

The Catholic Record.

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

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LONDON SATURDAY, MAR. 17, 1906.

A REMINDER.

If the tepid and indifferent Catholic be distinguished for one thing more than another it is his want of love and reverence for the Blessed Sacrament. From that fount springs the spirit which manifests itself in disloyalty to his spiritual chiefs, the censoriousness which is always destructive, and the putting of self into first place and the seeing of all things in the light of its ambitions. By this indifference we not only expose ourselves to innumerable sins, but we also tempt the non-Catholic to say that our professions are hollow. And in a measure we are to be blamed for this. For is it not strange that we who believe that we are to be saved by the Eucharist should be so indifferent to it? We believe in the Blessed Sacrament and yet we avail ourselves of any excuse to absent ourselves from Sunday Mass; we neglect opportunities to assist at the Divine Sacrifice during the week; and we pass by the church, rarely visiting the God within who seeks our love.

Yet the presence of God is a want of the human heart. To satisfy it Divine Providence, which ordereth all things wisely, has devised wondrous means. When the universe sprang into being, glorious and beautiful in its youth, it but veiled to the eyes of men the power of its Creator. When sin left o'er it the marks of debt and estrangement, men treasured up the remembrance of the state in which the human race was originally constituted, and in their hearts was ever sounding the music of that far-off time when God walked with man and spoke to him as friend. Never did they forget their thirst for God. "Show us thy face, O Lord, and we shall be saved." And the answer came: God so loved the world as to give His only Begotten Son. Centuries ago men saw God, and heard God, and handled with their hands the Word of Life. And we know He is with us still. He has not left us orphans. On the altar we believe is God, and that faith is firmly rooted in and bears fruit in the souls of countless Catholics. There, we believe, is our Lord—the Enlightener of the ignorant, the Comforter of the afflicted—the Babe of the Manger—the Child that was crowned to sleep in His Mother's arms—the Man Who went from triumph to triumph and was betrayed and went to death as a criminal. There we believe Jesus Son of Mary is not in figure or sign, but truly, really and substantially present. This is the doctrine of the church, to be accepted without dispute or doubt, and whose denial entails (Council of Trent) the awful penalty of the curse of God. This our Holy Mother the church tells us, and around the doctrine she groups all her art and ceremonial, her liturgical wisdom and rubrical majesty. And she tells us also that the source of strength is in the Tabernacle. Friends may change, but the Divine Friend is ever steadfast. The way may bruise our feet, but there is the Divine Healer; temptations may be many and violent, but in Holy Communion we have the Mighty God to ease our burden and to renew our faith and our love. "Jesus Christ," says Bourdaloue, "forbids me to eat His flesh so long as I am in sin. On the other hand, I shall not have life unless I eat. I must, therefore, get out of my present state to become capable of eating. . . . There is, therefore, only one issue, viz., a change of life."

A MEMORIAL.

We know that when our Lord had completed the solemn act of consecration in the room of the Last Supper He said to His disciples: "This do in remembrance of Me." He was near to death. He saw the ages to come, and, knowing the heart of man, placed this command as a barrier to forgetfulness. He gave us a memorial, a keepsake to remind us of Him.

Man's heart is inconstant. And he forgets easily. Events which stirred us but a few years ago do not quicken the pulse now, and the memory pictures of those who figured therein grow fainter every day. Hence man battles against forgetfulness. He builds

pyramids; endues marble with a semblance of vitality, and bids them take his memory into their safe-keeping. Thus Josue had the Jews take stones from the dried up channel of the Jordan "that it may be a sign among you, and when your children shall ask you to-morrow, saying: 'What mean these stones?' You shall answer them: 'The waters of the Jordan ran before the ark of the covenant of the Lord when it passed over the same: therefore were those stones set for a monument of the children of Israel forever.'"

And the hero, dying with his three hundred companions at the gates of Greece, wrote upon a rock their testimony to their love of their country's liberty. On pages of immortal books, on bronze and marble, lives the memory of the mighty dead. And as we see them, the past rolls back, and we view the council hall—the battle field—and the men who nobled them by their wisdom or valor. But what of the many who look on with eyes unseeing and to whom these things convey no meaning. And the erudite among the monuments of the past, the ruins which challenge their powers of investigation, but can speculate as to the men who built them.

Not only does forgetfulness blur the records of great events. But the years blunt the memory of things that touched us closely. The remembrances of boyhood, of manhood, are dimmed by new thoughts and cares. The gift to remind us of the giver is forgotten or remembered only for a moment when we happen upon the souvenirs of the bye-gone years. Even the holiest, the most enduring affections need sometimes a remembrance to nourish and sustain them. The boy on the brink of sin may, when he sees the portrait of a father, a mother, draw back from it. The mother who mourns a child sees her again in a lock of hair she guards so carefully. Illusion doubtless born of a remembrance, but balm to her heart. Knowing the human heart, and its sad power of forgetfulness, the Lord gave us a token of love, a pledge of affection to compel us to remember Him.

There are souvenirs and souvenirs. A remembrance is not measured only by its material value. An object unadorned by precious metal, but to which the heart clings, and which harbors sacred memory, may well be tendered as a souvenir—anything, in fact, which can make us live in the souls of those who loved us. So, in quest of a souvenir, we seek what encloses some part of the personality of our friend—a line of his writing, or better still, something that, in a certain sense, was a part of his very life. Louis XVI, going forth to the Paris mob, gave his servant Clerly a strand of his hair. Gold and silver he did not have, but that hair, whitened by sorrow, was a more fitting parting than either.

The heart, however, would fain batter down the gates of the impossible and put all itself in a keep-sake. Where is the mother who, in separating from her child, would not wish to be able to hide herself in the locket she gives him, so as to be with him always for her happiness and his protection. What we cannot do the Lord has done. Instead, therefore, of leaving us His manger, His Cross, He left us Himself. With His "soul sorrowful unto death" He gave us a remembrance, not to be worn about the neck, but to be united so intimately with us in Holy Communion that He lives in us and we in Him. He is with us "all days, even to the end of the world." (Adapted from Bishop Songaud)

A CURE FOR INSOMNIA.

George Moore's latest story can be safely recommended as a cure for insomnia. Apart from pictures of the rain-swept skies of Ireland, with white clouds forever "drawn about the earth like curtains, and the lake like a mirror that some one has breathed on." It is one of the books that one is apt to get "stuck" in. Covering ground that has been beaten flat by fiction makers, it produces, even under Mr. Moore's care, no flowers of either instruction or entertainment. It is quite on the same class as a previous performance of this author, that was delicately but indelibly scored by the late Lord St. Helier, better known as Sir Francis Jeune. In the course of a conversation the justice happened to comment upon the influence of music upon the upper classes, and of liquor upon the lower classes. Thus the novelist seized upon, and having put it into his fiction pot, and adding thereto a bit of a plot and an adverbial phrase

or two, brewed a novel which he sent to Sir Francis, with the acknowledgment that to him was due its recipe. Whereupon Sir Francis presented his compliments to Mr. Moore, and regretted that any careless words of his should have led to a result so utterly deplorable.

THE POPE ON THE SEPARATION LAW.

PIUS X RESUKES AND CONDEMNES IT AS UNLAWFUL AND INSULTING—EXHORTS THE PEOPLE TO ACT FOR TRUTH AND JUSTICE WITH ALL STRENGTH.

N. Y. Freeman's Journal.

Pope Pius X., in his recently issued encyclical, denounced and condemned the passing and promulgation of so-called separation law, and exhorted the Catholics of France, clergy and people, to firm, united and devoted resistance to injustice and spoliation.

Speaking of the Catholics of France, he says: "You have seen the sanctity and the inviolability of Christian marriage outraged by legislative measures in direct contradiction to them; schools and hospitals laicised, clerks torn from their states and ecclesiastical discipline to perform military service; the religious congregations dispersed and despoiled and their members reduced in most cases to dire extremities. Other legal measures have followed, and you know them all; the government abrogated the law requiring public prayers at the beginning of each parliamentary session and at the opening of the courts; suppressed the signs of mourning traditional on shipboard on Good Friday; effaced from the judiciary oath all suggestions of a religious character; banished from the law courts, the schools, the army, the navy, and from all public establishments every act and every emblem that could in any way recall the thought of religion.

"These measures and others still, which little by little actually separated the church from the State, were nothing but steps toward their final, complete, and official separation; their promoters have repeatedly and openly recognized this fact."

THE CONCORDAT TREATY.

"The ties that consecrate that union should be the more inviolable when one stops to consider the sworn faith of treaties.

"The now-abrogated concordat between the sovereign pontiff, and the French government, like all treaties of the same kind which governments enter into, was a two-sided contract involving obligations on both sides.

"The Roman pontiff on the one hand and the French nation on the other therefore solemnly agreed on their own behalf and on behalf of their successors to keep the pact they then signed inviolate. Hence the principle of all international treaties—that it is to say, the law of men and that it can in no way be annulled by only one party to the agreement.

"The Holy See, which always observes with scrupulous fidelity the engagements to which it subscribes, has at all times demanded that the state give evidence of a similar fidelity. This is a truth which no impartial judge can deny.

"Now to-day the state, on its own authority, abrogates the solemn pact it formally signed. It thus transgresses its sworn faith. And in order to break with the church and to do away with its friendship, it stops at nothing, and has no longer the slightest hesitation in inflicting upon the apostolic see the outrage which results from this violation of the law of men, though it thus shakes the foundations of political and social order itself, since, for the reciprocal security of their relations, nothing is of so much importance to the nations as an inviolable fidelity in their respect to treaties."

"If, now, we carefully examine the law which has just been promulgated, we find a new reason for complaining in still stronger terms. When the state, breaking the bonds of the concordat, separated from the church it should as a natural consequence have left the church its independence and permitted to enjoy in peace, under the law, that liberty which it claimed to grant."

"Now, nothing of the sort was done; indeed, we find in the law several measures averring exceptional cases which, ostensibly restrictive, bring the church under the dominion of the civil power. As for ourselves, it has been a still more bitter sorrow to see the state thus unrighteously assert control in matters which belong exclusively to the ecclesiastical power, and we deplore it the more because, disregarding equity and justice, it has thereby confronted the church in France with a distressing and oppressive state of things, in violation of the most sacred rights. The provisions of the new law are indeed, contrary to the constitution according to which the church was founded by Jesus Christ. The Scripture teaches us, and the tradition of the fathers confirms its teaching, that the church is the mystic body of Christ, a body ruled over by pastors and doctors—consequently a society of men within which there are chiefs, who have full and complete power to govern, to teach and to judge.

"In direct contradiction to these principles, the law of separation attributes the administration and the supervision of public worship, not to the hierarchic body divinely instituted by the Saviour, but to an association of laic individuals. Upon this association is imposed a form and a juridic personal-

ity, and in all matters related to religious worship it regards the association as alone having civil rights and responsibilities.

"Thus, it is to this association that the use of the temples and sacred edifices belongs; the association will possess all the ecclesiastical property, movable and immovable; though in a merely temporal manner, it will control the Bishops, the presbyteries and the seminaries; finally it will administer church property, regulate the raising of money, and receive alms and legacies devoted to religious purposes.

"As for the hierarchic body of pastors not a word is said. And if the law prescribes that the associations cultuelles must be made up in conformity with rules for the general organization of worship, whose exercise they are designed to control. The government has been careful on the other hand to declare that in all differences that may arise relative to the church property, only the council of state shall be competent to render decisions.

"These Associations Cultuelles will, therefore, be face to face with the civil authority in such complete dependence that the ecclesiastical authority, as is perfectly plain, will no longer have any power over them.

"How previous all these provisions must be in the eyes of the church, and how contrary to its rights and its divine constitution, any one will see at a glance. To make matters worse, the law, as it covers these points, is not conceived in precise terms, but is extremely vague and gives abundant opportunity for arbitrary application, and one may therefore expect to see great evils arise from its interpretation.

MINISTERS OF RELIGION TO BE EVEN DENIED COMMON LAW.

"Moreover, nothing could be more contrary to the liberty of the church than this law. Indeed, when, as a result of the very existence of the Association Cultuelles, the law of separation prevents the pastors from exercising their full authority and their duties toward the people; when it attributes the supreme jurisdiction over these associations to the council of state, and when it subjects them to a whole series of prescriptions outside of common law, rendering their establishment difficult and their maintenance still more difficult; when, after proclaiming the liberty of worship, it restricts its exercise by numberless exceptions to the general law; when it deprives the church of police powers within the temples and hands those powers over to the state; when it hinders the preaching of the Catholic faith and morality and enacts against clerics a severe and exceptional penal code; when it sanctions these provisions and several others of like character, in which arbitrary rule is made easy, what then is it doing, if not placing the church in a position of humiliating subjection, and under the pretext of protecting public order, depriving peaceful citizens, who are still vastly in the majority in France, of the sacred right to practice their religion there?"

"And it is not only by restricting the exercise of worship, to which the law of separation falsely reduces the essence of religion, that the state injures the church; it is also by presenting obstacles to the most beneficent influence over the people and by paralyzing in a thousand different ways its activity.

"It has not been content merely to rob the church of the religious orders, those precious auxiliaries in the sacred ministry, in teaching, in education and in the working of Christian charity, but it also deprives it of the resources which constitute the means humbly necessary to its existence and to the accomplishment of its mission, present and future.

"In addition to the injuries which we have thus far noted, the law of separation also violates the church's property rights and tramples them under foot."

"In defiance of all justice, it despoils the church of a great share of the patrimony which belongs to it by titles as numerous as sacred; it suppresses and annuls all the pious foundations that have been entirely legally devoted to divine worship or to the care of the departed. As for the resources which Catholic liberality had assured for the operations of the different charities, it transfers them to laic establishments in which one would ordinarily seek in vain for the least vestige of religion.

"By so doing it not only violates the rights of the church, but also the formal and explicit intentions of donors and testators. It is also extremely painful to us to find that in defiance of all rights the order declares all the ecclesiastical edifices antedating the concordat to be the property of the state or the department or of the communes.

"And if the law grants their use freely and indefinitely, to the Associations Cultuelles it surrounds this concession with so many and such serious reservations that in reality it gives the public powers the right to dispose of them."

BUDGET OF PUBLIC WORSHIP.

"When the law suppressing the budget of public worship consequently exonerated the state from the obligation of meeting the cost of worship, it at the same time violated an engagement entered into in a diplomatic convention and committed a grave crime against justice."

"On this point indeed, no doubt is possible. The historical documents themselves bear witness to it in the clearest way. When the French government assumed in the concordat the duty of providing the members of the clergy with an income which would allow them

to meet their expenses and that of religious services in a decent fashion, it did not do this by way of gratuitous concession; it was compelled to as a matter of indemnification, partially at least, toward the church from which the state had taken its property during the first revolution.

"On the other hand, also, when in this same concordat and for the sake of peace the Roman pontiff agreed, in his own name and the name of successors, not to disturb the holders of goods that had been thus stolen from the church, it is certain that he had made this promise only on one condition; this was that the French government would agree forever to endow the clergy in a suitable fashion and to provide for the expenses of divine worship.

WE REBUKE AND CONDEMN AS A VIOLATION OF NATURAL LAW.

"This is why, remembering our apostolic charge, and the imperious duty that devolves upon us to defend the church against all attacks upon it, and to maintain its inviolable and sacred rights in their integrity, in virtue of the supreme authority with which God has invested us, we, for the reasons stated above, rebuke and condemn the law enacted in France for the separation of church and state as deeply insulting to God, Whom it officially denies by declaring that the republic refuses to recognize worship."

"We rebuke and condemn it as violating natural law, the law of nations and the public fidelity due to a treaty; as contrary to the divine constitution of the church, to its essential rights, and to its liberty; as overthrowing justice and trampling under foot property rights which the church has acquired by manifold titles, and also in virtue of the concordat.

"We rebuke and condemn it as gravely offensive to the dignity of this Apostolic See, to our person, to the episcopate, to the clergy and to all French Catholics.

"We therefore, protest solemnly and with all our rights against the idea, against the vote and against the promulgation of this law, declaring that it is never to be cited against the unalterable and inalienable rights of the church in order to invalidate them."

"Meanwhile, and as long as oppression and persecution shall endure, the children of the church must be clad in the armor of light and must act for truth and justice with all their strength; this is always their duty, it is more than ever their duty to-day. In this holy warfare, venerable brethren, you must be the masters and the guides of all the rest. You will employ all your ardor and all your vigilant and indefatigable zeal.

"BE FAITHFUL AND UNITED!"

"And now, Catholics of France, we address ourselves to you. You know the object aimed at by the impious sects who are thrusting their yoke upon you, for they have themselves proclaimed it with cynical audacity; it is to 'de-Catholicize' France. They want to tear from your hearts, even to its last fibre, the faith which covered your fathers with glory, the faith which rendered your fatherland prosperous and great among the nations, the faith which sustains you in adversity, which preserves the peace and tranquillity of your firesides, and which opens to you the path to eternal felicity.

"As you well know, you must defend that faith with all your hearts. But be not deceived; toil and effort will be useless if you seek to repulse the assaults aimed against you without being strongly united. Therefore rid yourselves of all seeds of disunion, if any such there be.

"As regards the defence of religion, if you seek to undertake it in a worthy manner and to pursue it without disaster and with due efficacy, two things are especially important—in the first place, you must model yourselves so faithfully upon the precepts of Christian law that your acts and your entire life will do honor to the faith which you profess; in the next place, you must remain closely united to those whose duty it is to watch over religion here below—that is, to your priests, to your Bishops, and especially to that Apostolic See which is the pivot of the Catholic faith and all that can be achieved in its name.

"Thus armed for the fray, march fearlessly to the defence of the church, but have a care that your confidence is founded wholly upon God, in Whose case, you are fighting; and in order that he may succeed you, pray to Him without ceasing."

KING EDWARD VII. FOR IRISH HOME RULE.

Boston (Ibid.) Feb. 21.

King Edward VII., in his speech from the throne, at the opening of the new Parliament—the first Liberal Parliament in ten years—on February 19, came out for Irish Home Rule. The King said:

"The State ministers have under consideration plans for improving and effecting economies in the government of Ireland and for introducing into it means of associating the Irish people with the conduct of Irish affairs.

"It is my desire that the government of the country shall be carried on in a spirit respectful of the wishes of the Irish people."

As the King knows full well that nothing but legislative independence will satisfy the wishes of the Irish people, his words can mean nothing less than an endorsement of that policy.

His speech-making pronouncement—the first simple and unequivocal declaration from an English monarch in favor of Ireland—is not, however, a surprise to intelligent students of Irish affairs. King Edward never had any heart in

the government of Ireland by coercion. Queen Alexandra was well known to be in sympathy with Irish Home Rule; and from the time of his accession to the throne, there was little doubt that the king was like minded.

Nearly twenty years ago, while he was still Prince of Wales, King Edward visited Ireland. His reception was purely official. The Irish people closed doors and windows at his passage, and displayed emblems of mourning. The few evidences of hostility were trivial and grotesque. Much more dreadful to a man of his temperament were the silence and the symbols of the grave. They began his education on the Irish question. He felt no resentment; he only realized and tried to rectify his personal ignorance of the oppressed and justly resentful land at his doors.

The appointment of Sir Antony McDonnell to be under Secretary of Ireland was King Edward's further attempt to get at the heart of the Irish question, and show his good will for its happy solution. The famous Devolution Scheme, though it might have seemed as much as "existing circumstances" would permit, was inadequate. It infringed the opposition without satisfying the Nationalists. But it advanced the cause of Home Rule. The late general election restored the Liberals to power with an enormous majority. They came in with a Home Rule Premier, a Home Rule cabinet, a Home Rule Lord Lieutenant of Ireland, and these have proved only the advance guard of a Home Rule English King.

Edward VII. is no Bourbon. He has read the signs of the times aright. He mistakes not the temper of the English people when the House of Commons passed Gladstone's Home Rule bill in 1883, though he then was powerless to act. He understood the significance of the endorsement of Irish Home Rule by the Federal Parliament of Australia. He realizes that a tangible friendship between Great Britain and the United States is possible only on the condition of a contented, self-governing Ireland.

King Edward VII. is no coward. He had the courage of his convictions in Rome three years ago, when he visited the illustrious Pope Leo XIII., despite the obstreperous protests of the ultra-Protestants of England; and when he later gave to the public the vindication of the Catholic Miss. Fitzherbert the true wife of George IV. Edward had the courage of his convictions to-day in declaring for Home Rule, though he will doubtless antagonize many of the same class, and mayhap move the amiable Orangemen of Ulster to threaten to kick his crown into the Boyne.

His pronouncement will lighten the Liberal Premier in his work for justice to Ireland; will force the Liberals into line for acceptance of Home Rule, and will be received with enthusiasm by the Irish party and the Irish people. Home Rule in two years? It seems nearer now. When an Irish Parliament sits in Dublin and King Edward goes over to open its first session, the black flags will be furled and the heartiness of his reception will leave him nothing to desire except that justice had reigned earlier in the Green Isle.

CONFESSION AND ABSOLUTION.

A writer in the Living Church (Episcopalian), reviewing a book on "The Use of Penance, by a Church of England Bishop uses the following language which is remarkable, coming from such a source:

"Rome seems to have a great advantage over Protestantism in dealing definitively with sin. Protestantism is handicapped, sadly so, in this matter; and it is the sorrowful confession of most Protestant preachers. Our system fails us, we are helpless when necessity is laid upon us to deal face to face with the broken-hearted penitent; what more can we say to him than this: 'Go your way and find for yourself the help of Christ?'"

"There is so great a sense of need, and so widespread a desire for help—old prejudices are so far banished by good men's awakening appreciation of the appalling gravity of present conditions in the reign of sin—that Bishop Chretien's contribution to the Church's literature upon this subject will gain a hearing that would probably have been denied it a half a century ago."

"It needs to be noticed that the Bishop urges Confession, not as a mere drill, a restraint, a barrier against sinful outbreak expected to do its protecting work subjectively in the sinner's heart, but rather as a definite seeking of the definite gift of Absolution. . . . Confession is urged and commended; not, however, as indispensably necessary in all cases and for venial faults but as 'above all requisite when we would turn to God after long separation by mortal sin.'"

Princess Ena.

Father Bernard Vaughan, in a letter to Wednesday's Times, says: "Before Princess Ena can be received into the church it will be the sacred duty of the authorities of that church to have her solemn assurance that her present conscientious convictions obliges her to take the step. The Bishop of London need have no fear that conversion by order can be effected from the Catholic side. It is too much to expect a hope that the English public will leave unquestioned the inward motives, which are beyond their discovery, and no affair of theirs."—Western Watchman.

The people of every congregation should pray earnestly for their pastor that he may be faithful to his divine vocation and be for them a persistent model of the Christian life. —Catholic Columbian.

THE CONFESSORIAL AND THE WITNESS BOX.

ABSOLUTE INVOLVABILITY OF THE SEAL PROMOTES RATHER THAN RETARDS JUSTICE.

The confessional and the witness box is the subject of an interesting discussion now going on in the London press. The question was raised, apropos of the refusal of an Anglican minister to disclose the confession of a woman guilty of theft.

On examination the clergyman stood pat and was sentenced to seven days imprisonment for contempt of court.

England is more drastic in this respect than certain of the Commonwealths of this country. The law of several States, including New York, Missouri and Wisconsin, prescribes that "no minister of religion, or priest of any denomination whatever shall be allowed to disclose any confession made to him in his professional character, in the course of the discipline enjoined by the rules and practices of said denomination."

It has been urged that such exemption will work to the prejudice of justice. But nothing can be wider of the mark. The fact that a confessor is privy to the guilt of a penitent adds nothing to the evil done. It would be barbarous and inhuman to deprive an offender of the consolation and counsel to be found in confession.

Moreover the chief reason for making a confession at all is the hope of gaining pardon; and this cannot be had without a readiness, on the part of the offender to repair, as far as possible the consequences of the wrong done.

Make the confessor liable to disclose the confidences reposed in him and you put an end to confession. The strength of the confession consists in no small measure in the absolute conviction shared by all who frequent it that there will be no disclosure and that their secret, however appalling, is secured—as secure as if buried in mid-ocean.

The obligation to secrecy of the Catholic confessor has been well set forth in the present controversy by the Rev. Sidney Smythe. He says:

"Priests of the Catholic church can not, with clear conscience, break the seal of the confessional whether in the witness box or elsewhere, and whether they be asked to tell what they have learnt in the confessional itself, or what they have learnt previously or subsequently but with a view to it, or as a consequence of it. In short, it is the confessor's duty to keep himself altogether on the safe side, and divulge things which could by any chance enable a clever questioner to infer what had been said in the confessional. This is his duty, and it is our consolation to know that it would be indeed difficult to discover instances where a Catholic priest had failed in his duty. Of the cases cited in the various law reports in two only—the two already referred to, namely, the Dunbeath case and R. v. Hay—was a Catholic priest put to the test, and in both they respectfully and without any blustering refused to speak and submitted to an imprisonment for contempt. In both, it is pleasant to acknowledge, a pretext for releasing them was quickly discovered, and it may be that they foresaw that it would be so.

"Still if the penalty had been that of life long imprisonment or death, they would have been bound in conscience to face it and we may confidently trust, would have done so. Such cases are on record, and though I forget where to find it there was one during the last century of a Polish priest whose housekeeper was found murdered. The murderer to draw off the scent from himself, had gone at once to the priest, and in a bad confession told him of his crime; on his departure leaving behind him traces which would direct suspicion against the priest. The latter was accordingly convicted and sent into exile in Siberia, where he only returned many years later, the murderer on his deathbed having publicly acknowledged his own guilt.

"The Catholic priesthood will have the respect, if not the sympathy, of most Englishmen for its fidelity to this conception of duty. But are there not in it will be asked, exceptional cases in which he must feel that he really ought to betray the secrets of the penitent culprit? Ought he not when by so doing he could save an innocent from punishment? No, not even then. The secret of the confessional according to the doctrine of the Catholic church, is enjoined by a divine law from which neither Judge, nor King nor Pope has power to dispense; and hence for a confessor to dispense himself from its observance, even to save the innocent, would be to do evil that good might come. Or if it were known that such exceptions could be made, would the guilty be likely to confess their crimes and so no advantage would accrue to the innocent in this manner. On the other hand, the present absolute involvability of the seal does tend to afford substantial protection to the innocent. The culprit, whose only inducement to confess to his priest is that he may obtain the divine pardon for a sin of which he has repented, may have arranged things purposely so as to cast suspicion on the innocent. In that case the confessor's duty is to tell him that he has no chance of divine pardon unless he will effectually undo this injustice to another."

There have been martyrs to the seal of the confessional. But the days have happily gone by when priests in civilized communities, are required to speak of things confided in the secrecy of the confessional. The social value of this tribunal is greater than most men are able to realize. There is no more probable factor making for the moral uplifting of the race than this same tribunal. Every blow aimed at it is a blow aimed at society itself.—Catholic Transcript.

According to The Missionary, the Sisters of St. Vincent de Paul have received over 1500 converts into the Church during the last year, at the hospital in Birmingham, Ala., and at Mobile, in the hospital there, about the same number were received.

CATHOLICS IN DISGUISE.

Many of the more cultured members of the Protestant Episcopal church of America are, to a greater or less extent, Catholics in disguise. Intellectually they are convinced that the Catholic church is the one true church which was founded for all time by the Redeemer of mankind; but they still lack the fullness of faith. What the obstacles are that prevent them from coming into the fold of the Good Shepherd are different in the case of each individual, and are known only to each of them.

Here, for instance, is an extract from their organ, the Living Church, which is published in Chicago:

"There would be no necessity for a church, a Christianity, an ordination if every priest were left to his own intellectual whims. There might, indeed be teachers of individualistic philosophies, but there could be no Christianity. There could be no social unity in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the church, nothing beyond agnosticism would be possible. Tear down the cross, and raise an interrogation point in its place. Baish the foot and put a volume of John Stuart Mills upon its broken pedestal. In piece of the laying of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ and administer some patent dehydrated brain food. Thus you de throne Christ and crown the Mind when your priest is no longer bound to teach what the church guarantees to be true."

There is much more of Catholic than of Protestant spirit in the foregoing remarks. The first sentence, taken by itself, is somewhat vague; but its meaning is elucidated by the second.

TALKS ON RELIGION.

SUNDAY OBSERVANCE.

Sunday observance is frequently discussed as a political or as a state question; we will consider it as a religious duty.

The whole life of the individual is very much influenced by the way in which he observes Sunday. The duty of keeping Sunday holy is a vital point in the life of a Christian. The man who really sanctifies it and gives it honestly and truly to God will find the pathway of his life so hedged in and so blessed that little real harm can reach him as he journeys on to a happy eternity.

Sunday is not the Sabbath. This is the seventh while Sunday is the first day of the week. The substitution was not accidental but intentional. The church transferred the obligations of the Sabbath to the Sunday to commemorate the day of our Lord's resurrection and also as a perpetual remembrance of the descent of the Holy Ghost and the establishment of the church upon Pentecost Sunday.

The Bible nowhere speaks of the change of the obligations of the Sabbath to the Sunday. Here is an example to show that Protestants do not in practice hold to their rule of faith, "The Bible and the Bible only," else they would keep the seventh and not the first day of the week. The Catholic justifies his practice by the authority of the Church.

In addition to the specific commandment, it is part of the natural law that some portion of our time should be set aside for the service we owe to God.

To understand the spirit of the Christian Sunday and to appreciate the spirit as well as the letter of its observance, we should consider what our Lord said of the Sabbath. He declared that "the Sabbath was made for man and not man for the Sabbath." (Mark ii, 27.) He rebuked the Pharisees for complaining that He healed on the Sabbath; "Ye hypocrites, doth not every one of you on the Sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo! these eighteen years, to be loosed from this burden on the Sabbath day?" (St. Luke xii, 14.)

There are people who go to extremes in their ideas about the observance of Sunday. Some others go too far in their laxity. It is out of place to quote the regulations of the Jewish law and seek to apply them to the followers of the New Law in the observance of the Sunday. It is not intended to be a day of gloom but rather of joy, of prayer and of relaxation as well as a day of rest.

There is, however, greater danger of over laxity than of over strictness in the observance of Sunday. This is a very dangerous and a very serious fault. People who are over lax in this matter do a great deal of harm to religion and give scandal to their neighbors. The extremes are both in the un-Christian and in the continental Sunday.

Service work, unless really necessary or pressing, is forbidden on Sunday. Needless household work and works of charity are allowed. For instance, the care of the sick, the saving of the crops of a sick neighbor; or when work must be done, or a great loss would be entailed, as to keep up the fires in a rolling mill; work which a man can honestly say is a work of necessity, is allowed on Sunday. But if people can get a holiday when they want one, they should get it off on Sundays. Some people excuse themselves too easily—for gas or for profit.

Those who seek to observe God's commandments and put trust in Him and let something for Him are not often the losers in business or in profits. "Seek first the Kingdom of God and His justice and all other things will be given to you."

To hear Mass, to assist at Mass on Sundays is one plain, one imperative duty. The church commands us to do this, and God requires us to obey. This duty is binding on us under the penalty of mortal sin. We are not excused from this duty except by physical or by moral inability. If you were a long way from the place where Mass is said; if you were on a journey that you could not break; if you were out at sea,

or if you were ill in bed, you would be excused by physical impossibility.

If you were attending a sick person and no one else was there to relieve you, if you were so situated that you could not possibly get to Mass on account of your responsible position, or if you would suffer great loss by so doing, you would be excused by moral impossibility. More distinction, and allowances, or indisposition are not proper excuses. The command is: "Assist at Mass."—Cleveland University.

THE OUGHT TO BE'S.

[Written for The Catholic Standard and Times by Rev. J. F. Horne, author of "The Obligation of Hearing Mass," "Our Lady of Gaudagne," "Month of St. Joseph," "Belief and Doubt," etc.]

AN OBJECTION. "And what have you to say," some one writes, "to the critic who occupies the pulpit? What do you think of chronic fault-finding in the preacher of severe censure, of indetenable and sometimes unprovoked abuse of the people? Have they no rights which the pulpit is bound to respect? Shall the mirror of nature be held occasionally before them and discreetly observed when it is a question of the man, who frequently provokes the parish rebels to anger and recrimination?"

I do not consider the point to be well taken. As a rule, the priest in the confessional, like the priest in the confessional, sinks his own personality and delivers his message with an eye single to the salvation of his hearers. He may not be wise, prudent and judicious in all his utterances, but the fact remains that if some of his hearers feel aggrieved it is because, in the majority of cases, the shoe pinches and the shafts directed at random here and there hit a shining mark.

I have sometimes felt that if there be any room for reproach against the pulpit, it is because of our lack of courage rather than because of fearlessness and plain speaking. The charge frequently made against the non Catholic pulpit of the country is that it is time-serving, and does not attack sin and vice in their strongholds. There is a story told of a young Anglican curate who consulted his pastor as to a subject for his sermon on the following Sunday. Subject after subject was suggested, only to be rejected, for fear of offending the sensibilities of the people, some of whom were of high church and some of low church tendencies. The pastor finally settled the matter in an offhand way. "My son," he said, "my advice to you is this: Preach into the Scribes and Pharisees. They have no friends! It is the Pharisees of today, however, who are the first to resent the fearlessness and courage of the Catholic pulpit.

THE OLD FOGEY PASTOR.

One of the most cherished memories of my youthful days is that of a pioneer priest whose ministrations have blessed my native parish for almost half a century. He is distinguished by "the old school," and higher criticism and modern philosophical quibbling with the great fundamentals find short shrift when they come in contact with his clear brain and unquestioning acceptance of the whole body of Catholic doctrine. I can still see the dry smile with which, on the occasion of a visit a few months ago, he dismissed the Abbe Loisy's contentions. "These philosophical fellows," he said, "would have us believe that a fisherman was incapable of writing the Gospel of St. John. Our Lord knew better than to choose philosophers for apostles. Most of the errors of the world have come from philosophical chairs. Philosophy rejected Christ in the beginning. Its acceptance of His teachings has always struck me as being half-hearted and insincere. A fisherman could not write such a gospel, forsooth! If he could not, we are safe in asserting that a philosopher would be the last man in the world to be chosen for such a task."

We of the younger generation were wont in the olden days to regard our pastor as belonging to the old fogey type. From time to time we had an assistant, and the assistant, strange to say, was always more popular than the pastor. Many of us, however, have lived and learned, and somehow, with the growth of years, the conviction has grown upon me that the old pastor, with his rough and rugged honesty, his plain speaking and his steadfast faith, is not once upon the great essentials, is not out of place even in this day and age; that his everlasting hammering away at plain, common, every day mortal sin has still a large place in the economy of righteousness; that modern dilettantism and modern care for the proprieties has much to learn from the old priest, who still calls a spade a spade and who takes no pains to sugar coat the medicine which he administers to the weak in faith and morals.

THE REAL OBVIANCE.

The financial problem frequently lies at the root of many people's grievance against the pulpit. The priest must of necessity deal with money matters in a public way, and one of the unpleasant things in connection with the whole business is that the many must be made to suffer because of the lack of readiness to do their duty on the part of the few. I am safe in asserting, however, that no one regrets the necessity of bringing money matters into the pulpit more than the priest, and many of them undergo privations and let important parish interests suffer and go by default rather than justify the oft-repeated calumny of the critics that "it is money, money, and always money."

MUST BE A GENTLEMAN.

When I was in the seminary I heard a great deal about the necessity of the priest: ever and always being a gentleman. The word "gentleman" is a very indefinite term. The commonly accepted definition is: "One who never hurts the feelings of another." The priest who from the pulpit never hurts the feelings of his auditors is to be complimented on ministering to a people who are well nigh spiritually perfect. It is a case, however, where diplomacy may easily be another name for time-serving, and popularity be only another term for failure to preach the great eternal truths committed to the pastor's keeping.

THE OLD, OLD LIE ONCE AGAIN!

The old, old and oft-repeated charge against the Jesuits of teaching that the end justifies the means" turned up once more in a recent case thus reported all the way from Australia.

"During the hearing of a case at Brisbane, Mr. Justice Real, in the presence of the Chief Justice (Sir P. P. O. Cooper), Mr. Justice Chubb and Mr. Justice Power, gave a remarkably severe rebuke to a barrister named Feez, who had stated that 'it was according to the tenets of the Catholic religion that a man might do harm that good might come of it.' The following passage between them ensued: Mr. Justice Real: I won't allow you or anyone else to say that the tenets of the Catholic religion allow a man to be a scoundrel. I won't allow anyone to say it in this court, or in any other court where I am.

Mr. Feez: I always understood that it was one of the tenets of the Jesuit religion.

Mr. Justice Real (hotly): I don't know of any Jesuit religion.

Mr. Feez said he was alluding to the fact that sometimes wrong was done that good might come.

Justice Real said he would not sit there and tolerate speaking like that.

Mr. Feez: I was really under the impression—

Mr. Justice Real: When a man like you conceives such to be Catholic doctrine, what can a man like your client think?"

Perhaps Mr. Feez had not yet got out of the habit of his old school in Germany on which this same old calumny was the subject of trial in court, in which the calculator was the loser, as shown by the facts summarized as follows from the statement of them given in The Month:

Count Hoenbroech is well known in Germany as a bitter enemy to the Catholic church and to the Jesuit order, his hostility being the more bitter since he was once not only a Catholic, but a priest and a Jesuit. Recently he declared that "the notorious maxim, 'The End Justifies the Means,' is both theoretically maintained and practically applied by all Jesuit moralists. On the appearance of this declaration it was publicly challenged by a German secular priest named Dasbach, who defied Hoenbroech to justify his statement by showing that any single Jesuit writer has ever laid down the principle that an action bad in itself becomes good when performed for a good end. Dasbach pledged himself to forfeit a sum of 2,000 florins should such demonstration be afforded. Hoenbroech accepted the challenge, and sought to justify his statement by citing instances in which Jesuits—along, it should be added, with other moralists—have decided that in certain cases, where it is clearly impossible to hinder a man altogether from performing an evil action, it is lawful to induce him at least to refrain from what is worst in it, and restrict himself to what is less grievously bad. Dasbach having refused to accept this plea as meeting his challenge, Hoenbroech brought a lawsuit against him, demanding the payment of the sum that had been staked. The suit first came before the District Court of Treves, which dismissed the action on the ground that the contract undertaken by Dasbach was of the nature of a wager, and that wagers did not fall under its jurisdiction. Such a decision was obviously unsatisfactory to both parties, and an appeal took the case up to the Provincial Court at Cologne, having final jurisdiction. Rejecting the view of the Judges at Treves, those at Cologne decided that this was not a wager, and that the case must be tried on its merits, which was accordingly done. On the 30th of March of the present year judgment was given. Hoenbroech was declared to have entirely failed to substantiate his claim, and the instances adduced by him to be nothing to the purpose; the defendant, Dasbach, being thus completely justified.

But of course this did not kill the lie. Nor will the indignant protest and condemnation by Judge Kell at Brisbane. Being made of brass, it is perennial and proof against all assaults.—N. Y. Freeman's Journal.

SOME LENTEN THOUGHTS.

Sacred Heart Review.

Making the Stations of the Cross is an excellent way to do penance during the holy season of Lent.

This is a splendid time for individual souls who are giving to god a step and uncharitableness to put a stop to it.

The Lenten regulations nowadays are not as rigorous as in the olden days. But there is still plenty of room for voluntary piety.

The Lenten regulations advise abstinence from liquor during Lent. This is certainly one abstinence that can hurt nobody who practises it.

Not for one passing moment, not for one day only, should the words "dust to dust" ring in our ears. Let us keep their significance, their deep meaning, in our hearts all the year.

The Catholic whose question during Lent is not, "How much can I do for God and my own soul during Lent?" but "How much can I avoid doing without actually transgressing the Lenten law?" has the wrong idea of the Lenten season.

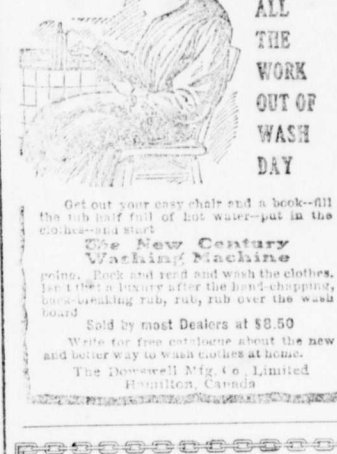
No matter what the exponents of higher criticism may say about the Bible, the loyal Catholic, relying on the authority of the Church, will never waver in his belief that the Sacred Scriptures are divinely inspired and have God for their author."

Lent is here, and for a few weeks at least, there is an end to the dance and the whist, and the long and detailed descriptions of the imported decollete gowns, the superb necklaces, the dainty corages of Catholic society. The law of the church calls a halt on the glidy whirl. Now we give a little less time to the world and its ways, and a little more to the heads and the crucifix and the eternal verities that these stand for.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1906.

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

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

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

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

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

LONDON, SATURDAY, MAR. 17, 1906.

DEATH OF ARCHBISHOP O'BRIEN

A terrible affliction has befallen the Archdiocese of Halifax; and indeed it might with simple truth be said that the sudden death of its Most Reverend Archbishop will bring sorrow to the hearts, not only of Catholics but to those of every true Canadian in our broad Dominion.

Archbishop O'Brien was of Irish parentage, and was born at New Glasgow, P. E. I., May 4, 1843. In his early years he served as a clerk in a mercantile house, at Summerside, P. E. I., and at nineteen years of age he entered St. Dunstan's College, Charlottetown, to study for the priesthood.

Canada, and a Past President of the Royal Society of Canada. He preached the sermon on the occasion of the State funeral of Sir John Thompson in 1895.

He was a frequent contributor to the press of poems, essays and articles on special subjects, and was the author of some valuable and interesting books, among them being "Philosophy of the Bible Vindicated," "Mater Admirabilis," "After Weary Years" (a novel), "Saint Agnes, Virgin and Martyr," "Aminata, a Modern Life Drama," "Memoirs of Bishop Burke."

An eminent churchman as well as a great Canadian has been called to his eternal reward. His administration of the Archdiocese betokened an ability of rare capacity. We deeply sympathize with the Catholics of Halifax, who have lost a chief pastor whose brilliant career and whose goodness of heart and sterling nature will cause his memory to live in the minds of the people of Nova Scotia for generations to come.

M. ROUVIER OUT!

The Rouvier Ministry of France has suddenly fallen, and this at the very moment when it exulted in the completeness of its triumph over religion.

Our readers are familiar with the state of the case that the government, in the full knowledge of the fact which is generally conceded, that a decisive majority of the people are opposed to the profanation of the churches, relied upon the authority of a Parliamentary majority elected by a minority of the people, to proceed in the act of spoliation which was indeed legalized by a vote of the Chambers, but which the same chambers, apparently do not dare to push to its logical consequence.

While taking the inventories of the churches of Paris, the officials and troops were met at the doors of the churches by crowds of indignant citizens who protested against the cruel measures which were being taken. In most cases the fire engines were employed to drive away the defenders of the churches, but at a Flemish village named Boeschepe on the Belgian border, deadly weapons were used, and the invasion resulted in the death of one of the church defenders, a respected citizen, a butcher of the village.

The country was horrified by the fact that in its insane fury against religion, the government had stained its hands with innocent blood, and the matter was brought up in the Chamber of Deputies, the government being openly charged with the crime of murder in carrying out an infamous policy, and with endeavoring to precipitate a religious warfare in the country.

M. Rouvier found out suddenly that a large number of those members who had hitherto supported him even in his harshest measures, were indignant at this new phase which the matter had assumed, and at once he challenged a test vote. He said:

"The government has the duty to apply the law. It will apply it without weakness, but also with prudence, tact, and wisdom, consistent with public tranquility. I ask the adoption of a resolution approving these declarations of the government."

This meant, of course, that the Chamber should approve of the violence of which the government had been guilty, but M. Rouvier overestimated his popularity, for on the question being put to vote, the government was defeated by 267 to 234, the adverse majority being 33.

Premier Rouvier and his colleagues unhesitatingly accepted the verdict, and proceeded to tender a joint letter of resignation to President Fallieres who accepted the same, and announced his intention to consult the Presidents of the Senate and Chamber of Deputies in regard to the formation of a new cabinet.

It is said the majority by which the Government was overthrown was made up by a rather incongruous union of the Catholic party, who are known as Nationalists, and are, of course, opposed to the whole infidel policy which has been carried out from one step to another, especially by the three successive governments of Messrs. Waldeck-Rousseau, Combes, and Rouvier, and the extreme Socialists who believe that the government should have acted with even more vigor and violence than it has displayed; and M. Rouvier is desirous that this view of the matter should be taken; for, though he is affected rather to be pleased that he has been relieved from a difficult position, than to regret his defeat, he is said to have remarked to one of his followers:

"I regarded it as a point of honor to fulfill the task I had undertaken. Mr. Chamber's vote has relieved me of a burden, the weight of which had begun

to make itself felt. I should have received 350 votes had I declared for more vigorous action; but the sentiment of the Chamber was against the Cabinet's remaining in office until the elections, and the struggle would have begun again to-morrow. It was better to finish immediately."

It is not customary with politicians to underestimate their strength while thus talking for the public benefit, and we may fairly presume that M. Rouvier here reckons at least the full strength he would have shown if he had proclaimed that he would carry out his policy with fire and sword if necessary. On the other hand, it may be noticed that the vote he affirms he would have had if he had announced such a policy, would still have left him in a minority. He admits, therefore, that his so-called vigorous policy would still have left him in a minority of one! We may well doubt the honesty of such talk, which, like an inflated balloon, collapses with a pin-prick. The truth appears to be that M. Rouvier had carried on his infidel policy further than even his Atheistic followers could endure on the eve of an election. The infidel party have begun to feel that the spirit of the nation is roused to action, and that they will have to face new conditions when they go before the electorate to ask a renewal of confidence. As we believe, they will find more determination than ever on the part of the nation to sustain religion, and those who voted non-confidence in Premier Rouvier's government when asked why they have supported him in his atheistic policy, will be glad to have it to say that they voted for his overthrow on the decisive occasion which drove him from office.

This non-confidence vote occurs at a most critical moment. The Conference at Algiers is still sitting, not having reached a definite conclusion. The resistance of Germany to France's claim to have her special rights to maintain order in Morocco, which is the neighboring power to the French province of Algeria, has almost brought France and Germany to war, with the probability that Great Britain would also be involved in the struggle.

It must be admitted that Premier Rouvier conducted the negotiations there with ability, and so successfully that it is now believed that Germany and France will come to a pacific arrangement. But that pacific arrangement has not yet been fully reached, and it might have been expected that the Chamber of Deputies should have deferred its vote of non-confidence in the Rouvier Ministry until the Algiers Conference should reach a decision. It is a proof of the paramount importance of putting an end to the Atheistic policy of the Government that the Chamber was not deterred even by the possible contingency of a huge war from declaring that there must be a change in the domestic policy of the government. The fact that the present Franco-German embroglio did not stand in the way of putting the late government out of office is an indication of the determination of the French people, first to call a halt in the government's domestic policy, and secondly, not to quit before Germany in its present aggressive attitude.

It may be imagined that the consciousness that the power of Great Britain would back up France in her present firm attitude toward Germany emboldened the nation to act as it has done; but we do not think that a proud nation such as France certainly is, would place so much reliance upon the precarious aid of a foreign power, as to endanger the relations between itself and a third power at a critical moment. It is, therefore, our belief that the French people feel that they are ready for any emergency, and that it is for this reason that even at the present critical moment they would not close their eyes to the shortcomings of their government, even for the fear that they may become embroiled in war with a powerful foe.

It is to be remarked that M. Rouvier lays great stress upon the fact that he did no more than carry out the law by using force in taking possession of all church property. But this law, which is of his own making, is unjust and brutal.

The practical seizure of all church property is a crying iniquity. History shows beyond a doubt that the church property, and the pensions paid by the government for the partial support of the priesthood, are not a gratuity on the part of the government. These were but a restitution in part, of property which had been unjustly confiscated by the French Revolutionists of 1792, while the Pope bound himself, for the sake of peace, not to disturb those who had become possessors of that property. But this obligation was assumed only on the condition that the government should provide the clergy with suitable pensions, and furnish the expenses needed for Catholic worship. The government has broken faith in this matter, and we by no means regret its providential overthrow.

DR. GOLDWIN SMITH.

Prof. Goldwin Smith says: "The Catholic religion, the religion of the great Fathers of Western Christendom—Jerome, Ambrose and Augustine—shall its characteristic features, dogmatical, doctrinal, sacerdotal, and sacramental, was in full existence long before the usurpation of supreme power over church and state by the line of Popes of whom Hildebrand is in reality the first."

It would tax the professor's resources to substantiate his assertion acent Papal usurpation. He knows, or has he forgotten, that from the apostolic age there are evidences in proof of the supreme authority exercised in matters of faith by the successors of St. Peter. We rejoice, however, to find him in company with Sts. Jerome, Augustine and Ambrose, though we fear the non-Catholic who follows the doctor may think they were harbingers of Orangeism. But Ambrose says in his forty-seventh sermon: "Where Peter is there is the church." St. Jerome, addressing Pope Damasus: "He that does not gather with you scatters;" that is, he that is not of Christ is of anti-Christ. And St. Augustine, reminding the Donatists of the succession of the Roman Pontiffs, writes: "Number all the High Priests who followed one another in that sacred lineage: every one of them is that rock against which the gates of hell shall not prevail." It strikes us that Dr. Smith's regard for the Western Fathers is sentimental.

According to Catholic authorities civil society, even though every member of it be Catholic, is not subject to the church, but plainly independent in temporal things; which regard its temporal end. The obedience due to the Pope does not detract from what is due by the Catholic to the state; on the contrary, as the laws of God which the Pope does enforce among Catholics ordain that we should pay obedience to the existing government of the country where we dwell, so the obedience we owe to the Pope only tends to confirm us in our allegiance to such government.

What the Jesuits, as a body, teach, other Catholics teach. Jesuit influence over and control of the Papacy has no more solid foundation than the word of the sensational novelist or biased historian. It is but a myth of the days when the Reformers were drubbed by the sons of Loyola. And how the Papacy saved Europe from anarchy and lawlessness may be learned from the pages of the reputable non-Catholic historian. We have no desire to follow Dr. Smith in his rambles through the fields of slander, but we are sorry for him, that accuracy is the badge of scholarship, and to exhibit himself, not in the vesture of learning, but in the rags of crass ignorance.

THE FRENCH EVANGELIZATION MISSION.

We have received from "Rev. George R. MacPaul, pastor of French Baptist Church, Ottawa," another letter, professedly on the subject of the controversy which we have had with him, but actually on altogether new issues. Almost two pages consist of personal matters concerning himself and his proselyte, Mr. Carrisse. The other six pages consist entirely of an attempt to prove that the Baptist mission to the French-Canadians is justified and authorized, by Christ's mission given to His Apostles, to convert mankind, and the proof offered is merely an attack upon "Philo," the Church of England clergyman whose letter appeared in our columns in connection with this controversy.

Rev. Mr. MacPaul demands somewhat imperiously that his new letter be inserted in our columns "in justice to himself," together with other newspaper matter from his pen.

We do not see that justice requires that he should be allowed to inflict upon our readers every farrago of platitudes he may desire to put into print, for, as our readers know, there were two issues, chiefly between us and Rev. G. MacPaul:

- 1. Are the Catholics of Quebec allowed to and encouraged by the clergy to read the Bible?
2. Are the Bibles circulated by the Baptists and other missionaries falsified?

We showed fully that both these questions are to be answered affirmatively, whereas there is not a word on these points in Rev. Mr. MacPaul's new letter, so that it would be entirely out of place in our columns, as would also letters from him to Ottawa papers.

But as we have mentioned here the new subject introduced by Rev. G. MacPaul, namely, the divine mission received by Baptist ministers to evangelize the Catholics of Quebec, we shall not be going beyond our sphere if we remark that neither Mr. MacPaul nor his co-workers ever received such a mission, and it has no application to them. Christ's mission was given to the Apostles, who were sent with

power as Christ was sent by His Heavenly Father.

"As the Father hath sent me, I also send you." (St. John, x. 21). "Ye have not chosen me, but I have chosen you." (xv. 16). "How shall they preach unless they be sent?" (Rom. x. 15). "Neither doth any man take the honor (of the high priesthood) to himself, but he that is called by God, as Aaron was." (Heb. v. 4).

The successors of the Apostles to whom this authority has been transmitted are found in the Catholic Church—but Baptist ministers and those who like them have assumed the office on their own authority, or on the mere authority of men who within three or four hundred years have established new-fangled churches, are subject to the punishment of Core (Korah) and his colleagues, as described in Numbers xvi.

Rev. Mr. MacPaul was the assailant in the original controversy, through the columns of the Canadian Baptist. It is now rather brazen for him to claim the use of our columns to wander at will over the whole field of controversy. We cannot grant him this privilege, especially when it is so dogmatically demanded.

SAD RESULTS OF INTEMPERANCE.

There have been of late so many terrible examples of the dangers to life and property which arise out of the drinking habit, that we often wonder at the absolute brainlessness with which young men must be afflicted who allow themselves to be led by dissolute and dissipated companions to take part in their drunken revels.

A few days ago Magistrate Valse of Roberval, when sentencing a resident of Hebertville, Chicoumiv, Que., to pay a fine of \$100 for selling liquor without a license, remarked that he would henceforth impose the greatest penalty allowed by the law, not only upon those who sell liquor without a license, but also on those license holders who do not fully comply with the terms of the license law. He added that within the past two weeks there have been a considerable number of drownings and other accidents on Lake St. John, and in the lumber camps of that district, all of which were to be attributed to the illicit sale of liquor.

But it is not in that neighborhood alone that the horrors of drunkenness have recently been shown in the most vivid colors. It is but a few weeks since a man in Kingston, by name John Tierney, was found dead in his house early in the morning. He had been drinking heavily, and his body was discovered stretched on the floor, face downward, his mouth and nostrils being pressed so close to the floor that breathing was impossible, and as he was too drunk to be conscious of the precarious condition he was in, he could not turn over, so he died from suffocation. His wife was with him in the room, but was so drunk that she knew nothing of the condition of her husband.

Another sad case which happened about the same time with the above was that of Henry Talley of Montreal, whose house was noticed to be on fire, and when a neighbor entered to ascertain what was the matter, it was evident that the house had been set on fire in three places while the man was drunk. The fire had already reached the bed on which his wife and child were lying, and were it not for the timely assistance of the neighbors, they would have been burned with the house.

Again, a few days before this, Herbert Miller of Malone, N. Y., was arrested and imprisoned on a charge of murdering his wife. His appearance indicates that he is a man by nature honest and harmless, but not very bright or brilliant, though he has the average intelligence.

He told a newspaper reporter that he had been drinking heavily for several days, and on the day of the murder he drank half a pint just before he fired the fatal shot. He had a dispute with his wife about a dog, and he supposes that he shot her, as two witnesses state this to be the case, though he was so confused with drink that he does not remember the matter distinctly. He next cut his own throat, and the only thing he remembers distinctly about the case is that two physicians were sewing up the wound on his neck when he became conscious. He said:

"There seems to be a sort of cloud surrounding the whole affair. My wife was a good woman, and I also was all right, except when I was drunk. I was not a regular everyday drinker, but would sometimes go for weeks without, and then the appetite would be too strong for me and would overcome me. I went at one time with my wife to Ogdensburg and took the gold cure. After that, I did not drink for many months. Now I do not care what comes of me—as far as I am myself concerned; but I have two children, a boy and a girl, aged sixteen and eight, and for their sake I would wish to live right. They are good children and bright. They are trying to make something of themselves, and are getting along well. They are my only comfort."

"I am told the best I can hope for is a long term in prison, but would it not be better for me to have it all over at

once, for what could be worse at my time of life, (forty-six years) than many years in State prison? When I would get out I would be a poor old disgraced man, past the days of work and dependent on some one else."

The reporter adds: "And sitting there in the dark and gloom of the felon's cell, we vainly tried to think of one cheering word for this man who seemed to realize the enormity of his crime, and whose future was apparently not brightened by one ray of hope."

We make reference to this record of horrors in order to let our young people see what is in store for them if they yield to the allurements of the insidious vice of intemperance. They do not become its victims willfully or deliberately, but when they associate themselves with those who indulge freely in drinking, or when they join in their drinking parties once or twice, so insidious is the temptation that they are drawn on without knowing or seeing the danger, till at last they too find a drunkard's grave.

And what is the bulwark, you young man, and you young woman, should set up against the danger? There is no safety or security except in Total Abstinence from all intoxicating drinks, and avoidance of those parties of so-called pleasure, where drinking is going on.

We have given here only a few out of many very recent instances which prove our case.

A SHAMELESS JOURNAL.

There is an Orange paper called The Western Banner published in Winnipeg. The editor is very much afraid the Manitoba government is beginning to lean towards Catholic claims in the matter of education, and makes bitter complaint that in some Catholic schools are to be found crucifixes and pictures. We are also informed that children are taken from their classes to attend Catholic services on feast and "fast" days. The editor, in stating that children are taken from the schools on "fast" days, displays the ignorance of the average Orangeman in regard to matters Catholic. Some of the statements made in this article are so coarse that we would not defile THE CATHOLIC RECORD by transferring them to its columns. The wonder is not that such a paper is published, but that it could obtain subscribers and be read by people wishing to be called intelligent, respectable citizens. When a literary Buffalo Bill gets behind the pen in the printing office self-respecting people should treat his productions with that contempt they deserve. Orangism is a dark blot on Canadian life, and bodes ill for its future. Membership in the order is not a mark of good citizenship, but quite the contrary. We suppose, however, the order will exist so long as there are to be Spronles and Hugheses making preposterous preachments against "Popery" that they may thereby become the gods of this noxious thing transplanted from Ireland by one whose memory is held not in honor—one who had to fly his native country with a criminal charge hanging over his head.

THE EDUCATION PROBLEM.

The educational committee of the schools of Cleveland recently made its report on the condition of the schools of the city, and the state of affairs revealed has caused much consternation among educationists who have really at heart the welfare of the rising generation. Of late years a large number of new subjects has been added to the school curriculum in the Public schools of Ontario, with the result that it is seemingly not possible to devote to the studies, which formerly held the first rank in the schools, the amount of time necessary to master them sufficiently so that the children should be sent forth, at least from the high schools, equipped for taking positions in the business world, and upon reading the report of the Cleveland education committee we are constrained to exclaim: Surely we have reason to fear that our own schools in Ontario have now a curriculum very like that which has produced a backward condition in the schools of Cleveland.

The Cleveland World says of the report that it is "a formidable arraignment of the school course as it stands, and reveals almost unbelievable ignorance on the part of the pupils in the higher grades."

The Leader, another prominent journal of the city, says: "That non-essential studies are allowed to interfere with and to take up the time which should be devoted to reading, writing, and arithmetic was disclosed by the committee. As to just what frills and feathers should be seeded out of the school curriculum, the report is silent."

Here are some of the results reported: Only from five to eleven minutes a week are given to the reading of English by the individual pupils. Only three teachers out of 1,600 report that reading results are satisfactory in their classes. Business men say the common and

high school... nor accurate... Eighty seven... examined in... sample in arit... One hund... grade pupils... a 70 word li... One hund... out of one... failed to do... application... The cur... not clear... but they... branches ar... those which... Too much... drawing... study, and... given to ar... writing well... fairly well... The per... schools wa... which oug... sults than... per capita... at \$34... We hope... lists will... which h... schools... In this di... REV... J... The Re... minister... of those... loves to... one kind... Rev. G... minister... hard-work... ing ston... minister... severanc... him very... deed has... I feel th... The Iris... It is ne... with y... Ashmont... And the... the pas... and oth... at the... never r... out of... Baptist... we wo... upon t... the Re... in its... the sp... in pri... will p... to pr... There... is our... Rev... ister... jects... him... scrip... of t... We... scrip... pass... give... if... that... com... the... We... from... inh... all l... \$50... Son... ste... dis... cla... V... I... det... To... W... hi... la... th... in... va... hi... in... fa... W... e... s... a... d... W... r... e...

high school graduates are not quick nor accurate at figures.

Eighty seven eighth grade pupils examined failed to do a fifth grade example in arithmetic.

One hundred and forty-four eighth grade pupils mis-spelled 1,887 words in a 70 word list.

One hundred and sixty eight pupils out of one hundred and ninety three failed to do a simple problem in multiplication.

The cure for this state of things is not clearly indicated by the committee, but they do say that non-essential branches are allowed to encroach upon those which are essential.

Too much time, they say, is given to drawing, physical culture, nature study, and science. Too little time is given to arithmetic and reading, though writing was generally found to be fairly well attended to.

The per capita cost of the Cleveland schools was during the past year \$51, which ought to ensure much better results than have been attained. The per capita cost in Philadelphia is given at \$34.

We hope that our Ontario educationists will not fall into the same errors which have marred the Cleveland schools. We fear there is a tendency in that direction.

REV. GEORGE R. MCFAY, BAPTIST MINISTER.

The Rev. George R. McFay, Baptist minister of Ottawa, appears to be one of those restless agitators who dearly loves to be continually in turmoil of one kind or another. Let us say to the Rev. George R. McFay, Baptist minister, that once upon a time a good hard-working Irishman was seen breaking stones upon a Dublin road.

A minister, noting his industry and perseverance, approached and spoke to him very kindly. He said: "My dear sir, you must be very tired. This is indeed hard work you have to perform. I feel the greatest sympathy for you."

MAY HEAVEN BE HIS REWARD.

Dr. Matthew Wallace, of Toronto, is dead. Little was he known outside of Toronto, and indeed even in the city itself many never heard of Dr. Matthew Wallace; but there were thousands who knew him—knew him and loved him as a child loves a fond father or mother.

quire a thorough knowledge of his profession. He might have occupied a mansion on a fashionable street. He might have had the great and wealthy driving to his door to seek advice and treatment. He might have been wealthy himself and he might have been in a position to make a tour of the world, living in state and luxury.

Princess Ena. A telegram from San Sebastian, Spain, on March 7th, informs us that Princess Ena of Battenburg was received into the church prior to her marriage to King Alfonso on that date.

ANTI-CATHOLIC PRESS DESPATCHES.

There is a curious story telegraphed from Shanghai, China, to the effect that the recent outrages committed there by Chinese, in which seven Catholic missionaries were murdered, were caused by the missionaries themselves.

But this story is outrageously improbable. The Catholic missionaries to China have been always men of the highest probity and self-sacrifice, ready to lay down their lives for the sake of Christ and of the people to whom they were sent; and this fact is entirely irreconcilable with the story now told of them.

reasonable for the murders of the clergy and the destruction of mission property; and we could readily believe that such a demand was made, in consequence of former outrages against the missionaries, though we know that the Catholic clergy who have gone to China were fully aware of the dangers inseparable from their mission.

AN APOLOGY WANTED.

In our issue of the 3rd of March we published an article taken from the Presbyterian Record. Amongst other statements made in this article was one that missionary priests in the province of Quebec announced that they had power to sell passports into Heaven, and the Catholics would not have to remain in purgatory if they would pay \$10 if they died within ten years.

THE LENTEN SEASON.

The Right Rev. Bishop Smeaton of the church of England, diocese of Toronto, in his Lenten pastoral issued recently to the members of his flock declares that at the present moment a widespread desire for a religious revival and moral reform is apparent among the people at large.

Modern society, the Bishop says, is losing the taste for simplicity and appetite for righteousness which are absolutely needed for moral health, and he recommends that during this Lenten season, church members should unite in an effort to revive religion and improve the moral tone of the community.

The Bishop appeals as chief pastor of his diocese, to members of the church to abandon the round of gaiety, pleasures and entertainments, which are too common at all seasons, and begets carelessness of the practices prescribed by religion, as well as weakness of faith.

A good illustration of the influence which interest in the Catholic missions can have upon the indifference Catholics of our own country, as also upon non-Catholics who come in touch with the self-sacrificing spirit of Catholic missionaries, may be found in the following extract from a letter received at the Diocesan office from a Carmelite nun in another city.

WELCOME TO OUR BISHOP.

Never since the opening of St. Peter's cathedral was such a large number of people within its walls as on Sunday last when they gathered to extend a welcome greeting to our good chief pastor, Right Rev. F. P. McEvay, D. D., on the occasion of his return from the Eternal City, whither he had gone to pay a visit to our illustrious Pope, Pius X.

All are delighted with the Pope's simplicity and kindness and charity. He is strong and vigorous and gets through an enormous amount of work, and combines a wonderful gentleness and tenderness on the one hand with great firmness and strength of character on the other.

The Holy Father knows a great deal about Canada, and is especially well informed about our school laws, and was much pleased that he had so many flourishing Catholic schools in this diocese. He enquired about the clergy, the religious communities, and the faithful laity, about our charitable and educational institutions and our schools, and was glad to hear that both men and women, with very few exceptions, attended church regularly and received the sacraments.

Words are inadequate to express our joy at your home-coming. We are glad to see you once more on your throne. The love and reverence we entertain for you, whom Christ hath placed amongst the Princes of His people—the Good Shepherd whose works we know, and whose life is wedded to charity which yields an abundant fruitage of kindly words and deeds—can be but dimly portrayed by human speech.

On this occasion it is meet that we should give public testimony to your unceasing labors in upbuilding the faith in every parish of your extensive diocese. New churches and parishes are to be seen in many places, while the work of the convents, hospitals and charitable institutions is carried on in a manner which leaves much to be desired.

You have an earnest and self-sacrificing clergy and laity to support you. These are your jewels, radiant with the light of Faith and Love. May your labors for the welfare of our country and the interests of religion be ever crowned with success; and your vicegerental and beneficent rule be ours for many years; and when the end shall come, that you may be able to chant the hymn of the good fighter and receive the Crown of Justice in the prayer of your people.

In conclusion, My Lord, we would ask you, on behalf of the laity of your cathedral city, to accept this slight evidence of the esteem in which we hold you.

The treasurer, Mr. T. J. O'Meara, handed His Lordship a purse containing \$1,500. Mr. Garret Barry then presented the address, which was beautifully illuminated by the Ladies of the Sacred Heart. The Bishop replied as follows: My Dear Brethren—You state, through Senator Coffey, in your beautiful and artistic address— you show by your presence here this afternoon, and by your very generous gift, that you are glad to have the Bishop of the diocese

in your midst once more; and I can assure you that the Bishop is more than delighted to be here, and is happy that he has finished his visit of duty to Rome and that he has returned to his priests and people, to his home and friends.

I rejoice to see you, to speak to you, and to thank you for all your prayers and good wishes and generosity. It is true we prayed for you at the tombs of the Apostles, and had you in mind and heart at many holy shrines and asked and obtained from the Holy Father many special blessings for both the devoted clergy and faithful laity. I had the great pleasure of having two private audiences with the head of the church and of being present on two occasions when the Holy Father officiated at important ceremonies.

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After a pleasant and profitable visit in Rome we went to Paray le Monial in France and to the wonderful shrine at Lourdes. France formerly was the glorious country, but now the infernal government rob the church, the poor and the infirm; and the French soldiers, formerly brave, now attack Sisters of Charity and other Religious Orders and drive them from their homes and country. But God, my brethren, will protect His church, and that grand old church will again rise up and ride triumphantly over the waves of persecution that threaten to destroy her.

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I need hardly add that the Rector, Father Aylward, was very glad to get home. He was happy enough until Christmas, and then he wanted to return; and in all bargains and expenses he was very careful of the money. I take this occasion to thank Father Egan and the priests who assisted him during our absence, and as far as I can see, you were well attended. I will now give the Papal Benediction, which I was authorized by the Holy

Father to give in his name. May God bless you all! After the bestowal of the Papal Blessing, Solemn Benediction of the Blessed Sacrament was given, His Lordship the Bishop being assisted by Rev. Father McKoon and Rev. Mr. Arnold. In the sanctuary there were also: Rev. Fathers Aylward, Egan, Cherrier (C. S. B.), Tobin and Barry.

THREE NOBLE PRIESTS.

Three died within a few days of each other, at the end of last month and the beginning of this, two priests whose deeds of quiet heroism were worthy of praise than many an achievement which has won for its performer the applause of the world. Rev. Matthew O'Keefe, of Toronto, Maryland, went through an epidemic of yellow fever during which he buried half his congregation in three months. This was while he was pastor of Norfolk, Virginia, in 1855. Fourteen years later a French frigate with the same dread disease on board appeared in Hampton Roads and Father O'Keefe was appealed to. Within a few days he had buried more than twenty of the officers and marines. His services were acknowledged by the Imperial Government by the presentation of a watch and chain. He died without money enough to pay his funeral expenses.

Rev. Philip M. Holden was a classmate of Archbishop Ryan's at Carlow College. While the latter left his native land to enter the flourishing diocese of St. Louis and rapidly rise to the highest honors, Rev. Holden, the former returned to his native diocese of Halifax and labored to the end of his seventy seventh year as a humble parish priest. For a time he was stationed at Bermuda, and it was there that the most striking events of his life occurred. A mutiny having broken out among the convicts, the authorities were about to suppress it by force which would have meant great bloodshed, when Father Holden volunteered to go among the mutineers and try to persuade them to surrender. He succeeded, and his achievement was considered important enough to merit a life pension from the Home Government. Again, like Father O'Keefe, at the call of duty he faced the yellow plague and nearly died of it himself. His latter years were spent in the quiet country parish of Kentville, under the apple trees which he loved, and in the culture of which he was so remarkably skilled.

A day or two later a young priest of St. Bede's College, Port, Illinois, gave his life to save five of his pupils from drowning. He was not with them on the ice when it broke, but rushed to the rescue immediately. After having saved four it was plain that he had only strength enough left to save one more, either himself or another. He chose that it should be another, and so died. A hero's death, certainly, yet such heroes are so many in the priesthood that only the Recording Angel knows their number. Sometimes their deeds are thought almost too trivial to be recorded, and one only hears of them in conversation, as that of the Franciscan priest at Colorado Springs who, on his way to a sick call when he himself should have been in the doctor's hands, fell in a swoon by the bedside, came to after a time, and proceeded on his journey as though nothing had happened.— Antigonish Casket.

BISHOP STANG ON DIVORCE.

The evils of divorce are dealt with in a pastoral letter by Bishop William L. Stang, of Fall River, Mass. The letter says in part: The modern state has usurped the functions of spiritual authority and profaned the sanctity of the marriage state. Protestantism permits polygamy, first openly, then covertly, by blighting it with the mockery of civil law. All good citizens are horrified at the immoral doctrine and practices of the Mormons, but what is the difference between Mormons, who believe in simultaneous polygamy, and those legislators who authorize a husband or a wife to separate and marry again during the life time of the other party? Is not the latter a successive polygamy?

An attempted marriage of legally divorced persons (whose lawful partners are still alive) involves the hideous crime of adultery, which no cause under heaven can justify, and no gold or pearls can beautify. No legislature can grant a divorce so that parties once really wedded can marry again, without undermining the foundation of Christian society, without imperiling the life of the nation.

SUNDAY OBSERVANCE.

The Archbishop of Halifax has written as follows to the Rev. J. W. Falconer, Secretary of the Lord's Day Alliance: "I hope that numerous signed petitions may be presented to the Parliament of Canada at its next session, asking that suitable legislation may be enacted prohibiting all unnecessary servile works, those of necessity and charity excepted, on the Christian Sunday. In my opinion legislation of this character should be aimed to prevent work in and around factories, mines and other large industrial concerns, whether owned by corporations, governments, or private individuals. The Catholic Bishops of Canada have, in an official communication to the Minister of Justice, laid their views on this important subject before the government. I feel sure these views will commend themselves not to Catholics alone, but to all Christians as well."

THE INFALLIBILITY OF THE CHURCH.

If there is one point of attack more seductive than another to the seceding non-Catholics, it is the doctrine of Papal infallibility in the Catholic Church...

Personally, this particular dogma appealed to me as being eminently satisfactory and consistent with reason...

As everyone will admit the Bible is not simple and easily understood, and very often almost opposite meanings may be deduced from portions of it...

The lack of authority and its resultant evils appear to me to be a crowning weakness of the system of our separated brethren...

Then as Protestantism claims no infallibility for itself, is it not thus confessedly liable to error...

With the infallibility out of the question for Protestantism, it instinctively denies this to the church Catholic...

Papal infallibility is only one more evidence of the truth, the beauty and above all the consistency of the Roman Catholic Church...

FRED J. DEMILLE. Hamilton Ont.

COMMENDS CATHOLIC EXAMPLE TO PROTESTANT IMITATION.

Professor Alfred W. Anthony, of the Cobb Divinity School, is heading a movement against the divorce evil in Maine...

"In the number of causes recognized Maine compares favorably with the other New England states...

"In this matter, wish all Protestant churches would come up to the standard of the Roman Catholic Church. The Protestant Episcopal Church is approaching it...

How the Jesuits Mind Their Own Business.

A daily paper, noting some recent changes of appointment among the Jesuits, says: "The orders transferring both Jesuit Fathers were attended by the secrecy which usually characterized the transaction of business of the Jesuit order..."

DIocese of London.

DEATH OF FATHER BECHARD. Windsor, Feb. 28.—Father Bechard up to about one year ago assistant priest at St. Alphonse church, Windsor...

Father Bechard was born in Quebec, but while very young his parents moved to Pain court with him. He studied for the priesthood at L'Assomption college...

The remains were brought to Chatham on Monday Wednesday afternoon, accompanied by Father Bechard of Waverhill, the funeral was held from the St. Joseph church...

ARCHDIOCESE OF KINGSTON.

TWEED BAZAAR A GREAT SUCCESS. The bazaar in aid of St. Catharines church held last week was as anticipated a splendid success...

The following are the winners in the grand drawing which took place on Thursday evening last under the supervision of Mr. Helm...

Ticket 1578 Series C held by Mr. P. Hopkins, Bogart, won \$10 in gold, donated by Rev. Father Henry Lancaster.

Ticket 1257 Series A held by Mr. A. A. Mooney, P. O. Dept., Ottawa, won rocker donated by Mr. J. H. Gault.

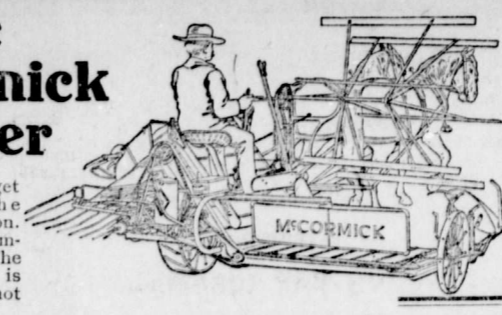
MORNING ON THE IRISH COAST.

(Published by request.) Th' anam au Dhia! but there it is. The dawn on the hills of Ireland!

Oh, Ireland, in thy grand old look, Like a bride in her rich adornment, And with the post-up love of my heart I bid you the top o' the mornin'!

The McCormick Binder

YOU want to get right on the binder question. Don't neglect so important a matter. The time to get right is before you buy—not afterwards.



It is made in either right or left hand cut. There is a wide range of adjustment everywhere—in reel, binding attachment and tilt.

Call on the McCormick Agent for information or write nearest branch house for catalog.

THE SOVEREIGN BANK OF CANADA

YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at 635 Dundas Street, London East where accounts of societies, lodges, churches, charity organizations, schools, factories and business men can be opened.

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MARRIAGES AND DEATHS.

WHEELAN—McCURRER. Married at St. Mary's Church, on Feb. 21, 1906 by the Rev. Father Kim, O. M. L. James Edward Wheelan, formerly of Toronto, to Annetta McCurrer, formerly of Ottawa.

DIED. HINDNER—At St. Joseph's hospital, London, February 1st, 1906, Julia Ann, wife of Mr. Hindner of Alvington. May her soul rest in peace!

DOYLE—In Quebec, on 18th February, Mrs. Patrick Doyle, May her soul rest in peace!

MADGAN—At Windsor, Ont., on the 19th February, 1906 Mr. Luke Madgan, in the fifty-eighth year of his age. May he rest in peace!

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FORTY-SECOND ANNUAL REPORT OF THE

The Huron & Erie Loan & Savings Co.

The Canadian Savings & Loan Co. } AMALGAMATED JAN. 1906. The Huron & Erie Loan & Savings Co. }

The Forty-Second Annual General Meeting of Shareholders was held at the company's office in London, Ontario, on Wednesday, February 14th, 1906.

Present:—Messrs. J. H. A. Beattie, F. P. Betts, S. V. Blake, A. A. Booker, Geo. T. Brown, J. A. Cairncross, John Christie, Major Hume Cronyn, V. Cronyn, K. C., A. Durand, F. R. Eccles, M. D., Chas. H. Elliott, Robert Fox, Alex. Fraser, Geo. F. Jewell, F. C. A., John Labatt, J. W. Little, John X. Logan, Judge Talbot Macbeth, A. T. McMahon, T. G. Meredith, K. C., James F. Moses, M. H. Rowland, Geo. A. Somerville and others.

The President, Mr. J. W. Little, took the chair, and the manager, Mr. G. A. Somerville, acted as Secretary.

The Annual Report and Financial Statement were submitted as follows:

The Directors of The Huron and Erie Loan and Savings Company have pleasure in submitting herewith their Forty-Second Annual Report, showing the result of the Company's operations for the past year.

An Agreement for the amalgamation of The Canadian Savings and Loan Company and The Huron and Erie Loan and Savings Company was approved by the shareholders, December 7th, 1905, and subsequently received the assent of the Lieutenant Governor of Ontario in Council.

The demand for money throughout the year was active, at higher rates of interest, and the funds of both Companies were kept fully employed. In the case of The Huron and Erie, new loans to the amount of \$1,792,361.60 were selected from applications for over \$3,807,000.00 and after re-inspection, maturing mortgages amounting to \$72,653.52 were renewed for a further term; the cash value of first mortgages on real estate at December 31st, 1905, amounted to \$7,302,529.79, an increase for the year of \$895,400.89.

After paying all expenses and charges and the usual half-yearly dividends at 6 per cent. per annum, the surplus profits of The Canadian Savings and Loan Company were \$13,173.50, in addition to the balance of \$5,815.32 brought forward from the previous year's accounts. The net profits of The Huron and Erie Loan and Savings Company after defraying the expenses of management and all other charges, were sufficient to pay two half-yearly dividends at the rate of 9 per cent. per annum and leave a surplus of \$31,493.58, in addition to the undivided balance of \$29,600.67 brought forward.

From the profits of both Companies the sum of \$15,000 has been set aside for possible losses, expenses of legislation, re-inspection and other outlays re-amalgamation, \$30,000.00 has been added to the Reserve Fund, and \$35,653.07 carried forward as undivided profits.

The subscribed capital of the Company now amounts to \$3,500,000.00, of which \$1,900,000.00 is paid up, and the Reserve Fund is \$1,525,000.00, being over 80 per cent. of the paid up capital.

The officers of the Company continue to discharge their respective duties to the satisfaction of the Board.

All of which is respectfully submitted. J. W. LITTLE, President. February 1st, 1906.

Statement for year ending December 31st, 1905.

Table with columns: Dr., Cr., and rows for Profit and Loss including items like Dividends, Income and Revenue Tax, Interest on Deposits, etc.

ASSETS AND LIABILITIES

Table with columns: Liabilities to the Public, To the Shareholders, and rows for Deposits, Sterling Debentures, Canadian Do, etc.

We hereby certify that we have carefully audited the Books and Accounts of THE HURON AND ERIE LOAN AND SAVINGS COMPANY for the year ending December 31st, 1905. The Cash and Bank Accounts have been audited monthly; the postings and balances of all the Company's ledgers examined quarterly; and we find the whole correct. We have also checked the balances in the books of THE CANADIAN SAVINGS AND LOAN COMPANY of London, Canada, at the close of the year as taken into the above statement, and have examined the securities held by both Companies and find them in order.

GEO. F. JEWELL, F. C. A., } Auditors. ALFRED A. BOOKER, } London, January 31st, 1906.

The retiring Directors were unanimously re-elected as follows: Messrs. J. W. Little, V. Cronyn, K. C., Robert Fox, John Christie, F. E. Leonard, John Labatt, F. R. Eccles, M. D., A. T. McMahon, and T. G. Meredith, K. C.

At a subsequent meeting of the Board Mr. J. W. Little was elected President, Mr. V. Cronyn First Vice-President, and Mr. Robert Fox Second Vice-President.

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