism has been referred to above. His oration on the death of Gladstone was perhaps the best that the death of that states man evoked, and was widely commented on throughout the English speaking world. His speech on the death of Queen Victoria was a comprehensive review of the great material and conatiutional advancement of that long reign. His most brilliant discourse was delivered in the House of Commons in 1886. It was a most severe arraign ment of the government of the day for the maladministration that had pro-voked the North West rebellion of the year before. His speech of two years ago delivered when introducing legis lation establishing the new provinces was a fervent exposition of the neces sity of religious instruction in the

One of the most prominent traits of his character is a paramount sense of right and a hatred of injustice and oppression. Lincoln's heroic struggle against slavery fascinated his youth, and the life and work of that statesman remain for him an unfailing source of interest and study. Likewise Ireland's struggle for Home Rule has always enlisted his sympathy and enthusiastic support, and on several occasions he has raised his voice in support of resolutions passed by the Canadian House of Commons praying the Imperial Parliament to grant ireland self-govern-ment. All his sympathies are broad and comprehensive. He loves Canada and the British Enpire, but he has also a deep love for the land of his ancestors, and an unfailing admiration for

the great republic to the south.

In correspondence with his rich mental endowment, Sir Wilfrid Laurier possesses many marvellous physical gifts. He has a face of classic feature a reception given him in Cttawa on his return he declared that he had come home to work. But for many months and rare charm of countenance. In figure he is tall, slender and graceful. The most casual stranger meeting him on the street would be impelled to turn around and inquire who was the person who had just passed. But his health has never been robust, and at all times he has been obliged to husband his strength. This renders more meritori ous the arduous labors he has performed. However, when occasion de-mands, he manifests an energy and an activity that is surprising. His unfail ing courtesy and refinement of manner charm everyone with whom he comes in contact. But so many people are prone to believe that courtesy and good man-ners denote effeminacy, and that rudeness is synonymous with strength, that for several years it was the habit of his opponents to represent him as a mere amiable figurehead, a man of polished manners, but utterly lacking in firmness and strength. This concep entertained, but one equally absurd has taken its place. He is now depicted by his opponents as an autocrat, a czar, who forced an unwilling party to swat low Separate school legislation. In 1896 he was represented as an anticlerical champion; now he is said to be the willing servant of "the hierarchy." It is scarcely necessary to say that all

these criticisms are equally absurd.

His has been a singularly unselfish career. He has never lobbied for pro-motion, and it may safely be said that he would lightly regard any honor that came through intrigue, self advertising or solicitation. To do the duty of the hour and let the future take care of itself has ever been his rule of life. He has no personal enemies and seems to move on a plane above the petty bick-erings and jealousles of political life. This freedom from notes brings him In the midst of the worries and petty into closer touch with his audience, and multiplies the effectiveness of his appeal. His speeches reveal an intim ate knowledge of history and the best literature, and it is easy to believe temperament: "Let me give you a that if he had not engaged in politics word of good counsel. During your he would have distinguished himself as career you will have to suffer many word of good counsel. During your oareer you will have to suffer many things which will appear to you as supreme injustice. Let me say to you that you should never allo a your relig ious convictions to be effected by any ious convictions to be effected by anything which appears to you an injustice. Let me ask of you never to allow your religious convictions to be affected by the acts of men. Your convictions are immortal; your convictions are not only immortal, but their base is eternal. Let your convictions be and justice. His power to sway the emotions of an audience was well illustrated by an incident that took place in the House of Commons about two years ago. Lord Dundonald, who distinguished himself as a cavalry located in the Econ was was about always calm, serene and superior to the inevitable trials of life, and show to the world that Catholicism is compat

ble with the exercise of liberty in its highest acceptation." Sir Wilfrid Laurier is essentially religious in temperament. He has a deep respect for the faith in which he was born, and as greek a contempt for those who needlessly drag religion into political contests. On one occasion, when rebuking his opponents for harp ing too much on religion, he declared that he had too much respect for the faith in which he was born to use it as the base of a political organization. It is said that in early life his disposition to seek a reason for everything in the moral as well as in the physical world caused him grave doubt and disquietude. But in later years study, experience and reflection have brought peace and content. In a speech which he delivered in Quebec in 1894 he gave expression to his religious ideals in the

following passage:
"In religion I belong to the school of Montalembert and Lacordaire, of the men who were the greatest perhaps of their age in loftiness of character and nobility of thought. I know of no grander spectacle than that of Mon talembert and Lacordaire, two adoles cents, two children almost, undertak ing to conquer in France freedom of education, and succeeding in their ob ject after many years of struggle. I recovered himself, one member, a quiet know of no finer spectacle than that Scotchman eighty years of age, found himself standing on his deak, hat in the French bourgeoiste, impregnated than the standing of the control of the standing of

ing: 'We are the sons of the THE FRENCH GOVERNMENT'S out imperilling her existence as a was a character, the dominant element Crusaders and shall not retreat before the sons of Voltaire.' I know of no grander or more beautiful spectacle than that of Lacordaire proclaiming from the pulpit of Notre Dame the truths of Christianity to the

incredulous crowd, and teaching them that life is a sacrifice and is only ren dered worthy by duty accomplished."
To those honored with his friendship the depth and richness of his nature become more and more apparent. He is always modest and kind, has an abounding charity for the failings of others, is every ready to pardon in juries, and detests all that is vile. gross, or debasing. His innate g following extract from one of his speeches: "In all the difficulties, all the pains and all the vicissitudes of our situation let us always remember that love is better than hatred and faith better than doubt, and let us hope in our future destinies be the pillar of fire to guide us in our career."

A consideration of his character and endowment affords a sense of completion and perfect balance that is rarely met with even in great men. The close inquisition of political opponents during many years has failed to reveal ever one of those minor failings or eccentri cities that lean to virtue's side. In him a strong will, dominated and controlled by reason, curbs all impetuosity of passion and extravagance of imagin ation, sentiment or language. clash and excitement of political de-bate he is never beguiled into saying more or less than he intended to say, oor does the importunity of office seekers ruffle his temper or exhaust his patience. His public and private life are alike irreproachable. In a material age he shows a fine disregard for wealth and vulgar ostentation. He is abstemious in his habits, simple and demo cratic in his ways and moderate in everything. Canadians, irrespective of class or creed, feel a legitimate pride in his talents and successes. Nor can it be successfully maintained that near ness of view or national predilection is entirely responsible for this judgment. Andrew Carnegie, who knows intimat ely most of the eminent men of the sent, has recently declared that Sir Wilfrid Laurier is one of the five great

est men he has met. In his conduct of public affairs, Sir Wilfrid Laurier has been eminently constructive and progressive. A vigorous immigration policy is filling up the North-West provinces and infusng commercial life and vigor into the whole Dominion. The initiation of the Grand Trunk Pacific scheme three ears ago marked the beginning of au tion. The foreign trade of Canada has doubled within the last ten years, capital and labor were never more busily engaged than at present, and national wealth is greatly increased. national wealth is greatly increased.

And stimulated by this material progress a vigorous national spirit is developing. How Sir Wilfrid Laurier views the newer questions of govern ment ownership and operation of rail ways, the municipalization of public utilities and the control of excessive fortunes is largely a matter of conject ture, for, with a reserve that is char acteristic, he does not reveal his opinions on subjects that do not come before him for settlement. He is government operation of railways and the nationalization of telegraph and telephone lines. But this is largely because the wisdom and necessity of these undertakings have not yet been fully demonstrated. His whole career is that of a man who reverences the authority of the past, who would not mar the evolution of society by extreme or abrupt changes, who waits till the time is ripe "and in its season

brings the law.' compelled the respect and conquered the admiration of English speaking Canadians. By demonstrating in himself the great possibilities of his race he has made the French Canadians more re-spected throughout the Dominion, and spected throughout the Dominion, and has taught them that they may follow where he has led. Besides, he embodies in himself the leading characteristics of the two races. He has the brilliancy and artistic temperament of the one race, and the steadiness and per-sistence of the other. In this let us hope he is typical of the future Cana-dian. All his hopes and aspirations are contained in his inspiring message to the Acadians of Nova Scotia:

"Thank Providence," he said, "that we live in a country of absolute freedom and liberty. Let us always bear in mind our duties, for duty is always inherent in right. Our fathers had to labor to secure these rights. Now let us fulfil our part. Three years ago, when visiting England at the Queen's Jubilee, I had the privilege of visiting one of the marvels of Gothic architecture which the hand of genius, guided by an unerring faith, had made a har monious whole, in which granite, marble, oak and other materials were blended. This cathedral is an image of the nation I hope to see Canada be come. As long as I live, as long as I have the power to labor in the service of my country, I shall always repel the idea of changing the nature of its different elements. I want the marble different elements. I want the granite to remain the marble; I want the granite to remain the oak; I want the sturdy Scotchman to remain the Scotchman : I want the brainy Englishman to remain the Englishman; I want the warm hearted Irishman to remain the Irishman : I want to take all these dements and build a nation that will be foremost among the great powers of the world."

Live to-day as though it were the only day you had to live. This is the secret of the forceful life: the life of

## NEW BILL.

The latest measure of the French Government, in spite of its professions of concession and its fresh rigors for the Church, has not been meeting with much of a welcome. Probably because it is not drastic enough the Radicals of the Left have declared that it is barely acceptable, but they are willing to agree to it, as they would to anything that marked a step forward in the cam-paign against religion. On the other hand, the Liberal group of the Chamber on Thursday in last week determined to protest against "the consecration of spoilation and the organisation of schism" embodied in its provisions. Nor is this the Government's only difficulty. On the same day M. Meunier, the Reporter of the Committee ap-pointed to consider the bill, presented nis report to the Chamber. In the discussion that followed the reading of the report, M. Clemenceau said that he and the Government were quite in accord with the Committee on every point, and suggested that the debat on the bill might be taken on the following day. To this hurry that stormy petrel, M. Pelletan, objected on the plea that there had been no time to read and study the report. Of course his object was to hamper the Ministry in the interests of M. Combes, but M. Clemenceau quickly let him know that he would stand no nonsense from his "self styled friends." This ebuilition seems to have been caused by the meetings of the groups before the sitting. M. Clemenceau was angry, for he was not only opposed by the Opposition, but in the house of his friends. On entering the Chamber he is said to have angrily exclaimed to some deput ies, in the course of conversation on the situation : "I have had enough of these manceavres. I am attacked from behind, and now there are the anti-Clericals harassing me more violently than the Clericals I am not going to let myself be bothered by these anti-Clericals whose women folk go to Mass. Do they think I am going to let them kick me from behind in this fashion? I have had enough of all that. We shall

### THE VATICAN'S VIEW OF THE NEW FRENCH BILL.

The test of the new French Bill has been under close study by the Roman authorities, and a short semi official note was issued on the 20th, giving the view of the Vatican upon it. This note was in the following terms: "The new bill of the French Government is inspired by the same principles as the former acts of the Clemenceau Cabinet. namely, the maximum of oppression of the Church and the minimum of appear ance of oppression. Indeed, the bill aggravates in the most serious manner the former situation of the Church in everything which is not immediately under the eyes of the public, as, for instance, the immediate devolution of ecclesiastical property and the immediate cessation of the pensions of those priests who do not accept the new law.

On the other hand, the Cabinet, ap preciating the public opinion, objected to the extremely disagreeable position in which M. Briand's circular placed understood, however, to be opposed to the priests who officiated in Church, and apparent facilities into the new bill, which do not improve the law as a whole. Besides, the bill is based on the principle of rendering the organisation and practice of worship possible according to the Separation Law of 1905 or the laws on meetings and associations of 1881 and 1902. It was re cognised that the Separation Law was unacceptable to the Church, while M. Briand's circular clearly admitted that Being a man of peace, he has always the other two had been intended to relations and racial prejudices and for the consolation of the various elements of the confederation by the fostering of the confederation by the fostering of a truly national spirit. By his great only three forms of the same concep-abilities and the sobriety of his life he tion—that of en-laving and compromis ing the Church and saying at the same time that the Government did all in its power to find an opening, but in vain, because of the systematic tenacity of the Holy See. Instead of this, the truth is that the Holy See will not desist from its present attitude until a bill is brought forward containing, as the only acceptable minimum, the ac knowledgment of the essential rights of the Church, beginning with the Catholie Hierarchy, which is the divine found-ation of the Church's organisation."

### ENCYCLICAL OF THE POPE TO THE FRENCH PEOPLE.

Rome, Jan. 11. - The Osservatore omano, official organ of the Vatican, to day published the text of a most imencyclical addressed by the ope to French Catholics. In this document, which was addressed

"Our venerable brothers, the Cardinals, Bishops and clergy and the French people," the Pontiff said that his chief object in addressing the faith ful in France was to comfort them in their sufferings, which he felt deeply. There was, however, great consola tion in the fact that the Catholics of France were united. The French Gov eroment's declaration of war was not only against the Christian faith, but against all spiritual ideas. The French Catholics must be prepared for all sorts of trials, but they were certain of final victory. This meant the maintenance of their union with the Holy See, which was of the greatest importance as shown by the efforts of the enemie of the Church to dissolve this union,

NO DESIRE FOR WAR. The Church did not desire a religius war, involving violent persecutions ous war, involving violent persecutions.
Being a messenger of peace and carrying out her mission loyally, the Church
did not willingly expose herself to war
and persecutions, as she did not desire
to see her children suffering.

Regarding the ecclesiastical properties, the encyclical said the Pope had
not abandoned them. The French
Government had imposed on the Catho
lies of France an organization which

divine institution. The Church could of which was religious. not prevent the unjust spoilation in "The product of

of the material injuries involved at the hands of the Government.

CONDEMNS CULTURAL ASSOCIATIONS.

"Besides the law conferred on these associations, attributes regarding both the exercise of worship and possession and administration of Church property which appertain alone to ecclesiastical authority.'

Finally, the associations are not only withdrawn from ecclesiastical jurisdic tion, but are placed under civil author

Continuing, the Pope said: "We have been accused of prejudice and inconsistency. It has been said that we refused to approve in France what we had already approved in Germany;

French does not.
"As to the annual declaration re quired for public worship, it did not offer the legal guaranty that the Church had the right to expect. Nevertheless to obviate worse evils, the Church might have tolerated making declarations, but laying down that the clergy shall be only occupants of the churches without any legal status and without the right to perform any administrative act in the exercise of their ministry, placed them in such a vague and humillating position that the making of declarations could not be accepted.

A LAW OF SPOILATION. "It remains to examine the law re-cently voted by the chambers. From the point of view of church property the law is a law of spoilation and con ascation and has consummated the pil-lage of the Church. Although her Dikick me from behind in this fashion? I have had enough of all that. We shall clear everything up to morrow. It will not take long. We shall see whether they upset me." of nonetheless belonged to her and no one had the right to deprive her of it. This ownership, indisputably hers from every point of view, has been officially

"The statement that the Government disposed of the 'abandoned' properties of the Church is adding derision to spoilation. From the point of view of the exercise of religion the new law has organized anarchy. It instals a regime of uncertainty and arbitrariness churches which are always liable to disaffection shall in the meanwhile be at the disposal of the clergy and faith ful. In each parish the priest will be in the power of the municipality, with the consequent possibility of conflicts. In addition, the clergy are under an obligation to meet the heaviest expenses, while their sources of revenue re subjected to the strictest limita-

TO DE-CHRISTIANIZE FRANCE.

"The new law aggravates the law, Separating Church and State. We can only condemn it with precision and without ambiguity. Certain articles of the law throw new light on the real aim of our enemies. They wish to destroy the Church and de-christianize France without attracting too closely the attention of the people. If their course was really popular, as they pretend it is, they would pursue it openly and take all the responsibilities."

In conclusion, the Pope appealed to the judgment of history, which, he said will recognize that the Papacy acted as it has done, because it did not wish to humiliate any trivial officials or oppose any form of Government, but defended with all its strength the work of the Divine Founder of the Church. demanding " respect for the hierarchy and the inviolability of its property and liberty.'

The Papacy wish to remind the world that " man must concern himself here below with higher ideals than the oc though supreme, inviolable joy of the human soul on earth is to accomplish its spiritual duty at all costs, and thus, in spite of all, honor, serve and love

### A JUDGES' HOPE FOR THE NEW YEAR.

THE RESTORATION OF THE INFLUENCE OF THE CHURCH OVER EDUCATION, SAY HON. H. WILLIS BLAND. A NON CATHOLIC.

The Herald, of Reading, Pa., annually asks the leading men of that city to give their views as to what the municipality stands most in need of. and what they would like to see accom-plished during the new year. This year's request has el cited the follow ing remarkable expression from the Hon. H. Willis Bland, presiding judge of the Orphans' Court of Berks county, a man distinguished not only as a jurist, but also for his broad scholar-

ship:
"You ask me what my hope is for
"You ask me what it may the new year. I answer that it may bring to the world a higher average of political liberty; a more just distribu-tion of the wealth produced by human labor; an abatement of the existing passion for the acquisition of wealth for its own sake, and without regard to the morality of the means of its acqui sition; the abolition of pride based upon social distinctions and the class animosities which it engenders; and a great increase in the influence of Christianity over the world.

You ask me what I would most like to see. I answer the restoration of the influence of the Church over the educa tion of the Church over the educa-tion of the young. I think that the age of Michael Schlatter, with its education controlled by the spirit of Christianity, produced a much higher type of character, because of its larger content of spirituality, than the physical and mental education of cur hand. He was sorry for violating the as they were with that dissolving decorum of the House, but was at a materialism, the Voltairean skepticism vitality and beauty; the only life that lics of France an organization which loss to explain how he could so far of the eighteenth century, and exclaim. Is worth while.

divine institution. The Church could not prevent the unjust spollation in progress. As for the proposed cultural associations, they were contrary to the ecclesiastical hierarchy given to the Church by the Divine Founder Himself. The Pope condemned them, in spite of the material injuries involved at the dominant element is a sordid just the dominant element is a sordid lust

for the material. It may be said, and truly said, that the Church is not what it then was; but to that I answer that the decline of its character and influ-ence is entirely due to the fact that it has lost its control over the young during the six days of the week which during the six days of the week have been surrendered to purely secular education.

### A QUAINT STORY.

HOW THE COURAGE OF A SISTER PROVED ITSELF, LONG, LONG AGO.

we had already approved in Germany; but this reproach is unjust and unfounded, for while the German law is condemnable on many points and was only accepted in order to avoid greater evils, the situations are most different. The German law explicitly recognized the Catholic hierarchy, which the French does not.

The German law explicitly recognized the Catholic hierarchy, which the French does not. In looking over some family papers and bundles of old letters I discovered remarkable event connected with the history of those troubled times that I feel I am only discharging a duty in submitting it to the notice of the

editor.

The letter is dated 9 Molesworth street, July, 1807, and, among other matters, Mrs. Jeffereys, writes as fol-

On the day Lord Fitzwilliam was recalled, when my brother (as a chan-cellor) was returning from the castle after having assisted at the swearing in of the newly arrived lord lieutenant, a ferocious mob of no less than 5,000 men and several women assembled together in College green and all along the avenue leading to my brother's house. The male part of the insurgents were armed with pistols. cutlasses, sledges, saws, crowbars and every other weapon necessary to break open my brother's house, and the women were all of them armed with their aprens full of paving stones. This ferocious and furious mob began to throw showers of stones into my brother's coach, at his coachman' head and his horses. They wounded my brother in the temple in College green and if he had not sheltered himself by holding his great square official purse before him he would have been stoned to death before he arrived (through the back yard) at his own house, where with several smithy sledges they were working hard to break into his hall door while others of them had ropes roady to fix up to his lamp iron to hang hin the moment they could find him, when I arrived disguised in my kitchen maid's dress, my blue apronfull of stones. I mingled with this numerous mob and addressed a pale sickly man, saying; 'My dear jey'l, what'll become of hus I I am after running from the castle to tell yeas all that a regiment of hos is galloping down here to thrample hus, etc. Oh, yea yea, where will we go?' Then they cried; 'Hurry' hurry the hos is coming to charge and thrample has Harry for the custom house.' And in less than a moment the crowd dis-

"I then procured a surgeon for my brother and a guard to prevent another attack, and thus I saved Lord Clare's life at the risk of being torn limb from limh if I had been recognized by any of the mob" — London Notes and Queries.

### Rev. Mr. McFaul, Baptist.

The Rev. G. R. McFaul, writing of St. Anne de Braupré, says, "that there is efficacy in the bones of any dead saint Can it be that Mr. McFaul never heard of the dead man who rose to life as soon as his body touched the bones of Elisha? We have not a Protestant Bible just at hand, but the account therein gives cannot be materially different from that which is found in the thirteenth chapter of the Fourth Book of Kings, called by Protestants the Second Book of Kings: 'And Eliseus died, and they buried him And the rovers from Moab came into the land the same year. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet."-Antigonish Casket.



THE CATHOLIC RECORD

London, Canada

JANUARY

CHATS WITH

No matter how work, or how muchave this year, re comes to you or do you will keep swee

deep the shadows.
The determination

iscourage multitu

hat would otherw

If you can not g as the oyster does that gets into the

with an ugly rock grounds. Cover is or something else it. Make the bes

You can make p

### THE PREMIER OF CANADA.

CONTINUED FROM PAGE THREE.

Rope should ratify the settlement and dispose of the money. His Holiness attosequently divided the amount among the Jesuits, the Archbishop and the Birtheau the Archbishop and Laval the Bishops of the province, and Laval University, while a balance of \$60,000 was given in aid of Protestant schools. The bill was accepted almost unanimously by the Protestant members of the legislature as a fair sattlement of

of the legislature as a fair settlement of a vexed question. But in Ontario a violent aguation arose demanding the disallowance of the measure by the federal authorities. Sir John Macdonald refused to accede to this demand, and when the question was voted on in the House of Co amons only thirteen mem-bers favored disallowance. But Torento was vosiferous in denunciation on this question. Feeling that he was losing his hold on Ontario because he wanted the government, Mr. supported the government, Mr. Laurier resolved to go to Toronto and there vindicate his course on the plat-ferm. Fo Liberals acquainted with the feeling in Toronto this proposal seemed a hazardous one, but it was in vain they tried to dissuade their leader from the attempt. He was determined to meet the Orange element in its stronghold and there defend his policy. At first the meeting was hostile.

At the speaker was undismayed, and to the task in hand he bent his best efforts. Gradually all opposition was sitenced, and in the end he won a motable triumph. This incident examplified the newers of content the emplified the powers of oratory, the re-ource and courage of the new leader in trying and difficult circumstances and convinced the doubting Liberals of Ontario that Mr. Laurier could ceasure up to the exigencies of a try

At Mr. Laurier's request it was at first given out that his retention of the leadership would be temporary only. Before long, however, Liberals came to recognize that he was the right man for the place, and all thought of any shange passed away. On his part Mr. Laurier gave his best efforts to the duties of his new position. Maurier gave his best efforts to the auties of his new position. With a view of becoming better acquainted with the people, he travelled extensively throughout every province, delivered many speeches and was everywhere well received In Parliament he confronted Sir John Macdonald, the veteran Conservative leader, then in the headay of his newer. There it soon eran Conservative leader, then in the heyday of his power. There it soon became evident that, though Mr. barrier did not possess the great intellectual force of Mr. Blake, he had the personal magnetism, the dexterity in handling men, in which Mr. Blake was deficient and which are so large a factor in making of a successful parliamentary leader.

The first general election after Mr. Laurier's assumption of the leadership was held in 1891, and the result showed that Sir Jong Macdonald still retained that Sir John Macdonald still retained the confidence of the country. He had won by leading the people to believe that the Liberal policy of reciprocity and closer commercial relations with the United States was but "veiled treason." With a loyalty that smacked of the politician's art, he declared in his manifesto to the electors that he was born a British subject and that a British subject he would die. But the government's majority was seriously reduced, and Liberal candi-dates were elected in half the Quebec constituencies, which indicated that Mr. Laurier was undermining Conservative influence in that province, so

Sic John Macdonald's death in 1891 was a serious blow to the Conservative party. Mr. Laurier was of the opinion that the Liberals need hardly expect to obtain power while Sir John lived. It is worthy of remark here that the Conservatives now believe they have dittle chance of attaining power while Bir Wittrid Laurier leads the Liberals. Atter Sir Jonn MacDonald's death the Conservatives drifted to certain defeat. The one man who might have saved the situation was Sir John Thompson, who, for a time, was passed by because a large section of the party were opposed to elevating to the premier ship a Catholic, and a convert at that But he died with tragic suddenness in Windsor Castle in December, 1894, and his ceath was the signal for quarrels over the premiership among the Con-servative leaders. To augment their contusion, the Manitoba school question matter, by threatening to cut across party lines, was a cause of anxiety to many Liberals as well.

As Mr. Laurier's method of dealing with this question was severely criticised at the time by many Catholics, it will persaps be of interest to deal with the matter quite fully and to consider how far was just the charge, made at the time, that his policy was dictated by political expediency only. He is a question of which a great deal may be said on both sides. The policy of each party on this occasion was in accord with its traditions: the Conservations. pecora with its traditions; the Conser vatives advocated the right of the flederal government to supervise proreincial legislation; the Liberals battled as they had often done before, for provincial rights. The judgments of the Privy Council, to which the matter had been referred as court of last resort, tended to confuse rather than to elucidate the question. This court ruled the act abouthing Separate schools to be within the purview of the legis-lature, and yet, on a second appeal, it declared that, in passing the act, a grievance had been created which the federal government had power to re-Aress. The proper way to redress the grievance would seem to be to re-establish Separate schools. And yet Mr. Blake, who pleaded both cases for the Desiral issue in the second suit had been understood to entail a restoration of Separate schools, he could not have induced the privy council to entertain the appeal. On the other thand, since it was clearly the intention of the tramers of the Manitoba act to gnerantee Separate schools, the minor at years at strong moral claim for consideration. There can be no doubt that Mr. Laurier sympathized with the minority, has declared that, if a suc

minority, and yet, to interfere with the autonomy of Manitoba would be setting a precedent that might sub-sequently be used to break down the federal system, which had been adopted lederal system, which had been adopted largely to protect the peculiar institutions of Quebec. The whole subject so bristled with difficulties that the question is likely to remain a subject

It was in 1890 that Manitoba passed the act abolishing Separate schools, but five years elapsed before the matter has made its way through the courts and come to the government for settlement. After a period of irresolution which lost for it the confidence of many Catholics, the government of the confidence of ment resolved to restore Separate schools, and a bill for that purpose was introduced when Parliament was on the verge of dissolution through the the verge of dissolution through the lapse of time. While the bill pro-vided for the re-establishment of Separate schools, it contained provis-ions that combatted one another to some extent and which would have some extent and which would have seriously impaired its efficiency, especially when it was to be administered by a hostile provincial government. For instance, the government was not obliged to contribute to Separate schools a proportionate share of the school grant, and might on the adverse report of the inspector close a Separate school grant, and might on the adverse report of the inspector, close a Separate school. But since the bill embodied school. But since the bill embodied the principle of Separate schools, it was accepted by a majority of Catholic Bishops, who counseled their people to support the measure.

What stand Mr. Laurier would take

on the question was the subject of much interest. He studied the matter seri ously before committing himself. Never before had he found himself in such perplexing circumstances. He felt that the minority in Manitoba had been hardly dealt with; nevertheless, he was leader of a party that had always con-tended for provincial rights as against federal aggrandizement, and it was upon this ground he had defended the right of the Quebec legislature to pass the Jesuit's Estates Act. Again, he had reason to believe that the government had purposely delayed bringing down the remedial bill that it might fail to pass before dissolution, and thus be made a means of securing Catholic supment resisted, largely with a view of embarrassing the federal auth-orities. With himself Premier of a Liberal government, he believed he would be able to obtain by conciliatory would be able to obtain by conciliatory methods greater concessions for the minority. And, finally, and this was the determining consideration, he looked with dismay upon the nefarious work of D'Alton McCarthy, who was then making strenuous and what promised to be successful efforts to establish an auti Catholic coalition, which, were he himself to support the governwere he himself to support the government, might become so strong as to endanger Catholic rights throughout the Dominion. These considerations in duced him to oppose the remedial bill. In the elections which followed, the Conservatives were defeated by a decisive majority, and after eighteen years in opposition the Liberals re-turned to power with Mr. Laurier as Premier and in his hands a mandate to settle the school question by concilia-

One of his first acts on assuming office was the opening of negotiations with the Manitoba government. Unfortunately for the minority, the provincial government, while ready to discuss the question, was not disposed to make any substantial concessions. In the settlement which resulted, the principle of Separate schools was not recognized; yet Catholics secured the right to have religious instruction given in Public schools attended by a certain number of Catholic children. When the settlement was announced, Mr. Laurier confessed that he had hoped to obtain more, but that he had done the best he could. The Catholic Church anthorities were not disposed to accept these concessions as a final settlement of the question. Shortly after Mgr. Merry del Val, now Papal Secretary of State, was sent to Canada to investi-gate the matter, and the School Ques tion was subsequently made the subject of an Encyclical by Leo XIII., who de-clared that Catholics were free to choose the method they thought best to secure the rights of the minority. The Holy Father further advised that the concessions obtained from Manitoba be accepted as an instalment of justice till such time as larger rights could be secured. An occasional protest by some militant Protestant, that Separate secured. schools still exist in Manitoba, shows that the concessions obtained have been of advantage to the minority.

In 1897 Mr. Laurier went to England to represent Canada at the celebration of Queen Victoria's Diamond Jubilee. The presence of a descendant of France representing a British colony and pro claiming his loyalty to the throne be-cause of the full civil and religious liberty accorded his race in Canada was a new spectacle in London, and could not fail to captivate the imagination of not fail to captivate the imagination of the British people, nor fail to emphasize the wisdom of a policy that had brought such happy results. The recent enact-ment of the preferential tariff in favor of British goods had predisposed the British public in his favor; his elo-quence, chivalrous bearing and courtly dignity completed the effect and con-verted his improve into almost a triumverted his journey into almost a trium-phal procession.

While in England Mr. Laurier was knighted by Queen Victoria. Being a thorough democrat, he has little use for titles of any kind, and had he consulted his own desires he would have refused the preferred honor. But he felt that it would be discourteous to do so at a time when he was the guest of the

British people.

chord in a strange and critical audience won for him the hearts of the fastidious

On his return to Canada the Premier was given a most enthusiastic reception.
Canadians, irrespective of party, were
delighted with the able manner in
which he had represented Canada at

the jubilee ceremonies.

Though whilst leader of the opposi tion, Mr. Laurier found himself in tion, Mr. Laurier found himself in many difficult situations, it is chiefly since he became Premier that he has demonstrated his skill as a safe pilot in days of stress and storm. Canada, on account of its cleavage along racial and religious lines, is a hard country to govern, and the animosities and recipions. ern; and the animosities and recriminations aroused by a clash over racial ations aroused by a clash over racial and religious issues are generally most unreasonable and very perplexing to the government. One third of the people of Canada are French, speak the French language, read their French newspapers, and in most concerns of life live apart from the rest of Canadians, a nation within a nation, as in warman as rear few English speaking. Canadians, a nation within a nation, as it were. As very few English-speaking Canadians understand the French language, they have no adequate conception of the aims and ideals of their French fellow citizens. Besides, there is amongst English Canadians a certain feeling of arrogant superiority that finds impatient utterance when some cherished policy of theirs is thwarted or modified by the influence of the French Canadians. The latter, on their part, are determined to preserve their racial identity, and, being a compact and powerful minority, are able their racial identity, and, being a com-pact and powerful minority, are able to make their influence felt in the councils of the nation. These divergencies of aim become apparent only when some racial or religious issue arises, and they are accentuated by news papers and politicians selfishly interest ed in exploiting such issues. On such ed in exploiting such issues. occasions a person unacquainted with Canadian affairs might be led to be-lieve that the confederation was on the verge of disruption. But the common sense of the majority of both races is equal to the exigencies of these occa-sions and always succeeds in arranging a reasonable compromise. Then the

a reasonate compromes. Then the storm subsides as quickly as it arises, leaving most people wondering what the fuss was all about. Since he became Premier Sir Wilfrid Laurier has had to deal with two such situations. The one arose at the outbreak of the Boer war; the other a year ago when the government determined to guarantee Separate schools in the new provinces of the West. Throughout both these crises the Premier conducted himself with patience, moderation, tact and firmness, and in both cases he frustrated the designs of his opponents. When President Kruger sent his ultimatum to the British gov situations. The one arose at the outbreak nt his ultimatum to the British gov ernment, there came from Ontario an insistent demand that the Canadian government aid the mother country in the coming struggle by sending a con-tingent to South Africa. This proposal was but coldly received in Quebec, where the majority, if not actually sympathetic with the Boers, wished at least that Canada should remain reu-tral. At first Sir Wilfrid Laurier pointed out that the Militia Act did not empower the government to use the militia for a purpose other than the defense of Canada; that if it did, money for that purpose had not been voted by Parliament, and that to accede to Ontario's request would be illegal and unconstitutional. Besides, Great Britain had not asked for assist ance, nor was there any intimation at that time that aid from Canada was needed or would be acceptable. Sir John Macdonald had refused to send Canadian aid to Great Britain in the Egyptian war, and on his refusal the agitation at once subsided. But whether the imperial sentiment of Can ada had grown stronger in the mean time, or whether a large fraction of the zeal was due to a desire to perplex a French Canadian Premier, Ontario was in no mood to listen to cold argument. When the Premier saw that his stand being interpreted as disloyalt and being exploited as such by the Conservative press, and when, moreover, no moral principle being in-volved, the people had the right to rise superior to self-imposed limita-tions, he readily acquiesced to the wish of the majority and sent several contingents. Quebec was placated by the announcement that the dispatch of contingents should not constitute a precedent, or bind Canada to take part regarding the sending of the contingents was the chief issue in the elec-

In 1900 the Conservatives confidently believed that history would repeat itself and that the destinies of the country were to be again entrusted to their keeping by a grateful people. The result dispelled this delusion, for though Ontario went strongly Conservative, the government was sustained by an increased majority. The elections of 1904 saw that majority still further increased, the government obtaining a creased, the government obtaining a majority of 65 in a House of 213 mem-bers. Quebec has always strongly supported Sir Wilfrid Laurier since 1896, and it had been the habit of Con-servatives to taunt the government with deriving its majority from that prov-ince. After the election of 1904, it was seen that, Queber aside, the gov-ernment would still have a working

tions that followed shortly afterwards

and the Conservatives made strenuous efforts to defeat the government.

Since confederation, with the excep-tion of eight years, Canada had been ruled by the Conservatives, and their

long tenure of office had cheated them into believing that they only possessed "the instinct of government." The

first Liberal government, formed in 1874, was defeated four years later.

In 1900 the Conservatives confidently

Separate school system in the new

Though he opposed the proposal to force Manitoba to restore Separate schools, it was evident at the time that Mr. Laurier had no sympathy with the means by which, through a technical-ity, the intention of the framers of the Manitoba act had been frustrated and the minority deprived of its rights. He opposed the remedial bill because he thought it imprudent for the federal ught it imprudent for the federal government to coerce a defiant prov ince. But this stand was interpreted by many Protestant Liberals to mean that he was opposed to the principle of Separate schools. To these the announcement of his intention to guaran tee Separate schools in the new prov

ing inconsistency was for them a real one; and it was largely a feeling of personal loyalty to their leader which constrained them to accept his policy. With a quiet determination he held his latter would agree to take up the school bills. But Mr. Fielding refused office in these circumstances. It is true the rebellious Liberals forced a

by constancy in a critical time, Sir Wilfrid Laurier preserved to the Cath-olics of the new provinces the inestim able boon of Separate schools. There is amongst the Catholics of Canada a belief that justice is easier obtained from a Protestant Premier than from a Premier of their own faith. The reason for this belief is obvious. A Protestant Premier dispensing justice to a Catholic minor ity does not arouse so much suspicion among the Protestant majority. How-ever this may be, the Catholics of Canada have no reason to regret that Sir Wilfrid Laurier was Premier during

the critical period of a year ago.
Since he became Premier Sir Wilfrid
Laurier has had to deal with the question of imperialism as embodied in Mr. Chamberlain's proposals for a closer union of the Empire.

During the Colonial Conference held in London at King Edward's corona-tion, Mr. Chamberlain did his best to persuade the colonial Premiers to ac cept his policy and aid him in its reali ration. Some time before I a had be-littled the benefits accruing to Great Britain from Canada's preferential tariff, but, with characteristic sudden-

CONTINUED ON PAGE FIVE.

OUR TWO DUTIES.

This was the reply of our Divine Lord when, finding Him in the temple, His Mother said, "Why hast Thou done so to us?" No one can question His perfect filial piety. As surely as every act of His was the highest realization of the counsels given in the sermon on the Mount, as surely as no other heart approached the love and adoration of the Sacred Heart for God the Father—so surely did He love His Mother with a love worthy of such a Son and such a Mother.

Son and such a Mother.

The surpassing excellence of this love was mutual. We feel how her heart poured itself out in Bethlehem when she first saw Him: we read it in the prophecy of Simeon which makes her love a sword to pierce her heart; we hear it in the cry from the feet of the cross, "See if there be any sorrow like noto my sorrow." It would dishonor Him to say He did not return such a Him to say He did not return such a love as this.

Therefore, in His answer we can only

read the assertion of the supreme claim of the service of God; and the ex planation comes in the next verse but one; "He went down with them to one: "He went down with them to Nazareth, and was subject to them."
Here we find the duty of the state of life interwoven with the duty to God. The duty of the state of life springs from the duty to God; and so its discharge depends for its true character on the discharge of the letter duty.

of life in being subject to those placed over Him. He sought no immunity on the score of being an Infant Prodigy who had astonished the doctors of the law by His wisdom. His lot was not the one to choose from a worldly point of view. It was His Eternal Father's will that He should belong to this

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majority. So no more was heard of the Quebec bogy and "French domination" till two years ago, when the government resolved to guarantee a

inces came as a surprise, and, comparing his policy of 1896 with that of 1905 they were disposed to charge him with inconsistency and to feel that they had been betrayed. An additional difficulty lay in the fact that many Liberals, origing to extreme views expressed in owing to extreme views expressed in 1896, found it very difficult to support Separate school legislation in 1905. What was in the Premier's case a seem-

ground and stood ready to efface him self, if by so doing he could advance the cause he had at heart. Thinking that a Protestant Premier advocating Separate school, legislation might meet with less opposition, he offered to re-sign in favor of Mr. Fielding if the

modification of the measure, but the change was not a radical one and was chiefly useful in enabling many a Lib eral member " to save his face" when called upon to defend his vote. Thus,

### FIVE-MINUTE SERMONS.

Second Sunday after Ephiphany

"How is it that you sought Me? Did you not know that I must be about My Father's business?"

latter duty.
We see how perfectly Our Lord responded to the claims of His condition humble family; that He should share

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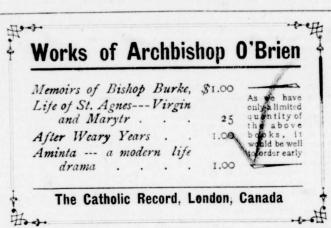
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in their troubles, anxieties, and privations; that, like them, He should meet with scorn or rebuke from employers; with scorn or rebuke from employers; that He should be cheated or put off, like all the poor of the world, by the dishonest or the insolent when asking for what was due to Him, and then He took His place to teach us by his example.

His place was not there through

necessity. It was for us He took it, and for us the Father imposed it on

We see all this folded up in the gospel of the day. We see how important it is to observe the duty we owe to God on the one hand and the duty of our state of life on the other. In this way His Mother understood His answer; in this way we must under stand it too, and, like our Divine Lord, realizing in practice the obligation of both classes of duties, we may hope in God's good time to reap the reward promised to those that serve Him.

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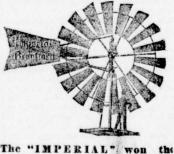
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Your ability to shine with you, your own light, s heavy the load of will be equal to measure your ab te achieve. -- Suc

The Source

We each of uselves the true Enjoyment is connation, not in the our appreciation picture; in our the instrument p Our enjoymen lepend on the cl ngs, but upon will find more in the A the desert than rich, the power obtain the grea look about us an not true, though Blessed are the know is true, the were not. No or has not happines springing up wit

The Pa "What leads to young man. Virom the door a poorhouse? Fir his employer's i must keep his e come any obstac work and to do be able to satisfy customer, so the lose patronage. to do these thing provided he had it-iveness." The vantage of any esmall it may be, him on his road

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ER TO-DAY

ESS ic Record, anada

If you can not get rid of a trouble, do as the oyster does with the grain of sand that gets into the shell and irritates it. Cover it with pearl. Do as you would with an ugly rock or stump on your grounds. Cover it with ivy or roses, or something else which will beautify it. Make the best of it.

You can make poetry out of the prosest life, and bring supshipe into the darkest home; you can develop beauty and grace amid the ugliest surroundings.

and grace amid the uglicet surroundings. It is not circumstance, so much as attitude of mind, that gives happiness.

"Nothing can disturb his good nature," said a man of one of his employees; "that is why I like him. It does not matter how much I scold bim or find fault with him, he is always sunny. He never lays up anything against me, never resents anything." against me, never resents anything."
That is recommendation enough for anybody. No wonder this man did not

want to part with such an employee.
Who can estimate the value of a nature so sanny that it attracts everynature so sunny that it attracts every-body, repels nobody? Everybody wants to get near sunny people; every-body likes to know them. They open, without effort, doors which morose natures are obliged to pry open with great difficulty, or perhaps can not

open at all.

I know an old man who has had a great deal of trouble and many losses and misfortunes; but he started out in life with a firm determination to extract just as much real enjoyment from it, as he went along, as possible—not in dis-sipation, but in wholesome recreation and fun. He has always tried to see the humorous side of things, the bright

the numerous side of things, the bright side, and the duty of happiness.

The result is, that, although this man has had more than his share of sorrow in his career, be has developed the inestimable faculty of making the best of every situation, and of always facing the sun and turning his back to the shadows. This life habit of cheerful ness and optimism has brought out a sweetness of character, and a poise and sweetness of mind which are the envy of all who know him. Although he has lost his property and the most of his family and relatives, yet he radiates sunshine and helpfulness wherever he

A man who can laugh ontside when he is crying inside, who can smile when he feels badly, has a great accomplish ment. We all love the one who be-

As the Gulf Stream leaves a warm, soft climate in its wake as it flows through the colder waters of the ocean on its way from the Gulf to the North Pole, so a happy, joyous, sunshiny nature leaves a warm train of sunshine wherever it goes through the cold, ractical, selfish world.

Lydia Maria Child used to say : "I Lydia Maria Child used to say: "I think cheerfulness in every possible way. I read only chipper books, and hang prisms in my window to fill the reom with rainbows." This is the right kind of philosophy—the philosophy of good cheer, the greatest medition for the mind, the best tonic for the body, and the greatest health food

shine with you, your own lubricant, your own light, so that, no matter how heavy the load or dark the way, you will be equal to the emergency, will measure your ability to continue and to achieve .- Success.

The Source of Happiness. We each of us possess within our selves the true source of happiness Enjoyment is contained in our imagi nation, not in the books we read; in our appreciation of beauty, not in the ; in our musical culture, not in

the instrument played.

Our enjoyment of nature does not depend on the charms of our surroundings, but upon ourselves. Some men will find more joy in a prairie than others in the Alps, some more joy in the desert than others in the flowers and forests of fertile lands. Is it the rich, the powerful, the popular, that obtain the greatest happiness? We look about us and we know that this is not true, though we act as if it were. Blessed are the poor in spirit; this we know is true, though we act as if it were not. No one is truly happy who has not happiness as a well of water springing up within himself into everlasting life.

The Path to Success.

"What leads to success?" asks many young man. What will keep the wolf from the door and the man from the orhouse? First of all he must have his employer's interest at heart. He must keep his eyes and ears open and his mouth shut. He must learn to over-

CHATS WITH YOUNG MEN.

Whatever You Do, Keep Sweet.

No matter how disagreeable your work, or how much trouble you may have this year, resolve that, whatever comes to you or does not come to you, you will keep sweet, that you will not allow your disposition to sour, that you will face the sunlight no matter how deep the shadows.

The determination to be cheef will discourage multitudes of little wries hat would otherwise harass you.

If you can not got rid of a trouble, do as the oyster does with the grain of sand

To Make a Man. It is often the case that a father who has accumulated property after a hard struggle will want to save his boy from struggle will want to save his boy from having the hard time in life that he himself had. He forgets that it is that very hard time which has made him the man he is. It is by made, not by having an easy time. Just as exercise develops muscle and makes the physical man. Instead of trying to save your boy from having a hard time you had better make him have as hard a time as you can by putting him to work in every way. You may save him some of the deprivations and sacrifices you had. You may be able to give him better You may be able to give him better advantages than fell to your lot, but be sure you do not try to keep him from having a hard time. To rear him in luxurious ease is to take all the manhood out of him and to leave the muscles of him and to leave the muscles.

of his character flabby and soft. Western Watchman. Lacordaire on Humility. The Christian must be humble; and humility does not consist in hiding our talents and virtues, but in the clear knowledge of all that is wanting in us, in not being elated by what we have, seeing that it is a free gift of God, and that even with all His gifts we are that even with all His gifts we are still infinitely little. It is a remarkable fact that great virtue necessarily begets humility, and if great talent has not always the same effect, still it softens down a great deal of the uncouthness which clings inseparably to the pride of mediocrity. Real excellence and humility are consequently not incompatible one with the other; on the conpatible one with the other; on the con-trary, they are twin sisters. God, who is excellence itself, is without pride, He sees Himself as He is, without bow-ever despising what is not Himself; He is Himself, naturally and simply, with an affection for all His creatures however humble. Kindness and humility are almost one and the same

### OUR BOYS AND GIRLS.

thing.

Courtesy at Home. Courtesy is the parfume of Christian grace. Its lustre should be an expres sion of the best emotions of the soul. The word is derived from the French, he is crying inside, who can smile when he feels badly, has a great accomplish ment. We all love the one who believes the sun shines when he can not see it.

A potted rose in a window will turn its face away from the darkness toward the light. Turn it as often as you will it always turns away from the darkness and lifts its face upward toward the sun.

So we, instinctively, shrink from cold, melancholy, inky natures, and turn our face toward the bright, the cheerful and the sunshiny. There is more virtue in one sunbeam that in a whole atmosphere of cloud and gloom.

As the Gulf Stream leaves a warm, aft climate in its make as it for the sort of the soft is derived from the French, and is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is closely allied therefore, in ori gin, with "courtier," which has an is in the heart. They are watered from above. All, then, who are subjects of Divine grace, should be gracious, kind, considerate, courteous, and polite in their deportment, and show forth the savor of the precious anointing they have received. How much a sincere and hearty

politeness may do for others is readily tested and measured by all who have the body, and the greatest health food hnown.

Your ability to carry your own sunshine with you, your own lubricant, your own light, so that, no matter how the sweetest returns. The little atthe sweetest returns. The little at-tentions which members of the same household may show towards one another day by day belong, in fact, to what is styled "good breeding." There cannot be any ingrained gentility which does not exhibit itself first at home. There, of all places in the world, it will be able to demonstrate how much genuine politeness there is in the heart.

A well ordered family cannot afford to dispense with the observance of the good rules of mutual intercourse which are enforced in good society. A churlish, sour, morose deportment at home is simply cruel, for it cuts into the tenderest sensibilities and hurts love just where love is strongest and most loyal. Parents and children, brothers and sisters, husbands and wives, never lose anything by mutual politeness; on the coatrary, by maintaining not only its forms, but by the inward cultiva-tion of its spirits, they became contrib-ntors to that domestic felicity which is, in itself, a foretaste of heaven.—Our

Young People.

A Boy's Reading When the fact comes to the boy or girl that the reading they do before they are twenty-one years old, has more influence on their lives and character than all the reading they do afterward, it should be a matter of great importance to them what they are reading. If it is the thrash of the day, to that level they are likely to

the world grows better or worse. It is not cared for if it runs to shabby, frivolous, fashionably, filthy literature. The Lamp.

How an Unattractive Girl Became

I know a girl who had become so mor bid and despondent through constantly dwelling on her plain features and un-gainly manner that she was on the verge of insanity. She was extremely sensitive, very proud, and would brood for days over the fancied slight when she was not invited to a party or other entertainment with her more attractive

acquaintances. Finally a real friend came to her assistance and told her that it was possible for her to cultivate qualities which would be far more attractive and would make her much more popular than the mere physical beauty and grace whose absence she so deplored.

With this kind friend's assistance she completely reversed her estimate of herself; she turned about face, and, instead of over emphasizing mere physical grace and beauty, instead of thinking of herself as ugly and repulsive, she constantly held the thought that she was the expression of God's idea, that there was something divine in her, and she resolved to bring it out.

She denied every suggestion that she could possibly be unpopular, or that she could really be ugly, and held persistently in mind the image of her popular ity and attractiveness, and the thought that she could make herself interesting

and even fascinating.

She would not allow herself to harbor the suggestion that she could be any. thing but attractive.

She began to improve herself intel-

lectually in every possible way. Hitherto she had been careless of her dress and manners because of the con-viction that it did not matter how she dressed or what she did, she would still be unpopular. She began to dress as becomingly as possible and in better

She read the best authors : she took up different courses of study; and determined that at every opportunity she would make herself just as interesting as possible.

The result was, that instead of being a wallflower, as formerly, she began to attract little groups about her wher-ever she went. She became a fascina-ting talker, and made herself so interesting in every way that she was invited out just as often as the more at tractive friends whom she used to envy. In a short time she had not only overcome her handicap, but had also become the most interesting girl in the

community.

Her task had not been an easy one, but she had worked with superb resolu-tion and grit to overcome the things which had held her down; and, in her curse, she was enabled to develop qualities which more than compensa-ted for the personal beauty that was

we can bring about by holding per-sistently in the mind the image of the thing we would become and struggling hard to attain it. It has a marvellous power to attract what we desire, to make real the picture that we see.—

### TALKS ON RELIGION. THE IMMACULATE CONCEPTION.

The dogma of the Immaculate Conception, like many other dogmas of our faith, is not understood by the great majority of non Catholies; nor is it fully comprehended by some Catholies. It is not "the Virgin birth," about which we read and hear so much these days. The Virgin birth has reference to the mystery of the Incarnation of our Saviour, Who was conceived and born of the Virgin Mary by the power of the Holy Ghost. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee And therefore also the Holy which shall be born of thee, shall be called the Son of God." Such were the words of the Angel Gabriel, announcing to Mary the astounding mystery which was to be wrought in her by the Al mighty. This is of the Incarnation, not of the Immaculate Conception. Further, this dogma has no reference whatever to Mary's parents, but only to herself. There was nothing miraculous in Mary's generation. She was begotten like other children; had for her parents blessed Joachim and Ann. She was the daughter of a fallen race must keep his eyes and ears open and his mouth shut. He must learn to overcome any obstacle that may arise in his matter now, and impress upon their minds that unworthy books will spoil too do these things is bound to succeed, provided he has one trait—"stick to it-iveness." Then let him take advanted him on his road to succees.

Want of constancy is the cause of many a failure, making the millionaire of to-day a beggar to morrow. Show me a really great triumph that is not in the most of the ment of the most of the safe ground.

He is a to that level they are likely to come; no higher.

So we invoke their attention to this matter now, and impress upon their minds that unworthy books will spoil their whole lives. This caution is especially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe special processary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe specially necessary now, when society is going daft on its reading and devot in fill the safe special proving and the safe special proving and the safe special proving and the safe

suicide in high life, and getting his mind saturated with thoughts and imaginations evoked by such stuff—they are there to stay. He will never get rid of the scratches they make on the soul. And in the future, they will conflict with principle, duty and moral discrimination. conflict with principle, duty and moral discrimination.

It is enough to spoil an age, this tampering with the clean souls of youth. This is what frivolous and shady reading does. It is time to be particular; to see that a youth spends part of his time, at least, in something that is wholesome, pure, inspiring, useful; something that will make him think of the real things of life, of which he is after a while to be a part, and to in spire him with a purpose to do his part well.

The true secret of reform in the well.

The true secret of reform in the world lies in the heart of the boy or girl. There is the future enclosed just as truly as a forest is wrapped in an acorn cup. How that heart is cared for and treated will determine whether crown their dear Mother's brow with this glorious, immortal crown of absolute, immaculate virginity. And the blessed angels of God, in heaven, sang lute. a new canticle as they bowed, from their golden thrones, to the new born majesty of heaven's bright Queen. The three Persons of the Holy Trinity crowned with this spotless diadem the Elect among the daughters of men. Such were heaven and earth, such were Church militant and Church triumphant,

> ber, 1854. Fierce contention, strife, protests, arguments pro and con attended the definition of former dogmatic decrees. The Church had to fight, and strike out telling blows, in defense of the truth, as witness the councils of Nicaea, Con-

on that ever memorable 8th of Decem

stantinople, Ephesus and others, even up to and including the Vatican council. This total lack of strife and opposition, this unanimity and complete con-sensus go, powerfully, to show the uni-versality of this doctrine and the wonderful pertinacity its hold had on the hearts of the faithful. It proves that nears of the faithful. It proves that its root and fibers, trunk and branches, sprang out of the ever rich and fruitful soil of Holy Scripture and Sacred Tradition. "I will place enmitties between thee and the woman, and thy seed and her seed; she shall crush the head." Such were the grade of district. head." Such were the words of divine prophecy spoken by Almighty God to the serpent demon at the cradle, as it were, of humanity. Four thousand years afterwards the arch-angel Gabriel thus addressed "the second Eve"-Mary: "Hail, full of grace, the Lord Mary: "Hail, full of grace, the Lord is with thee." And so, in God's time, He fulfilled the old prophecy, and Mary crushed the serpent's head, through her Son, and that Son's most beautiful gift to her. And, in the exuberance of her grateful soul, with eye and heart lifted to heaven does that fair young, immaculate Virgin sing forth her hymn of praise—the sweetest, most pracious

of praise—the sweetest, most precious song that ever ascended to the song-bound throne of the Eternal Father: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; because He that is mighty

hath done great things to me, and holy is His Name." From the earliest times the Whole mind of the Oriental Church is found to have been imbued with this doc trine. Thus speaks St. Ephraim, A. D. 379, "Fruly it is Thou and Thy Mother only, who are fair altogether.

For in Thee there is no stain
in Thy Mother no spot." And
when in the Western Church the great controversy with the Pelagians led to a thorough sifting of the subject of original sin it drew from St. Augustine -the great doctor of grace, those re-markable declarations which exempt the Blessed Virgin from all sin. "Except," he says, "the holy virgin Mary of whom for the honor of the Lord, I will have no question whatever where sin is concerned. For whence can we know the measure of grace conferred anow the measure of grace conferred on her to vanish sin on every side, on her who deserved to conceive and bring forth Him, Who, it is evident, had no sin." St. Proculus in the great council of Ephesus, A. D. 431, says, "As He formed her without any stain of her own, so He proceeded from her contracting no stain." To quote more

were unnecessary and space would be Some, not of the faith, may object that, granting the doctrine of the Immaculate Conception Mary would not have needed redemption through the merits of Christ. But Mary was re-

merits of Christ. But Mary was redeemed through the "merits foreseen"
of Christ, by anticipation. So far
from derogating from, the Catholic doe
trine exalts, the merits of Christ. He
Who redeemed us, redeemed her. He
Who sanctifies us in baptism sanctified
her in conception; that she might be
"full of grace," prepared, as far as a
creature could be prepared, to receive
Him into her bosom. St. John the
Baptist was sanctified by the spirit



From Newfoundland.

LITTLE BAY MINES, NEd. I suffered five years from epileptic fits. I tried everal doctors but they didn't do me any good. Then Pastor Konnig's Nerve Tonic was recommended to me by our pastor. Since I took it I had no more attacks in six months and I find myself as well as ever.



before his birth; shall Mary be equal to him? asks Cardinal Newman: "is it not fitting," continues the Cardinal, "that her privileges should surpass his? is it wonderful, if grace, which anticipated his birth by three months, should in her case run ut to the year. should in her case run up to the very first moment of her being, outstrip the imputation of sin, and be beforehand with the usurpation of satan ?"

Such is the Immaculate Conception; such is the glory of "our tainted nature's solitary boast." Such is the magnificent gift of God, to Whom be honor and glory and praise forever. — Cleveland Universe.

Blessed is the man that feareth The Lord: he shall delight exceedingly in His commandments.—(Ps. exi-1.)

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### WHAT CATHOLICS DO NOT BELLEVE.

1. Catholics do not believe that there is any other Mediator of Redemption than Our Saviour Jesus Christ, "For there is no other name under heaven given to men, whereby we must be saved" than of Jesus (Acts of the Apostles, iv. 12); and when they call the Blessed Virgin or any saint a mediator it is not in the sense of Mediator of Redemption attributed to Our Baviour, but in the sense of intercessor or pleader, in which sense any Christian may be called a mediator, whenever he intercedes, or mediates between God and his fellow man, as Abrabam and Moses and St. Paul did, and thus pray for his neighbor. God Himself com manded Etiphaz and his friends to apply

onomy v. 5 onomy v. 5)

2. Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her existence, her privileges, her grace and her glory.

The strong laying expressions used

ner grace and ner giory.

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is here stated, are to be understood in the limited sense meant by Catholics themselves, as here ex-plained; that is, in a way consistent with the Catholic teaching and not in the unlimited, un Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions, I say, ought not to be judged of by cold or hostile criticism, for they spring from fervent, heart felt devotion and unmeasured

If it were permitted to take offense at expressions which are only true in a limited sense, surely from those words of Scripture: "I have said; you are gods" (Psalm ixxi. 6), one might argue that Holy Scripture holds certain men to be really gods. From those words of the Gospel: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters. ... he cannot be My disciple" (St. Luke ziv. 26), one might pretend that Christ encourages the hating of parents and If it were permitted to take offense

ziv. 26), one might pretend that Christ encourages the hating of parents and other relatives. That direction of our Lord: "If thy right hand sean dalize thee, cut it off "(8t. Matth. v. 30), might be taken to justify selfmutilation. And from the words: "How knowest thou, O man whether thou shalt save thy wife," (I Corinth. vii. 16), some might argue that according to Scripture a man can be the Saviour of his wife.

If, therefore, even in the interpre-

II, therefore, even in the interpre-tation of Holy Scripture it would be wrong to take in the full extent expressions that were meant in a quali-fied sense, so still more unjust would it be to apply this wrong principle to expressions tound in books of devotion or in religious poetical compositions in which a certain latitude to the expansion of a warm heart is allowed.

It is a common practice among men to use expressions which are true only in a secondary and limited sense. For instance, a great puet or artist is spoken of as "divine," mothers often call their children their little "angels," "kings," and "queens," and are said to "adore" or "idolize" them, and no one thinks of bisming their children experience. such tender exaggerations. And again, in the marriage service in the Book of Common Prayer of the Established Church of England, the bridegroo to say to the bride : " With my body thee worship.'

No one should take offense at these expressions; indeed, it would seen

captions to do so; more especially when the speaker declares his meaning.

3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a fin can be forgiven for money or that sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not report and truly urpose to forsake sin and amend his

Catholics not believe that a man can by his own works, independently of the Merits and passion of Jesus Christ and of His grace, obtain salvation, or make any satisfaction for the guilt of his sins, or acquire any

Catholics do not believe that it is allowable to break a lawful oath, or tell a lie, or do any other wicked thing whatever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The laise and peruici ons principle that the end justifies the means, or that we may do evil that good may come, is atterly condemned by the Catholic Church. by the Catholic Church.

Catholics do not believe that is is in the power of the Church to add to the truths contained in the "deposit of faith," that is, to frame or enforce any doctrine which has not for it-God, or authority from the same Nor do they believe, when the Church makes a definition in matters of faith that this definition or article of faith is a new doctrine; it is only a solemn declaration and a clearer statement o what was believed, at least implicity (that is, in an implied way, or inferent ially), in the time of the Apostles, though some private persons might

have doubted it.

7. Catholics do not believe that Protestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true religion

three Divine Persons. (A believer in one God who, without any fault on his part, does nat know and believe that in God there are three Divine Persons, is, notwithstrading, in a state of salvation, according to the opinion of most Catholic theologian); that God will Catholic theologian:); that God will duly reward the good and punish the wicked; that Jesus Christ is the son of God made man, who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God. Catholics hold that Protestants who

have no suspicion of their religion being false, and no means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they manded Eliphas and his friends to apply to the Patriarch Job that he should pray for them, and God promised to accept his prayers. "Go to my servant Job, and offer for yourselves a without themselves knowing it. She want Job, and offer for yourselves a holocaust; and My servant shall pray for you; his face I will accept, that telly be not imputed to you." (Job. xili, 8) In this sense Moses could also say, "I was the mediator, and stood between the Lord and you." (Deuter-communic with Her, and by the outward projects of the Church by the ward profession of Her faith.

Very different is the case of a person who, having the opportunity, neglects to learn from genuine trustworthy sources what the Catholic faith is and really teaches, fearing that were he to be-come convinced of the truth of the Catholic faith, he would be compelled by his conscience to forsake his own relligion, and bear the worldly inconveniences attached to this step. This very fear shows a want of good faith, and that he is not in that insurmountand that he is not in that insulmounts able ignorance which could excuse him in the sight of God, but that he is one of those of whom it is said in Psalm xxxv.4. "He would not understand that he might do well."

Fairness, no less than common sense teaches that a man should study and examine the teaching of the Catholic Courch from Catholic sources before condemning her. Surely no man ought to reject Catholic doctrines if he has not made himself acquainted with them.

Nor is it fair to form a judgment from misrepresentatios made by ill informed, interested, or prejudiced persons; one should rather, by the study of authorized Catholic vorks, judge of the truth with that calm and unprejudiced mind which the all-important subject of religion deserves. Thus having heard both sides, you will be in a state to pass a right judgment and not in danger of being misled by prejudice.

Our Saviour gave no hope of salva-tion to the Samaritan woman unless she entered the one true Church of she entered the one true church of that time, saying to her who was de-stitute of a sure guide: "You adore that which you know not; we adore that which we know; for salvation is of the Jews." (St. John iv 22) So likewise there is no salvation for any one who, having by God's grace come to the knowledge of the truth, obstinately refuses to join the true Church

of God.

There was no safety out of the Ark of Noah during the deluge, and no one can be saved who is in no sense within the true Church, prefigured by the Ark According to St. Cyprian "No one can have God for his father who has not the Church for his mother. If any one could escape the celuge out of the Ark of Noah, he who is out of the Church may also escape." (Book on the Unity of the Church.) It is hard to understand how a Pro-

It is hard to understand how a Pro-testant can daily say in the Apostles' Creed, as many hapily do still say, "I believe the Holy Catholic Church," without at least a thought arising in his mind, that perhaps after all the Church which alone is truly Catholic or universal, both in name and in fact, has more claim on his love and obedi-ence than his own denomination. ence than his own denomination, which really is not Catholic.

Archbishop O'Brien; Man and Churchman, by Katherine Hughes, Ottawa, the Rolla 1., Crain Company, 1996.

The writer of this charming biography is a niece of the Archbishop.
A talent for writing runs in the family, and Miss Hughes has her full share of it. The present work possesses a dis-tinct literary flavor. Indeed the style of it is a little too recherche as they say in French—too much out of the common to please the popular taste. But if this be a fault, it is one that in letters leans "to virtue's side." The book is a distinct addition to Canadian

It has been Miss Hughes' aim, as she says in the preface, to portray the inner life of her distinguished uncle rather than to write a conventional biography. She has given us a penpicture, or rather a series of penpictures, of the man and the churchman; of his childhood and youth, of his will, of his heart, of his faith, of his works in the world of letters and in the world of men. Of the seven chapters, which describe as many phases of the subject's life and character, that on "the heart of the man" is, to our mind, the best. Here the style is more simple, as bests the theme, and the woman's finer feeling reveals itself. We get glimpses of the heart life of one whose unconscious ex quisite alocfness kept even his nearest triends from penetrating far into his inner self" (p. 98). Take, for in-

stance the following:
The man who came for the loan of money to pay his marriage fee in one of the parish churches received not only a generous fee, with something over, from his amused Bishop, but sin cere good wishes as well on his matrimonial venture. The poor Italian colony was the Archbishop's especial charge they approached him with entire con fidence and quite European dependence. He could speak to them in their own tongue, and for several years was their contessor : he loved their sunny Italy; so singly and as a colony they had an especial claim upon him.

Or, again, this bit of soul revelation -a ory from the heart which finds (which is called being in good faith). —a cry from the heart which are excluded from heaven, provided voice in a stanza of a bitherto u they believe that there is one God in lished poem of the Archbishop's: voice in a stanza of a bitherto unpub-

I have borne my pain alone— Father give me case; I have smiled to cover woe. Spoken off with sprightly tone And appeared no care to know As the sad I southed and blessed, det my sout, was flied with pain And I sighed and sighed in vain, yearing—ae I often pressed To my lips the Cross—for rest.

The Archbishop's "charity in mater-ial ways," we read in a later chapter, "ran to such practical expression that his income, as with many Bishops, did not easily meet all the demands upon it. It was shared generously with the needy, and in giving to the very poor, he held it was better to err on the side of generosity than of prudence. He was particularly open to making small advances, asked as loans, to establish modest business undertakings, from pean at stands to corner groceries. He liked to believe he was encouraging self reliance and industry in this way. He was sometimes disappointed, but it was still a matter of amusing reminis cence to himself and his friend, Mon-signor Murphy, that they were 'alient partners' in so many non dividend pay-

ing forms of enterprise."
We have no doubt at all that this book will be widely read. It will serve to make the late Archbishop known to many who missed knowing him in life, and more intimately known to many others who knew him but from afar. The work is well printed and well-bound, and contains, together with an excellent portrait of the Archbishop, for frontispiece, two earlier likenesses of him and three or four other illustrations. We have noticed one or two misprints of no consequence, and at page 177 what appears to be a slip of he pen rather than printer's error— raitrying" "paltering."— Anti gonish Casket.

Archbishop O'Brien's books can be had at the CATHOLIC RECORD Office.

### EVICTION FROM ST. SULPICE.

PROTEST FROM BRITISH AND AMERICAN

Among the numerous seminaries and ecclesiastical colleges from which the students have been cleared is 5t. Sal-pice, Paris, which contained men from all parts of the world. Most of the French students had already dispersed, but on Thursday morning in last week the place was invested by the agents of the Government for the eviction of those who remained—chiefly English, Scottish, and American nationality, who could not find new residences at short notice. These students, to the number of fifty, were hearing Mass when the police arrived. M. Garri guet, the Superior, had remained in charge, and had to be compelled to go by force, though he was allowed a few hours to prepare for his final depar ture. He read a protest in which he referred to the foreign students, who afterwards read a protest on their own behalf agaiust the treatment meted out to them by the French Government. This protess, which was read to the Commissary of Police, was in the following terms: As Scotsmen and Englishmen, subjects of Edward Vil., King of Great Britain and Ireland, and Americans, we protest against the execution of a decree which deprives us of home and turns us without shelt-er into the street. In former times our fathers founded ecclesiastic educational establishments in France. These have been confiscated by international agree ment, and a promise was made that a cer tain number of theological students should be provided each year with the funds necessary to enable them to pursue their studies in France. For many years our Bishops have sent us to the Fathers of St. Sulpice, and the Government has faithfully paid the cost of our studies. But this year we have received nothing. Moreover, we are driven from the establishment where we prosecuted our studies and we learn that other seminaries in we learn that other seminaries in France have met the same fate. We ask you, therefore, where we can retire to continue our studies, and we declare that we cannot leave until justice has been done to our legitimate demand. In face of the situation forced upon us of having to leave this seminary we, the undersigned students from Great Britain and the United States of America, protest against the injustice done to us. We had expected to find in France, a country which among us erjoys a great reputation for hospitality, a safe asylum, and at the seminary of St. Sulpice the most favorable institution in which to carry on able institution in which to carry on our studies, and now, contrary to all our hopes, we are driven away. We consider that, in expelling us from here, the French Government is causing veritable injury. Further, the too brief respite granted us in which to seek shelter elsewhere seems to us insufficient, for we are here far from sufficient, for we are here far from our country and our kindred. We ask then, in the name of the entente cordi ale, and in virtue of the agreements be tween France, Great Blitain and America, for the protestion of their nationals, that a longer period of grace may be granted to us."—London

Practical Everyday Religion. "When St. Paul urged upon the Cor-inthians that Whether therefore they ate or drank or whatever else they did' to do all to the homor and glory of God, he was emphasizing the importance ne was emphasizing the importance of religion in the ordinary everyday affairs of life," says St. Mary's Calender of Unicage. "A man-can not be so much of a Chilstian on S in fay that he can afferd to be a worldling the rest of the week. If a ship sail, for Glasgow and goes one day in that direction and the other six days in other directions when will she arrive in port ? Tae genuine Christian lite is not spasmodie, but moves with even stride through all the week. It toils in heat and cold, up sheer steeps and along dangerous declivities, its face set for the everlasting hills crowned with the mansions of the blest. The religion of a Catholic should be brought into his

Tablet.

### Matrimony is a Sacrament

Bishop Stang enters a strong pro-st against the deserration of the nuptest against the desciration of the nup-tial day. He thinks that the vulgar horse play so often seen at marriages and so much abhorred by serious people ought to be brought to an end. The Bishop declares that the sacrament should be administered with becoming gravity and reverence, and that the giggling and rice-throwing gossips should be made to feel that their place is somewhere, else. Matrimony is a sacrament. Matrimony like all other sacred rites should not be at tended by profane reveling. This pro-test is not one bit too strong and it could not be more opportune.—Catholie Transcript.

### A CORRECTION.

A CORRECTION.

455 St. John Street, Quebec.
Jan 3th 1897.

To the Editor of the Cathodic Records:
Dear Sir-I read with amusement which however, soon changed into a feeling of pity, for the writer-G. D. H in the Messenger, the fancy sketch entitled "Seven Hundred Miles for a Priest," which appeared in your paper of the 5th last.

There was a time when a certain press thoughbit the correct thing to distort facts at will, in order to give the poor down trodden Boers all the moral aid possible. It was about all it gave them. It would seem as if "G. D. H." had never rightly recovered from the cast of the period, since he axis resorts to the old tactize in order to savisty a craving to soak the hated assenanch, for I refuse to believe that his batant threat was intended to edity intelligent readers. Why as 'his late day, distort historical data, when the Boers thanks to the generosity of their conquerors, have just been granted a constitution far more liberal than ours, and far beyond their most contained aspiration when citizens of Paul Kruger's Autocraile Republic "G D H. H. luggles with figures, date, etc. in the most unscruppilous manner. So little does he know of the events he undertakes to describe, that is even amount on some the locality-Faard-bergmow a household word through it fantastic ravings. The absurdity of some of them will amuse your readers.

For Instance he figures the Boer forces at four thousand-ranned! How, then does he account for the fact that, after nine days fighting, after days and nighter a storm of shot and shell, grace and shrannel, lyddire and what not, which is now both between the were deep more forced without he less of a single man, for when they surrendered, they still numbered four thousand men.

He places the British lives at a distance of two thousand yares, which did not however.

the loss of a single man, for when they autrendered, they still numbered four thousand men. He places the British lines at a distance of two thousand yards, which did not, however, prevent the Beers from knowing over eight hundred British solders. He might in his generosity, have added a few more noughts to it—and wiped out at one stroke of his pen the whole of Bobert's army—a feat not more marvelous than the one he describes. He places Kimberley seven hundred miles distant from the scene of action. Truly South Africa has stretched considerably since I last saw it. At that time Kimberley was at most forty miles from Paardeberg.

A railway train is introduced, of course for effect, and running through the coamp, a flying camp at that. What an up-o-date convenience unfortunately for "G. D. H's' story. Roberts forces were at that time scores of miles from the nearest railway. Had there been one I should certainly have been spared many a weary march, especially one of twenty-five miles the night before we caught up with Coroja.

He introduces Da Wet at that time playing third fiddle in the Boer combination. His usfulness, and his prowess greatly exaggarated, only came into effect many months later, with the result of simply d-lating the conclusion of peace without benediting the Boer canse.

It is not my intention to go into further de

sion of peace without benefitting the Bercause.

It is not my intention to go into further details on this phase of the question. I can safely
leave it to the common sense of your intelligent readers.

There is, however an assertion, inciden ally
affecting myself, and which I cannot overlook
If "G. D. H," knows anything whereof he
writes he makes a false at a ement when he
gives it to be understood that there was no
that the nearest one was seven hundred miles
away.

away.
The following extract from despatches in which I had the rare bonor of being mentioned, speaks for itself. It is signed by the commanding officer.

"64 Vict., 1981."

dead " (Actions of red. in 18 1804).

And again.

"The dead were buried by the Rev. Father O'Leary, Chaplain of the Battalion." Action of Path 27, 1966

With this I conclude regretting not to have mat "G D H's" Shropshire man, who for four data refused to die as also the phantom sogdays refused to die as assured and days refused to die as assured and from Kimberley.

I remain, sir, yours sincerely, P. M. O'LEARY priest.

P. M. O'LEARY priest.

Roya

Canadians, the Cornwall Light Infantry the Shropshire.

DIED. DIED.
CROUGH.—In Doure, Ont., on 20th December 1906. Mr. Jeremish Crough, aged eighty-four years. May his soul rest in peace!
CROUGH.—In Doure, Ont. on 20th April. 1906. Mrs. Jeremish Crough aged ninety years. May her soul rest in peace!
McGuire.—At his home near Campbellford Ont., on January 4, 1907. Michael McGuire. aged seventy one years and nine months. May his soul rest in peace!
STRELE—In West Williams on Wednesday.

STEELE -In West Williams on Wednesday. )-cemb-r 12, 1905 Mr. Donald S cale, aged even'y-threeyears and four months. May his oul rest in pasce!



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