Catholic Record. The

(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century. " Christianus mihi nomen est Catholicu

#### VOLUME XXIX.

23, 1907.

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#### LONDON, ONTARIO SATURDAY, MARCH 2 1907

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## The Catholic Record interpreted privately to the exclusion

LONDON, SATURDAY, MAR. 2, 1907.

LOW ART.

imitate him, talk about problems,

which to their pagan ignorance are in-

interpretation of the Bible which he accepts blindly as the word of God. How a Louis Venillot would denounce these dirty messes called problem stories ! He would give no quar ter to critics who detect a beauty in the stagrant pools of impurity, and praise the art that grows on the dunghill. When at Venice, for instance, he refused to echo the praises of Byron. To him the poet was a poor thing of perverted instincts, warring against morality, which is of more

value than fine verses. Take from Byron his pose-his horses and mistresses -everything that belongs to him as well as to those who sully a noble name, and he is but the sorry slave of passion, proud of the chains that bind him to all that is dishonorthe former are sure to want nothing able and corrupt. He, as they who and the latter almost to starve."

soluble. Virtue is but a creature of The statement of the writer anent environment: vice, they give it a the principles of individual liberty prottier name, is more to be admired and responsibility, which form a part of than to be blamed. They prate about the message of the Reformation," the human heart, but they cannot read would not find favor in the eyes of the it because they have no religion. And reformers who denied free will, taught they put between covers painted words, the doctrine of total depravity and reredolent of the flesh and the devil. jected good works as helpful to salvaand seek to prove by them that our tion. But this is an old subject; and so happiness is in sensuality. The hired we leave Mr. Halfpenny to the nonreviewer dilates upon the beauty of the Catholic Hallam, who says : " The addiction-but we do not swallow poison herents of the Church of Rome have because the bottle has a pretty label. never failed to cast two reproaches on Verbal toggery is no excuse for the those who left them : one, that the reglerification of sin. Men and women form was brought about by intemperate are not all depraved and morbid and are not so lost to all sense of decency an excited populace or by the tyranny as to look upon elopements and adulof princes: the other, that after stimpltery as eccentricities. The tainted female is not the rule. And the man who believes in himself and God looks upon these erotic productions as, to quote Carlyle, the " Devil's horn-

#### AN OFT TOLD TALE. We notice in the Christian Guard-

ian, which designates the efforts of the atheist to drive Jesus Christ out of France as "extreme but reasonable measures," an article headed " French Evangelization," by Rev. W. T. Halfpenny, B. A., B. D. The rev. gentleman says that the time seems opportune to discuss our duty as "an evangelical Church towards our French Catholic citizens in Quebec." We cannot say that the "discussion " does more than to relieve the mind of the writer. His diction, how ever, is not marred by unsightly epithets : in fact he is in this respect, " Chesterfield " or a " Sunny Jim." The work of evangelization should be

It strikes us that, for a question of such momentous import, the word of a manthe preaching of doctrines which the Methodist judgment approves as the teaching of Christ-is not enough. Moreover, since the French Canadians must be evangelized they are entitled to the benefits of true Protestantism. Is the Metbodist brand truer than that of the Presbyterian and the Baptist and the Anglican? Again, must French Canadians renounce their faith in order to be saved? John Wesley, the founder of Methodism, answers : "What wonder is it that we have so many converts to Popery and so few to Protestantism, when

French Canadians and asks them to

stake their hopes of salvation on his

## NOT HISTORICAL.

and calumnious abuse, by outrages of ating the most ignorant to reject the authority of their Church, it instantly withdrew this liberty of judgment and devoted all who presumed to swerve from the line drawn by law to virulent obloquy, and sometimes to bonds and

death. These reproaches, it may be a shame to us to own, can be uttered and cannot be refuted."

#### CATHOLIC SUBSCRIBERS NOT WANTED.

The Times Magazine, one of those publications which comes to us via New York, makes a curious bid for the Catholic subscription. It poses as being liberal and shows its liberality by a narrow mindedness that would make glad the heart of the editor of The Christian Guardian. Referring to the French crisis it says "that the real issue is the old one long since disposed of by England, America, etc., whether sovereignty resides in the Church or the secular political State." We agree carried on in a kindly manner and, as with the writer that the issue is old ; as an object lesson of this manner, he it has come adown the centuries, and that when a farther surrender was im says that among the most influential will be always an issue whenever we possible without a sacrifice of the Faith, day are if anything too naive in the are called upon to obey man rather a considerable number of ardent ad- than God. The assumption that there is similarity of conditions in the United States and in France may be aculous change has been effected. For either a manifestation of ignorance or a the first time in the annals of the Gal contribution to misrepresentation. To begin with, the Pope is not averse to a fair separation from the State, such as exists in the United States. In the United States the Catholic is free to worship God according to the dictates of his conscience; in France, his worship must be subservient to the orders of the State. In the United States the right of the Church to govern itself on all that pertains to worship is recognized : in France it is not recognized. In this country religion is neither reviled nor is the individual the tool of the State: in France the State is supreme in all things. Well does the New York Even. ing Mail, January 28, say that the course of the French Government masks a socialistic attack upon all religion : that the "freedom" it offers is a fraud, and its "separation of Church and State" a scheme to spoliate and subordinate and not to emancipate.

stand that French Christianity is mak-ing against the principle of "atheism by establishment" (to quote Burke's immortal words) embodied in the French Separation Law. The effect is preceptible in the Chamber of Depu ties where legislators seem in hot haste to begin the journey to Canoss by ference, have willingly enrolled the faithful in the semi-Presbyterian, semi-Voltairean established Church of the Separation Law. The truth is that the Bishops at the meeting on the 31st May condemned the insulting and ties where legislators seem in hot haste to begin the journey to Canossa by pulling down one at least of the legal barriers by which they have sought to bar the path of loyal Catholics to the sanctuaries of the faitb. It is visible also in the columns of the Times tion rather than the rejection of this newspaper, which on Monday rendered a tardy justice to the "lofty principles and unshaken faith" that inspire the Pone's protest against the attack on do believe that legal dexterity might Pope's protest against the attack of do believe that legal dexterity might in France. This recognition of the beanty of reighteousness is well. Un-fortunately the Times goes on to argue that an event do believe that legal dexterity might which the constitution would not be in France. This recognition of the beanty of reighteousness is well. Un-fortunately the Times goes on to argue that an event do the second do believe that legal dexterity might aby certain special devotions that ap-peal to some as being especially use full. As a rule, we decline to make any special effort to propagate partic lar devotions, and this for very good that on grounds of expediency the Pope and the French Church should submit Law. By a majority, the council de to the inevitable; in other words sired not that such Associations should should sacrifice what they deem the divine constitution of the Church to gain a few year's respite from spoila-should be submitted to the Pope. It gain a few year's respite from spoila-tion and persecution. That more than a respite could be purchased by such a surrender no one can believe who understands the French Jacobinism and remembers the fate of those of the religious orders that were spared by M. Waldeck Rousscau to be dissolved by M. Combes. And if the Times has for gotten the fate of the orders, the Pope, as Mr. Ward in his brilliaut article in the current Nineteenth Century, re the current Nineteenth Century, re-minds us, remembers it. The truth is that if there is to be peace the French Republic must restore the Concordat or give to French Catholicism liberties similar to those that all conforming similar to those that all contributing churches enjoy in this country. Until one or other of these steps is taken, any concession by the Church would only subject her more hopelessly than ever to a State governed by the apos-tolic successors of the Jacobinism of 1502 methods are back a clearly dowined tone successors of the saconing of 1793, who as Burke clearly devined even in the early days of the French Revolution, would never tolerate any religious establishment, except one that was intended only to be temporary and preparatory to the abolition of all forms of the Christian religion. M. Clemenceau and his colleagues are animated by a fierce anti-Christian fanaticism. Before such an enthusiasm for the Faith as the Pope's appeal has evoked in the hearts of French Catholics they may draw back. Our flabby compromisers then will triumph. Why — for the last thirty years the French Church has folyears the French Church has fol-lowed those councils of expediency which the Times or Le Temps still preach to her. And the fraits that she has reaped have been spoilathat she has reaped have been spoila-tion and persecution. Our regret is that the inevitable struggle between Christianity and Atheism was not fought to a finish in the days of Gam-betti. We recognize, however, that even from a religions standpoint strong arguments might formerly be urged for a policy of compromise when ne vital issues were involved, and we feel fur-ther that the Church has no right to jeopardise lightly her revenues, which, as the Pope observes in one of the most pathetic passages in the encyclical, are "partly the patrimony, more sacred still, of the dead." Still the fact remains that when a further surrender was im

technically legal under the Separation dissuading the French Episcopate from any such attempt to juggle with the plain meaning of the Republic's law. M. Briand's circular of 1st September showed conclusively that the attempt would have failed. At the best the device of a smart attorney would have been a poor defence for the Christian Faith. We have dwelt at some length on the dead issue, because it is neces sary to show that between the Pope and the Episcopate there has never and the Episoopate there has never been any real difference in matters of principle. The attitude of the Bishops at their meeting this week is a further proof that the French prelate who de-sires to accept the Republic's law is the brother of the Jesuit of fiction. The Encyclical repudiates the charge that the Dane has wilffully conrted war that the Pope has wilfully courted war and persecution, or that he desires to combat the French Government. No of the Papacy to the Republic, the charge so far as the history of the last century goes is absolutely void of foundation. Tories and churchmen irdead may hold that in times past the principle of authority throughout Europe has been seriously weakened by the disinclination of the Papacy to in-terfere in the internal affairs of France, a disinclination by the way which Eng-land has not always shown. At every critical stage of French history, from critical stage of French history, from the date of the Concordat to the pres-ent time, the Holy See has invariably struggled to keep the French clergy in obedience to their *de facto* rulers. Though it may not always have suc-ceeded, and English Churchmen who cherish the tradition of the non jurors can hardly blame in some French priests a lingering attachment to the "impossible Loyalities" of the past. That the bulk of the French clergy to trustful submission to all things lawfu to their rulers is proven by the re-markable speech of the Abbe Lemire this week in the Chamber. It is well for the French Republic that it has not had to face a Swift or an Atterbury. Are English Christians going to per-sist in callous indifference to the per-secution of Christianity in France at the hands of politicians who talk of "their noble father satan," or brag of their desire to make an end of the idea of Christianity? If in this matter they condemn Pius X. they pass judgent also on Baxter and Chalmers. To genuine churchmen, however, a stronge ppeal may be made. The Gallican Church has been the one portion of the Papal Communion where from the days of Bull to the days of Lightfoot, Augli can theology has been respected. There are therefore sentimental grounds for sympathy. Apart however from sentiment the one principal which has obliged Anglicans to resist the Eras tian tyranny of the Privy Council, de-mands that they should protest against the infinitely more shameless Erastian-ism of the French Separation Law. Here is a field upon which the reunion of Christianity may be practically ad vanced. The old Tractarians would have hungered for such an opportunity to prove their Cat<sup>+</sup>olicism. Can it be that their successors out of anti-Papal prejudice are ready to pass by without a word of sympathy the church of S. Louis and Bossuet when she is suffering

FRENCH CHRISTIANITY AT BAY.the State is the supreme judge of<br/>heresy, he will not have recognized a<br/>Caurch based on Associations Cultuel<br/>las. 19th.not merely his opinion. He had a<br/>whole stereoption full of figures to<br/>prove it, collected by federation agents<br/>in 1906. In Brocklyn, he said, it is<br/>not unusual to find forty different forms<br/>of Protestantism represented among<br/>by establishment" (to quote Burke'sA NON-CATHOLIC ON THE INFLU-<br/>ENCE OF THE CATHOLIC<br/>SCHOOLFrom The London, Eng. Saturday Review<br/>Jan. 19th.the State is the supreme judge of<br/>heresy, he will not have recognized a<br/>Courch based on Associations Cultuel<br/>les. This self evident truth has lately<br/>ing against the principle of "atheism<br/>by establishment" (to quote Burke'sthe State is the supreme judge of<br/>heresy, he will not have recognized a<br/>to an Associations Cultuel<br/>heresy that the mijority of French<br/>ference, have willingly enrolled the<br/>go to church at all. Every-A NON-CATHOLIC ON THE INFLU-<br/>ENCE OF THE CATHOLIC<br/>SCHOOL yet forty per cent. of them don't go to church at all. Every-where in the city except Brook-lyn there are relatively fewer Pro-testants than there were fifty years ago. "And the difficulty is not in immi

accurate to state that the msjority of the Episcopate favored the modification attribution rabber than the rejection of this insulting proposal. What happened was this. Some Bishops at the Council and some newspaper canonists outside do believe that legal dexterity might
 devise some kind of the solution of

reasons.

The great truths of our faith are so important, yet withal, so imperfectly understood, that we believe the state-ment of them and their necessary ex-planation to be of more value to the average Catholic than the inculcation of particular devotions that may or

may not be useful. And what is true of the truths of faith is true also of the practice of religion. There are certain things that a Catholic is obliged to do. It is not a matter that is left to the choice of the individual. He may satisfy his taste or his convenience in choosing the particular devotion he will culti-vate, if he wishes to practice any, but he is not free to say that he will attend Mass on Sunday or not, just as he chooses : that he will drink to ex-cess or not, as it suits his taste. These are matters in which his duty is spe-cifically determined for him and it is a matter of conscience for him to fol-

low it. Special devotion to St. Anthony or Special devotion to St. Anthony or to any one of the saints is very well in itself. Pilgrimages to some shrine where the devont or the afflicted gather are, in their way, very laud-able. The Church encoarages, within limits, such special devotions, pro-vided the essentials are not lost sight of. But the substance of religion does not consist in such manifestations of piety. They are like the delicate bloom on the peach, or the carving on the pilgr-ornaments of religion that

the pillar—ornaments of religion that presuppose the essentials. We are told that in France special

devotions are very popular. Pilgrim ages to shrines never want numbers. Yet these things did not save thou-Yet these things did not save thou-sands in France from loss of their re-ligion. While attending to the acci-dentals they forgot or neglected, the essentials of religion. Until we become proficient in all that is necessary to know and to practice in religion it is as well to denote the energy given to smeal den

devote the energy given to special de-votions to the more solid things. We need to know our religion better and to practice it more faithfully. Then if we have time or inclination, we may enjoy a little spiritual recreation in lighter devotions.—The True Voice.

#### OPPORTUNE SUGGESTIONS.

Having reached the midway point between the beginning and the closing of the holy season of Lent, it might prove of profit to ask ourselves, what have we accomplished ? Have persevered in our effort to observe

course, write with fuller understanding and express himself somewhat differently-appears in a series of articles con-tributed to the Westminster Gazette by Mr. H. W. Nevinson, a well-known English author and journalist. Accord-ing to this gontleman, "the real source of the Church's power lies in that piti-ful and considerate attention to the Christian soul in all the great and small events of life, so that the soul is lonely, never unprotected or oned." He thus describes the abandoned." He thus describes sup-schools which the political party supported by the paper for which he writes has been doing its best to de-

stroy : "As you pass within Catholic walls from the common streets, you may understand the curious surprise with which a Greek of the second century, which a Greek of the second century, or a savage worshipper of Thor, came upon some early Christian home in the midst of a cultured city or haunted wilderness. There at last he found a peculiar peace, a confident serenity, an almost womanly consideration for

wants and weaknesses of mankind. He perceived that from the hour of birth to its final departure upon the long but hopeful journey to God, the Christian soul was comforted and encouraged by words and ceremonies of a plain and beautiful symbolism. A guard had been beautiful symbolism. A gusta had been powers of covetousness, presumption, sloth and despair might break in and assault the human Spirit. To every phase of common life a kindly sym-pathy was extended and to the very attermost the living soul was never ex-cluded from the hope of victory in the

cluded from the hope of victory in the long spiritual contest of existence. "It is the same in the Catholic school. From morning till evening the children are surrounded by the plain and beautiful symbolism of protecting and mereiful powers. The crucifix hangs upon the wall; the Virgin, with flowers round her feet, watches them like a mother more beautiful and con-siderate than their own. Three times iderate than their own. Three times a day their prayers go up, and three times a day they are instructed in the definite teachings of the Church, so reasonable and satisfying that I think reasonable and satisfying that I thus everyone would wish them to be true. When you see the children beat their breasts at the words Through my fault, through my fault, through my breasts at the words 'Through my fault, through my fault, through my most grievous fault'; when you hear them repeat the 'Hail Mary,' and re-member that the first part of it was made by the Angel Gabriel, and the second by the Church so long ago; when you hear them instructed that the conversion of the near is one of the the oppression of the poor is one of the four sins that cry to Heaven for ven-geance —it is not difficult to understand why the ancient Church has maintained its hold upon humanity, and in most European lands always continues to be the Church of the poor. For the poor do not reason more than other people, but they suffer

more. <sup>61</sup>In the Catechism, which is the base of the teaching, the children are given of the teaching, the children are given not only the doctrines of sin and prayer and forgiveness : they are given a rule of life and a form of daily exercise. They are taught, for instance, not only that the sacrament of matrimony gives a special grace to enable those who enter into it to bear the difficulties of that it is their duty

classes of French Canadians there is mirers of modern France. He goes to the grave of ex-Mayor Beaugrand and eites him as an example of this type. He fails to say that the ex mayor sought peace and courage for his last voyage from the Church. But he cannot answer this reverened gen :leman ; and so may be dragged from his grave to make a Methodist holiday. He does not mention the names of the infuential living Canadians, because there is not a Christian worthy of the name who approves the actions of atheistic buccanneers. The Christian Guardian does, we know, chuckle over the persecution of French Catholics, but this paper represents, we like to believe, but an editor who sees nothing reprehensible in blasphemy-nothing to condemn in outrages against God, and who, in his deplorable attempt to buttress the cause of the atheist, asperses the fair fame of Catholic monks and nuns. One thing unnoted by the writer is that anti-clericalism does not necessarily make a man a fit subject for the ministrations of the Methodist evangelist Assuming that he has lost the faith we should not infer that he has lost his reason. Such being the case, he may have doubts as to the correctness of the reverend gentleman's interpretation of the Word of the Lord. The French Canadian's interpretation may be hopelessly at variance with that of Mr. Halfpenny, and yet cannot, with any consistency, be denounced as false. Why, then, should he try to foist his particular views upon French Canadians. He may echo the dicta of divines, but these, also, came within the domain of private interpretation. Mr. Halfpenny cannot prove that the Bible is, in all its parts, divinely inspired : he cannot prove that the Bible is to be

Will Become Priest Instead of Rabbi.

Solly Patrick Gottlief, a Russian Jew, was christened in the Catholic Church in North Adams, N.J., recently, and intends to study for the priest hood Gottlief, who is twenty-three years of age was born in Russia, of Jewish parents and has been in this country five years. He had been studying for four years to become a Jewish rabbi tour years to become a sewish rabbl, when he went to work for a Mr. Patrick Cooney. He told Mr. Cooney of his ambition and the latter presented the tenets of the Catholic faith to him the tenets of the Catholic faith to him so successfully that he decided to be-come a Christian priest instead. He has since heen pursuing his studies under the direction of Rev. Father Van Rensselaer, of St. Francis Xavier Col-lege. New York - Intermonntain Coth lege, New York.-Intermountain Cath-olie.

and the Pope and the French Church opposed to the intolerable demands of an atheistic state, the non-possumus of the purest of Christianity, almost a mir lican Church the whole body of her clergy from the Cardinal Archbishop to the students in the seminary. rallie to the Papal side in the controversy between the curia and the Fren State; and never since the day or which the Scotch Free Kirkers under Chalmers forsook homes and incomes for what they deemed the "crown rights of Christ," has Europe witnessed so impressive a spectacle of the abandoment of all earthly goods for the sake of Faith as she has seen in the acceptance by the French Bishops and priests of expulsion from their palace and preshyteries.

If we admitted, which we do not for t, that Pius X. and the French a moment, that Pius X. and the Frenc Church should base their policy on co siderations of expediency, the remark-able success that she has already at tained in the stand for principle eem to show that in this case at least the path of honor is also the path of safety. And as to the complaint that the Encyclical contains no detailed scheme of action, for the priests and clergy to follow, he must be a fool him self who imagines that the Pope, face to face with a malignant enemy, would be such a fool as to enter into details in a message urbi et orbi. Is he likely to show his plans to the Times cor respondent in Paris for instance ? The Bishops will know what to do,

will not tell their enemies either in France or England. In the Encyclical the Pope explains

why he was unable to sanction the Associations Cultuelles. They were, he tells us, organized in such a to run counter to the whole basis or which the constitution of the Catholic Hierarchy rests. We believe that any colesisatical lawyer or theologian ecclesiastical lawyer or theologian, Romau or Anglican, who understands C the question, would endorse the Pope's G view. Unless the Pope was prepared to accept as theologically correct the proposition that the rulers of the the Church by divine law are tax payers ru and householders, that the bishops and priests are their subordinates, and that

THE CATHOLIC CHURCH.

for the Faith?

VIEWED BY PROTESTANT STUDENTS, New York, January 30 .- Rev. Dr. Walter Laidlaw, the Protestant executive secretary of the Federation of Churches and Ohristian Organizations in New York city, talking at the federation's annual meeting in Calvary Episcopal Church yesterday said : "We can fairly say that the Roman Catholic Church is the most efficient in

Freater New York ; that the Protest ant churches are twenty-five per cent inefficient, and that the Jews conserve their faith by attending special feasts rather than by regular appearance at the synagogue." Dr. Laidlaw explained that this was Progress.

the fast and abstinence prescribed by our Bishops? Or, if discharged from this obligation, have we substituted other meritorious acts in its stead ? These are important considerations at this time. Those who have been faithful in

their observance of the Lenten regula tions now fully understand how easy is the task. In addition they doubt less also feel how beneficial it has been to them not only spiritually but also physically. With this experience they require no words of encouragement to continue to the close. To all such the remainder of the journey is along most Then as to those who have failed

Let them set themselves again to the task. Time yet remains that they may turn to their profit. In their future effort they may find consolation and encouragement in the Way of the Cross. If they will only make frequent spiritual journeys from the house of Pilate to the heights of Calvary their

dangers of again lapsing will be re-moved. They, too, will then feel the piritual aud physical benefits. Most of us fail because we enter upon the task heedlessly or with faint heart Failure is the inevitable result of all who are not honest, earnest and de termined.

Lastly it is opportune for those who have been discharged from the obliga tions of Lenten regulations to consider what of value they have substituted. Have they multiplied their acts of mortification ? Have they gathered rewards from numerous self-denials ? Have they augmented their acts of charity? In a word, what have they done to comply with the law of the Church in so far as they are able ? These are all opportune considerations. Where there has been failure, there has been no profit. But ample time yet remains to share in the rich re wards. Let those, therefore, who have been delinquent, set themselves to securing the same with double dilg-ence. Then, indeed, will they be real participants in the glorious resurrection of Our Lord on 'aster morning, and with grateful hearts give thanks for their victory over sin. -- Church

after their night prayers to observe due modesty in going to bed, and to begin the day by making the Sign of the Cross and saying some short prayer such as 'O my God, I offer my heart and soul to Thee!' Thus the child passes on into life, believing himself to be attended by powers and defenders which most children, I think, would like to have with them, and many grown-up people too. Thus does an outsider write.

And yet Catholic persons are to be found who oppose our parochial schools and harshly criticise them for imperfect equipment, inferior methods, etc. happily, all grounds for reasonable fault finding are fast being removed ; and the time is evidently approaching when the great good influence exerted by Catholic elementary schools will be generally recognized, and the justice of giving them municipal aid will be substantially acknowledged .--Maria.

A Quickly Built Church.

They do things swiftly in the West even to building churches. When Father Ryan of Salt Lake paid his first visit to the mining camp of Rhyolite, Neb., of which he had been appointed pastor, he met with a warm reception rom non Catholics as well as Catholic niners. With his customary zeal, Father Ryan began a canvass of the parish. The result was that he was able to crect, within fourteen days, a church, costing \$3,000. Three Masses were celebrated on Christmas Day, which were well attended by the mem bers of the camp.

Be grateful, for gratitude nourishes and sustains kindness ; pardon injuries, for vengeance perpetuates hatred; do good to him that may insult thee, that thou mayest show thyself to be greater than he in the eyes of God, and may make of thine enemy thy friend.-Golden Sands.

God is at the end of all things, says a provers. Look, then, beyond the material horizon that limits thy view, and behold this good Master pleased and touched by the pains thou takest to do His will.

## THE PAGE OF JAMES V. OF SCOTLAND. action. Suddenly he roused himself and called Moses to him. He liked the name Moses, having given it to the youth himself, and never called him by

Translated from the French by S. A. C., with

any other.

ment. ' Moses,

than before.

suppose so ?'

are devoted to me, are you not ?"

" Body and soul, Your Honor."

pesides, I need your help in the enter

" Pardon, my lord !" interrupted

Moses, for by that name we shall henceforth call him—" pardou ! but is it the page Owen who now speaks or Lord Francis D'Arcy?"

"Francis D'Arcy, Moses. As to Owen, he is left at Melross Castle-

here, and with you, I can bear my own

"Oh, I understand," replied the

servant, with all the quick perception of the Scottish peasant. "Oven is a Douglas in spirit, and Sir Francis D'Arcy a faithful servant who wishes to rescue his King from prison." Francis looked at the lad with amaze-

speaking — the page Owen or the young Francis D'Arcy." "But who has told you?" asked

Francis. " Nobody : but I noticed the en

honour you showed in your mat-ner just now whilst speaking to Sir George, who looked at you so fixedly, and kept his eyes on that chain which yesterday was on His Majesty's cap." "How foolish of me !" cried Fran-is bettering to empare the chain and

cis, hastening to remove the chain and hiding it in his doublet.

hiding it in his doublet. "Lord George might only have looked at it in the light of a present," continued the servant—" a very natural favor for a king to give to his

page ; but, nevertheless, it has set him thinking, and you will see that at our

return he will watch you more closely

suspicions, aroused as they are by the sight of the chain, will urge him to

spy upon us." "It is very likely, sir ; but we must

"What ! has that chain made you

Not suppose, sir, but feel sure. Yo

journey does conceal a mystery.

any fear, I give you leave to remain behind, trusting to your honor to keep

my secret." "Let us hasten our pace, sir, for we

ought to be at Edinburgh before night." was all the answer Moses made

" Very good ; you are a faithful ser-

ask a question and give you a coup

"Where are we going ?" "Into the mountains that separate

Would you, my lord, allow me to

Then, you will follow me ?"

serve me ?"

As I always have done."

Speak. The question ?"

" Everywhere."

" And

" That's true ; and I fear that his

"That is why," continued "I asked to whom I was

CHAPTER XIV.

THE JOURNEY.

The King passed a restless night. As soon as day dawned, he rose and went to look for Francis, who slept in went to look for Francis, who slept in the antechamber. He found him up and dressed and ready to set out. "Up so soon, Sire?" said Francis, much surprised to see the King enter. "Yes," replied James. "Come;" and he drew Francis into his room.

When they had entered the royal bed chamber, James cautiously closed the chamber, James Cautionsly closed the door, and, assuming a solemn tone, said : "Francis, my friend and loyal servant, the well-loyed companion of a life so little pleasurable, listen to me. You are about to leave me, perhap You are about to leave me, perhaps only for a few days, but perhaps, alas ! for ever. If this should prove to be a snare planned by Angus to ascertain how far your devotion towards me would lead you, it is all up with us. They will separate us from each other, and --who knows?--in his anger--for Angus is merciless in his anger--he may cause one to new for your devotion with your is mercliess in his anger—he may cause you to pay for your devotion with your life." Francis made a gesture as if about to speak, but the King went on : "I know well what you would say; I know that at the peril of your life you are determined to make this attempt; therefore I will not try to disande you

therefore I will not try to dissuade you from it. But at least I wish yo carry away with you a pledge of my affection for you; and in the event of tinued in a voice choked by tears, "you will keep it as a souvenir of me." As he spoke he unfastened my never seeing you again," he tinued in a voice choked by t As he spoke be unfastened a small gold chain which ornamented his cap, to which it was attached by a diamond clasp, and placed it himself on the cap

of his page. "It is the best thing I possess," he said. "Oh, Sire, a present such as that for me !" cried Francis, much touched. "It is nothing to what you deserve, "It is nothing to what you deserve, my generous friend," replied James " but keep it-keep it always."

" Oh, Sire, I shall always." " Oh, Sire, I shall always keep it." " That is my wish. Now you must set out; but you will need money for this journey, and Angus is not over-liberal. I have a wave with me tith with me that liberal. I have a purse with me that my mother, when she was Regent, filled my mother, when she was togeth, with gold pieces, so that I might give largesse. It is not nearly empty; take

largesse. It is not nearly empty; take it, and may God preserve you!" Francis took the purse grabefully, and then retired to finish his prepara tions. He armed himself with the little sword he had taken from his father armou. " It ary the morning he left Danbar.

"It will bring me good fortune he thought to himself, adding; "Th sword, which my poor father never drew but in a good cause, ought to help ne in this noble undertaking.'

kno Thus armed, and ready to set out, he returned to the King to bid him fare-James wept as he said : I shall indeed be dull without you,

and I shall be so uneasy also as to your fate. Oh, come back as soon as you can

"Yes, Sire ; but take courage in the thought that I am working for you, and if we have not been deceived, your captivity will not last long. Farewell, Sire ; I must go ;" and the page tried to kiss the King's hand, but James pre-vented him, and, throwing his arms round his page's neck, embraced him.

But the horses were ready, and Moses awaited him, so he tore himself from the embrace of the young King and At the foot of the stairs he the room. At the foot of the stairs he met Lord George, who delivered to him a scaled packet addressed to the Chancellor who had succeeded Beaton. "What is the matter with you ?"

asked George, scanning his face with a scrutinizing glance. "You seem sad

and pensive." "There is nothing the matter, Cousin George," replied the youth, smiling the Lothians from Roxburgh, but first

in the thought of the importance is work, did not hear, nor could he otice the impatience of his servant. After two more hours of riding, they came to a village. Their horses scen ing a stable, stopped short and refused " Listen, Moses," he said. " You to stir.

"Our steeds can go no further, Moses," said young D'Arcy. "We must stop here. We shall find beds, " Very well, then, I can tell you all and our poor beasts can refresh them prise I have undertaken, for it is both difficult and dangerous." selves

"Impossible, sir," replied Moses, trying to urge on his horse. "W have still two miles to go before w get to the place where we must put up for the night."

What are you saying, Moses ? Hav what are you saying, moses r have we received orders which we must obey, and follow a certain route a Here is an inn. Our horses are dead beat. We will stay here for the night, and continue our journey to morrow." "It is impossible, sir—impossible, l say again," said Moses. "Two miler further on someone is waiting for us." "Someone !" ejsculated francis in

urprise. An-an old friend," answere

Moses with some embarrassment. Francis was more and more astonished, and the hesitation of his servant did t escape him. "What does it all mean ?" he asked

"By St. Francis, Moses ! you'are say ing strange things. How is it that you say someone it waiting for us on a ad where no one ought to know that

'Except those who sent for you, sir." "Then, you know more than I do bout the matter. Yes," he continued, 'now I think of it, you made a pretence of divining the object of m journey : you gave me indirect advic as to the chain which might betray me; then you strongly insisted that we should leave Edinburgh at once; and now the embarrassment you have just shown-all that, Moses, looks suspic ious, and I do not stir, I will not conent to go further, until you have explained it all to me." "Well, sir, I will do so. But, at

least, let us move aside, and not stand right in front of the inn. The inmates have not gone to bed yet, and we shall soon attract attention." Seeing the force of the argument,

try to throw him off the scent, for I understand that we must keep our doings secret." Francis, by using his spurs, forced his horse on wards, Moses following as well as he could.

"Now, speak," said Francis, stopping will understand that, knowing you for what you are, a good and generous lord, I never even for a moment could believe short.

"Well, then, sir, I know all; J know we are bound for the Black Gorge, where the friends of our lord the King await us." the King await us." "Who has told you? How do you

know ?'

I never even for a moment could believe that in taking the name of Owen you also had the feelings of a Douglas towards the King. I know you love him. Then this sudden journey, the idea you conceived of going to Edin-burgh to amuse yourself, the royal present you received when about to set out ould this hid a mystery the object Sir," replied Moses, " I will hide nothing from you; for I see you would not consent to go on if I did, for you have lost confidence in me." ut-all this hid a mystery the object

"I do not mistrust you, Moses," re-plied Francis gravely ; " but I will not proceed until I hear how it is that you of which was clear to me, but only to me; for I alone, and perhaps the King, know you, sir, at Melrose. Everyone else believes you to be the page Owen. know all about this meeting, of which I have not spoken to you, and how you "You speak truly, Moses. This

of it. can have had intercourse with those concerned with the delivery of the King. But it may perhaps entail dan-ger, and I do not wish forcibly to draw " It is in this way, sir : The brave gentlemen who are at this moment risk-ing their lives for the King did not feel you into peril, which, if you accompany me, you must needs share. If you have

that they could confide solely in one of your youthful years : not that they had any fears about you, sir, for they know your you your loyalty, and those who will meet you reckon on you as much as on them-selves. But knowing also that you were ignorant of the country, that you had received no instructions as to what road to pursue, and what perils to avoid, they were desirous that you should have a guide. I am not much older than you, sir ; but as they were aware of my feelings towards you, as they knew that the cause you served, whatever it might be, would be mine also, they chose me. Besides, it was the best way of securing that their in-

structions should reach you, as it was easy to conjecture that you would choose me rather than another to accompany you in your travels.'

plied his servant. " No doubt all these amazement. Her appearance and the strangeness of her question were in-deed sufficient to excite astonishment

provisions were sent here by comman of the Shepherd of the Mountains." "The Shepherd of the Mountains again !" cried Francis, with the most lively interest. "Who is this mysterilively interest. "Who is this my ous personage, that appears to powerful, and whose name I have already heard several times since crossed the threshold of this hut?"

"As to that, sir, you ask more than I can tell. I, like you, have heard this name pronounced, but when I inquired, as you are now inquiring, of those who gave me the instructions, they bade me be silent, and placed their finger on their lips in a mysterious way.

"It is certainly all very extraordin again exclaimed Francis. ary.'

"As to having seen him, sir," con-tinued Moses, "I have not even seen the shadow of a hair of his head; but, from what I have heard, he would seem to be the leader in the enterprise to et the King free.

"Do you really think he is a sher-herd ?" asked young D'Arcy. "Whatever he may be, sir, no one here acts except by his orders, and I believe it is to him you will be taken." "One surprise succeeds another." "One surprise succeeds another," said Francis, quite bewildered by all this mystery. "Bat this old woman-you appear to know her. Have you seen her before?"

"Once only, about three months ago, before we came to Melrose.

" And you never told me !" said Francis, rather reproachfally; the same time marmuring to herself these words : "They shall have ears, all the time I was ignorant that they were thinking of the King and of his de livery, which was my one thought. tongue, and shall not speak." Astonished at what he had seen and had orders to say nothing to you.

sir, and I felt sure you would not blam

heard, and irritated by the imperious manner of the old woman, Francis was uncertain how to act. But the old "" Well, at least this person who should have been waiting for us, and voman, who in the meantime had learnt who, on the contrary, keeps us waiting for him — who is he? The old woman called him the 'soldier of the Lord,' companion, speedily reopened the door, and, accosting the boy in a kind and gentle tone, said, " He who works for "I have sworn, sir, not to tell you, the good cause can always enter the house of those who wish for good," and forth with ushered Francis into the because to pronounce his name might put our enemies on the right track, and all would be lost. Were I to name him, I room, where, notwithstanding the season, a large peat fire was burning. should break my oath, and you would not, from mere curiosity, sir, wish me to do With every indication of hearty good-will she placed a chair for him near the that : besides, in a very short time you be satisfied." will fire, and hastened to prepare a supper.

"One more question," said Francis. before I lie down on this fern bed. What did the worls mean which our earthenware plates, a venison pasty, hostess used before she let us in, and "The young lord can see that he was expected," she said, "for no such why did you answer as you did ?'

"It is a formula or pass, without which no one can enter here. But the night is getting on, sir-you must take ome rest : for the day now coming will. I expect, be a fatiguing one, or I am much mistaken. Besides, I hear Peggy

grambling." The door of the inner room opened a he spoke, and the old woman appeared,

saying in an angry tone: "You are just like two chattering magpies. They are foolish, who for useless conversation lose the time of repose given them by God. Do they know if they will get it the next day?" "Well, be at rest, good mother; I am going to lie down," replied Francis in a submissive tone, which probably pleased Peggy, for she added: "And I mension to ak the holy arcels to are am going to ask the holy angels to send you pleasant dreams.

She disappeared, and Francis, stretch ing himself on the bracken, was soon fast asleep; whilst Moses, after taking fast asleep ; whilst mores, after training some food, went to seek his rest in a sort of stable in which the horses had been placed. It did not seem long to Francis before he was aroused from his Francis before he was aroused from his well earned repose by a loud knock at the outer door. He rose quickly as Peggy approached, and heard her re peat the same formula, but this time without even opening the door at all. "Who enlightens the just at this hour ?" asked the old woman

"The light of God," replied the voice from without. Though Peggy fully recognized who it was who had knocked, she did not let him off a single question. When all had been satisfactorily responded to, she opened the door, and a tall, soldier-ly-looking man clad in a half-military, half peasant costume entered. Under his snock he carried a two-edged sword, whilst a dagger hung at his belt, and his grayish hair was covered by a mountaineer's bonnet. In spite of this omewhat motley costume, it seen Francis that the man's face was familiar to him. But so many things had oc cupied his mind during the last six months that he could not recall when or where he had met him before. Perhaps e had been one of his father's servants The soldier soon put an end to his doubts

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A PATCHWON

inted looking sloe

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breaking into flower. one of the little hill

one of the fittle hit larch and fir, and lighter tints of pleasantly. A bla and whistled among robin with its head side, and now and song. All around

song. All around

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said that when Betty

a bride not out of lonely and heartsich had left in another p and when, after the of a month had passe father's place, she her a cart load of  $1 \pm x_{23} \approx b_{25}$ , which

It was she, too, who roses of the hardie

against the south w

The tiny brown bull ing into leaf as I p

kitchen where a " was placing a few s

"Poor Betty's aid, "God rest

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to the room " before we both knelt in p

draped bed. Mrs.

"I didn't like to

Someone coffin. Someone now the evening's

Mrs. McCartby

a chair for me.

come.

said.

She looked up

bride not out of

It was on a Mu evening of fleeting su-shadows, that Betty I in her little cabin a hills. How beautiful looked as I took tha when he gave up the Chancellorship, I looked as I took the led across them to the been Betty's. The grasses were putting the strongly-smelling the strongly-smelling ing; and here and t

who had been so good to him, and now hoped he should again see him. "Ah! you deceived me with a false hope: but what are you doing now ?" "I serve a noble and generous

master, sir, one for whom I would risk my life at any moment." "And who is this master ?" "The Shepherd of the Mountains."

"That name again !" cried Francis. Well, now, you at least can tell me

" but I can tell you nothing. I can only faithfully carry out the order given me by my master, which is to conduct you to him. And we must make baste, for day is already dawn.

ing a joke too far, and treating me like a child. Since I received a certain note appointing me a meeting in the mountains, everyone in turn seems to think he has the right to conduct and dispose of me as he wills; but now, I say, I will not go to the Shepherd of the Mountains, for I have nothing to do with him. I am in the King's service,

disobeying the King's commands.

Black Gorge this morning ; consequent-ly, I have not time to go and see your

What ?"

" My master awaits you there."

"But the meeting ?" "Was appointed you by him, sir ; and if our Lord the King desired you to go, you will do well to let yourself be guided there by me, for I doubt if you would ever find it alone."

"So be it," returned Francis; "1 will no longer resist, but follow you, Master Shell, though it is all mysterious.

'It will all be explained, sir, directly you see my master. Until then I beg of you not to ask any more ques-tions, for I must not answer them. If it pleases your honor, I will tell Harry to saddle the horses."

"And in case it did not please me asked Francis, somewhat nettled, "

should all the same be obliged to obey." The poor boy felt humbled at the part he had been forced to play since the preceding evening. His will was not his own; he seemed to be a mere machine which is made to act, but knows not what it does.

Shell soon returned to say that the corses were ready, and that Moses had already mounted. Francis thanked old Peggy for her hospit lity, and tried to slip a gold coia into her hand, but she

refused it, saying: "It is not poor Peggy, my young lord, who has entertained you to night, but the Shepherd of the Mountains. You must thank him, and if you wish to do apything for me-ah well ! you may ask the holy man to rememb his prayers.

Having resolved to give himself up entirely to the guidance of his companions. Francis mounted his horse and followed Shell, who set off at a quick pace, Moses riding in the rear. Old Peggy remained at her cabin door listening to the sound of the horses' hoofs until they died away in the distance. Then she went inside, and taking up the book of the Psalms of David, "Let us see," the Psalms of David, she said, "if they will succeed in over throwing the demon who holds the angel in his chains." And following a practice in use amongst persons of superstitious habits, which consisted in consulting the book of Psalms, cpening it by chance, and, according to the sense of the verse which the eye first lights upon, finding therein a favorable or unfavorable answer, she took a knife, inserted it between the leaves. and opened the book. The verse she lighted on ran as follows : "And He saved them from the hand of them that hated them : and He redeemed them from the nand of the enemy." " Amen !" she joyfully cried, " may God verify those words of David, and I am ready to lay down my life at once." Old Peggy, quite happy, then stretch-

Francis eagerly ; " what do you mean?" "No, no; you misunderstood me, sir," cried Shell, quickly, hastening to explain himself. "I meant to say that I followed the example of my lord, and

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also left the service." Ah !" replied Francis, suddenly losing the hope that had sprung up within him, for he loved the Cardinal,

who this mysterious man is." "Forgive me, sir," returned Shell,

ing." "Stop there, my master, if you please," said Francis; "this is carry.

and obey only his orders. "But, sir," said Shell in surprise, "by acting so I tell you that you would

"In what way, Master Shell? My case stands thus: I must reach the

epherd.' "But it is precisely to the Black Gorge that I am to lead you."

alone," she said, " dren will be read and bed. If you by yourself a bit, get them settled f alf has gone to

a pin on the wall, door. She came pointed to the bed. Betty said to

patchwork one, ov dead. It doesn't a gay-colored this but I didn't her wishes altoge and left it across 1 the handy body wi I nodded. "Sure the pat

and crocheting, at new patterns kep me." And tened away. A the little house. the wall-as was stopped, and the c cricket but in My eyes wander the ridiculously s hardly have conta It was partly fashioned out of tissue paper. A three religious p photographs of fa earthen floor of rag mats made spone small wind one small knitted curtains. a rush cross and in Ulster, thoug name is I don' work quilt to w had referred lav a feet. I had often its squares, her and its comple years of lab triamph for Bet at it industrious

evenings and t

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nursed him w illness. That debt."

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#### "Very great misfortunes," repeated the old woman, as if preparing herself for a long relation of them ; but Moses cut her sh " There, Peggy," he said, " let the young lord eat his supper ; we haven't time at this late hour to listen to stories. Throw a few bundles of bracken in the corner there — it will serve for a bed—and then go and finish your prayers, which, I expect, we interrupted. "Prayer is never interrupted for interrupted for those who truly love God," she replied obeying, nevertheless, the orders given her. "Each action of their lives is a

prayer.' When she had arranged the bracken for the bed, Peggy drew near Francis, and, laying her hand on the table, and using the symbolic language which she affected, said :

"Blessed be the one who has shared the captivity of Babylon, and who finds rest under the roof of the poor forsaken one, so that to-morrow the Skepherd of ountains may hear that hi sorder have been executed, and that the companion of him who needs air has been well received here."

Her long, sparse gray locks hung about her shoulders, which were covered with black hair cloth, and her pale and emaciated features, lighted up

by the red flame of the resinous torch assumed a weird expression in the bright glow. She recalled to mind one of those sorceresses of whom Scottish raditions often speak. Francis gaze at his questioner, but without offering any reply, for her words were unin-telligible to him. But Moses, who had been fastening up the horses, now came

forward. " What enlightens the just at hour ?" she again repeated, and this time in an impatient tone.

"God's light," replied Moses. "For whom do they work ?" con-tinued the old woman, still standing in

the doorway, and evidently determined not to admit them until they had fully satisfied her. " For those who have need of air,"

answered Moses, like one repeating 0:800. " Who is he who will work for this

questioned the woman. "The Shepherd of the Mountains,

who was following Moses - "st there." She then closed the door

the hut, leaving the youth outside, at

and shall not hear : they shall have a

from Moses that Francis was the King's

She laid on the table some co

food ever enters my poor dwelling,

goods of this world no longer have

of God lies heavy on old Peggy, as men

call me now." "For God's sake !" whispered Mose

to his master, "don't get her on that subject ; we shall never hear the end

You have had misfortunes, then,

since those who once possessed

anything but the hope of heaven

my good woman ?" said Francis

Very great misfortunes.

and a flask of wine.

• Enter," said the old woman, stard-back to let him pass. "Bat do u "-with a gesture towards Francis,

stav

replied Moses.

ng back

thou

P,

gaily. "H'm," said Lord George. "You counsel." don't seem to feel the kind of joy that a young falcon does when abcut to take You look, rather, as if his first flight.

you had been crying." "Each one feels joy in his own way, Lord George. Mine prevented me from sleeping, and so, I suppose, my eyes are red; and, besides, until these im-portant despatches are delivered to the Chanceller I shall not feel happy. Then only I shall think of amusement."

"Go, then, my good page; fulfil your mission, and aiterwards \_ aiterwards I wish you all kinds of pleasure.

"Thanks, good cousin," cried Fran-s. quickly mounting his horse in cis, quickly mounting his horse in order to hide the sudden flush that dyed his cheek. Either by chance or intentionally,

Lord George had expressed his wish in such a strange tone that Francis could not help tainking that the appointed rendezvous at the Black Gorge would turn out to be a suare. Still more was he confirmed in his suspicions by the fixed way in which Sir George looked at him." Wishing to escape as soon as possible from the inquisitive gaze of his companion, he said, "Gocd-y our next meeting, good cousin, " Good-sye till then set off at a gallop, followed by Moses. As he rode on very serious re flections occupied his mind.

" If this is a trap," he thought, " no doubt but that from the moment of my arrival in Edinburgh I shall be watched. Even should this appointment in the mountains be made by the King's friends, how can I be sure that I am not watched, all the same? Sir George has always distrusted me, and it ap pears that this journey has a wakened all his former suspicions, which had n lulled for a time. Ah, now I re call how my father used to say, "When you find yourself in difficult circumstances, Francis, my son, be prudent." Poor father ! he little thought how Poor father ! soon I should have occasion to put in practice what he recommended me. will follow his advice. Most likely Sir George has already sent his spies to Edinburgh, who will be on the lookout for me, and who will follow me everywhere. I certainly must take every precaution, and shroud myself in myste

Still keeping silence, he set about wretched horses are so done up."

-

" Von must sir, manage to deliver

your despatches on your arrival this evening, so as to leave Edinburgh at once. We must sleep some miles out of the city, taking an easterly direction. This is the only way to escape the spices, if they are on the track. They will be looking for you in Edinburgh when you will already be in the mountains

" I will follow your advice, Moses for you are a sensible lad, and the six months you have spent at Court has formed your character.'

"And made me acquainted, sir, with all the tricks and ways of acting of the Lords Douglas," replied Moses with evident satisfaction. "But here we are ot the suburbs, sir. Let us keep silence, for fear lest watchful and curious ears may be wandering about the streets.

An hour later Francis had delivered his sealed packet to the Chancellor and having taken leave of the Minister he apparently directed his cours towards the King David Inn; but, fol lowing the advice given him, a threading the narrow streets of afte Cowgate quarter, where it was sit-uated, he suddenly turned to the right, and, traversing some small and isolated parts of the city, left the capital without being seen.

As you will have perceived, dear reader, it was Moses who directed Francis and influenced his actions. Moses, or Harry, who was two years older than Francis, had grown much during the last six months, and, in only sixteen, looked spite of being only sixteen, looked quite a man. Strong, well built, brave and loyal, he was a great help to Francis, who, without being aware that he was obeying him, yielded in all things For the rest. Mose to his advice. seemed himself to be acting under some strange influence. He was grave and preoccupied, and as he rode along behind his master now listened to the clocks striking the hours, now looked at the moon as she began to rise, be traving meantime visible signs of impatience, which found a vent in a half-attered words, such as, "He will be tired of waiting for us. never get there in tim We shall time to knock. in time; never get these

Very true," remarked Francis.

"And," continued Moses, " as at Melrose they paid very little attention to a servant of my age, I went about the country as I liked. One day I met an old acquaintance, someone who knows you also, sir—he who at this moment awaits our coming, and no doubt chales at our delay. That person, that friend, alter sounding me, That said you would shortly be summoned to the mountains, where some of the King's friends would meet you, and he gave me the instructions which I am now following. He further gave in-structions that the day of our setting out, which is already known to those who await us, as they watched round Melrose to see us start, should find us before its close at Kirkliston, about two miles from here, where we should be met. So now, my lord, you know why I insisted on leaving Edinbargh at

once, and how it came about that I knew the object of our journey and the road we were to follow." "But why have you not told me the

name of the person I am to meet?" "Sir," replied Moses, " in these unhappy times no one has a name but which he wishes to have. and I know something about that. I cannot tell you his name. And now our horses have had time to that breathe, let us see if they will carry us

to Kirkliston." Proceed, then," said Francis. whose curiosity was keenly excited, and who now was convinced that no snare had been laid for him. It took our travellers over an hour to accomplish the two miles that remained, so wearied were their horses, and it was nearly midnight when they dismounted at the door of a small cabin which stood alone in the midst of the fields.

#### CHAPTER XV.

#### HOSPITALITY.

It is probable that our travellers were expected, for hardly had they reached the door of the cabin when a those sorceresses of light was seen moving inside, and an sing.

old woman holding a pine torch in her hand opened it to them before they had us with such an excellent venison pasty? And here," he continued " is pasty? And here," he continued " is wine that would do honor to a Prince's "What enlightens the just at this

but he

table." hour ?" she asked mysterioasly. Francis looked at the woman in

She then bowed, and was leaving the room, when Moses detained her. "When will the one we wait for

come?" he asked. "The soldier of the Lord will be here at 3 o'clock in the morning, so that you may set out early for the Black Gorge without being accompan-ied by a crowd of curious dogs, who would certainly follow you if you went towards the mountains in the full light of day. May the peace of Heaven be with you, young champions of a worthy cause." So saying, she left the two young men to take their supper and repose.

"What an extraordinary woman !" said Francis, as soon as the woman disappeared.

She is a sort of half foolish woman sir," replied Moses. "She was married to a man whose name she will never re veal. He was powerful, and, if not wealthy, at least in an easy position; was cruel, bloodthirsty, and all, impious He allied himself above all. with bandits, and became the chief of a clan, as the words she drops now and then have given us to understand. She was then forsaken by her husband, whom she had suffered all kinds of crueities, and found herself reduced to the extremity of poverty. She now de-votes herself altogether to religious duties, which her husband had entirely prevented her from practising. All these troubles have affected her brain,

and she has a great hatred for anyone bearing the name of Douglas, for it appears that it is to them she owes the loss of her husband. All this is, how ever, mere conjecture, for nothing poitive is known about her except her hatred to the Douglas, which, no doubt accounts for her being mixed up in this business.'

It is all very incomprehensible,"

said Francis; "I never expected to find a woman of this sort here. You might believe that you beheld one of which the bards But how was this poor woman

able in her extreme poverty to provide

"You need not be astonished sir," re-

"If I read your thoughts rightly, sir," he said, "you are saying to your self, 'Here is a face that I know, but I self, 'Here is a face that I know, but I

cannot remember where I saw it."" "Just so," replied Francis ; "I am trying to collect my ideas."

"But I have not forgotten you, sir, for it was through you that I took the first step towards good."

What ! "At the Pine-branch Inn. sir." "At Wedderburn ?"

"Yes, where you must have spent dreadful time." "Shell !" cried Francis suddenly-

' are you that brave soldier ?" "Yes, sir; it was I who paid such

honor to a fern stuffed bolster as to let i take your place." " My friend, my saviour !" exclaimed Francis, holding out his haud to Shell. But the man drew back respectfully, saving :

"Your hand to a poor soldier like me? How could you think of such a thing-you, the friend and companion of the King ?"

"What does rank signify? Should I be now in the position which inspires you with such respect if you have let me perish six months ago? Take it, 1 say, for between the benefactor and the one benefited there is no distance."

"Then, since you wish it, sir," said Shell joyfally, and he pressed the delicate hand of the youth in his own large

"But, my poor friend," continued Francis, "I left you in the Cardinal's service. What have you been doing verge of a complete revolt from a guide which at times I mistrusted. The regret of my life is to have chosen for my since his fall ?" studies a line of research which will

"I followed the Cardinal, sir." "What I is it possible that the Cardinal is really in Scotland ?" asked never be quieted, and which always endures through enticing questionings as to a reality forever varquished."

ed herself on her miserable pallet, and at last fell asleep.

TO BE CONTINUED.

#### RENAN'S CONFESSION.

NOTED APOSTATE ADMITS FEELING OF DISGUST WITH HIS PRINCIPLES.

Renan, the French apostate, once nade a confession — and that in his later years. Read it and pass it on to these whose pride forbids their sub-mission to an infallible teacher :

" Had I stayed in Brittany, I should ever have remained a stranger to that vanity which the world has loved and encouraged. I mean a measure of deftless in evoking a jingle of words and ideas. At Paris this pleased them and, perchance, to my misfortune, was constrained to continue it. \*

I see around me pure and simple men, in whom Christianity is sufficient to produce virtue and honor. Ah, God save them from ever having aroused in them that wretched faculty, that fatal spirit of criticism, which so imperiousspirit of criticism, which so imperious-ly demands satisfaction ; and which, when satisfied, leaves the soul so few sweet enjoyments. Would to God it lay with me to stifle it. \* \* Have I, therefore, lost all hope of returning to Catholicism? Ah, such a thought would be too cruel for me. No, I no

wiped out of l longer hope to return by any rational lear. I wond process ; but I have often been on the I was washe

he suffered, p Betty when t

### 2, 1907.

# do you mean?" nderstood me, , hastening to ant to say that f my lord, and ancellorship, I

MARCH 2, 1907.

A PATCHWORK QUILT.

It was on a Mirch evening, an evening of fleeting sunshine and purple shadows, that Betty Darragh lay dead in her little cabin among the lonely hills. How beautiful the same hills looked as I took the little track that

looked as I took the little track that led across them to the house that had been Betty's. The tender mountain grasses were putting on a brighter hue;

grasses were putting on a orighter hue, the strongly-smelling gorse was bloom ing; and here and there on the black

stunted looking sloe trees was a flimy streak of white where the buds were

breaking into flower. On the crest of

breaking into flower. On the crest of one of the little hills was a grove of larch and fir, and the deeper and lighter tints of green contrasted pleasantly. A blackbird chirruped and whistled among the trees, and a robin with its head set wisely on one side, and now and then broks into song. All around the dead woman's home the vellow daffodils were danging

song. All around the dead woman's home the yellow daffodils were dancing merrily in the passing breeze. It was said that when Betty came to the place a bride not out of her teens, she was lonely and heartsick for the home she

and when, after the regulation period

of a month had passed, she visited her inther's place, she brought back with her a cart load of bulbs for planting.

It was she, too, who had coaxed a few roses of the hardier kinds to grow against the south wall of the cottage.

The tiny brown bulbs were just break-

ing into leaf as I passed into the low

kitchen where a "neighbor woman" was placing a few sods of turf on the

"Poor Betty's gone at last," she said, "God rest her!" Then, as temporary hostess, she led the way to the room " before the fire," and

we both knelt in prayer by the white-draped bed. Mrs. McCarthy placed

"I didn't like to leave the creature alone," she said, "but sure the chil-dren will be ready for their supper

dron will be ready for their supper and bed. If you don't mind staying by yourself a bit, I'll run home and get them settled for the night. Him-

get them settled for the night. Him-self has gone to the town for the coffin. Someone will soon drop in now the evening's come." Mrs. McCarthy took her shawl from

a pin on the wall, and turned to the door. She came back apologetic, and

abor. She can back a pointed to the bed. "Betty said to lay the quilt, the patchwork one, over her when she was dead. It doesn't seem right for such

nead. It doesn't seem right for such a gay-colored thing to be about the bed; but I didn't like to go against her wishes altogether, so I folded it and left it across her feet. Wasn't she the handy body with her fingers ?"

Sure the patching and knitting,

"Sure the patching and the picking up of new patterns kept her from feeling lonesome." And Mrs. McCarthy has-tened away. A deep silence fell on the little house. The clock—a wag of the wall—as was customary, had been

stopped, and the occasional sharp note of a cricket but intensified the silence.

My eyes wandered round the room

the ridiculously small fireplace could hardly have contained two sods of turf.

It was partly hidden by a screen, fashioned out of bits of gaily-colored

tissue paper. Above it were two or three religious prints, and two faded

three religious prints, and two faded photographs of far-away transstlantic cousins of Betty's. On the damp earthen floor of the room a couple of rag mats made spots of color, and the one small window was shaded by knitted curtains. Above the bed was

a rush cross and a bit of blessed palm in Ulster, though what its botanical name is I don't know. The patch-work quilt to which Mrs. McCarthy

had referred lay across poor old Betty

eet. I had often seen her at work on

its squares, hexagons and octagons; and its completion after years and

a chair for me.

I nodded.

She looked up and gave me wel-

works."

while ; but the next thing he sold the cow and went to America. That crushed Betty entirely, though for long

crushed Betty entirely, though for long and many a day she watched for Owen to come back. He never did. The poor woman used to put the lamp in the window at night, thinking it might maybe light him home; but the years

at his death in Chicago. He died a

" And she was cheerful and uncom-

parish relief."

Monthly.

ncis, suddenly had sprung up the Cardinal, him, and now alse hope: but

and generous n I would risk

#### ter ?" e Mountains." cried Francis.

is." eturned Shell, out the order or, which is to And we must already dawn

"this is carry. reating me like meeting in the turn seems to to conduct and ills; but now, I the Shepherd of ve nothing to d King's service.

ell in surprise, that you won g's commands." ter Shell? My must reach the ng; consequ go and see your

ly to the Black d you."

you there." ou by him, sir ;

ing desired you to let yourself e, for I doubt if alone. ed Francis ; "1 but follow you, it is all very

ined, sir, direct. r. Until then I k any more quesansw the I will tell Harry

not please m what nettled, "I obliged to obey." humbled at the reed to play since ag. His will was led to be a mere to act, but knews.

to say that the d that Moses had ancis thanked old lity, and tried to er hand, but she

Peggy, my young ined you to night, if the Mountains. and if you wish to ah well ! you may o remember me

o give himself up-nce of his compan-d his horse and foloff at a quick pace, rear. Old Peggy n door listening to es' hoofs until they stance. Then she ing up the book of d, " Let us see," Il succeed in over n who holds the And following a onget persons which consisted in of Psalms, cpening according to the hich the eye first therein a favorab'e er, she took a knife, n the leaves, and ne verse she lighted " And He saved of them that hated med them from the " Amen !" she y God verify those I am ready to lay

#### THE CATHOLIC RECORD.

dented glory and conquest for the all," said a bit of shepherd plaid, "and nation, many attached themselves to the fortunes of the empire and the new well Betty knew that later, when her boys died. I was a silk bow she fast-ioned for Micky about the time. Micky dynasty; and thus after his downfall oynasty; and thus after his downam three parties contended for the mas-tery, the Bonapartists, the Royalists and the Republicans; most of the last were in sympathy with the Revolution-ists of 1789, and therefore hostile to was confirmed just before the father's death; and well, indeed, he answered the questions put him. Sure Betty was proud of him. Ten years after he was killed in England at the iron States of 1759, and therefore hosting to Christianity. If we remember that Napoleon had imprisoned the Pope and robbed him of his temporal power, we shall not be surprised to find that most of the good Catholics remained Royal-ists. The vast majority of the French people belonged to the same party. works." There was a chorus of "Oh! Oh!" "Then I passed on to Patrick." the remains of the silk bow continued. Well, Patrick got a cold on him that he could not shake off; and he died of decline before he was twenty. Betty had Owen left. Poor Owen, the creature, he wasn't very steady, and he listed; and, faith, he soon tired of the job ! Betty sold a bit of land to buy him off the soldiers. He kept steady for a while he the cert thing he sold the

people belonged to the same party. The kingly throne was therefore restored; it was occupied by Louis XVIII. till his death on September 16, 1824, when he was succeeded by an-other brother of Louis XVI,, who took the name of Charles X. A new political party was forming in

France and steadily increasing in power, that of the Liberals. It was so called from its main spirit, which was to enlarge liberty of action for the citizens so as to conciliate the Republicans to the support of the royal power. The purpose was good, but the went on and there never came a word from the boy. Poor Betty ! it was a relief to her when at last a letter came esecution of it was unwise and pro-ductive of endless trouble. To gain the Republicans Charles began his from the priest who had attended Owen reign by removing all censorship of the press. Then was poured out upon the land a flood of the most impious, good Catholic ; and Betty could pray for him. It was after this she took to licentions and anarchial ideas. Cheap editions of Voltaire and his fellow philosophers and demagogues were Choap doing patchwork at nights. She could earn a trifle by knitting and crochet-ing, and she never was forced to get cattered through the cottages and the workshops, sowing a copious harvest of infidelity among the populace. An other Liberal measure was adopted in 1828, when the Bishops were forbidden plaining to the end," said the sprigged muslin. "She had her shroud ready. Death was welcome to her. She went round the beads in her hand often 1828, when the Bisnops were toroldarn to employ religions in their ecclesiastic cal schools, and Government claimed the right of irspection—surveillance—over the seminaries. Thus what was liberal to the infidels was most illiberal to the Church; and from that time to the the Lord have mercy on yoo, and forenough." "She was going to meet her three children," said the shepherd's plaid. "Death meant that for her." Church ; and from that time to the present the Liberal party in politics (not all its members) has been the enemy of Catholic interests. Evils multiplied in the land-disorder in the administration, a spirit of insurrection in the masses, an organized system of "And her husband," remarked the blue cashmere. "Oh, yes," spoke up a gaudy delaine square, "her husband." square, "her husband." "She was a good wife," said the blue cashmere. Probably it never had in the masses, an organized system of insults against everything holy and rebine cashmere. Probaby it never has modern materials. "She was a good woman altogether," all the scraps cried at once—and I woke to see with a slight shiver, that the peat fire was a heap of white ashes, and that the purple dusk was falling. "Did I keep you too long?" Mrs. spectable ; in a word, anarchy every where. When Charles attempted to undo the mischief he had wrought, and he suspended the liberty of the press, it was too late. In 1830 the revolution deprived him of his crown and sent him into avite. "Did I keep you too long ?" Mrs. McCarthy asked, coming in. "The children were contrairy."

into exile. The new king, Louis Philip, was a compromise between the Royalists and children were contrairy." "I haven't been lonesome," I said, truthfully enough, and made my adieu. the Revolutionists ; he had made comruthinily enough, and made my added. Next day Betty was buried. "And what in the world brought Ted Egan to the funeral, and he with one foot in the grave?" Mrs. McCarthy asked generally. "Sure them nephews and nieces of his don't give him over and above a good life of the Revolutionists; he had made com-mon cause with the latter, and now he ascended the throne as the "citizen king," as he was called. In the new constitution adopted, the Catholic religion was declared to be no longer the religion of the State, but the religion give him over and above a good life of it. He daren't make a remark, and he of the majority of the French people. One of the first regalacts was to deprive the Church of St. Genevieve of its sacred character and turn it into a "' Yes ?'' Mrs. McCarth "Yes ?" Mrs. McCarthy queried. "Till he's beneath the sod, too," I said.—Magdalen Rock, in the Irish profane temple, bearing the heathen name of Pantheon. Born of revolution, the new Government supported itself by means of intrigue, of flattering the by means of metrigate, or metricate revolutionary passions, repressing riots, eluding the efforts of assassins, and sacrificing the public welfare to gain favor with the worst elements of the WHAT HAS RUINED RELIGION IN

population. After a while, however, the Govern ment found it necessary to effect a reconciliation with the Church, and thus gained the adherence of miny sincere Catholics. Thus arose a division among the Royalists, those favoring the heirs of the fallen Charles X, being called Legitimists, and the adherents of the younger branch of Bourbons to which the present king belonged assuming the name of Orlean-ists, because he had been Duke of Ocleany. When the revolution of ists, because he had been Duke of Orleans. When the revolution of 1848 had established a republic, those in power saw that the only way to prevent total anarchy was to favor religion and its defenders. The coup d'etat of 1852 brought Napoleon III. d etat of 1852 brought Napoleon III. to the imperial power. He too thought it his best policy to favor the Catho-lics, and he put down the infidel revolu-tion with a strong hand. One evil result followed, namely, that many Cath-olic writers, tired of the Liberal policy which had striven in vain to conciliat the infide party, so ardently applauded imperialism as to incur the deep and lasting harred of the revolutionists, who have ever since labored secretly and at times openly to crush Catholic and at times openly to crush Catholic-ity out of existence. They have used for this purpose two chief means, per-secution, when they could, as is the case at present, and at all times the promoting of infidelity, which would thin out the Catholic ranks and increase their own numbers and influence. After the fall of the second empire, in 1870, a republic was organized, in which at first considerable moderation was shown by the Republicans, the Royalists and the Liberals; the last of these were a bond of union between the extreme minds of the other parties. In fact, there were seven parties, the Legitimists, the Orleauists, the Bona the partists, the Liberals, the Moderate Republicans, the Radicals and the Extreme Radicals; and of late years the Socialists have formed a new and ever increasing party. The controll-ing power has been shifting till it has got into the hands of the Extreme Left, the bitterest enemies of the Church. Division among the good has been their ruin. C. COPPENS, S. J.

GROPINGS TOWARDS CATHOLICITY doctrine of the primitive Church. See AN EXPERIENCE. By David St. George.

Most converts as soon as they enter the Church, long to let the world know

coange it, for I stars to my hyphen as firmly as St. Athanasius opposed the iota of Arius, they said that the Bishop probably would not ordain me. I could only say, "Then I'll not be or-dained." That was the last I ever heard of it, and I was ordained descon on the following Sunday. the reasons of their change. Newman wrote his "Apologia," James Kent Stone his "Invitation Heeded," and so of others. While I do not intend to emulate their example, I am anxious to put on paper some of the longings, un-defined desires, and somewhat unique experiences, unexpected and altogether unsuspected, that led me at last, after thirty years of groping in the dark of sectarianism, to the light of Catholicity. My first experience of this kind was

when a freshman in college. I had a friend, who, like myself, was looking forward to the sacred ministry. We often held sweet converse together about the high and holy life we ex pected to enter. We thought our pected to enter. We thought our lives, even then, ought to be different from those who only intended to be-come doctors or lawyers. Among other things, I proposed that it would have a tendency to keep us from sin and from common faults if every Saturday night we fold each other all the failures night we told each other all the failures of the week. He thought it a good plan, but proposed a better one. As we had no awe or fear of one another, and knew each other pretty well already, he thought it better to go to some "grave and reverend senior" older in the spiritual life and better able to advise how to conquer our selves. We had no difficulty in finding say life who would hear confessions. And so

into the woods, hold up my hands to heaven, and say the Nicene Creed. I did so, and I shall remember to my

more than any other one thing keeps thousands away from the Catholic Church—a natural and instinctive thing, the first impulse of a naughty child to go and tell father or mother, and the sum of the state of the st and to own up. As David said, "I acknowledge my transgressions," and St. James, "Confess your faults one to another " another. My next groping was after celibacy.

My next ground was after centracy, a longing to do some great thing, (to deny mysell), to imitate not only our Lord, but also the angels in heaven, "who neither marry nor are given in who neither marry nor are given in marriage," and take up a real cross, and to follow the advice of St. Paul, The man that is unmarried careth for It the things that please the Lord." manifested itself in a poem three hun-dred lines in length, entitled "The Pleasure of Pain," about Philip and Mary soon to marry, but after many heart straggles she became a Sister of

Charity and he a missionary, and "soon they learned the pleasure pain could bring." A love for fair play and the truth A love for fair play and the truth was my next experience toward Cath-olicity. I heard no end of talk about the "Dark Ages," their ignorance, su-perstition and effete medievalism. By reading I found them filled with the fire of faith, the light of learning, col-learn end provestition everywhere. leges and universities everywhere, especially in Ireland, supposed to be the home of superstition, and later the renaissance of Greek language and lit-erature. When I was graduated from

college my commencement oration was "The Light of the Dark Ages," and its motto, "Honor to whom honor is due." While in the theological seminary

While in the theological seminary did her task. my favorite authorities were of the High Church Anglican stamp—Pusey, Newman (before and after his conver-sion), Keble, Libbon, Forbes and for the seventh time she came back to the pain which lay open before her,



Proclaims Its Merits. 2

8

It is with gratitude and heartfelt thanks I per these lines : My wife had lost all control of her nerves and could only speak at times, and was is a very low condition generally. She commenced using Pastor Koenig's Nerve Fonicon August at near the start of the second wery low conversion of the musicant of the matrix and a few days afterward she could come into the parlor and sing to the musicand execute the sole part of hymns alone, is also able to do work about the house. I am sorry that I did not hear of this wonderful remedy sooner for I could have bought twenty-five or more bottles for what I paid the doctor here, just to come and look at her, for he did no further good whatever. Pastor Koenig's Tonic will be a blessing to all, and I can strongly recommend it. I send to-day for another bottle for my wife, and also for one for another bottle for my wife, and also for one for another lady whose nerves are weak, and whom I told what your Nerves Tonic has a point Mirchell.

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Principals. A STATE AND A STAT



on the following Sunday. I must not forget to mention my fondness, with two or three others out of a hundred and twenty, for the "Little Hours of the Church of Eng-land," with its lands and prime up to

and, with its hades and prime up of compline, which we read with cassock and biretta (the latter manufactured by myself), walking about in the semin-ary grounds, heartily hoping that I might be mistaken for a Catholic ! I will not tell how I used to fast on Ash Wednesday and Good Friday till 6 p. m., with no morsel of food nor drop of water allowed to pass my line and p. m., with no more of took any lips, and at the same time preaching the "Three Hours' Agony service," consisting of nine sermons. It might savor of Phar-iseeism, but it did savor of the right of private judgment. One more Catholic leaning I will

mention. Somewhere I had read Latin prayer for the faithful dead that Latin prayer for the faithful deal that struck me as very beautiful. When the "divider of my sorrows and the doubler of my joys" was iaid to rest in Box-wood cemetery, beneath the marble cross I had inscribed my favorite prayer: "Domine memento ejus quæ nos præ-cessit cum signo fidei et dormit in mno pacis." What was my surprise and joy to find later in the canon of the Mass those beautiful words, and to daily with millions more till my shall end that commemoration of the dead. I tcust that on my tombstone and in the hearts of those I love the concluding words of the same prayer may be inscribed: "Domine, deprecamur ut indulgeas ipsi, et omnibus in Christo quiescent bos locum refrigerii, lucis et pacis." The end is peace.— Boffalo Union and Times. A SAINT AT HOME.

## FEAST, MARCH 9.

The brief sketch of a Catholic saint is penned by Dr. Farrar, Protestant Dean of Canterbury: St. Frances of Rome was a Roman lady of noble birth. She was married in 1396 to a Roman nobleman, Laurence Ponzani. "Her obedience and con table," says Alban Butler, "which en-gaged such a return of affection, that descension to her husband was inimi for the forty years which they had lived together, there never happened the least disagreement ; and the least disagreement; and their whole life was a constant strife and emulation to anticipate each other in mutual complaisance and respect." " A married woman," she used to say, " must, when called upon, quit her de-votions at the altar to find them in her household affaire."

household affairs." One beautiful story which is told of

serable pallet, and

NTINUED.

#### ONFESSION.

DMITS FEELING OF IIS PRINCIPLES.

ich apostate, once - and that in his it and pass it on to forbids their subble teacher :

n Brittany, I should a stranger to that world has loved and n a measure of deftjingle of words and this pleased them; o my misfortune, I o continue it. \* \* pure and simple men, nity is sufficient to d horor. Ah, God er having aroused in I faculty, that fatal which so imperiousaction ; and which, Would to God it

Would to Gou le e it. \* \* Have I, hope of returning to a, such a thought of for me. No, I no turn by any rational ve often been on the e revolt from a guide mistrusted. The re-o have chosen for my research which will , and which always enticing questioninge over varquished."

and its completion after years of labor had been a great triamph for Betty. She had stitched at it industriously in the still summer evenings and the long, long winter nights; and the occupation had kept the old woman from feeling the lone liness of her position. Poor old Betty had "supped sorrow," and in musing over her troubles and listening to the cricket's song, my eyes closed. All at once I became conscious that the wariconscious that the vari once I becan ous pieces in the patchwork quilt were conversing together. "It was a bit of her wedding gown,"

said a six cornered piece of blue cash mere, " and Betty was a pretty bride, a little too pale and quiet perhaps. Everyone said Pat Darragh was the Everyone said Pat Darragh was the hocky man tog get such a handy well-doing wife. I didn't care over much for Pat. He was on in years at the time of his marriage; and I thought I heard Father Daly sigh as he married the pair. Maybe that was only a notion."

notion." "It wasn't then," spoke up a tri-angular scrap of lilae sprigged muslin. "Father Daly knew about it." "About what ?" asked the cashmere,

" About what I show hat Betty and Ted "Did you know that Betty and Ted Egan were about getting married when Ted's sister was left a cripple widow with six young children, and never a penny to keep them out of the work-house? Ted's mother brought the woman and the children home; and how woman and the children home; and how could Ted think of marrying with two helpless women and half a dozen chil-dren depending on him for a bit and snp? Betty saw he couldn't. Her father, too, was a bit behind in the rent; and, when the agent pressed him, sure Pat Darragh lent him twenty pounds without bail or bond. Nor did Pat ask for its payment when Betty married him." married him

"Oh," said the hexagon, "I knew there was something. Well, Pat hadn't a long life, anyhow; and Betty nursed him well in his long, painful illness. That's when she got into debt."

debt." "The very time," said a bit of buff cotton, "and she hated to go in debt. I ought to know. Many a salt tear I wiped out of her eye when no one was near. I wonder I have any color left, I was washed so otten. I was in an apron. Pat was cross with all the planed Betty when the cow died." ""Sure that wasn't sorrow at all, at ""Sure that wasn't sorrow at all, at

They call their party Republican ; but unjustly so. For many of the Catho lics, if not at present the majority, are lics, if not at present the molecular operation of a republican govern-ment, while a very large proportion of their opponents are not Republicans at all, but Socialists, who aim at the over-throw of the Republic to substitute for it a Socialistic community. Those of the anti Catholics who are not Social-

FRANCE.

(Written for the True Voice.)

V. FIFTH REASON-PARTY SPIRIT.

In the United States and in England

the leading parties are divided on political lines, Republicans and Demo-

political lines, Republicans and Demo-crats here, Tories and Liberals there ; but in France unfortunately they have been, most of the time at least, and they are to day, divided from each other on religious lines. Whatever names they may have assumed at var-ious times, the main contest, for over a hundred years back, has been between the Gatholic Church and the infidel

the Catholic Church and the infidel

revolation. To-day the contest is evidently between the Catholics and

the anti-Catholics. The anti Catholics are now in power.

the anti Catholics who are not Social-ists are chiefly Freemasons, or at least the tools of the lodges, and are carry-ing out the line of campaign against Christianity that has been for many years back laid down and promoted in their secret meetings; but of late years t has been openly avowed to be the Masonic policy. The union of the Masons with the

The urion of the Masons with the Socialists is called the bloc; as long as it lasts the party is all powerful, and there is no telling how far they will go in their tyranny. But it cannot last very long. For the Socialists are not in it for the sake of crushing the Church, but for the booty held out to them as a bait, and for the accom plishment of the Socialistic plan of a general leveling of mankind to the per fect equality of all individuals. When they get through with the clergy and

they get through with the clergy and their possessions, they will demand the goods of the rich, and the socialistic control of all productive capital. This is not the Freemasons' platform at all, many of whom are very wealthy capital-lats. Evidently no intelligent Catho-lic, and even no well informed Chris-tian or honest man can sympathize with the able, nor with either of the owner the blos, nor with either of its componthe blos, nor with etcher of its composi-ent parts, even though called Republi-cans. A republic is a very good kind of government, but not the present manner of the French republic; it is

rank tyranuy. Evidently, too, the republic of 1789 must and does receive the universal receive the universal we Rodriguez.

must and does receive the universal condemnation of all good men. We cannot blame the French who are not in sympathy with such republics. During the Reign of Terror all the order-loving citizens longed for the re-turn of the monarchy under which they hed enjoyed for centuries power, peace.

It is a common doctrine of the saints ¢. It is a common doctrine of the sain's that one of the principal means of lead-ing a good and exemplary life is modesty and custody of the eyes. For, as there is nothing so adapted to pre-serve devotion in a soul, and to cause computction and edification in others, as there is modestive as there is worthing 000000 as this modesty, so there is nothing which so much exposes a person to relaxation and scandals as its opposite.

Go on simply in the Lord's own way, and do not torment yourself. We ought to hate our faults, but with a quiet, calm hated, not pettibly an' anxiously. We must learn to look patiently at them, and win t rough them the grace of self-abnegatic 1 and

the Psalm which lay Faber. I was also especially fond of Cardinal Wiseman on the Eucharist, as she found that angel hands, in high ap an antidote to one professor who was a proval of her cheerfulness, had in proval of her cheerfulness, had in-scribed the verse for her in letters of Zwinglian and another who was a Calvinist. When I was up for examin shining gold. ation for deacon's orders I was quite

well prepared for the trial, not to say The object of all virtues is to bring combat. One of my papers was on th The object of all virtues is to bailing us into unich with God, in which alone is laid up all the happiness that can be enjoyed in this world. Now, in what does this union properly consist? In nothing save a perfect conformity and the combat. One of my papers was on the Eucharist, and among other things I wrote that "Christ was re presented on every Christian altar as on Mt. Cal-vary." My examiners took me aside and most solemnly asked me to omit the hyphen and say "represented." I said, "Certainly not, for there were no every nor symbols nor shams in resemblance between our will and the will of God, so that these two wills are absolutely alike-there is nothing signs, nor symbols, nor shams Christ's religion-all was real." Th one repugnant to the other ; all that They one wishes and loves the other wishes objected that it was the Roman doc-trine of the Sacrifice of the Mass. I and loves; whatever pleases or dis assured them as modestly as I could pleases one, pleases or displeases the that it was Catholic, and the universal other.-St. John of the Cross.

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for district of Nipissing, Mrs. D. D. Agent for district of repeated Reynolds. New Liekeard. When subscribers change their residence it s important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa. June 13th, 1905. So the Editor of the CATHOLIC RECORD, London, Ont.

1

London. Ont. My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, shove all, that it is im-medy dirends Catholic principles and rights, and stands firmiy by the teachings and author-ity of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-ty, and it wil do more and more, as its wholesome influence reaches more Catholic bornes.

wholesome influence reaction influence for the second secon

UNIVERSITY OF OTTAWA. Otbawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD London, Ont : London. Ont: Dear Sir: For some time past I have read our estimable paper. THE CATHOLIC RECORD. and congratulate you upon the manner in mich it is published. Its matter and form are both good; and a **Th**erefore, with pleasure, I can recommend biesting you and wishing you success.

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

#### LONDON, SATURDAY, MAR. 2, 1907.

#### CHURCH UNION.

In the address of Bishop Carmichael, the Anglican Bishop of Montreal, to his synod, we have a pronouncement which touches Church Union. The importance lies in the question of the apostolicity of the episcopate, one of the bases upon which His Lordship regarded organic union alone possible. Whether this is an ultimatum beyond which the English Church cannot go, so that Presbyterian or other non Conformist hopes must rise to that mark or ebb away with no prospect of uniting, might be easily dismissed as unessential to the proposal and difficult of solution. It is hard, when listening to Bishop Carmichael, to know whether he is speaking for the whole English Church, or whether he simply represents his own diocese. In either case he has placed himself on the borns of a dilemma. If an apostolic and historic episcopate be an essential of Church organization, then the Church of Rome d not the Church of England is the

Receive ye the Holy Ghost.' " The Bishop should not have stopped here. There is nothing clearer in the gospel constitution of the Church than the primacy of St. Peter. "Thou art illogical consequences. And what Peter and upon this rock I will build is my Church." Again: "Satan hath both reject the supernatural, withtried to sift thee as wheat, but I have out which Christianity is a more prayed for thee that thy faith fail not." system of philosophy. Let us briefly examine this question about God's

that out of the body of his followers

twelve men were named by Him

apostles, that He invested them as his

envoys with graces suited to their

work, breathing on them, and saying :

If apostolicity and perpetuity were the plain will of Christ so was the primacy. In summing up his case the Bishop admits its weakness : "Imperfection," he says, "there might be in what I would call the historic routine of such accession, as with royalty in England from 1649 to 1660, but in both cases the succession remained." Not so fast, Lord Bishop, if you please. Success sion to the crown is one thing, but perpetual apostolic succession in the episcopate is altogether different. If the latter is broken the chain is broken. Its reality depends upon the validity of the sacrament of Orders. Cranmer, whom the Bishop justly accuses of Erastianism, changed the matter and form, and thereby invalidated Anglican Orders. There are other reasons

also for holding against the validity of Anglican Orders. Nowhere are they acknowledged. Not even are they in many of their own churches regarded as proper, sacerdotal orders, still less as sacraments. There is an expression which rather mystifies us-historical routine. Perpetuity requires unbroken history, and apostolicity implies divine institution. To admit imperfection in the " historical routine " is the acknowledgment of a broken link. How therefore can Bishop Carmichael candidly insist upon a perpetual episcopate, and at the same time invite his Presbyterian brethren to seek it in the sc-called branch where he admits one of the links to be broken? Finally when the Bishop says that in the Church of England 'no one shall be accounted or taken to be a lawful bishop, priest or deacon,

except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had formerly episcopal consecration or ordination," the Church of England perverted history and destroyed the episcopate. She had no right to interfere with the form. If the institution is divine, apostolic, perpetual, it must not be interfered with. It must, if it is to be valid, be handed down with matter and form intact and unchanged. With the Bishop we admit the great attributes of that divine historical institution, the episcopacy of the Catholic Church. We deny his minor premise that this is to be found in the Anglican Church. We would wish to see both himself and all others seek it where alone it can be foundwhere Peter's primacy is upheld and where Peter's faith has not failed, and where sacramental matter and form have been so carefully conserved.

### MR. CAMPBELL AGAIN.

We have from the Literary Digest a

#### THE CATHOLIC RECORD.

their worst feature : they

It is true that to be a creature is to

rest in the arms of the Omnipotent, or

seek the rays of His light in the atter-

most parts of the morn. God fils

heaven and earth. And if He fills them

there is no room for any other being.

God, in knowledge, power and essence,

is everywhere; because he is immense

He is infinite: He is. Besides God

and without God, and what God has

made, there is nothing. God and His

works : these are all. God, says St.

Gregory, abides in all things. He is

outside of all things, He is above all

things. He is beneath all things. He

is above them by His power, He is

beneath them by His support. He is

above them ruling them. He is beneath

them conserving them in the hollow of

his hand. He penetrates all, yet is

penetrated by none. He comprehends

all, yet He remains incomprehensible.

He is more intimate to us than we are

to ourselves, yet when we reach out

our hand to clutch him he eludes our

grasp. All things are naked and open

to His eye. He is in all nature, and in

every part thereof, yet He is infinitely

away from it. Most closely united to

every creature, He fashioned even the

least as well as the greatest - the

amoeba just as the seraph. He is in-

finitely separated from them. What-

ever in-dwelling he may assume, in the

natural order or the supernatural order,

He must be forever immense, unmeas

ured and unmeasurable, absolutely

simple-infinite. The creature, on the

other hand, must be ever and always

finite. Let the creatures's nature be

finite, and distinguishes it from God-

the one and only Infinite. The finite

the Infinite is distinct from the flaite

universe with a real, physical distinc

identified with the universe either visi-

but as being infinitely superior to it,

that when compared to His being it is

misleading and more fatal than to iden-

break away from the confusion of is historically clearer than the fact deity. To lower the Creator to the tongues. They see as in the air some creature is not to exalt the latter, but shadowy form. They think it truth, to degrade and falsify the former. and call it. It is gone. Truth dwells Virtue lies in the mean. And the truth where Christ's voice is heard, and of Christianity lies between panthewhere simple souls are bowed in worism on the one hand and atheism on the ship of the God Who is ever above them other. These are opposites in the sense but Who is ever calling them nearer to that pantheism is an excess and atheism Hin, to share His life, to enjoy and a defect. Both are equally repulsive praise Him forever. and erroneous. Both lead to the most

Government individually or collective-We cannot part with this new Thecly. Their course has been dictated logian without a word concerning his renot by a love of justice-not by a deection of the Atonement of Christ. It is sire to promote the honor and glory nore or less fashionable amongst certain and strength of the French Republicschools of philosophy to falsify or enbat by the force of public opinion in tirely deny that our Lord by His sacrifice the other Christian nations of the gave satisfaction to his eternal Father nearness, not oneness, to His creatures. for sinfal gailty man. Those who, in the Cross of Christ see not the

A despatch from Paris, dated Feb. 22nd, states that the Croix, a Catholic condign atonement and superabundant paper, defines the attitude of the epissatisfaction for sin, pervert history and copacy with reference to the negotialose the deepest mystery of our Lord's tions between the coadjator Archmysterious life. Not only did our bishop of Paris, Mgr. Amiette, and the Saviour come as Teacher of truth and prefect of the Seine, M. de Selves, as Fount of grace, He came as combatfollows : ant with sin and satan, " consecrated "The Bishops did not accept the through suffering." He was, as His contracts which make parish priests

world.

THE LATEST FROM FRANCE.

Although a peaceful settlement

the French difficulty is apparent at

times there still remains the under-

current of infidel striving to uproot

Christianity. For the concessions al-

o

prophet had depicted Him, " red in His responsible for the important struc-tural repairs of the churches or the apparel." He was clothed with a vestare dipped in blood. He who had grown up as a tender plant hath surely poured out, His soul separated from His therefore, may be said to have terminbody in death, He died for us-the ated until further orders.' Lamb of God Who taketh away the sins And so continues the controversy,

of the world. He alone was our atonewhich will not, in all likelihood, be ment : no one shared in the work. He trod the wine press alone, and of the people there was none with Him. This atonement was the master-act of the Master's love. His whole life, His transcendant example, His tenderness and humility, His sacred lessons of holy truth, are the testimonies of His divine Sonship and His love of man. Missionary well illustrates the good But the crimson light of His atoning that may be done by a word or two in Blood in which the Son of Justice set season : in death, was truth and justice, mercy oneself that in dealing with the soul God has his special moments and,moremeans to bring about conversions. Speaking of His way, the other day,

conversation with a gentleman in an adjoining seat. He seemed like a pros death of Sir Wm. Hingston, one of perous merchant, and I learned from his statements that he was on his way tion. God is infinite, not as being Canada's best and noblest citizens. He died suddenly, in Montreal, on the to Europe for a year of travel. After we had pretty well exhausted the commonplace topics of conversation, he ble or invisible, corporeal or spiritual, 19th Feb. As a surgeon he enjoyed an international reputation, but it was not "I am sorry," said I, "I do not play cards. In fact I never learned." better than it, so much better than it for this alone that his name was held in such high honor. He was recognized as if it had no being and as if it were throughout the Dominion, but more "Well, suppose you watch me do some nothing. Yet the universe is. God particularly in Montreal, where his made it and He conserves it. It shows name is a household word, as one of forth His power and declares His the most estimable, courteous and sterglory. Yet the sons of men have ling characters of our day. In all not always read aright the story matters pertaining to the public weal of creation. And no error can be more the name of Sir Wm. Hingston stood well to the front, while in private life his example if followed more generally tify this half-wrecked world with the Deity Whom our intelligence must would lend a charm to life that would bring us back to the ages when faith acknowledge to be perfect, absolute, and morals and honor were deemed the infinite. Before touching upon any other point of Mr. Campbell's errors charm of manhood and womanhood and brought untold blessings to the world. we can see how diametrically opposed As a Senator of Canada Sir Wm. Hing. ston was held in greatest esteem. His advice was often sought by leaders of parties and whenever his voice was heard in the Senate chamber his fellow members appreciated at its full worth the outpouring of a warm heart and a beautiful mind, added to which was a culture and a beauty of expression that left for long pleasant memories. May the divine light shine upon him and may the example he has left us be an added glory to his pure scul in that kingdom to reach which he had striven so faithfully in this world of time. Sir William Hingston was the son of the late Lieut-Colonel Hingston, for merly in her Majesty's 100th Regi ment. He was born near Huntingdon, January 29th, 1829, and was educated at the Montreal College, entering McGill University and taking courses in arts and medicine. He completed his university career at Edinburgh where he received his diploma as sur geon. He returned to Montreal, and in 1853 began the practice of his profession, a practice which extended so rapidly that in a few years the name of Dr. Hingston was very well known throughout the city. In March, 1875. he married a daughter of the late Hon. D. A. McDonald, formerly Postmaster-General and Lieut. Governor of Ontario.

MARCH 2, 1907.

olic, and so are my three children.

I could not help throwing my arms about his neck and exclaiming: "How wonderful are the works of God !" This little incident taught me never to lose the opportunity to cast a bit of seed in the heart of the passing acquaintance: in God's own time it bear

ready made with a view to promote an ruit. amicable settlement with the Vatican no thanks are due to the members of the KEEP CLEAR OF THE SEWER GAS.

Sewer gas is among the deadliest and uickest of bodily poisons, and men nee from the risk of it as they would the babonic plague or yellow from from the bubble present hour, the air is rank with moral sewer gas, and it is being inhaled by a large part of the people as if it were of the people as if it the fragrance of spring flowers.

The newspaper cartoon, represent-ing men and women of every age, yea, and small boys and girls, each with the most detailed and sensational presentment of the Thaw marder trial in hand, greedily absorbing it as they crowd into the Boston Elevated, is no exaggeration. This unspeakable case, the reports of which should have been ircumscribed within the strictest professional limits, will be responsible before its close for incalculable meral evil.

"Thaw killed one ." said a distin guished Boston lawyer, "but the re-ports of this trial will kill thousands." The reading of its details cannot be nseful even to the strongest and sanest adult, and is soul murder to all others. The Rev. Peter Ronan, of Dorchester, urged on all parents last Sunday the present obligation of keeping the daily papers out of their homes; and the Rev. Joseph H. Rockwell, S. J., said at the Church of the Immaculate Concep tion, Boston :

"What spiritual good, in the name of God, I ask you, can result from the reading of such moral filth and corrup-tion? If you go down into a sewer, you cannot come up clean."

Freedom of the press is one thing, but filthy license is quite another ; and the alleged "enterprise" which pan-ders to the worst of human appetites here is not justified because a certain class in London and Paris are making of this bestial record their daily nov-

electe. All honor to the Boston Post for its readiness to put decency above money profit ; to the Canadian law-makers wh are shutting out offending American journals; and to President Roosevelt or his manly and Christian denuncia tion of the scattering of printed filth and for his resolute effort to find law to stop it.

When the harvest of this evil plant priest who was moreover a Benedic-tine monk, related this incident from his own personal experience. ing is reaped in desolated homes, in prisons and morgues, what shall we hear from men, official counsellors to their fellows, who proclaim their I was traveling some years ago in the train from Chicago to Pittsburg. The time hung heavy on my hands, and willingness to put the testimony of the star witness of the Thaw trial into the to break the monotony, I entered into hands of their daughters ?- Boston Pilot.

#### A HUMBUG EXPOSED.

Bishop Codman (Protestant Episco-pal), of Maine, has been recently in France, and he testifies honestly to what he saw there. The priests, he says, are for the most part sincere, earnest and devoted men : as a rule. quite as intelligent as the Protestant clergy of America. The churches are well attended. If religious indifference and agnosticism exist, they are no more in evidence and apparently not so generally effective as in Protestant countries. The present faith of France is not likely to be supplanted by Protestantism, to which, as the Bishop realizes, the French people are wholly antipathetic by taste tradition and conviction. Bishop Codman, how ever, sides neither with the Papacy nor the State, but sympathizes with the Church in France, and prays and asks prayers for her. Evidently, not praying as non Catholics profess te He seems

MARCH 2,

CATHOLIC H

Canadian Messenge That the Catho become a little pe to the power of modern world of or cite our indignati Unfortuna prise. hings to sadden has not lame cramps all our charitable institu endeavors, our s and colleges, while donations to Bib called foreign mis universities, are millions ? Every tells of new met directed against t materialism, soci sap the very found re disseminated

by newspaper, And now, France nation," "the e nation," " the e Church," has tu The Catholic of

not too robust fa these facts whi thrust upon his given way to a f It is not surpris so, and perhaps worthy ; but he cause hi errs one sided, and i of some other tr vious and less p

his notice. The first of Christ had predi His Church. lambs among wo is not greater th have persecuted secute you." " called the Churc sents God's side fare against the the devil. Why Church should downcast when happen which ( blessings ? blessings ? " they shall revil nd speak all th untruly, for My ioice.

The second hearted Cathol that, for nin Church has trip quite as grave i front her, na graver. She c greater than the night she not

them in the pro Ah. but it w Whatev have had to un was ever supre Catholic. Then was an arm mo trembled befor over them an terrors of exc

dict; before a were answerat word unmake the glories of triumphs of ou And yet th view of the pa pious, but it the world as i should like it as it really during the A world to-day, a warfare, an battle. It is alds joy; igno lude of triu world's eyes i

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He has hi

and peace and reconcilation. Without it the world would still be sick with sin and death. The coming of Jesus would have been a mockery : for His sacred teachings had raised our hopes only to break them against the sense of DEATH OE SIR WM. HINGSTON. The sad news comes to us of the

litt'e tricks with the cards. I will interest you some, and it will pass the time pleasantly." The tricks were well done, much to the interest of quite a little crowd who had gathered about us. In the interval between the various tricks the gentleman kept up a run-ning fire of comment on many topics of public interest, and finally touched on the topic of religion. Said he: "There is one thing in a Said he: "There is one thing in a religious way that I could never stom. ach, and that is the Roman Catholic Church with its superstitions, and its idolatry, and-

what it may, the fact that it is a created nature renders and keeps it our own guilt and despair. cannot be a part of the Infinite. And

brought to a satisfactory conclusion until the Voltaireans are ejected bag and baggage from the control of the Government. HOW ONE CONVERT WAS MADE.

#### contracts containing a clause exclud-ing secularized members of the dis olved orders from acting as paris borne our infirmities and carried our priests, claiming that to do so would be sorrows. He was wounded for our in recognition of the law of associations. quities, He was bruised for our sins, Further, the Bishops look upon the in clusion of a similar embargo on foreign priests as being an insult to the and the Lord hath laid upon Him the iniquity of us all. With His body disformer's patriotism. Mgr. Amiette will not take the initiative to resume located, His flesh torn, His blood the interrupted negotiations, which,

centre of union. Bishop Carmichael, in making the historic episcopate a necessary condition, practically gives up the case to Rome. In so many words he tells the non Episcopalian believers : "You must seek an unbroken line of Bishops. Wherever you can find that golden chain whose links reach down from St. Peter, there attach yourselves. Without the episcopate there can be no Church, no organization. And without the apostolicity there can be no episco pate." Apostolicity and perpetuity are attributes upon which he rightly insists with polished diction and cultured phrases. But the minor premise of the syllogism is entirely omitted or lost in the noise of rtetoric, which, more than logic or theology, ran tion: through his long preamble. We take it

that the minor premise is that these marks or properties belong to the English Church, at least as a branch. This we deay-and not we only, but all outside the pale of the English Church. Who ever looked for apostclicity and perpetuity in the English Church ? We cannot gather grapes of thorns or figs of thistles. And as for the branch theory, that is equally unreasonable. Why seek union at all if the branch theory is correct? If the Bishop in his missionary zeal wishes to increase his particular branch then he should candidly say sc. But if he makes the proposal as a condition of engrafting others upon the olive tree, then they will reasonably retort that they will seek apostolicity and perpetuity where alone they are to be found. Let us listen to the argument. The principle of succession, Basociated as it is with family, tribe and nation, becomes in the field of divine revelation all the more important; "for it then becomes a divinelyordered institution." And our Lord

more definite account of the teachings of the Pastor of the City Temple, to which we made some allusion in a former issue. Mr. Campbell explains his faith. His starting point is " the immanence of God and the essential oneness of God and man." It is not clear that he believes in a Personal Deity ; for he says : " The word God ' stands for the infinite reality whence all things proceed." He believes that there is no real distinction between humanity and the Deity. 'Our being is the same as God's,' claims the new theologian, " although our consciousness of it is limited." We quote in full the last two paragraphs in regard to sin and the Incarna

"The doctrine of sin which holds us to be blameworthy for deeds that we cannot help, we believe to be a talse view. Sin is simply selfishness. It is an offence against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement that another is beaten for our fault. We believe not in a final our fault. We believe not in a main judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done the consequences are eternal. We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and oneness with God, and we are called to live the life which he lived."

Such utterances might well be expected to rouse general comment even amongst those whose indefinite theological views are not easily shocked. This is too much. Many regard it as less rational than the old theology, and much more dangerous to society. The idea of sin and crime is not consistent with a creature in whom God is immanent, and whose activities are the mere self-expression of God. The fundamental pantheistic error lies in the having founded His Church, "nothing identification of humanity with the yearning desire for truth makes them

AL ASSA

his pantheistic basis was to Caristian truth. Nor does he approach Buddhism so closely in this article as when he holds that pain is the effort of the spirit to break through the limitations which it feels to be evil. The only way, ac cording to Dr. Campbell, in which the nature of good may be manifested by God or man, is by a struggle against the limitation ; and, therefore, it is not appalled by the long story of cosmic suffering. The fundamental concept of Buddhist morals is to put a term to the transmigration of souls by putting an and to their sufferings and that evil which is inseparable from existence. This is attained by diminishing and annihilating the manifestations of individual activity. To arrive at absolute impassibility, this is the Nirvana, the final destiny of man. Buddhism is athe istic. Its moral precepts have a rela tive dignity when compared to other philosophical systems. But neither in essence, in means, in rational principle do they compare with Christian morals. The very fact that the love of God is eliminated, and no word spoken of worship shows an atheistic basis. This age has several admirers of such systems as Buddhism, even in western schools of thought. It may be that Mr. Campbell is somewhat imbued with some of these nctions. His theories, however, bear

more the character of Hegel's thought. Hegel maintained that the world was one particular evolution of the great Idea. By a series of evolutions the world will return again to the infinite Idea who by it manifested Himself to Himself. How dreamy, how far removed from the wisdom and power of the Cross all this is - how meteoric and wandering - can only be made evident by the humble acceptation of faith. Sometimes men stand appalled at the amount of evil they see around them. Sometimes the

Sir William Hingston is survived by his wife, Lady Hingston, one daughter, Miss Eileen, and four sons. The eldest son is at present studying for the priesthood ; the second is Dr. Donald Hingston of the Hotel Dieu, while the third. Mr. Basil, is with the firm of W. P. O'Brien & Company, stock brokers. The youngest is a student at Laval.

In youth, your vices are faults : in ge, your faults are vices .- B. Con-

"Excuse me, Sir," said I, "I Roman Catholic."

unusual," he answered.

"That's

The following story as given in the

It is not very difficult to persuade

over, He utilizes the most unlooked for

his way

"Ah ! I really beg your pardon. No one would believe it from your apnearance. You do not look like one of these priest-ridden unfortunates," he

"But I am and what is more, I am a priest.

'A priest! Howstrange! One would never know. You are really the first priest I ever met. Bat how different you appear to be from the miserable nonks I've read of in Europe, who seem to have sunk all intellectual and itual aspiration in the growth of the

flesh and its hungers." "But, Sir, I am also a monk and if you ever come to our home you may ee others who are far from the notion of monks that you have.

"I beg a thousand pardons, my dear sir, I am truly astonished. You are a Catholic, a priest and a monk, andbesides, a gentleman !"

"I hope so, my friend, and will you believe me when I tell you that your reading has been all one sided. You are too intelligent, too upright, not to do the correct thing. Let me ask you as a favor to read something of the other side, and see if you have not judged us wrong. We wont forget each other "--and we exchanged cards.

We parted and it was long before we met again. Several years went by, and the incident almost totally passed out of my memory.

One day a stranger rang the door bell at our monastery. The porter in formed me that a gentleman wished to see me. I went to the parlor and at see me. I went to the parlor and at first I did not recognize the gentle-

He held out his hand to me in a friendly way, saying, "Do you remem-ber me, Father? I traveled with you from Chicago to Pittsburg seven years ago. I went to Europe, and I made it a point to visit churches — Catholic churches, monasteries, and convents to convince myself that my reading was not one-sided, but I found that it was. You were right! The remark you

and were right ine remark you made so quietly and emphatically when I had abused your faith, your priest-hood, and your vocation, sank deeply into my heart. I could not forget you. I am now a Catholic, my wife is Cathvirtues.

pray, for her "purification." He seem to find her in a very healthy condition Is he praying for her triumph over the forces of evil, for greater union and public spirit among her children? Then his prayers are quite in accord with those of the Pope, and offered for the only triumph which the Papacy desires .- Boston Pilot.

All of which is respectfully inscribed to the people in Canada who are collecting funds for what is called the McA'l Mission but in reality the McAll humbur in France.

Death of Count Creighton.

Count John A. Creighton of Omaha died early Thursday morning after several weeks' illness. Count Creighton was over seventy years of age and was perhaps the most magnificent in-dividual benefactor of the Church in this country. With his brother, the late Edward Creighton, he founded Creighton University, Creighton Hos-pital and a number of other Catholic institutions in Omaha. He leaves an estate valued at \$8 000 000 He was knighted by the Pope and was one of the recipients of the Laetare medal.

No man ever revolted against the Catholic Church except from the bas-est motives. Dollingeris is supposed to be a splendid type of the ex.priest. But Dollinger's disease was disappoint-ed ambition. Jealousy, Judy, passion and avarice are the motives that in spire the outlaws. Turn, however, converts from Protestantism to the Catholic Church ! Consider the sacri-fices they make ! Newman could reasonably hope to become Archbishop of Canterbury with \$50,000 per year, the salary of the President of the United States. Dr. Ward belonged to one of the most aristocratic families in England, and for a time he was ostracised because he abjured Protestant-ism.-New World.

Since the Sacred Heart has no more cherished love than meekness, humility and charity, we must cling to these dear

#### 2, 1907.

owing my arms iming: "How of God !" ught me never to cast a bit of

SEWER GAS. e deadliest and sons, and men as they would gue or yellow ment hour, the sewer gas, and

napeakable case, hould have been the strictest

nation

joice.

The second truth which the faint-The second truth which the faint-hearted Catholic fails to consider is that, for nineteen centuries, the Church has triumphed over difficulties quite as grave as those which now con-teent here now constants of the second

front her, nay, over difficulties far graver. She cannot meet with trials

greater than those she has come through;

ought she not therefore to overcome them in the present and in the future as she has overcome them in the past?

Ah, but it was all so different in the

past! Whatever trials the Church may have had to undergo, yet her authority was ever supreme in a world that was Catholic. Then, the crosser of the bishop

terrors of excommunication and inter-

Whatever trials the Church may

" said a distin-r, " but the re-kill thousands." letails cannot be ngest and sanest ler to all others. , of Dorchester. last Sunday the ceeping the daily homes : and the

nite another ; and rise" which pan-human appetites because a certain Paris are making their daily nov

g of printed filth fort to find law to

esolated homes, in s, what shall we ial counsellors to proclaim their e testimony of the haw trial into the aughters ?-Boston

Protestant Episcobeen recently in . The priests, he most part sincere, d men ; as a rule, as the Protestant The churches are religious indifferreligious indiffer-sm exist, they are ce and apparently flective as in Pro-The present faith by to be supplanted to which as the to which, as the French people are by taste, tradition shop Codman, how with the Papacy t sympathizes with nce, and prays and Evidently, he is

#### MARCH 2, 1907.

#### the Church specially illustrative of those splendid triumphs that some Catholics fancy to have made up her whole existence in times past, and see if you do not find it following closely CATHOLIC HOPEFULNESS. Canadian Messenger of the Sacred Heart.

Canadian Messenger of the Sacred Heart. That the Catholic of tc-day sheuld become a little pessimistic with regard to the power of the Church in this modern world of ours, ought not to ex-cite our indignation or even our sur-prise. Unfortunately, there are many things to sadden the Catholic heart. Who has not lamented the poverty that cramps all our Catholic works, our charitable institutions, our missionary endeavors, our societies, our schools upon an epoch of humiliation and seeming failure. In looking back through the ages for In rooking back through the ages for a time particularly brilliant for the Church, we should probably select the period of the Crusades as the most glorious in her history and the cul-minating point in the influence of the Panaay Among the Cursades mo

charitable institutions, our missionary endeavors, our societies, our schools and colleges, while outside the Church, donations to Bible societies, to sc-called foreign missions, to un Christian universities, are counted high in the millions? Every newspaper we read tells of new measures of oppression directed against the Church. A theorem, Papary. Among the Greasdes, we should select the first, as being the greatest, the most enthusiastic and the ost successful of them all. That was indeed a glorious time when

Linat was indeed a glorious time when by Papal decree all wars between Obristians were stopped and great armies representing every nationality marched to the conquest of the Holy Land. At the head of the crusading armies rode a churcheman legate of the materialism, socialism, theories that sap the very foundations of Christianity, sap the very foundations of characteristic of re-are disseminated in a thousand forms by newspaper, magazine and novel. And now, France, "the great Catholic nation," "the eldest daughter of the Land. At the head of the crusaling armies rode a churchman, legate of a Pope who was not only the supreme ruler in things spiritual, but also the commander in-chief of the armies of Church," has turned persecutor of re-Christendom.

This is the moment of triumph : The Catholic of timid nature and of where shall we find the trial and humili

The Catholic of timid nature and of not too robust faith, who considers all these facts which are persistently thrust upon his notice, is very apt to given way to a feeling of despondency. It is not surprising that he should do so, and perhaps he is not very blame-worthy; but he is quite wrong. He errs because his view of the times is one sided, and because he losses sight of some other truths that are less obwhere shall we find the trial and humili ation? It is not far to seek. When, in 1095, Urban II. convoked all Chri-tian Europe to the Council of Clermont, who could have predicted a triumph? The Emperor of the West, Henry IV., was under interdict. Philip of France was excommunicated. The Pope who issued this papal appeal to the nations to embark on a hazardous undertaking, was himself without a of some other truths that are less obundertaking, was himself without a home, an exile from Rome, where an anti.Pope was seated on the throne of Peter. Urban had need have taken yious and less persistently brought to vious and less persistency brought his notice. The first of these truths is that Christ had predicted all these things to His Church. "Behold I sent you as lambs among wolves." "The servant is not greater than his master. If they have persecuted Me, they will also per secute you." The Church on earth is called the Church Militant; she repre-certs God's side in that unending warto heart the lesson that his present abjection foretold a triumph, and that out of the tangled skein of humiliation Christ was weaving a mantle to

adorn His spouse the Church. What is true of this historical event which we have singled out is true of sents God's side in that unending war-fare against the flesh, the world, and which we have shighed but is the or all the others. The glories of the much vaunted thirteenth century were ushered in by an age of moral decadence and of free thought. The wonderful re sults of the Jubilee of 1450 were witthe devil. Why then wonder that the Church should be attacked? Why be downcast when those very things happen which Christ had foretold as nessed by many who remembered the scandal of the Great Schism. In looking at distant historical events, "Blessed are ye when

they shall rovile you and persecute you and speak all that is evil sgainst you, untruly, for My sake: Be glad and rewe are liable to the same illusion as the

traveller from the plain who gazes for traveller from the plain who gazes for the first time on a far-off mountain range. From where he stands to where in the blue distance the farthest summits are lost in a shroud of mist, or ablaze with the rays of the setting sun till they blend with the clouds in reflecting the varied colors clouds in reflecting the varied colors of the sunset, our traveller sees only the eminences, clusters of peaks, and crests, and summits, yet imagines he has seen all. Let him but approach, he will find that lesser heights and miles of plain and of valley separate from each other summits that seemed to touch. A less distant survey of

to touch. A less distant survey of history will produce the same result on those who have so much admiration for the past and so little for the present. They will find that the summits which arrest their lingering gaze, gilded by the rays of a sun of glory, are separated from each other by deep, dark, sunless vallers, by abysses of de-Latholic. Then, the crosser of the bishop was an arm more potent than the lance of the baron. Kings and emperors trembled before a power which held over them and their kingdoms the dict; before a power to which they were answerable, and which could by a word unmake as it had made them. Oh, dark, sunless valleys, by abysses of dejection, almost of despair. They will find that in the life of the Church, as the glories of the Ages of Faith ! the in the life of her Divine Founder, the triumphs of the Resurrection are pre-ceded by the humiliations of the Cross. the glories of the Ages of rain. The triumphs of our Catholic past! And yet there is a danger in this view of the past. It is beautiful, it is pions, but it is unreal. It represents the world as it should have been, as we Nay more, they will then realize that only at the end of time will the Church be completely triumphant. Until then she never ceases for a moment to be the Church Militant, and even in her

should like it to have been, not the world as it really was. As a matter of fact, during the Ages of Faith, as in the world to-day, the life of the Church was the control within a control of the fourth riumph she suffers. Take the latter part of the fourth century. What other period contains more illustrious names? To mention but the Fathers and Doctors of the a warfare, and peace came only after battle. It is ever affliction that herbattle. It is ever affliction that here alds joy; ignominy is the price and pre-lude of triumph, and failure in the world's eyes is the earnest of success. Forgetfulness of this principle, which but the Fatners and Doctors of the Church, we have St. Athanasius, St. Basil, St. Gregory, Nazianzen, St. Ambrose, St. Chrysostom, St. Jerome, St. Augustino, and St. Cyril of Alex-andria. The writings of these saints are the guide of the Church oven to this day. Surely. thinks our admirer results. The Catholic who imagines that in the past the Church was uni-formly glorious, and without effort suc-cessful against her foes; that her pro gress through past ages was like the march of Josne's trimmebert march of Josue's triumphant army around Jericho, when the sound of the trumpets brought the walls of the city crashing to the ground; while, on the other hand, he sees, and cannot help fested almost the entire Catholic world. If the great champions raised by God to defend His Church seem at the presseeing that the Church to day has t battle hard for her rights, while her very dogma is assailed, her authority is set at naught, and from all sides her enemies chant their pream of victory— such a Catholic receives a shock to his ent date triumphant over their adver saries, it was not that in their own saries, it was not that in their own times they seem to conquer — rather were sufferings, persecutions and ban-ishment their lot — but that the cause they championed was that of the Church, and she is bound to conquer. faith that may easily prove disastrous. He has his first misgivings about his faith. His self questioning as to how all this can be, finds no satisfactory an Again the sixteenth century was fer-tile in saints. It produced such found-ers of great religious orders as St. Igna-tius, St. Philip Neri, St. Cajetan of Thienna, St. Jerome Æmiliani, St. Vin cont de Paul. St. Comilina : great ar swer. How avoid the conclusion that the Church has fallen behind as the world had progressed; that the Church cannot thrive in the age of enlighten-ment? Is there then opposition be-tween religion and science, between the Church and modern progress? Has not the world outgrown the inteless of cent de Paul, St. Camillus ; great re-formers of religious discipline as St. not the world outgrown the tutelage of Theresa, St. John of the Cross. St. Peter of Alcantara; missionaries such a Church fit only for the infancy and childhood of nations? And are we not s St. Francis-Xavier and St. Lewis witnessing at present the passing away of an institution which was once as St. Francis Asvier and St. Lewis Bertrand; great Bishops, like St. Char-les Borromeo and St. Thomas of Villan ova; prodigies of youthful piety, as St. Stanislas and St. Aloysius. These are the lights in the picture of the six vigorous and useful to mankind, but which has outlived its time and usefulness? These conclusions hostile to his faith are being dinned into his ears teenth century, and modern pessimists dwell with satisfaction on the names of from morning till night. They are the basis of all non Catholic views about many of these saints whose equal, they feel sure, shall never be seen again. his faith. They underlie even tele-graphic reports and news items in

# THE CATHOLIC RECORD.

time. The light of rath cannot go out of the world, but this or that nation may extinguish its torch and be once more in darkness. Too many countries, alas, have borne witness to this sad trath. We should, however, be cautious in predicting this evil of accessor to any predicting this evil of apostasy to any nation. Here again the past is our re-minder that pessimism is apt to be at fault.

What would cur modern pessimists have thought of the Church's chances

of surviving in England in the last quarter of the twellth century? Henry II, had published the infamous Consti ations of Clarendon to which all the Bishops of England, save one, had timidly yielded assent. That solitary Bishop managed to escape into exile and the king's wrath could vent itself only on his triends and relatives who to the number of four hundred, were reduced to penury and banished. What reduced to penury and banished. opes had a Becket of success? Against him was the passionate, master-ful monarch of England and one half of ful monarch of England and one half of France. After seven years of exile à Becket was allowed to return to his see of Canterbury, and so far he triumphed. But his triumph was short-lived. Less than a month after his re turn, his mangled body lay in a pool of blood on the altar steps of his eathe-dral.

dral. This surely seemed failure to a Becket and to his cause. It was in reality the failure that precedes a triumph. The price had been paid; exile and death had purchased the complete triumph of the Church. Every one of the obnoxious statues were repealed, and in the very cathedral in which the blood of a Becket has been spilled, before the tombot the martyred Archbishop, proud Henry sued for pardon and submitted to a public scourging in atonement for his crime. The Reformation in Eng-land was set back three hundred years. Every one knows to what a sad state Every one knows to what a sad state the Church has been reduced in France. Yet a comparison between the hopes of the Church in England in 1270 and in France tc-day, seems all in favor of France. In England every Bishop, save one, had betrayed his trust; in France, at the date of writing, not one has failed. And after all, so long as the elergy remain firm, the laity will not be found wanting. We may find in our own time an

We may find in our own time an example of persecution similar in kind to that used in France-legal persecu tion. Who but the veriest optimist would have predicted a triumph for Who but the veriest optimist the Church in Germany, some thirty odd years ago? An overwhelming Protestant majority, the obedient ser-vant of the most despotic leader in modern times, Prince Bismarck, proclaimed a war of extermination against the Catholic Church. Bishops and priests were fined and imprisoned. A priest that obeyed his Bishop incurred the severest penalties, even basis ment from the Empire. No schools for Catholic children; the churches were closed; no sacraments could be admin istered, and even the dying were re-fused the last rites. All seminaries were closed, and no one educated for the priesthood abroad could enter Germany. Without priests, without schools, without churches, in thirty schools, without churches, in thirty years, it was confidently asserted in the Reichstag, the last vestige of Oatholicism would have disappeared from

German souls. What has been the result? The very parliaments that voted the per secuting laws have for some years been in the hands of the Catholics whom they persecuted. Those who had been branded the enemies of their race and country have again and again been thanked as the safeguard of the Empire. That religion which was to have been crushed out of every German breast animates the lives of twenty doctrine then burned brightly in the Church, since it illumines our path at a distance of sixteen centuries. As a matter of fact, the lives of these saints mark one of the gloomiest of Arius, Pelagius, Nestorius, Entyches and a host of other heresiarchs, in-fested almost the entire Catholic world. Hat the present time the situation in France may seem gloomy, but it is far from hopeless. It is brighter than it was in England in the thirteenth cen-tury ; brighter than in Ireland under the Penal Laws ; brighter than in Prussia some thirty years ago. It is brighter than it was in France itself a little more than a hundred years ago. Then, persecution was far greater; there were no churches, no schools, a few priests in hiding ; and worst of all, these were infected with Gallicanism. Examples taken from the past should beget in us a spirit of hopefulness. When, besides, we remember that evil news about the Church comes to us through un-Catholic or anti-Catholic obarnel, and motion channels, and whether through ignor ance or design, is grossly exagg-rated, often ridiculously so, we should be slow to admit the decline or downfall of religion in other lands. If we look into the Catholic past let it be to seek encouragment for the trials of the present. It is wrong so to turn our eyes to the glories of past ages as to blind ourselves to these evidences of strength which make of the epoch in which we live, according to students of this question, one of the very brightest in the twenty centuries of Church history. The Church must toll and suffer in the present as she toiled and suffered in the past; she must pay the price of her triumphs ; but as she finally over ner triumpus; but as and many ord come all her enemies in the past, so shall she overcome those of the pre-sent and of the future, for God is with her, "And who shall be able to stand before the Lord." Hopefulness is more than reasonable; it is part of our loyalty to the Church and to ourselves. Those only accom plish great things who are buoyed up by hope, and those who lack hopeful-ness are more harmful to the Catholic fathers suffered." cause than even armed foes. We are on the winning side. However we may be hampered by hostility, by the apathy of those who should be with us, by money difficulties, while outside the Church wealth and position and influence favor non Catholic enter

lar Church. It was to the Universal Church, not to the Church in this or that particular country, that Christ promises endurance until the end of time. The light of Faith cannot go out of the wind is and though. humiliations and disappointments may be expected, yet our triumph is secure. W. H. HINGSTON, S. J.

INFORMATION VS. FORMATION. THE DIFFERENCE BETWEEN CATHOLIC

AND SECULAR IDEAL OF EDUCATION. The following paragraphs from an informal address delivered recently by Archbishop Farley, to the Catnolic Club, New York, furnish opportune food for sedantion. food for reflection : "I remember the occasion of the

visit of Lord Russell of Killowen to your club. His exact words I cannot recall, but the substance amounted to this: "I am glad to find myself in such a Catholic atmosphere, so far away from home as I am, and I hope you will never do anything which will shame or make, you ashamed of your Catholicity." These words, coming from a man like Lord Russell, speak volumes. If there is anything of which we may be proud it is our Catholic faith. It will never keep you down, hatt will help you to be upright, high minded gentlemen. Lord Russell was a living lesson of that truth. He was a man who did not owe his position either to birth or wealth. He belonged to the class from which you, gentle-men of this club, have come, the class from which professional men and clergy are drawn. He rose to the highest position in the gift of the British Government, except one, and that be cause of his loyalty to his faith. He would rather die than surrender his principle. That is something that ought to come home to you laymen. He was proud of his faith, and I am glad to see that his sons are following in his footsteps. I read an article re-cently in one of the magazines by one of Lord Russell's sons, in defense of the Catholic schools in connection with

the English educational bill. "This recalls another duty. You have received an inheritance of faith have received an interfation of a re-which has made you the men you are, but your responsibility does not rest there. Suppose I should sit down and take my ease and say that I did not feel like making provisions for the clergy and those who are to come after me. If I were content with letting the future take care of itself I say that would be an act of treason to my faith, to my country and to my God. There is just as much responsibility resting upon you. You provide your families and little ones with all that is neces sary in a material way, but there is another provision that you are bound to make. You are bound to see to it that your children will not only take a high position in the affairs of the world, but you must also see to it that your sons will become as good men as you yourselves are, and place them in the same relation to the Church as you

stand to-day. "I feel that I am speaking to men who, if they thought that their sons fell below their own standard their great hearts would be bowed down with bitter disappointment. How are you going to bring up your sons? This question raises the subject of Catholic education. There is a strong tendency on the part of some of our Catholic men who have attained a standing of wealth and position to send their sons to non Catholic colleges. This is something. I are attained as This is something, I am sure, that many of you are well aware of, and this many of you are well aware of, and this is what I wish to call your attention to particularly. I consider the sending of your sons to non-Catholic colleges as much an act of treason as it would be for me to neglect to make provisions for the future welfare of the Church is this archidicese. I hold that a man this archdiocese. I hold that a man

#### METHODIST VIEW OF FREE-MASONRY

NDS TO DESTROY THE SENSE OF THE SUPREMACY OF THE CHRISTIAN CHURCH.

The following question and answer The following question and answor, which have appeared in the Christian Advocate, (New York), the leading organ of Methodism, are of peculiar interest at this time : Q. Do you think it is right to lay

the corner stone of Methodist and other churches with Masonic cere monies? I ama Freemason, but do not believe that Free masonry has anything to do with the Church of our Lord Jesus Christ, which is infinitely above all.

A. We answered a similar question eight years ago. But as the subject has come up several times recently, we give the answer in substantially the same form as in 1899 :

The Masonic fraternity is one of several great secret societies estab lished primarily for the aid, protection and association of their members. . It has a liturgy of its own which recog nizes the being of God, but which does not recognize the Deity of Jesus Christ.

Christ. Neither it nor any other secret society should be invited to lay the corner-stone of a Christian Church, for these reasons: 1. It is secret. From the very nature of the case the Chris-tian Church can have no intelligent judgment concerning the organization. Individual members of the Church, by being members of that hedy may indep being members of that body, may judge, but a secret body of which the as a whole cannot judge, should not be officially recognized in any of the ser-vices of the said body. Besides, there are in the aggregate many members of the Methodist Episcopal church who do not believe at all in secret societies. The Church as such has not pronounced any adverse judgment on the propriety or otherwise of secret societies, but the fact that it has not done so does not justify the bringing forward of a second

society as such to perform one of its solema ceremonies. . . . Another reason is that a secret fraternity, parading with its music and fraternity, parading with 1:s music and regalia and acting under its own forms, tends greatly to diminish reverent attention to the solemn ceremonies of the Church of Jesus Christ; all con nected with it makes it, and not the Church of Jesus Christ, the central

figure of the occasion. Still another objection is that it tends to destroy the sense of the supremacy of the Caristian Church to

every institution of human origin. Through the political influence of its the Masonic fraternity has members the Masonic fraternity has often laid the corner stone of a court house, school buildings and other so-cieties, but this is no reason why it should be produced for such purposes in connection with the services of the Church. It contributes to the idea, already too common, that a secret society, if it has a liturgy, may be made a substitute for Church membership.

#### FAITH AND REASON.

Professor Henry Thurston Peck, editor of The Bookman and member of the faculty of Columbia University, incorporates in his essay on Nietzsche in "What is Good English and Other essays" the following conclusions rather remarkable as coming from a

non-Catholic: There is really nothing new in mod-ern thought. It has only sublimated and refined and enlarged and expanded what was handed down to it from a remote antiquity, while its essential teachings are older than the hills. The materialist of to-day has, in his

main conclusions, not gone a step be-word Lucretins and Democritus. The yond Lucretius and Democritus. this archdiocese. I hold that a man who has been brought up in a Catho-lie atmosphere and who feels that he is not bound to give his sons the same rc-ligions education that he had is a rene-gade. "Why do not our wealthy Catholics "Why do not our wealthy Catholics "The general provide the song the same re-gade." "Why do not our wealthy Catholics on the same re-gate."

### Headaches Mean Your Blood Is Poisoned

5

If your bowels, kidneys or skin are not ridding the system of waste-matter, the blood is laden with impurities, which inflame the nerves. It is these irritated nerves that make the head ache.

Powders and pills won't cure, they merely drug the nerves into unconciousness and relieve for a short time.

#### "Fruit-a-tibes" cure Headaches, Neuralgia and Nerve Pains

because they purify the blood. They act directly on the three great eliminating organs-Bowels, Kidneys and Skinand restore them to healthy action, thus ridding the system of all poisons.

" Fruit-a-tives" are fruit juices— chemically changed, by the process of combining them, into a far more effective medicinal compound than the natural juices, 50c, a-box -6 for \$2.50. At all dealers' or from Pruit-a-tives Limited, Ottawa,

Fruit-a-lives OR (FRUIT LIVER TABLETS.)

terror into a still deeper darkness, following, perhaps, the fitful lead of Athe-ism that with ghastly grin beckons him onward when he shrinks backward shuddering at the chasm's brink where yawn abysmal deeps of infinite despair; until at last, beyond the beating of the storm and the gloom of an unfathom-able darkness, he sees the House of Faith serenely radiant with light, filled with the sound of melodious music, and opening wide its gates to shelter and defend, and to diffuse through all the depths of his poor shaken soul the peace, the comfort, and the divinely erfect beauty of an endless benedic-

#### Surprising.

tion.

Here are two surprises from a recent editorial in Father Phelan's Western Watchman: "What is very strange, the Germans and those of foreign birth, who all their lives in their native land have been accustomed to open Sundays, are becoming pronounced

open Sundays, are becoming problated advocates of a strict enforcement of Sunday closing laws." And again: "There is a brewery in St. Louis which supports an athletic club that bears its name. Every man in the club is a testotaler but two; and these two yery rarely touch a glass and these two very rarely touch a glass of beer.'

Ask God to take care of you in the morning, thank God at night for all that He has done for you through the day. Let all things created bless the Lord !



Well these things are Thousands of people all true

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spectfully inscribed. aneda who are colwhat is called the ut in reality the Tance.

#### int Creighton.

Creighton of Omaha day morning after ess. Count Creighty years of age and nost magnificent in-r of the Church in th his brother, the ighton, he founded sity, Creighton Hos-er of other Catholic naha. He leaves an \$8 000.000. He was Pope and was one of le Laetare medal.

evolted against the except from the bas-lingeris is supposed ype of the ex-priest. sease was disappoint-lousy, Judy, passion motives that in-Turn, however, otestantism to the Consider the sacri-! Newman could bacome Archbishow \$50,000 per year, the ident of the United rd belonged to one tooratic families a time he was ostra-abjured Protestant-

d Heart has no more n meekness, humility ast cling to these deal

But in the picture of the sixteenth which the Church plays a part that is But in the picture of the sixteentin century the shadows are more numer-ous than the lights. Then Lutherans, Anabaptists, Calvinists, Puritans and other sects innumerable, fore from the either impotent or grotesque. What is the result of all this in the mind of our Catholic ? His faith in the Church as a divine institution is weakened. He may go so far as prac-tically to give up religion as a thing out of date, and that has lost its bind-ing feature, or he may simply become Church of God all Northern Earope. The conquests of Xavier in the East made to the Church of the sixteenth century but small amends for her losses out of date, and that has lost its blue ing force; or he may simply become less ready to act in Church defence, more timid in the face of opposition, woaker before the promptings of human respect. The degrees in the harm in Europe. Never perhaps was a dark-er period seen in Church history, though the time of Arianism, and the

though the time of Arianism, and the year of the Great Schism of the West, seem almost as terrible. The Church that could weather these storms, can weather any. The attacks of modern free-thought are as little ripples com-pared to the great ways, on which the done are infinite, but the harm is al ways there. Now this disastrous pessimism rests on a false supposition. It is false to say that the Church has lost her hold on the world and that her present state suffers by comparison with the past. Choose any moment in the history of does not apply entirely to any particu. for a time, is doomed to failure, while

pared to the great waves on which the

with the desire to be elevated socially come out very much humiliated and in product the product of the product some out very much humiliated and in

the same social status as when they went in. Another reason is that perhaps they get better equipment or that the discipline of the Catholic callege is too same or the the the same is has been thought; everything has been written and it is all Maya—beginning nowhere and ending in a fog. Unthinking persons sometimes speak of mere "blind faith." But in the of mere "blind faith." But in the sphere of things like these, it is rather Reason, unguided and that is really smitten with eternal college is too severe for them. It should be borne in mind that this period should be borne in mind that this period of a young man's life, the period of formation, is the most important of his life. It is a period of formation and in-formation. There is a difference be-tween information and formation. Information can be had at any college, but formation can be had only in its best form in our Catholic colleges. Any person who gives his onat is really smittlen with eternal blindness—that gropes and stumbles, and that after toiling painfully over many a weary path finds itself fainting and exhausted at the very place from which it started, while Faith alone, whose undimmed even have been divine whose undimmed eyes have been divinc ly opened, sees clearly down the end colleges. Any person who gives his son the right to choose his own college ess vista of eternity. Reason falters, but Faith is sure ; Reason becomes at last impoverished, but Faith grows because he expects social advantage or superior equipment will live to see, but will not be able to repent, the richer with the lapse of time ; Reason sickens and falls fainting by the way, but Faith goes on serenely to the end. There is need of faith to day in wrong that he has done. I will give one example of what I have said. I philosophy and religion, two spheres which, in the highest sense, are one; knew of an excellent young fellow, knew of an excentent young tentow, seventeen or eighteen years of age, the son of good Catholic parents, who was sent to a non-Catholic college. When he came home after his first year his father, a man of education, disfor in the end it is Faith alone that satisfies the needs of every human soul. It is here we find the secret of satisfies the needs the wonderful power of Catholicism-that it has learned and thoroughly assimilated this great fundamental covered that the son had lost faith in the bible and had no more regard for it than he had for his Homer or Virgil. truth which Protestantism seems un-This was the result of one year's stay in a non-Catholic college. He finished able to acquire, so that there come to us the warring of unnumbered sects and controversial clamor without end in a non-Uatholic college. He nnished the remaining few years, and he lived to break his father's heart and to bring disgrace upon his family. If you wish to go down to your graves in peace, don't think of sending your son to an institution where he will live in an atmosphere of tolerance, but send between those, on the one hand, who would make religious truth turn upon the pointing of a Hebrew text in some ink smeared palimpsest; and those who on the other hand, imagine that salva-tion is to be secured by the setting in an atmoschere of tolerance, but send him where he can hold up his head and feel that he is amongst his equals and follow the faith for which his foreup of sporadic soup kitchens and by stocking missionary homes with particolored penwipers. But he who wanders in the darkness

of uncertainty and who has found in

Reason but a treacherous guide, needs something higher, deeper, richer, and more spiritual far than this. Struggl-The first rule of charity is to love our neighber as ourself. Our love for onrelyes possesses two qualities : it is sincere, it is tender. To preserve the first rule indicated by Jesus Christ, the cold, chill formalism that looks out our love for our neighbor must, then, our love two qualities.



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as Easter comes next month. Express charges paid by us on an order of 3 Write at once to the dozen or over. Write at once to the Brantford Artificial Flower Co , Brantford, Ont.

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6

#### FIVE-MINUTE SERMONS. Third Sunday in Lent.

THE SPIRITUAL COMBAT.

the beginning it was not so." "What God hath joined together let no man put asunder." (Matt. vi: 19) In accordance with this teaching of Christ the Council of Trent solemnly taught and promulgated: "The first parent

which might perfect that natural love, and confirm the indissoluble union, and

sanctify the married, Christ Himself, the Ordainer and Perfecter of the venerable sacrament, merited for us by

Veneratie schement, increase in die Sof His passion, as the Apostle Paul in-timates, saying, 'Hasbands love your wires, as Christ also loved the Church, and delivered Himself up for it'; im-mediately adding; 'This is a great

sacrament, but I say in Christ, and in

the Church' (Ephes. v.) Therefore, as matrimony, in the evangelical law, ex-

cels, through Christ, the ancient mar-riages, justly have councils and the

traditions of the universal Church ever taught that matrimony is deservedly to be montioned amongst the sacraments of the New Law." (Sess. xxiv.)

The fathers of the Church, Tertullian

The fathers of the Church, Tertullian St. Ambrose, St. Chrysostom, St. Aug-ustine, St. Cyril and the fathers of the fourth Council of Carthage, regard marriage not only as a holy and relig ious act, but also formally teach that Christ sanctified marriage and des-tined for it a particular grace. The

tined for it a particular grace. The rituals of the Church, in the East and West, alike regard marriage as one of the seven sacraments. The various

sects of the East, some dating from the earliest times, although cutting them selves off from the Caurch, still adhere

to the Church's doctrine respecting the

acramental character of matrimony.

sacramental character of matrimony. The matter of this sacrament is the natural contract entered into between the parties, and the form is the ex pression of their consent to the mutual union. The ministers of the sacra-

ment are the contracting parties, over whom the priest pronounces in the name of the Church a solemn blessing.

The subjects of this sacrament are two baptized persons, differing in sex, who are not prevented from entering into a matrimonial contract. The effect of

the sacrament of matrimony, according

to the Council of Trent, is divine grace, which perfects the natural love

of the parties, renders their union in

dissoluble, and gives them the grace

The unity and indissolubility of the accament of matrimony have ever been taught and upheld by the Church.

This unity and indissolubility are the

of one of the parties, and that recourse

to a second marriage cannot be

two great properties of this holy sacra

necessary for their state.

sacrament

"Walk as children of light." (Eph. v. 9) It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time we are trying to draw nearer to God, when we trying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion. And so, for our encouragement under such circum-stances, our Lord permitted the devil to [tempt Him immediately after His forty days' fasting in the desert. The methods employed by the tempter are forty days lasting in the desort. In methods employed by the tempter are the same that he has used from the beginning, and that he still uses against children of men: and so from our Lord's example we can meet and

the Council of Frence solening action and promulgated: "The first parent of the human race, under the instinct of the Holy Ghost, pronounced the bond of marriage to be perpetual and indissoluble, when he said, 'This now is bone of my bone, and flesh of my flesh.' Now, that two only are united and joined together by this bond Christ our Lord taught more plainly when, rehearsing those last words, as though uttered of God. He said: 'Wherefore they are now no more two, but one flesh' (Matt. xix: 6), and He straight way confirmed the firmness of that tie -which Adam so long before pro claimed—in these words: 'What there-fore God hath joined together, let no which might perfect that natural love, overcome the enemy of our souls. As the devil began by appealing to our Lord's sense of hunger, so with us our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever insteth against the spirit. But mark the answer of our Lord: "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil assails us with evil thoughts or desires, we can give a like answer: "It is not assails us with evil thoughts or desires, we can give a like answer: "It is not for such things, as these that God created me; man was not created simply to eat and drink and gratify his passions. I am something better than a brute. I am made for some-thing higher and nobler, to do the will of God and thus attain to eternal union of God and thus attain to eternal union with Him."

Foiled in the attack, the enemy will Foiled in the attack, the enemy will enhaps have recourse to a subtler amptation—an appeal to our pride. \* ven as he asked our Lord to cast Himself down from the pinnacle of the temple, so he will say to us • "Be not afraid to cast yourself into the occasions of sin; you are strong in virtue, and God's holy angels will provirtue, and cod's nory angels will pro-tect you from harm. That immoral book, that evil company, that intoxi-cating drink cannot hurt you, what-ever its effects might be on those who ever its effects might be on those who are weak." Answer him in the words of our Lord : "Thou shalt not tempt the Lord thy God.' Who am I that I should presume on God's mercy, that I should expect His protection and the evidence of His grace if Largose my. assistance of His protection and the assistance of His grace, if I expose my-self to the danger of sinning ? I will not tempt God by triffing with His grace, foolishly trusting to my own strength."

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to yon ?" he says: "mortification, penance, humilistion, poverty, suffering, the Cross. 'If any man will come after Me,' says Christ, 'let him take up his cross and follow Me.' But I will give you pleasure, the gratification of all your desires, the fulfilment of worldly ambition, riches, honor and power. All these things I will give you, if you will but fall down and worship me.

Believe him not, O Christian soul, for he was a liar from the beginning his promises are but vain and illusory The Lord thy God shalt thou adore, and Him only shalt thou serve ; for His service you were put into the world, and in that service alone can you find true peace and joy thather here or hereafter.

If, then, we would overcome the tempter, let us prepare for his attacks after the example of our Divine Lord. During this season of Lent let us withdraw with Him into the desertthat is, from the vain pleasures of the world. Let us spend this time in fasting and prayer — fervent, earnest prayer—for strength against tempta-tions. Then, when the tempter comes, we shall be able with God's grace to repel him, as our Lord did, and the trial over, God will send His angels to ns with heavenly consolation.

#### TALKS ON RELIGION.

#### THE CATHOLIC RECORD.

#### A PHYSICIAN'S QUERY.

RESPONSIBILITY OF THE PRACTIFIONER UPON WHOSE ADVICE A PATIENT IS DEPRIVED OF HOLY COMMUNION -THE BENEFIT OF EXTREME UNCTION. From the Ecclesiastical Review.

From the Ecclestatical Review. Question. Will you kindly answer the following difficulty that has con-fronted me in my own professional car-eer. A patient who had been suffering from diabetes for some time and whom I was attending was suddenly taken with pneumonia, which developed coma. He had been to his confession about two months before this. The priost was called and found the patient in a semi conscions before this. The prost was called and found the patient in a semi conscions condition, making some at-tempt, as I thought, to bless himself. Extreme unction was administered by the priest, who expressed also the de size to give him Holy Communion. This, in view of the profuse expectora-tion from which the patient suffered, seemed to me somewhat dangerous, a he might not be able to retain the sacred particle. A relative who at-tended him concurred with me in this ear, and accordingly the priest de sisted.

Was this patient absolved from his Was this patient absolved from his sins sacramentally, as though he had actually confessed them with fall mem-tal capacity? And did the privation of the Blessed Sacrament affect the condi-tion of the patient's salvation ? I ask this for my own guidance in cases similar to this where the respon-chilling of such privation largely rests

sibility of such privation largely rests upon the decision of the physician, by which the ministering priest is disposed to abide. MEDICUS SOLICITUS. Response. When a priest gives ex-

unction without previous con treme fession, because the patient is morally or physically unable to confess either by words or intelligent signs, the ritual obliges him to elicit from the patient some sign of sorrow for sin. Such a some sign of sorrow to rain. sign would be the attempt to make the cross with the right hand, as Catholics are accustomed to do. Indeed, any movement that would even remotely indicate either that the patient is a Catholic, or that he feels sorrow for sin, would induce the requisite condition would induce the requisite condition for giving him sacramental absolution such as he receives in confession; for it may be safely assumed that a pro-fessed Catholic desires to do what God fessed Catholic desires to do what God through His Church requires of him at the hour or when in danger of death. If there be a doubt about the patient's realizing his condition, as when he is in a mere stupor, the priest, after at-tempting to elicit sorrow for sin, will give him conditional absolution, so that if the nation is disposed he will get who if the patient is disposed he will get into the benefit of the sacrament. However, ot of as we never fully know whether a pa will get tient who happens to fall into apparent complete coma may, nevertheless, be conscious of approaching death and of his sins and grieve over them, the duty of the priest is to let him have the benefit of the doubt, and hence always to give acramental (conditional) absolution be fore administering extreme unction. The sins of the patient, if be be peni-tent, are thus absolutely forgiven in virtue of the power of Christ committed to the apostles and their successors, ment. Unity is opposed to polygamy, and indissolubility to divorce; both of these most pernicious and destructive although he has not actually confessed

these most permitions and destructive errors are condemned by the Council of Trent. The Shurch has ever, per-sistently and unwaveringly, held and taught that the bond of matrimony once legitimately contracted and per-fected can only be broken by the death of one of the parties, and that recourse But if the patient is thus absolved from his sins by reason of his inward sorrow for the same, what further need is there of extreme unction or of Holy Communion, assuming that the latter can be given without risk of irrever-ence or inconvenience ? Is it not true that a soul freed from sin is in a right condition to enter Paradise? Not necto a second marriage cannot be may whilst both parties are living. Any civil law to the contrary is against the divine law, as taught by Ohrist and expounded by His Church "the pillar and the ground of truth." essarily. A father may forgive the theft committed by his son, because the latter is sorry for the act. But if there is in the youth a tendency to peculate and to deceive, his sorrow will not be a Our Redeemer gave the custody and administration of His sacraments to the Church, not to the State or civil sufficient reason for the father to admit him to his business confidence or to share in his financial responsibilities, powers. In the words of the great Pontiff, the late Pope Leo XIII : "It until he has tried him by a method of sustained correction calculated to elim-inate the vicious inclination. Similis impossible for the Church to sanction any withdrawal of the management and direction of sacramental marriages siastical iurisdiction.



the institution of extreme unction. The the institution of extends on the during patient gets a new respite during which he may render more efficacious the hidden grace conveyed to him in the sacred unction, and make use of the virtue instilled so that he may deliberately renounce all tendency to sin and attest his preference for things eternal to those that satisfied his sinful

It is easily understood how the recep-tion of Holy Communion must add to this revival in the soul of the life giving principle at a time when the physi-cal and moral faculties are weakened by disease, and claim for their better exer cise all the sustenance that can be ob tained from the spiritual support and physical contact with the Bread of Life, the Real Presence, Christ Jesus in the Blessed Sacrament.

#### LIFE'S THREE MYSTERIES.

To every door there come three mysteries. One is life, a strange, bright beautiful form, with gifts of gold, trankincense and myrrh, with jew-ole from every sites and the bala. els from every clime and the balm an eternal country about him. It is a strange, profound face, sweet and fair with a blending of the serenity of heaven and the convulsions of earth, In one hand he holds blessings untold, in the other there are disappointments.

pains and griefs. He knocks at our door and from either hand he makes a them WHAT EXTREME UNCTION DOES. selection of his treasures, leaves them upon our threshold and while we reviling in his benign and beautiful gifts the second mystery sets his foot on the doorstep. His countenance is dark and we all shrink from his presence. His features are forbidding, his touch is cold. We would forbid his entrance if we could, but we cannot. He too, has some unseen treasures in his hand but only one member of the home is permitted to see what they are. He takes from the family circle his choice of the home, wraps it in his dark mantle, slips out of the door and is gone, and the mystery of death follows close on the footsteps of Life. Then comes mystery the third-Eter nal Life. It is of beautiful form, like the angels who came to the saints of old, and there is the odor of the gardens arly, the forgiveness of sins as an ex-plicit result of a penitent disposition, of God about bim. His face is one that no through sacramental absolution, does not take away the habit of evil inclinaman can look upon without seeing something of God. Every room in the tion to sin for which man may be dirold home he fills with the treasures ectly responsible on account of his former acts or neglects. Whilst this which he has brought with him. little cot from which the second mys inclination to evil, which life and relig tery took the little child, he fills with ion were given him that he might root sunshine and makes the parents' hearts ont by penance and prayer, still clings to his soul, it undts him for heaven. sing like a brook in the meadow. He tells them that the three mysteries are Now the sacrament of extreme unc relatives. They are joint laborers, working the same feld, cultivating the same flowers, looking to the same tion supplies a special grace of strength tion supplies a special grace of strength to the soul by which this tendency is weakened or eliminated. It acts in vir-tue of the merits of Christ, or, as theo-logians say, ex opere operato. But it is rendered additionally efficacious according to the disposition of the one who receives it with devout conscious-need on with a longing to be antirely same llowers, toosing to the state autumnal ingathering and joy. The first mystery supplies the seed and trains it. The second bears the bud or the full blown rose, to the gardens of God, where the third sees transplanting and everlasting nurturing. They work into each other's hands, and where the first knocks, we ness or with a longing to be entirely free from all that can separate the soul from God's love. may expect the second and even hope In this way we see that extreme unction blots out the remnant of sin for third .- B. C. Orphan Friend. which remains after sacramental ab And Yet He Wonders. solution; that is to say, those sins which have not been sufficiently and explicitly He was a Catholic (in name). He didn't subscribe for a Catholic rews paper (said he didn't need it). After a while he married, and still he didn't recognized or confessed, and also those habits and inclinations to sin which, whilst not actualized, are yet virtually subscribe for a Catholic journal. His children grew up without reading or ever seeing a Catholic newspaper, and committed by the acquiescence of the soul's inclination. The patient, then, who is unconscious and who, therefore, now he worders why he has to spend twenty four hours a day trying to keep may or may not be able to profit by the conditional absolution which the priest s out of the clutches of the law gives him before administering extreme -Catholic Home Companion. anction, receives in the latter sacrament a secret grace which, through the merits of Christ and by His institution supplies the soul with a secret strength You cannot possibly have a better Cocoa than enabling it either inwardly or out-wardly to elicit both sorrow for actual EPPS'S sin and a sustained aversion to sin as the primary obstacle to the true happi-ness in God for which the soul was created. The frequently noticed re-A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa

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#### MARCH 2, 190

### CHATS WITH Y

What is a Ge CARDINAL NEWMAN

"It is almost the entleman," says th

cause a jar or a jol those with whom he is of opinion or collisi distraint or suspicio tries to make every tries to make order home. He has his ey pany. He is tender ful, gentle towards t recollect to whom h guards against unre topics that may i dom prominent in

dom prominent in never wearisome. "He makes light does them, and seen when he is conferring when he is conterring of himself except never defends himse He has no ears for a scrupalous in imputi who interfore with prets everything for never mean or litt ever mean or litt never takes an unfai mistakes personaliti for arguments, or in he dare not say out much sense to be He is too busy to and too wise to be he engages in conve his disciplined inte from the blundering ter though less edu like blant weapons stead of cutting cle "He may be rig opinion, but he is be unjust. He is forcible, and as b

PRESIDENT I

sive.'

A gentleman not bluster, or h vociferate. He Another of his qua to see the super rather than their wish to associate rather than with this is an excell to select your fr. superiorities in me your superiors. generosity of a gen ing of the finer qu and the welcomin ness for him, be superiors.

"A gentleman though he be poo if he have a gen be very reserved own pocket or tr form his to his re ing about them. speak for themselv form of generosit by this form you about you. A always be consid employs, toward considered his i those who are, in There is no sur man than thatgentleman will n might hurt a wo creature weaker It is with no comparison that Newman's defin the main with t Harvard. The Sweetness

We laugh at th

that the grass in though it is a p so much sweete Yet we find t prompts the low just as strongly animal-man. out restraint. own toys, their



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gentleman," says the Cardinal, " to say he gives pain." " He carefully avo

MATRIMONY-CONTINUED.

In our opening article on matrimony we saw that it was instituted by God Himself in the Garden of Paradise, and that then having God for its Author, it differs from all mere human con-tracts and institutions. Hence its properties, binding force and sanction are found in the natural law itself, as impressed on the conscience, reason and heart of man by the Creator, as distinguished from any civil or human law. We must not confound natural laws, or laws of nature, with this "Natural Law." Natural laws are phy-"Natural Law. Natural laws are puy-sical causes, which, by the provision and sustaining power of the Creator, execute as second causes themselves. But all such laws are distinguishable from what is called by moralists and theologians, "The Law of Nature." theologians, "The Law of Nature." The Law of Nature is ethical and ap

plies only to persons or creatures en-dowed with reason and free will and capable of moral action. It is a tran script, as it were, of the eternal law that is, the eternal will or reason of God, applied to creatures existing in and time. Many are prone to or ignore these fundamental space s forget lives; in forming judgments and daily lives; in forming judgments and cor-clusions, in trying to square their individual opinions and prejudices with the consciousness of God's law and will This which natural reason asserts. accounts in a measure for the false views of many concerning matrimony. To correct all errors regarding matri mony, to restore it to even more than its pristine honor and dignity, Jesus Christ elevated it to the sacramental height. This is of faith. Whatever dispensations and exceptions were, in the course of ages, permitted or tolerated, in order to avoid greater evils, Christ swept away in the most positive, absolute manner. The Pharisees asked Christ: "Is it

The Pharisees asked Christ: "Is it Sawful for a man to put away his wife?" Christ replied: "Have ye not read, that He Who made man from the be-ginning made them male and female? For this cause shall a man leave father and mother and shall cleave to his wife." \* \* \* "Moses by reason of the hardess of your hearts permitted you to put away your wives; but from

since Christ has placed the sacraments under her exclusive care and direc-

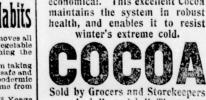
When Catholics thoroughly realize that matrimony is " a great sacrament " they will look to the Church for all inthey will look to the church for all in-formation concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror. They will not endure, when it can be helped, any inter-ference on the part of the State with an institution which Christ has raised to the dignity of a sacrament.-Catholic Universe.

#### PROTESTANT WORKINGMAN'S VIEW

Frank K. Foster of Boston, chairman of the Massachuset's branch of the American Federation of Labor, and one of the most intellectual men ever connected with the labor movement in nected with the labor movement in this country, speaking at the Seabury conference at Northampton, Mass., on the "Church and the Man Who Works with His Hands" before an audience made up of lay workers in the Protest-ant Episcopal Church, paid tribute to the Catholic Church as best maintain-ing among Christian denominations its ing among Christian denominations its influences over the laboring man. "So far as theological institutions

are concerned," declared Mr. Foster, "it is my firm conviction, speaking as the descendant of a long line of New Eagland Protestants, that the Catho-lic Church alone has retained its oldtime influence as a working factor in the life of its communicants. In this conviction I may be mistaken, but a thousand and one evidences confirm my judgment in this regard. Why this is so I shall not even indulge in specula. tion about. Clergymen who preach to empty pews where workingmen are not and who have knowledge of the throngs which crowd the capacity of the great Catholic temples of worship may answer the question to suit themselves if they can."

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#### MARCH 2, 1907.

#### CHATS WITH YOUNG MEN. What is a Gentleman ?

CARDINAL NEWMAN'S DEFINITION.

"It is almost the definition of a gentleman," says the great Erglish Cardinal, " to say he is one who never gives pain." "He carefully avoids whatever may

"He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all distraint or suspicton, or gloom. He tries to make everyone at case and at home. He has his eyes on all the com-He is tender towards the bashpany. He is tender towards the bash-ful, gentle towards the absurd; he can place to whom he is speaking; he ecollect to whom he is speaking; he nards against unreasonable allusions r topics that may irritate; he is sel dom prominent in conversation and "He makes light of favors while he

"He makes light of lavors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by mere retort. He has no ears for slander or gossip, is

ter though less educated minds, which, like blunt weapons, tear and hack in-

be unjust. He is as simple as he is forcible, and as brief as he is deci-

PRESIDENT ELIOT'S IDEA.

"A gentleman is quiet. He does not bluster, or hustle, or hurry, or vociferate. He is a serene person. Another of his qualities is a disposition

Another of his qualities is a disposition to see the superiorities in persons, rather than their inferiorities, and to wish to associate with his superiors rather than with his inferiors. Now, this is an excellent rule by which

to select your friends. Observe the

superiorities in men, and associate with

your superiors. This is a part of the

generosity of a gentleman-the discern-

ing of the finer qualities in other people and the welcoming of it. No loneli

He has no ears for stander or gossip, is scrupulous in imputing motives to those who interfere with him, and he inter-prets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes merconalities or sharp saying never takes an untar advantage, hever mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. . . He has too much sense to be affronted at insult. He is too basy to remember injuries, and too wise to bear malice. . . If 

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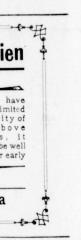
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## LIFE





opportunities out of reach. What is opportunities out of react. What is the use of sighing, or dreaming of what you would do if you were in somebody else's place? What is the use of try-ing to reach into your neighbor's pas-

ture when you do not know what bitter-ness may lie at the root of it, hidden from your sight ; when you have never tried to develop or to call out the sweetness and juiciness which reside in

your own ?-Success. Value of Knowledge.

It is but a little that the wisest of us can know or the ablest of us can do. Modesty is becoming to all, and it is the handmaidea of truth ; but neithe truth nor modesty requires us to fear or to shun any knowledge, however small. Let us rather welcome it gladly, only endeavoring to add to it with every opportunity, and to hold it simply at its real worth.

OUR BOY'S AND GIRLS.

Talks to Boys.

Many boys do not realize the importance of giving a good example. To give a good example means to act in such a manner as to edily others, to induce them by your actions to do right and practice virtue. What great an amount of good can a boy not do by giving a good example? While, on the company how much can be not the contrary, how much can he not spoil by a bad example ?

bear boys, wherever you may be and whatever you may do, be sure always away. and everywhere to give a good example Remember, others are watching you They will take good notice of you. Their actions will depend on yours. If your actions are good, their will be too; if yours are wicked, so will stead of cutting clean. "He may be right or wrong in his opinion, but he is too clear-handed to

their actions be wicked. You mave little brothers and sisters You have little brothers and sisters at home. Are you always careful to give them a good example? They will, as a rule, be as you are. They will imitate you. Your actions will make a lasting impression on them. You are their leader, their guide. They will follow you. Do you always lead them on the right path? Do you truly edify them? Is your example worth

on the right path ? Do you windy edify them? Is your example worth imitating? How much depends on a good example right here among your immediate surroundings? If you are harsh and disrespectful to your parents they will be so, too. If you steal, lie, they will be so, too. If you becan, he, use bad language, and have all sorts of wicked habits about yon, and they know it, they will do the same and acquire the same bad habits. How many a boy who had a good heart has been led astray and totally corrupted by the bad example of his older brother? ness for him, because he seeks his

And again you are Catholic boys. Do you always act, speak as such? Do you not know others are looking up "A gentleman may be generous though he be poor in money; that is, if he have a generous spirit. He may be very reserved about the state of his to you as their models? Do you not know that non Catholics are watching know that non Catholics are watching you to see how you conduct yourselves? They surely expect only good from you, you who ought to know the law of God and His Church most perfectly, and keep it most conscientiously. Are you giving a good example? If not, what will they think? What comparisons will they make? On whom will they cast the blame? own pocket or treasury. He may con-form his to his resources and say noth-ing about them. He will let facts ing about them. He will let latte speak for themselves. There is another form of generosity in a gentleman, and by this form you may test the persons about you. A real gentleman will always be considerate toward those he employs, towards those who might be considered his inferiors, and towards

cast the blame ? What a wonderful influence you can What a wonderful influence you can exert in a company of boys by giving a good example! A few good boys in a school who give a good example can make the entire school better. A few such in a society of boys can wield such a power over the rest that all will be anxious to imitate them, to do good and pracconsidered his intervolt, and vote those who are, in any way, in his power. There is no surer test of the gentle-man than that—except possibly that a gentleman will never do anything that might hurt a woman, or a child or any reature weaker than himself." It is with no intention to make a comparison that we present Cardinal Newman's definition, which agrees in the main with that of the President of to imitate them, to do good and prac-tice virtue. "Examples draw," the proverb says. It is quite true, indeed. They influence others must wonder-iully; they induce others to imitate; they almost force others to follow.

The Sweetness of the Other Fellow's Grass. We laugh at the mule which imagines What great apostles of good you can What great apostles of good you can be, boys, by giving a good example everywhere! Our Lord admonishes us to let our light shine before men, so that they may see our good works. (Matt. 5, 16) It is His will that our influence should make itself felt by those around us; that by our light we about illumine the darkness, and bethat the grass in his neighbor's pasture though it is a part of the same field, is so much sweeter than that in his own. Yet we find the same trait, which prompts the lower animal to trespass, prompts the lower animal to trespass, just as strongly marked in the higher animal—man. Children exhibit it with-out restraint. They get tired of their own toys, their own surroundings, and come teachers and guides to our breththink if they could only have what be-longs to their companions how much happier they would be. How quickly ren .- The Rev. M. Klasen, in the New World. Everybody is Interesting. a baby will drop whatever he is playing with to seize that which he sees another It is said that there was no object in nature so repulsive and hideous but Prof. Agassiz could find beauties child has. We men are only grown up children. A tendency to undervalue what we have and to magnify what others have seems to be an element of our nature. Most of us look at our own possessions, our own surroundings, and our own condition through the big end of the telescope. They look small and mean compared with those of our neighbors, which we look at through the other end of the glass. The grass in the ad-joining pasture is so tempting; it looks so luscious and juicy, so much sweeter and tenderer than that in our own, and we look over the fence with longing, We men are only grown up children. and interest enough in it to entrance an angei. He had an eye which, like the microscope, revealed marvels which an uncducated eye could not see, and all of this because of the not see, and all of this boost of the soil, the mind back of the eye. In cultivating the power of observa tion, it is very helpial to think of your eyes as great magnifying glasses Cap-able of bringing out very wonderful bable of bringing out very wonderful able of oringing out very wonderful things which a careless observer never sees. In this way, we learn to see things which before were not visible to us. We learn, after a while, to see with the brain. The eye merely sugwe look over the fence with longing, we look over the fence with ionging, discontented eyes. Everywhere we find people who are dissatisfied with their lot, who think they would be happy if they could only get somewhere else, into some other occupation. They see only the thorns in their own vocations, the roses in others. The shopgirl would be an actress; the cook would change places with the brain. The eye merely sug-gets what the mind takes up and ex, pands. We ought to be so skilled in reading people, that they would be as open books to us, and we could read the motives and influences which has blunced to be able to see what has olunced dissatisfied with their lot, who think they would be happy if they could only get somewhere else, into some other occupation. They see only the thore in their own vocations, the roses in others. The shopgirl would be an actress; the cook would change place with her mistress; the buller with his master. The lawyer would be a doctor; the doctor, a lawyer. The farmer be-moans his hard lot, and longs to ex-change his life of drudgery for the career of the merchant or the manufac-turer. The country boy leans on his plowhandle and looks toward the city with hungry eyes. If he could only be free from the slavery of the farm, he thinks, wear good clothes, get hold of a yardstick and stand behind a counter! Happiness, opportunity,fortune—every thing. the manufac the interval interv body is interesting" to her, that no matter whom she meets, or in what part of the world they are, she finds Happiness, opportunity, fortune-every thing-lies yonder. Around him misery, toil, poverty-nothing desirable. The city youth, behind a counter, or sitting on a high office stool, rails at fate for confining him to the limits of brick walls and the dreary details of merchansomething very interesting about then if they are approached in a way to bring it out. We are too apt to judge people walls and the dreary details of merchan-dise—buying and selling—or of figur
ing up accounts. Oh, it he could only go to sea and travel to distant coun-tries, become a captain in the navy, or skipper or owner of a merchant vessel !
Life would be worth something then.
But now—
How much energy has been lost; how many lives have been spoiled by this fruitless longing for other fields, other
bring it out.
We are too apt to judge people we first meet them, it is hard to over-come the prejudice. But it we just come the prejudice. But it we just come the prejudice. But it we just something interesting about him, if we could only approach him from the right

### THE CATHOLIC RECORD.

people.-Success.

The Woman of Serenity. Serenity is the one thing in life that most people never acquire and yet it is of all things the most desirable. It is of all things the most desirable. It is especially so for women. Her price is indeed far above rubies who has an equable, screas disposition, and a tem-per proof against trifles. It is not necessary, either that she be like the woman of whom some one, remarking on here are disposition, said that she her sweet disposition, said that she never allowed trifles to upset her, that she never lost her femper except for something really worth while. "Yes," she never lost her remper except for something really worth while. "Yes," remarked a small but observant person present, "but doesn't she get whoop-ing, mad at the big things though !" This holding the temper in for some special occasion is not good training on the road to that serenity which all should cuitivate. Call to your mind will the meanly that you know, and you all the people that you know, and you will see that the serene ones are usu-ally the ones with the strongest charally the ones with the strongest char acters, for it takes character to look at life with that large philosophy which places things in their proper proportion. It is no use to boast of a clear-eyed vision, if you cannot see that the world is a passing show, and men and women are but the creatures of a day. When you do see this, com enity that nothing can take

A DESERVED RETORT.

The Rev. Linday, the Rochester Presbyterian minister whose published letter we have been commenting on writes us a letter in which he "The fact that you have written three editorials in your paper in answer to my brief letter in the

answer to my brief letter in the Rochester Democrat and Chronicle show that the letter was more important than you were willing to admit." If the importance of a brief letter is determined by the number of errors it contains, we are very willing to admit the importance of Rev. Lind say's brief letter in the Democrat and Chronicle : just as we are willing to Chronicle ; just as we are willing to admit the importance of the small can of Chicago canned beef, with its dis-ease breeding contents, that aroused the United States Government to vigorous action

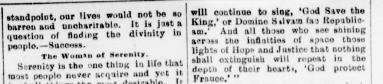
We admit also that the Rev. Lindsay's capacity to compress errors into a brief letter is little short of genius. But like chemists who took their time to expose noxicus qualities of canned besi, we of course, had to devote considerable time in giving a quantitative and qualitative analysis of the canned errors and bigotry of the Lindsay brief letter. It is the only way to relegate that sort of thing to innocaous desuetude.—New York Freeman's Journal.

#### THE TIME IS NOT YET.

WHEN THE NATIONS OF THE EARTH WILL REPULIATE THE IDEA AND NAME OF

GOD. A most distinguished correspondent writes to us to callattention to the latest indication which the French Govern-ment has given of its utterly atheisti-cal spirit. This is in the change which it has ordered in the device on the coinage. The five franc used to bear the device, "Dieu protege la France." By the decree of the Minister of Finance this mention of God is to be omitted in future. M. Louis Passy, who, as the oldest member, presided at the opening meeting of the Chamber, referred in the following terms to this proclamation of atheism as isolating France from the whole world :

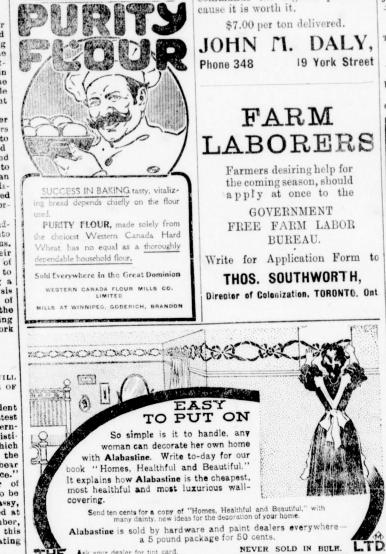
France from the whole world : "The time has not yet arrived in which the nations of the earth will re-pudiate the idea and the name of God. The Israelites will continue to invoke the Eternal. The Mussulmans will continue to proclaim, 'Allah Kebir.' 'God is Great.' The Christian races



Here, comments our correspondent, "there is no question of the Catholic Charch; no political motive can be used to cover the naked atheism of this proceeding. It demonstrates what has been evident for many a day to these means and the second contracts of the second seco those who saw what was going cn in France, that the ralers of that country were not only unbelievers themselves, but that, as a settled policy, they had set themselves to destroy the funda-mental ideas of religion in the minds of their countrymen and make them a nation of atheists. Such an enterprise was never before attempted Government on this earth, and it be hooves all men who value religion and the moralities which are based upon it to see that this diabolical abuse of power be frustrated as soon and as effectually as possible." — Dublin Freeman's Journal.

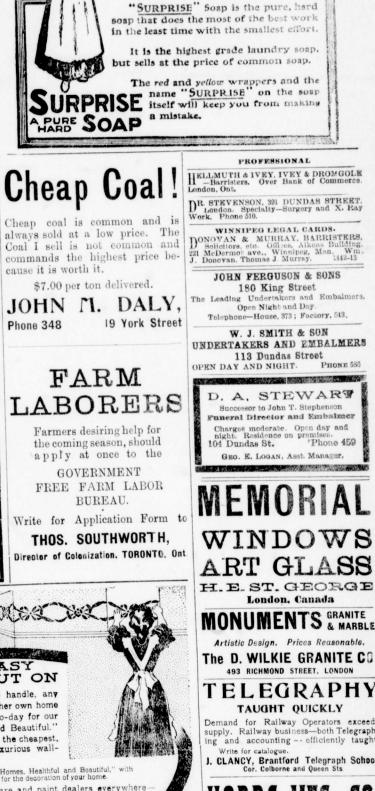
I hate those chicken-hearted people who, because they look too much at the sequel of events, never dare to under-take anything.-Moliere.

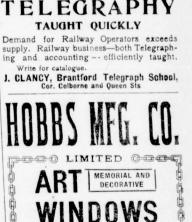
Emotion is power when it is caught in the cylinder and does not escape in the whistle .- Rev. W. Rader.



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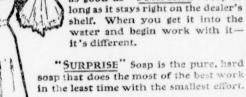




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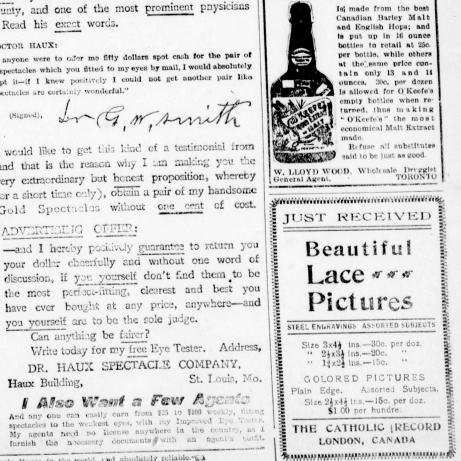
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PECTACLE-WEARERS! Listen! The following very remarkable letter Liquid Extractof Mait was sent me unsolicited by Dr. G. W. Smith, the County Health Officer of Ottawa County, and one of the most prominent physicians in the State of Kansas. Read his exact words. MY DEAR DOCTOR HAUX: "If anyone were to offer me fifty dollars spot cash for the pair of Perfect Vision spectacles which you fitted to my eyes by mail, I would absolutely refuse to accept it-if I knew positively I could not get another pair like them. Your spectacles are certainly wonderful." (signed), In G. M. Smith Now I would like to get this kind of a testimonial from you too-and that is the reason why I am making you the following very extraordinary but honest proposition, whereby you can (for a short time only), obtain a pair of my handsome Rolled Gold Spectacles without one cent of cost. HERE IS MY SPECIAL ADVERTISEIG OFFER:

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#### CHRISTIAN SCIENCE. A BRAND NEW AMERICAN RELIGION.

Christian Scientists are spreading over the country, building churches in towns and cities, gathering in people of no religion and making converts among the other denominations The new product of our restless age shows where the mind of man will end when not directed by the Church Christ estab lished to teach religion to the world. The founder of this sect claims to

The founder of this sect claims to have "discovered" new principles for us. But every clerical student sees them in his course of studies. They were followed and practiced by pagans from time immomorial. Christian from time immemorial. Christian Science errors were the groundwork of paganism. Let us give a rapid glance at the great religious errors which afflicted mankind before we pass to this pagan revival.

From far beyond history, in Asia, Egypt and in all the world of old, came down teachings that the world of old, camb down teachings that the world we see is not real; that matter, movement and life are God showing Himself. All there is they believed was God. That was the pantheism of all pagan religwas the pantnersm of all pagan reing-ions. That was the reason they wor-shipped the gods, the souls of dead heroes, the heavenly bodies, earth, air, sea and sky. To day you find Brah-manism, Buddhism, Shintoism and Asiatic religions founded on the idea Asiatic religions founded on the idea that all there is is God. That was why the Egyptians worshipped ani-mals and embalmed beasts after they died. That was why in Greece and Rome they worshipped the gods, for they thought all that lives is God. These teachings mixed with Judaism and Christianity developed into Mo-hammedanism, called by its followers Islamism. Fate for all things, they think take place by changeless divine they they have an is allotted

think take place by changeless divine direction. All that happens is allotted by divine decree. Sergius, a Nestorian monk from Constantinople, wandered down into Arabia, where he met Mohammed, who could neither read Mohammed, who could neither read nor write, and composed the Koran, their Bible which teaches that Christ was only a man, not God: but one of the prophets, and that Mohammed is the last and greatest of the seers in-spired by the Holy Spirit. Two hun-dred millions follow this religion, the greatest foe of Christianity and curse of mankind. of mankind.

of mankind. We hoped the New World would be saved from religious errors which afflict the old countries, but it was not to be. Let us see the first of these scourges. A Rev. Spanlding, at Pal-myra, N. Y., wrote a novel giving the imaginary history of the ten tribes of Israel after the Babylonian captivity till he makes them land on the Ameri-can shores, where their children be-came the Indian tribes. After his death, in 1823. Joseph Smith, a worthcame the Indian tribes. After his death, in 1823, Joseph Smith, a worth-less farmer's son, got hold of the manuscript, found many religious teachings in it, and began to preach that the angel Moroni told him where the find copper plates buried on to find copper plates buried on a hill having the story of the lost Hebrews engraved on them. It was, he found eavy to induce the way, he found, easy to induce ignorant people to believe. He claimed they we written in an unknown language which he alone could read with a lens found with them. A farmer he converted mortgaged his land and raised the to get out the novel they called money to get out the novel they caned the "Book of Mormon." We have men-tioned these religions to show that Mrs. Eddy did not "discover" new religious principles, to prove how easy it is to deceive the ignorant and how all followers of man-made religions become fanatics. But in depth of evil and far reaching consequences these religiou cannot be compared to Christian Science. Lest the reader might think we exaggerate, we lay before him the follow-ing, taken from her book, "Science and Health with a Key to the Scriptures" of 700 pages, of which 375,000 copies have been disposed of within a few years. This work written by Mrs. Eddy, gives the theory and practice, the faith and morals of the new re-ligion. As a literary work it is about worthless and shows a crude, ignorant mind, filled with one idea, but with a cunning which misleads the simple, nn cunning which misleads the simple, un educated people. Truth and error are so woefully mixed that the learned only so woethily mixed that the tearned only can unravel them. To make people believe she is a learned person she manufactures words found in no lan-guage ever spoken by man, Early in her life Mrs. Mary Baker Early in her life Mrs. Mary Baker G. Eddy, a farmer's daughter, began to make a study of the Bible, and about 1866 she started out as a "quack" doctor, telling the sick and suffering that they were not sick : that pain and disease were not real, but imaginery. As people often think they are much sicker than we are, as when they let the mind dwell on sufferings they feel more acutaly the main, it was easy to more acutely the pain, it was easy to convince the ignorant. Soon her system became a mania with She mixed religion with healing. her. She mixed religion with heating. In 1867 she opened her first "School of Christian Science Mind Healing" in Lynn, Mass., with one student. In 1881 she founded a "Metaphysical School" in Boston, which the State incorporated. She says: "During seven years over four thousand students were taught by the author in this college." Mrs. Eddy the author in this conege. Mars. Bady still lives, has followers all over the country, who are building churches in almost every city and town of import arce. She has become a wulti million-aue; her votaries look on her as a a of goddess. Some even say she will never die.

## feel digusted at her pride and presump-tion or be amazed at the whole thing. Physicians and druggists come in for a lot of abuse, yet it is evident from her book that she never saw Gray's

her book that she never saw Grays "Anatomy," which every medical stu-dent must read, or Flint's Physiology, Materia Medica, a Pharmacopia, or any work on the art of healing, a science coming down from the Greeks which has been perfected by some of the greatest men of our race. We could fill pages of your paper with the greatest men of our race. We could fill pages of your paper with quotations showing her atter ignorance. A child of our common schools could write more correctly on the sciences. But when we look into the religious teachings of this founder of a new sect we can hardly believe it possible a per son in her right mind would hold such views. We ask is she crazy? How can people in their right minds follow her ? All through the book runs the prin-ciple that the world we see is not real it is only an appearance and decep

-it is only an appearance and decep-tion. Earth, air, plant and animal, sun and stars are God. All that is is God, eternal Mind. All life is God living eternal Mind. All life is God living in beings. Sin and evil, pain and suffering do nor exist; they are only imaginary. Adam did not sin; man cannot sin, for he is God, and the Eternal, who is our life, cannot do wrong. As man was not born in origin-al sin, no Redeemor came. Christ was al sin, no Redeemor came. Christ was the first Christian Scientist. He healed by that cult and taught markind how to unite with God. His Apostles she calls His "students." His atone-ment did not take away sin. "In the atonement with God," as she says (page 19), Christ did not die, but was buried alive, and came forth from the tomb to show that all souls are one and identical with God." "Jesus urged the commandment. 'Thou shait have no other gods before me,' which urged the commandment. Thou shalt have no other gods before me,' which may be rendered. 'Thou shalt have no belief of life as mortal, thou shalt not know evil, for there is one li e,

even God, good.' " The work is filled with texts of the Bible, but twisted into her meanings. Not a single reference is given so far as the reader could find them to see if her quotations are correct. God's revelations are distorted to prove Christian Science, and the reader must use a concordance to find them, and then he is cordance to find them, and then he is horrified at the corruption of meanings and the tricks played on the simple people. Every Bible text is given with her meaning read into it; not one is as in the original Bible.

Never before did human or demoniac mind propose such a system. Panthe-ism and paganism are left far behind in this religion"discovered" by this ignor-ant woman in the bible and proved thousands of texts of Scripture into which she reads the meanings of her diseased brain. This new religion will

diseased brain. This new religion will lead to utter anarchy or insanity. Luther laid down the principle of the "private interpretation of the Bible"— that is, each one can read the Script-ures and the Holy Spirit will enlighten him to know the meanings of the sacred text. This woman, following his doc-tring fraging the the alone after nine. trine, fancies that she alone, after nine teen centuries, has found the truth. The world was left without the true eligion till she "discovered" it. But let us see her theories in practice.

Reader, neither you nor any human being has a sonl. God lives in you and in all men, giving life. You have no body—all the world is God eternal — Mind appearing. The life of every animal and plant is God. When your animal and plant is God. When your dog meets you God wags his tail with joy. When you eat a beefsteak you enjoy a part of a cow in which God lived; a pork chop was once part of a pig which God animated. Be careful not to kill a bug or insect, for you will destroy the life of God in it. Follow her principles to their conclusions and ear plear they will lead you

Reader, do you practice your relig-ion. Do you subscribe for a Catholic

an operation was performed at consid-erable risk to the patient, but all for nothing. Night and morning, before he started son.

Night and morning, before he started his day's labors and after the arduous work of the fields was over, Fitz went to the village calvary. There is such a spot outside every Hungarian village — a bit of rising ground surmounted by a huge crucifix and well smoothed by the knees of praying villagers. Thither they go with their woes and heartaches and there they find consolation and hope and new 'faith. faith.

faith. Fitz stood alone on the roadside a mile away from the most outlying cot-tago. Night and morning he prayed that Marie might get well. That was twenty years ago, and he prays there still. Praying has become with him a habit out of which he will never grow, but Marie gets no better. "I shall come here every night and morning until my death," he said to a recent visitor from Budapest. "The

a recent visitor from Budapest. "The Virgin has performed many miracles before now and who knows even I may be singled out for a blessing from

#### A THOUGHT FOR LENT.

We are nearly all so fond of our ease and comfort that the idea of fasting and abstinence is very repugnant to our minds. Here and there may be found a few persons so scrupulous tound a few persons so scruptions as to do themselves harm by abstaining from needed food and nourishment, but the vast majority of people are not troubled with any over-zeal in that direction. On the contrary they are very careful that they deprive themselves of none of the placeuros of the table. No of the pleasures of the table. No matter how strong and robust they may be they are very loath to give up one meal, or even part of a meal, for the good of their souls. The healthiest Catholics grow very weak and puny when it comes to foregoing some article of food to which their palates have been accustomed all the year round. Yet medical men almost without excep tion declare that one great source of physical ailments is eating too much. A quotation from Dr. V. A. Butter field, district surgeon, Underberg, Polela, Natal, is apropos. He writes in the Medical Journal :

I have had two years' close experi-ence and connection with the Trap-pists, both as medical attendant and as

being a Catholic in creed myself. I have studied them and investigated their life, habits and diet, and though I should be very backward in adopting their life, as not suited to me individu-ally, the great bulk of them are in absolutely ideal health and strength, seldom ailing, capable of vast work, mental and physical. Their life is simple and very regular. A healthier body of men and women, with perfect equanimity of temper — this latter I lay great stress on — it would be diffilay great stress on — it would be diffi-cult to find. Health beams in their eyes and countenances and actions. Only in sickness or prolonged journeys are they allowed any strong foods -

meat, eggs, etc. — or any alcohol. Here is a hint for those Catholics who are afraid that if they fast or abstain during Lent they may suffer in bodily health. The Church does not require any person to injure his health. Indeed the exemptions from fasting and abstinence are so many, and the rules so modified that the requirements are but a shadow of what they were in former days. But even the little that the Church requires to day, some Cath-olics are unwilling to do. They are so afraid their health will suffer! But they subject their bodily powers to far excette and more achapteding tacks in greater and more exhausting tasks in pursuit of pleasure, and think nothing of it. They should remember the Trappists.—Sacred Heart Review.

Every violation of the truth is a stab alth of human society .--- Ener-The Irish in Canada.

THE CATHOLIC RECORD.

The oldest postmaster in Canada is M. J. Phelan, St. Columban Quebec; the youngest postmaster is John J. Holland, St. Columban

MARRIED. MULVEY CORRIGAN-At the Church of Our Lady, Guelph, on Feb, 11, 1907. Mr. Thos. Mul-vey. of the C. P. R., to Miss Lizzie Corrigan, only daughter of Mrs. James Corrigan, Queen street, Guelph.

DIED. DIED. MCDONALD -On 4th of Feb. 19(7, at her late residence, 6 h concession of Lancaster, coun ty of Glengarry, Ont., Mrs. Angue B, Mc. Donald, nee Jane MacPhee, aged seventy five years. May her soul rest in peace ! GLEASON-Word has resched us of the death of Miss Nora Gleason, nice of the late Rev. Dr. Flannery, of St. Thomas. Ont. at Bally-brac, Dublin, Ireland, on January 30, 1907. May her soul rest in peace ! Drysney -At Osconda, Oat. on Monday,

DEVERIX -At Osgoods, Oat., on Monday Feb. 18, 1907. Mr. Thomas Deverix May hi soul rest in peace !

NEW BOOKS.

NEW BOOKS. "Laws of the Spiritual Life," by R. W. Maturin, formerly of Cowley St. Joho, Oxford, This book consists of spiritual instructions in the Beating. The object is to show that as all pritiual life. The object is to show that as all if is with the spiritual life. If does not consist of the spiritual life. If does not consist of the spiritual life. If does not consist of the spiritual life. If does not consist object is a with the spiritual life is as orderly and generate the spiritual life is as orderly and generate as the growth of a plant. We can discover some of the laws of the physical world is under law of the spiritual life have been revealed to us by our Lord in the Beatitudes. He who places himself under these laws will attain to perfection, and will receive the bless-ter, on the principles of the Beatitudes, each Beatiunde is considered separately as a law. by obsying which the soul advances in the life special type of character which is essentially Christian, and the outcome of the sample of our Lord and the grace of the sacraments. Price §1 50.



TEACHERS WANTED. WANTED FOR THE PEMBROKE SEPAR accord class estimates to a scheme the second class estimates, to fill position of prin-cipal. Justies to commence lat february next or shorily after. Applicants to state salary and experience. A. J. Fortier, Sec. 1479 2

INGLISH TEACHER WANTED MALE L or female, for Catholic Indian school of Goulais Bay, twenty miles from Saulb Ste Marie. Salary \$30. Apply to Rev. J. R. Richard, S. J., Sault Ste Marie, Oat, 1479-3.

CATHOLIC TEACHER MALE OR OATHOLIC TEACHER MALE OR Jemale as principal for the R C Separ-ate school. Chepstow. Ont. Holding a lat or ond class certificate. capable of teaching Eng lish and German preferred. Duties to com-mence Apr. 8th 1907. State salary for term from Apr. 8th to Dac. 20th 197. Also send references and experience if any. Applications will be received up to March 6, 1907. Address Michael M. Schurter. Sec., R. C. S. S. Bard, Chepstow Ont. 1478.3

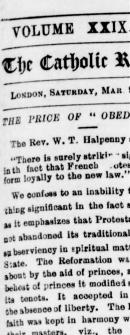
HOUSEKEEPER WANTED DRIEST'S HOUSEKEEPER WANTED IM-mediately. Must be first class cook. State age and qualifications. Address "A " CATH OLIC RECORD office, London, Ont. 1480 2

If you want a breakfast food that will make your mouth water and at the same time prove most healthful and nutritious . .



cuit makes the most nourishing meal in the world. During Lent Breakfast on the BISCUIT - Try TRISCUIT for Luncheon. All Grocers ..... 13c. a carton ; or, 2 for 25c. Another Progressive year THE NORTHERN LIFE SHOWS SPLENDID RESULTS FOR 1906 Insurance in force...... \$5,082,075.00 Cash Income ..... 188,949.82 Success Total Assets..... Government Reserve ..... Surplus security for policy-holders 257,854.51 Brings Expenses decreased by three per cent. Interest income paid all death claims. Success ! Eighty-seven per cent. of assets are interest bearing. Financial gain during year, \$53,068.65. Surplus over all liabilities, including Capital Stock, \$31,142.01. Catholic Order of Foresters Ald Chas. S. O. Bondreault, Chief Ranger of St. Jean Baptiste Court,

Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court. Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be



their masters, viz., the Geneva, the Grand Counc canton in Switzerland, by parliaments in other countri have Mr. Halpenny commont ly it seems to us, on the French Protestants to the l their admission that the supreme in spiritual matt have no king but Cæsar " i watchword of a minister of The Church, however, will render the sovereignty o atheists who boast that " snatched the human cons belief in a beyond and hav in heaven the lights that sh rekindled." The rev. gentl to forget that Clemenceau a are fighting, not only the but all denominations. T bears the brunt of the defence of the religio which French Protestants Increase to sacrifice to law, which 7% might. Protestants, how 8% negligible quantity in F 27 % 748,111.83 according to M. Paul Saba 24 % 488,257.32 real hold there. The ed 34 % Christian Guardian is de be second to none in def French atheists. He tells that M. Viviani's words, quenched in heaven the shall never be rekindled very sensible remark." all the Cancelled Postage Stamps you can get, for sure whittled down to a ve But, should a " remark ' precious souvenirs. Beth-lehem Office, 222 So. 4th denial of Christianity St., Philadelphia, U. S. A sensible," or sensible normal minded Christian e the view-point of M. C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, M. J. McGrath, President; P. F. Boyle, Secretary. avowed enemy of God an is a very sensible remain not mask his aim. I taunt the Catholic religio as does the Christian Gua 1906 The with being unpatriotic, in tors of discord. While th HOME BANK tinues to condone blasph fiscation, and sees in of Canada atheism a "not very sens M. Viviani goes on his ingly and without hyp Head Office, Toronto. editor, bent on achieving the champion of the ath DIRECTORS that he does not think th EUGENE O'KEEFE, President exactly represents the se French Government. O thinking otherwise is th which contains the " not remark" was posted u France by order of the Again the name of C JAMES MASON, Gen. Mgr. erased from French co text-books used in the n and colleges. Througho from end to end, says Journal, the name of God and the Virgin Mary, a saints, have been effact school books ; and a te cently opened school w Prayer lost his position who held the crucifix in 6 the children to spit upo Catholic out of school, was im Scriptural Calendar moted to a higher place For Year 1907 A text for every day in the year, taken largely from "The Roman Missa"," and VERY TIRES following the ecclesiastical year and time, and days of The editor has anothe effect that Rome was Price 35c. postpaid. accept a free chur We pass over the assur ART CALENDARS is a Free Church in Madonna Art Calendar Suffice it to say that re beautiful colored illustra-tions, size 11 x 14 inches, believed the Holy Fatl that he was ready to s nicely boxed. tion from the State suc Price 75c. postpaid. the United States, Gi Taber-Prang's Carbon Cal Holland. However endars, sacred subjects assorted, size 5 x 10 inches, misrepresentations of viewed the matter at Price 50c. postpaid. Size 4x6in., 15c. postpaid approve now the Pope able to religious liber THE CATHOLIC RECORD the pagan principle State the dictator of London, Canada

#### MARCH 2, 1907.

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THAT TIRED, BEAVY FEELING IS UNKNOWN

TO THE MAN WHO BREAKFASTS ON

Bank Department.

Habitual meat eaters

will find the change

most beneficial, as

the whole wheat Bis-

save his money."---Andrew Carnegie.

As early as 1862 she says in her book abc began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher. that, for the Bible was her sole teacher, but these compositions were crude— "the first step- of a child in the newly discovered world of spirit." But let us see this book in detail.

Every page shows the most absolute man's soil, but continually harps on the "mind" Treating in even On medicine, she seems never to have suffering, fell ill. Weeks passed and opposed a medical book. Her education and moroing there was a crowd around threats questions of soul and science and thea going away sorrowfully on which the most bearned men of our pass. treats questions of soul and science which the most learned men of our race never claimed to fathom. We do not know whether to laugh at her orudities,

JAMES L. MEAGHER. President of Christian Press Association.

TWENTY YEARS AT THE CROSS.

REMARKABLE FAITH OF A POOR HUN-GARIAN PEASANT.

Budapest, Nov. 20-For twenty years in Hungary for the recovery of his wife who for twenty years has been lying on a bed of sickness, suffering from an uncurable disease. His name is Fitz Metzler, and he is a small farmer, with a few acres of land lying on the road between Popradielka and Pohrella.

Twenty years ago Metzler celebrated the first anniversary of his marriage, and then a few months after, the whole village turned out to the baptism of

his little son. Everyone knew Marie the charming country maiden whom Fitz had married from a neighboring village, and so popular were the peasant and his wife that the infant was the pride of them all.

They drank its health enthusiastic ally at the farmhouse and afterward at the village inn, and all were Life runs easily in rural Hunhappy. Life rans easily in rural Hun-gary, and even if wages are low and the crops fail and food is scarce. is not

the sun shining and the air ex-hilarating, and are not the cares of town life far away in the unseen smoke of the city ? For weeks after that Fitz worked

even harder than he had before for even narder than he had before for there was an additional month to feed. But then trouble came. One morning the baby died and the village shared with Fitz and Marie the terrible grief

into which they were plunged. Then Marie worn out with grief and suffering, fell ill. Weeks passed and

Oh ; sing it in every nation, Our symbol of faith sublime Our symbol of faith sublime Alone of all creation To scoff at the hand of time,

THE CREDO.

In every city and hamlet, Where the Southern breczes sigh Or the wintry sun at midnight Gleams cold in the northern sky.

Vainly the billows of error Round the Church's bark shall shrick : For we laugh at the thought of berror While the Credo our course shall keep.

Stained with the blocd of millions Till age is piled on age This glorious song of billions Our endless war shall wage.

T'was sung in the darksome cavern Where heroes gave their life And deep in the feuid dungeon Mid the sound of combat and strife.

Then sing it in cloister and chapel, In vast cathedral and fane Till the Credo of faith and battle In heaven at length shall reign.

#### LIBERTE, EGALITE, FRATERNITE !

[Finance Minsiter Callaux. of France, has directed the authorities of the mint to substi-tute on all coins the words "Liberty, Equality and Francentity" for the old device, "God Protect Frence,"-Press Detpatch.]

We have hunted Christ out of the arms, the courts the asylums and schools;
 The hospitals know Him no longer—we have crushed Hum where Liberty rules.
 We must root from the mind of the children a faith that is long out of date—
 We have driven Him out of the Bureaus—we must hurry Him out of the State!

"We have Liberty--that is sufficient (but you dare not worship your God 3) Equality-down on our level or tasts of the Deputies rod ! Frateraty-all men are brothers, but never by any chance Is the Eider Brother admitted-we cannot allow Him in France !

'O wretch in the hospital dying-do you fee

Wrotch in the hospital dying -do you fee, no great pain in this loss.
 That the law of our Righteous Republic for bids you to look on a cross i
 twould help you to die i Oh, you bigot Put hope in your becom i Forshame i
 Go-go to eternity helpless and hopeless, in Liberby's name !

"And now we'll erase the old mottoes-parblen! "Twere a mockery, sure. To call on a God for protection Whose worship and name we abjure: Our new coin shall jindle more gayly, when stamped, for the nations to see. With the boast We, who jail you for praying, are Brothers and Equal and Free!"

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-E. M. ROBINSON, in Cleveland Leader.



