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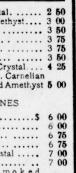
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ct ever issued the means of cing as a per we will supply int plan if so

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VOLUME XXIX. The Catholic Record inalogist know about it? The fact that man has money may allure the wis-LONDON, SATURDAY, FEB. 23, 1907. dom of the expert, but it does not make him a degenerate. To our mind THROWING BOUQUETS AT it is a waste of time to take seriously

The

CLEMENCEAU.

award him a halo and burn incense

before him ; but, despite all this, the

pedestal is in the wind. The Times is

the men who rush into fields of investigation, where others more gifted, but In Everybody's Magazine, for Febless disposed to self-advertising, walk ruary, there is an article on the French circumspectly. Money may do many Fremier, by the Paris correspondent things, but it cannot make murder a of the London Times. It is easy to put mere eccentricity, or cause us to have M. Clemenceau on a pedestal and more respect for the millionaire mur

derer than for the moneyless murderer.

SHOULD BE SUPPRESSED.

but a shadow of a great name, and to. day, so far as the French crisis goes, it Two great nuisances are the retired neither moulds nor guides public opinmillionaire who talks platitudes anent ion. At the most it but reflects the success in life and the " family " paper opinions of those who misgovern that chronicles the sordid details of France. It must be said, however, murder trials and divorce suits. that it presents these opinions in a

THE CHRISTIAN GUARDIAN subdued light so as not to shock the BACKS M. CLEMENCEAU.

sverage Englishman, who looks upon The sorry spectacle of a religious the French atheist in much the same way as he looks upon his own Swinweekly, The Christian Guardian, chamburne-as a monstrosity. It would not pioning the interests of atheists, warbe good business to record either the rants a suspicion that in some sections speeches of the atheistic demagogues, of Canada bigotry is as virulent as in or to declare itself the avowed ally of the old days. To talk of carrying the Gospel to Quebec, etc., is but an exthose who use Clemenceau as their tool. It would not do to advert to the systemhibition of ignorance or mad fanaticism. atic method adopted by the Government But to come out in the defence of men for the purpose of driving Christ out arrayed against Jesus Christ, to designate their acts as reasonable measures, of France. And so, too, by a judicious to aver that Protestants see nothing use of the imagination, it gives us a picture of benevolent gentlemen, clean reprehensible in attacks against Christianity-to say all this, and to rail at as to heart and hands, and spinning phrases for the ear of the foreigners. Rome should evoke a protest from those Hence, we are not surprised to hear who do not boast that they are driving from this correspondent that M. Clem-Christ out of Canada. The non Catholic should tell the public that he does enceau is a dapper old gentleman, very learned, very brave, far-sighted not approve of the maunderings of clerical gentlemen who bear false witness. and intensely patriotic. We can pardon him his friendship for the Gurcourts. They ought to find out why some preachers are under the standard of We forbear to comment on his love of ancient Greece, but he might give some the atheist. The non Catholic, Dr. attic salt to future panegyrists. The Starbuck, arraigns men of the type of article in Everybody's is mere froth. the editor of The Christian Guardian Towards the end of it the corresin the following fashion : pondent tells us that when half of the

"They show their real feelings by their unholy glee over the present persecution of the Catholics by the devil and his Jacobin-ical accomplices in France. They try French Chamber expected him, longed for him to begin a war to the knife against Catholicism, M. Clemenceau's reply was : "I am anti-clerical, not to disguise their malignity by imputing to the Catholics charges which Beel-zebub himself does not venture to bring, anti-Catholic." Yet members of his cabinet boast of driving Christ out such as that they are plotting treason against the State. . . Their moral complicity with satan's own servants is of France and blaspheme God. He is not anti Catholic, but this has not prevented him from stealing thousands of something which they are ashamed to avow even to themselves, but which they are inwardly determined not to Catholic churches, glebe-houses, hospitals, etc. He is not anti-Catholic, but give up. any member of the clergy, accusing or

TOO BAD.

criticizing in public any official, will be fined 500 to 3,000 francs and im-The home of a Catholic should have prisoned from one to twelve months. something Catholic about it. It is no (Art. 24 of the Separation Law.) excuse to say that pagan adornments Clemenceau says that all Frenchmen are artistic-a word, by the way, borare free to worship God as they like, rowed from the critics who preach the but he tells them that "as they like ' gospel of flesh. To the pure all things must conform to Government standare pure, is no argument to prove that ards. They may have worship associawe may have indelicate representations. There are, however, Catholic homes tions, but these associations must be antagonistic, in principle and which are pagan as to pictures and ization of the ornaments. There is no mai Catholic Church. In case of a dispute of faith. Pictures of Christ Our Lord, the Council of State will act. The of His Blessed Mother and the saints, members of the associations may be are refused a place on their walls. They atheists, nominal Catholics, men of any are not, we assume, ashamed of their shade of opinion who enter into an religion, but they are ignorant of what organization for the exercise of the constitutes art, and ignorant also of Catholic religion. It matters little the fact that the most beautiful works that all this means the enslavement of in the world have come from men who the Church and acknowledging the knew how to pray, and who, as true State as the dictator of divine worartists, made their genius the handmaid ship. Another thing gained by of the beautiful and pure. These picforming associations would be the aptures are reproduced to-day. We proval of State robbery. "Frenchmen ought to buy them. can worship God as they like," but the exercise of the Catholic religion Lenten Reminder. It is needless to reiterate that practical Catholics will be still more exem must, in every particular, from temporalities to the sacraments, be conducted plary during the Lenten season—faith-ful in fasting, if they are able, attentive and regular in attending devotions. As many as conveniently can should atsceording to the "liking" of the atheistic officials. The Holy Father is willing to submit to a separation from many as conveniently can should at-tend Mass every day, or if that is not the State such as obtains in the United tend Mass every day, or it that is not possible, perform some special act of penance or devotion. It is only forty days out of the year when the Church ex-acts this of us, and all should be willing, States, Brazil, Great Britain and Hollard. But he is not willing to prove recreant to his duty, to war yes, and anxious to mortify the spirit a little bit, for Christ's sake. See to it, against religious liberty, to obey these men of the moment rather than the then, that the penitential season does not pass and find you still as spiritual-ly poor as you were at the beginning. MONEY AND THE LAW.

ST. PAUL, APOSTLE.

CARDINAL GIBBONS ADVISES READING HIS EPISTLES -THEY CONVERT MANY. Although still feeling the effect of a slight attack of grip from which he suffered earlier in the week, his Eminence the Cardinal preached at the Cathedral High Mass last Sunday with

Cathedrai force and vigor. His subject was "St. Paul, the Apostle," and his text was taken from II. Corinthians, xi. 19 to xil. 10. The Cardinal spoke as follows:

Cardinal spoke as follows: There is one sacred writer whose words are read more frequently in charch than the utterances of any other inspired penman. I refer to the great apostle to the gentiles. It is, there-fore, eminently proper that you should cultivate the acquaintance of that man and become more familiar with his ex-traordinary life and actions.

After Christ Himself St. Paul is the After Christ Himself St. Paul is the most striking figure in the Christian Church. He is conspicuous by his marvelous conversion, conspicuous by his imperishable writings, conspicuous by his humility and greatness of soul, conspicuous by his contempt of human glory, his self-denial and love of suffer ings; conspicuous by his miracles and ings; conspicuons by his miracles and supernatural visions, and conspicaous by his love for God and his fellowman. Paul, or Saul as he was called before his conversion, was born in Tarsus, in Gilicia, in the beginning of the Chrishis conversion, was born in Tarsus, in Cilicia, in the beginning of the Chris-tian era. He was a Hebrew of the tribe of Berjamin; he belonged to the strictest sect of Parisees. He was a most unrelenting persecutor of the rising Church, and stood by, an approv-ing spectator, when Stephen was stoned to death. While on his way from Jeru-salem to Damascus, breathing ven-geance against the Christians, he was suddenly arrested on his journey by a supernatural power. A light from heaven shone round about him, and, falling on the ground, he heard a voice from the clouds saying to him: "Saul, Sul, why persecutest thou Me?" Lord? '' And the voice answared: ''I am Jesus, Whom thou persecutest. It is hard for these to kick against the do''' And Saul, trembling, replied: '' Lord, what wilt Thou have me to do''' And Saul, arcse, completely blind, and by the demands of Carist, was led to Damascus to a Christiam man named Ananias, by whom the was bap-tized, and immediately after his baptism named Ananias, by whom he was bap-tized, and immediately after his baptism

tized, and immediately after his baptism his sight was restored. St. Paul is conspictous by his writ-ings. Next to the Gospels of Jesus Carist his fourteen epistles form the most important and the most familiar portion of the New Testament. They have been the delight and consolation of thousands of souls in every age and country. Many a great light like St. Augustin, is indebted under God for his conversion to the Epistles of St. Paul. These letters are a beautiful garden abounding in every kind of heavenly fruit most delicious to the spiritual taste. And just as the manna spiritual taste. And just as the mana which fell on the children of Israel in the desert adapted itself to the taste of each consumer, so do the letters of the apostle accommodate themselve to the special wants of every pious

reader. But what tongue can adequately portray the eloquence of Paul?--an eloquence that made princes tremble on their thrones, that swayed multi-tudes and converted whole nations. reader. St Paul is the only apostle that has received and that merits the glorious

every step. He always rises to the occasion. He is equal to every emer-gency. Neither the frowns of tyrants nor the shouts of the populace, nor the chains and prisons, can terrify him or break his spirit. When he is brought to the court of Felix, the Governor, he has the courage to preach to him on justice and chastity and a judgment to come. At these words Felix trembles on his throne, for to instice and chastit he was a stranger.

Catholic Record.

Christianus mthi nomen est Catholicus vero Cognomen "---(Christian is my Name but Catholic my Surname.)-St. Pacian; th Century

LONDON, ONTARIO SATURDAY, FEBRUARY 23 1907

Felix trembles on his throne, for to justice and chastily he was a stranger, and a judgment to come he had reason to fear. When Paul is atterward led in chains before King Agrippa he boldly proclaims his Christian faith in the midst of a hostile assembly. Agrippa is so deeply impressed with his words that he exclaims: "Thou almost persuadest me to be a Christian." Then Paul, lifting up his withered and manacled hands, replies in language manacled hands, replies in language worthy of himself: "Would to God that not only thou, but all who hear me

this day, should become such as I am, except these bonds." When the chief except these bonds." When the chief captain threatens to scourge Faul in order to gratify a frenzied mob he indignantly procests against the out-rage, declaring that he was a Roman citizen. The captain becomes alarmed, knowing that it was forbidden to recover a Roman citizen and in an scourge a Roman citizen, and in an apologetic tone he said to the apostle : "I also am a citizen. I have pur chased this title with a great price." "And I," rejoins the apostle, "am a citizen not by purchase, but by birth-right."

right." Another characteristic of St. Paul's life is his contempt of human glory and " If I pleased men I would not be the servant of Christ. As for me it is of the least account to be judged by you or by man's day. There is One Who judgeth, that is the Lord." part most earnestly the same counsel to you. You listen on Sundays to fragments of these epistles. But, oh, how much you miss in not hearing the whole ! If you heard a page of a letter from a dear relative or friend you would be impatient till you had read it all. Read the epistles through and through. Read a chapter every day. Day on seek for divine knowledge ?

from his conversion on his way to Dam-ascus to his martyrdom in Rome, is one continued series of hardships. If we were to compare our penance with his tribu lations, how they would pale into in-significance. In his epistle to the Corinthians, which is read in the Mass of to-lay, he thus describes his trials and vicissitudes: "From the Jews and vicissitudes: From the Jews five times I received forty stripes save one. Thrice was I beaten with rods. Once I was stoned. Thrice I suffered shipwreck. A day and a night I spent in the depths of the sea. In journeyings, often. In perils of water, in perils of robbers, in perils from My own nation, in perils from the gentiles, in peril in the city, in perils in the wilderness, perils of the sea, perils from false brethren. In labors and distress, in watchings often, in hunger and thirst, in cold and nakedness."

I have not time to speak of his visions, revelations and miracles. Moses re ceived the law on Mount Sinai, Paul received the gospel from the Mount of God when he was rapt up to the third

God when no the heaven heaven. But the crowning virtue of the apostle of the Gentiles is his intense love for God and for his fellow man. Paul never did anything by halves. He loved the Lord his God with all his He loved the Lord mind and strength. he turned back to the Methodists as a teacher in their institute. Only for a heart and soul and mind and strength. Love was the motive power of his in domitable zeal and indefatigable labor Our labor for a cause is proportioned to our love for it. Where there is love to our love torit. Where there is love there is no labor, or if there is labor, the labor is loved. He smiled at tyrants and persecutions, at obstacles and privations. He looked on them with as much indifference as a traveler, hastening to his wished for home, recyclone gards the storms and rains he en-counters on the road. See how his ardent love for Christ is shown in that sublime sentence in his epistle to the Romans : "Who shall separate us from the love of Christ? Shall tribulations or distress or famine or nakedness on danger or persecution or the sword? I am persuaded that neither death nor 1 am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth nor any other creature shall be able to separate us from the love of God which is in Carist Jesus our Lord." The transit for the love of God The truest test of the love of God is found in a genuine affection for our neighbor: "If any man say 'I love neighbor: "If any man say 'I love God, and hateth his neighbor, that man is a liar, and the truth is not in him, for ' if he loveth not his neighbor, Whom he seeth, how can he love God, whom he seeth not ?'" So great was So great was the love of Paul for his Jewish brethren that he was willing, if it were possible to forego his eternal happiness that he might save them. "I speak the truth might save them. "I speak the truth in Carist Jesus. I lie not, my conscience bearing me testimony in the Holy Spirit, that I wish myself to be an anathema from Christ for my breth ren, who are kinsmen according to the flesh." And in this most eloquent denesh. And in this host of dent de scription of fraternal charity can we doubt that the apostle was portray-ing himself? "It I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling oymbal. And if I have prophecy and know all mysterie; and all knowledge, and if I have faith so as to remove moun tains, and have not charity, I am noth New York, is a degenerate. Why this young man should have been selected as a subject for analyses passes our com-Prehension. And what does this erim-

dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoieeth not in iniquity, but reevil, rejolect not in induity, but re-jolecth with the truth. Beareth all things, believeth all things, hopeth all things, endureth all things." Can we wonder that an apostle who so ardently loved God and his fellow.

being, who spent himself in the service of his Master, who laid so firmly the foundation of Christ's spir itual kingdom on earth — can we wonder, I say, that such a man should wonder, I say, that such a man should have so strong a hope and confidence in rewards of eternal life? This ripened and bloomed into absolute certainty as the term of his life drew nigh. More than once he presses this assurance, "I know whom I have believeth, and I am certain that he is able to keep my deposit unto that day." Shortly before his death he exclaims: "I have fought his death he exclaims: "I have fought a good fight, I have finished my course, I have kept the faith. For the rest there is laid up for me a crown of glory which the Lord, the just Judge, will give up to me on that day." St. Chrysostom, Archbishop of Con-stantinople, exhorted not only the members of the royal family and the attendate at courts, but also mechanics

attendants at courts, but also mechanics and laborers, to peruse the Epistles of St. Paul. If the perusal of these St. Pail. If the perusa to these letters was good for Christianity of the East in the fifth century, it ought to be profitable to Christians of Amer-ica in the twentieth century. I im part most carnestly the same counsel

Do you seek for divine knowledge? You will find it there. Do you seek for the manna of spiritual consolation? You will find it there in abundance. You will receive a share in the apostle's spirit and virtues, and will enjoy, I hope, hereafter, a share in his glory.

THE VAUDEVILLE VILATTE.

In response to a couple of letters re-In response to a couple of letters fe-questing information as to the person-ality and ecclesiastical equipment of the adventurer named Vilatte, the fol-lowing summary is offered. No rogue the adventurer handet virus due for lowing summary is offered. No rogue in the category of the Newgate Calen-dar exhibited greater variety in the pursuit of elusive lucre. To Bishop Grafton, of Fond du Lac, the world is chiefly indebted for a resord of Vil-atte's career. Paris is his natal place. He was born there, in the year 1854, of Catholic parents, and christened Rene. His parents having died while he was young, he was placed in an orphanage under the care of the Chris-tian Brothers. When the Commune was suppressed he went to Canada, but soon returned to France, enlisted in the army, deserted and fled to Bel-gium, where he entered the Christian Brother's honse at Namur as a novice. He left there after a few months and Brother's house at Namir as a hovies. He left there after a few months and again went to Canada, where he joined the Congregation of the Holy Cross at the College of St. Laurent's. But he was not long settled there when, for some reason or other not forthcoming, he left the Catholic Church and was taken into the Methodist body. But he only stayed with his new friends for three months, for he was found back with the Christian Brothers in Mon-treal, and after a brief stay with them

lic Bishop, but later they turned ou him and accused him of deception and

Vilatte is now in Paris as we have already noted. He has put up his signboard as a maker of mitrees and birottas. A modern Aladdin, he is prepared to give an old lamp for a new one, or a new one for an old one — to transact business, in fact, with all comers who need the services of a conventicle midwife. But he has not yet attained his rightful goal; his hour

has yet to come. In a letter written to the Church Times concerning the lightning change artist Bishop Grafton wrote :

I was obliged in the year 1892 to de-I was conged in the year 1892 to de-grade him from the priesthood and to excommunicate him from the Church. I have discovered that he was morally rotten, a swindling adventurer belong-ing to the same criminal class as your noted claimant. He was reported to me for drunkanpess, swindling, obtainme for drunkenness, swindling, obtain-ing money under false pretences and other crimes, and as a notorious liar The man has somewhat exceptional gifts as an impostor. He has the power of endurance of a Catiline, the power of endrance of a Galar and the morals of a Jeremy Diddler and the morals of a Tichborne. He can preach and pray with great fervor, and is wont when discovered to say with French loftiness that he forgives all renear lottings that he not stress that his enemies. I know of no clergyman or layman in my diocese who has any other opinion of Vilatte but that his proper place is in the penitentiary. He belongs to the low class of criminals He belongs to the low class of criminals governed by inordinate ambition and insatiate greed for money and power. He has no fixed religious principles, as is seen from the course of his life. Now it is announced that the firm of Des Houx, Vilatte & Co., is formally incorporated and the Franch multic is

Des Houx, Viatte & Co., is formariy incorporated, and the French public is invited to invest in the stock. This is high comedy in real life.—Philadelphia Catholic Standard and Times.

JESUITS STUDY QUAKES.

BELEN COLLEGE FATHERS SET UP TWO SEISMOGRAPHS-PRIESTS HAVE SAVED HAVANA FROM WRATH OF HURRI-

CANES. Havana, February 3. — The Jesuit Fathers of the famous Belen College are now prepared to study the pheno-mena of the earth as well as of the air, through which for years they have saved Havana from the full wrath of saved Havana from the full wrach at hurricanes by foretelling the approach of all destructive storms. In the pres-ence this afternoon of Archbishop Estrada and other church dignitaries, and thirty of the most distinguished of and thirty of the most distinguished of Cuba's scientific men, the first seismo-graphical station was opened at Quinta de la Asuncion, the beautiful retreat of the order in the suburbs of the

city. The building, on a high hill, contains two of the latest instruments made in Strasburg. Father Guiterrez Lanza explained that the machines were so

explained that the machines were so placed as to record all the earth tre-mors north, south, east and west. They then were wound up and started on their interesting task. Father Gangoiti, chief of the Belen Observatory, said the machines al-ready had done valuable service by adding priceless data to the archives college. He showed strips of paper on which the earth waves of the Ja-maica earthquake were recorded. The Fathers, he explained, worked day and Fathers, he explained, worked day and night to perfect the station, and finished their labors the night before entities the machines that occurrence, setting the machines and leaving them. At the end of the next day they were astonished to find evidences of tremendous disturbances, which they estimated must have had their centre or beginning four hundred and seventy seven miles away, southeast by south from Cuba, which would east by south from Cuba, which would bring it under ocean, a few miles northeast of Jamaica. This announcement created intense interest, which was whetted by the promise of more information after the data obtained had been more thorough-ly studied. The devoted priests were congretulated on the new equipment congratulated on the new equipment which they hoped would enable them which they hoped would enable them to perform as valuable service in Seis-mic as they have in meteorological science.

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LIC RECORD Canada

No God in French Oaths.

When a millionaire of the United Paris, December 1 .- The divorce between State and Church will soon take a further step toward completion. The Minister of Justice has drafted a law, may be merely morally depraved, the

modifying the judicial procedure. The present law makes every jury-man, whether he is a freethinker or not, willing victim of unrestrained passions. His life may be a poor tawdry affair, filthy "Before God and man I swear with the abominations of the human to eramine, while the foreman an-nounces the verdict with hand on his heart by saying: "On my honor and conscience, before God and man, the verdict is." to examine," while the foreman an beast, but the criminal is hedged round about with excuses and appeals for sympathy, and we are deluged with floods of hysteria. For instance, Lom-

versict is. These references to the Deity the Minister now intends to abolish, as has been done with the eracifix, which was broso, who makes much ado over his improved theories, assures us that the

ions. title of the "Apostle of Nations." "There are three things," says St. Augustine, "that I would like to have witnessed in this world if God had permitted it-Christ conversing in the flash, Rome in the zenith of her imperial splendor, and Paul thunder-ing from the chair of truth." So caping from the chart of truth between the chart of the loguence that when the pagan in-habitants of the Lystra heard him speak they imagined that he was Mercury, the god of eloquence, and they desired to offer sacrifice to him

as to a divinity. as to a divinity. Paul was as conspicuous for his virtues as for his gift of eloquence. One of the most striking virtues exhibited in the life of St. Paul is his profound humility of heart. In this respect he re bles his brother apostle, Peter. As Peter's cheeks were furrowed with ears because he had denied his Master, tears because ne had denied its dissort, so was Paul's heart orushed with grief and humiliation by the reflection that he had persecuted his Saviour. He avows that he is the greatest of sinners. "Jesus Christ," he says, "came into this world to save sinners, of whom I am the chief." He confesses himself a blasphemer and a persecutor of the Church of God. "I am the least of the apostles, who am not worthy to be called an apostle, because I have per-secuted the Church of God." Brethren, who should despair when he sees the two men, the one denying his Lord, the other blaspheming Him, afterwards becoming the two great columns of the Christian Church?

But St. Paul confirms by his example the truth that genuine humility is not only compatible with greatness of soul, but is inseparable from it. The truly humble man is courageous because he trusts not in the arm of the flesh, but trusts not in the arm of the flesh, but justice of his cause, and in the protec-tion of heaven. "Gladly," oried out the apostle, "will I glorify in my in-firmities, that the power of Christ may dwell in me." He spoke of himself when he said: "The weak things of this world hath God chosen, that He might confound the strong, and the

few days did he renain at any place at this period of his career, turning up one week as Catholic teacher, next as Methodist, and again as Presbyterian. His gyrations in religion were as be-wildering as a motion picture tracing a cyclone track. When he became a Presbyterian, he was sent around with Bibles to sell but along with the Bibles he carried rosaries and prayer books for Catholics-a sort of religion Autolycus with notions and nicknacks for everybody's fancy in his peddler's be revery body's tancy in his peaker's pack. After spending a few months in the Presbyterian theological seminary, he disappeared, and the next time he was heard from it was as a novice in the Monastery of St. Francis, in Brockler, N. V. Brooklyn, N. Y.

Vilatte's next appearance on the stage was in the gaise of a Congrega-tionalist. It was in Brooklyn, and he biomainst. It was in Browlys, and he played the part for five months. Then he picked up with the veteran turncost and impostor Chiniquy, and was made a Prosbyterian minister in Green Bay, Wilcow Part he come most find of Wisconsin. But he soon got tired of this part and entered the Episcopalian fold, being "ordained a deacon by Bishop Brown. Then he posted off t Switzerland, and, presto ! change, he reappeared as an "Old Catholic," reappeared as an iated with Protestantism, "ordaine by Bishop Herzoz. Belgium and again Wisconsin were the scenes of his spiritual exhibitions. Bishop Grafton finding him out as a fraud and a disgrace to any cloth, deposed him from the Episcopalian ministry. He shipped again over the ocean, and then turned up at Ceylon, where he imposed upon Bishop Alvarez by some lying tale and was by him elevated to the office of Archbishop of the Old Catholic Church in the United States," according to the Syriac rite. The next heard of him was seven

years ago, when he came to visit St. Laurent College and announced that he had been ordained a Greek Arch. bishop. Later he applied to Rome to abjure the Greek Schismatic Church, but wanted to retain his rank as

Lord Chelmsford's Daughter a Convert to the Old Faith.

London, Feb. 2.-The Roman Cath-olic section of the British aristocracy, which is very powerful and headed by the Dake of Norfolk, Premier Dake and Earl Marshall of England, has received a notable recruit in the Hon. Mary Thesiger, who had just been con-verted to the old faith. Miss Thesiger is the youngest daugh-

ter of the first Lord Chelmsford, a lord chancellor of forty years ago, and aunt of the present baron. She was formerly lady in-waiting to the late Dachess of Teck.

Notable Convert:

The London Tablet announces that the Rev. J. H. Le Breton Girdlestone, M. A., late vicar of St. Andrew's, Worthing, England, has been received into the Catholic Church at Lourdes, by the Bishop of Tarbes. It is some-what noteworthy at a time when so much hostility is shown towards much hostility is shown towards Lourdes by free-thinkers, that it is there the Rev. Mr. Girdlestone has een received into the Church.

Death of Bishop Stang.

THE PAGE OF JAMES V. OF SCOTLAND. Translated from the French by S. A. C., with the author's permission. CHAPTER XII. CHAPTER XII.

CHAPTER XII.

SIX MONTHS LATER

office ?

sation

power. M abuse it !"

will become of her ?

peared at his call.

power to him.

tiently ;

leave us.'

As he spoke the words, it see

at that moment a herald's voice w heard crying in front of the palace :

is deprived of his offices, dignities, and

"You see," said the King, after lis

"Sire," said Francis sorrowfully,

"And mother - my mother? What

Again the herald gave the response

"In the name of the King, and by mmand of Lord Archibald Douglas,

any castle in Scotland she may please.

he said, addressing a guard who ap-

walls, and knew its ways better.

and will not let you go, for you are

Six months have elapsed since Francis became the King's companion, and meanwhile many political changes have taken place. The crisis, which had been imminent between the opposhad been imminent between the oppos-ing parties in the State, came to a head at the next meeting of the Parlia-ment. The partians of Angus and of Beaton—that is to say, of the Douglases and the Hamiltons—met in the High Street of Kinburgh, and a bloody oct-Bist ensued. For some time the result for either party was indecisive, but the unexpected entrance of Sir Home of unexpected entrance of Sir Home of Wedderburn through the Netherbow Gate, accompanied by a strong band of der men, gave the victory to Angus, agh in the skirmish Wedderburn self was killed, an end far too noble agh in For one stained with so many crimes. The Hamiltons were chased from the sity, leaving seventy of their number dead within its walls, and it was only with the greatest difficulty that the Barl of Arran himself and his son, Hamilton, succe ded in making

good their escape from the pursuit of their vengeful enemies. This street skirnish, called by the wits of the day "the Cleansing of the did more for Angus than Causeway," did more for Augus that. Profiting by the terror his success had reading by the terror his success had inspired, Angus wrested from Parlia-meent an order withdrawing James from the guardianship of his mother, and confiding him to the care of a council of peers, of which he himsel he himself though still inhabiting Holyrood, Margaret was not allowed to see her son, over whom Angus or one of his family kept an assiduous watch.

This precarious sort of authority did not, however, satisfy Angus, whose ambition knew no limits, and who aimed ambition knew no limits, and who aimed at supreme power, which he could only attain through the King. Therefore, following the virulent counsels of his brother George, he, by threats rather than persuasion, forced James, who was now fourteen, to sign a proclama-tion declaring that he had confided the reins of government to Lord Douglas. Angus could now with impunity wreak his vengeance on his adversaries Margaret, the Queen mother, wa adversaries. banished from the Court ; but, as a compensation, Angus obtained from Henry the Eightn, with whom he had secret understandings, the confirmation of the divorce so much desired by both Margaret and himself. Margaret rctired into one of her private castles, and, laying aside all royal dignity, scon contracted a third alliance with Sir Henry Stewart, afterwards Lord Evandale. As to the Chancellor, since his defeat in the streets of Edinburgh he had everything to fear from the vengeance of Angus, who, as the Cardinal well knew, would not shrink from taking his life.

the ordinances which exiled his mother and deprived the Cardinal of his office. So long as Angus was merely head of So long as Angus was merely head of the council of peers, Beaton tried to weather the storm; but as soon as Angus became chief Minister and supreme, Beaton was at once deprived of his office and state. On learning his dismissal, Beaton at once disappeared, no one threw whither—a precaution. "And in my name, too !" he cried. In my name you banish my mo Angus, you must revoke those orders-you must; I desire it." In a cold, sneering tone that was hardly veiled by the semblance of re-spect with which he sought to cover it, no one knew whither-a precaution "Sire," Angus replied, "far be from me the wish to displease your Majesty; but you have confided your authority indeed, dictated by prudence, for that very day Angus sent his officers to arrest him. It was at first believed but you have conneed your authority to me, so that I may act as l judge best for the welfare of the State." "Certainly, my lord," answered James with dignity; "but before coming that he had sought refuge in one of the castles of the Earl of Arran ; but that supposition was soon proved to be un-true, for Arran, terrified by the utter to such a decision you ought to have consulted me. In investing you with rout of his party, had completely abandoned the Cardinal, and aimed only at reconciling humself with the all-powerful Douglas. This reconciliato ver, as you have just reminded me, I did not mean to give you the opportun ity of avenging your private wrongs.' tion he easily effected, Angus being most desirous to gain over the Arran swered Angus, hard'y able to master bestowed honors He and party. upon them on condition that hold no intercours on in the event of his returning to Scotland, for the general belief nor was that he had fied to France. This This condition the Hamiltons accepted, thus and many favo. disgracing themselves, and repaying ingratitude the bestowed upon them by their in the day of his power. One alone stood aloot-the Earl of Lernox-who, being a man of noble sentiments, di-dained to accept such dishonoring conconsulting me ditions. But to return to our young here As the shrewd Chancellor had foreseen Francis soon became a favorite with the young King. Ashamed of practising deceit on one who showed him so ing accelt on one who showed him so much kindness, Francis one day re-lated to the King the stratagem er-ployed by the Cardinal to place him near his person, and made known to near his person, and made known to him his true name and his recent heavy misfortunes. Moved to pity by this relation, and touched by the frankness page, James took him into his of the confidence, and at the conclusion of his friend's narrative exclaimed : people whom later on you will govern. One day you will thank me;" and he turned to leave the roon. "Well, if as I fear, I have only found in the Earl a master, where I thought to find a friend, you, at least, will be here to serve as a means of com-munication between me and those who that have just been proclaimed ?" he wish me well. 'Yes, Sire," replied Francis. "When asked the day comes that the Earl's powe will result from them. presses too heavily, I shall at the peril of my life, strive to liberate you. But I do not wish any longer to bear the name Owen, which is not my own neither do I wish to claim a false kin ship with the Douglas. So I shall go to the Earl and tell him all." Take care to do no such thing,' quickly replied the King. "I recollec now, from what you have related to m of the plan laid by Angus to assassin ate you, to prevent your coming here that he tried to destroy you also in that he tried to destroy you also in another way, in case his plan failed for he represented you to me as a spy whom the Cardinal wished to place

THE CATHOLIC RECORD.

"Will the Earl, think you, dare t

impris He will dare anything. During the The will dare anything. During the two months I have been with your Majesty in this palace I have learnt to know all these Douglasses, who, believ-ing me to be one of themselves, do not trouble to conceal their designs from me. He will dare anything, I tell you, Sire." "I never see my mother now, Fran-cis-I may not see her; and as to the Chancellor-do you thick that Angus, who detests him, will leave him long in

"Listen," said James quickly. "The Earl has not yet taken his measures. What you have just told me has opened my eyes. We must escape from this prison. Let us fly before they deprive that chance wished to confirm them, for prison. Let us fly before they depriv us of the liberty we still enjoy. Let u leave the palace by the gardens, and Let us "In the name of the King, our Sover-eign Lord, and by command of Lord Archibald Douglas, first Minister, my

then find my mother. Come!" "It is too lato, Sire," answered Francis. "This daring step ought to Lord Beaton, Cardinal Archbishop of St. Andrews and Chancelor of Scotland have been attempted before your inter view with Argue. It is too late now, worldly honors for the crime of malver tell you.'

" That does not matter ; let us try," replied James, who in his impationce had already caught up some of the things he most valued. But Francis tening in silence, "one of our friends already taken from us. Ah ! what have I done ? what have I done ?"

things he most value. But transis stopped short. "Hold, Sire !" he cried. "Listen to that !" And as they listened in-tently the sound of arms and the tramp .. now see that you spoke truly when you said you had put yourself into the Earl's of feet were heard. May it please God he does not

"What is it, Owen ?" " Pikes falling on the gallery steps,

Sire.' James quickly laid down his little ollectio and went out of the room into the gallery, which he found full of soldiers.

first Minister, Madam Margaret of England, mother of the King, Countess "What does this mean, sir ?" h asked of Sir George Douglas, whom he also found there. "Why all this warof Angus, and ex-Regent of the king-dom, is banished from the Court, being also found there. "Why all this war-like preparation ? Do you fear that the citizens of Edinburgh will strack however, free to choose as her dwelling the palace? "Exiled ! my mother exiled !" cried the King indignantly. "Ah, we will see about that! Bring the Earl here,"

No, Sire," replied Sir George "These soldiers are a part of your guard, of which I have the command." "My guard "echoed the King in My guard !" echoed the King in astonishment.

peared at his call. "What are you going to do?" asked Francis with anxiety. "I do not know yet—I am but a child; but I am a King, and I will force Angus to retract his wicked commands. Be-sider, he loves me, and when he sees that they cause me pain he will doubt-less recall them." " My brother," said Sir George " considered, Sire, that the royalty with which you are clothed had need of greater display, and so has just ap-pointed a guard of a hundred men to

be specially attached to your person." And as he pronounced the word "at-tached" he intentionally emphasized it. "That is well, sir," replied the King with some emotion. "You will convey our thanks to Lord Angus for the care he has a do un dimity." less recall them." "Take care, Sire," Francis ventured to say; for he hd seen more of the world than the young King, whose life had been chiefly spent within the palace the care he has of our dignity

Then he quickly re entered the room care that this step-which, believe me, care that this step—which, believe me, is useless—does not deprive us of the apparent liberty we still enjoy. At least, you are allowed to walk alone with me in the gardens and the palace.

and burst into tears. "We are prisoners, Sire," said Fran cis, leading the King into an inner chamber, for he feared that Sir George might be eavesdrooping behind the tapestry. "Henceforward we shall not lake care, or they will deprive us even tapestry. "Henceforward we shall not be able to take a step without having at our heels some of the soldiers of your guard," added the young page ironically, emphasizing the word in imitation of Sir George. "Your guard, of that. Angus has you in his grasp "No, no !" replied the King impa-tiently; "I will not listen to you. I hear him coming up. Yes, here he is; which, as Sir George has taken care to inform you, will be specially attached Angus entered the presence of the

"And now there is no way of shak King in obedience to his summons. James expressed his indignation and the displeasure he had felt on hearing

ing off the yoke laid upon me by Angus," said James in a dejected tone. "It will be very difficult, Sire, but now my work begins. I shall know no now my work begins. I shall allow an rest until the day comes when I can liberate you. Until then, I see, I must consent to retain the name of Owen Douglas, though it weighs heavily upon me to do so. But, Sire, as soon as the hour of freedom has sounded for you, will resume my own name of Franci

And that name, Francis, I will s surround with honors that there will be none more glorious in the kingdom,' said James enthusiastically. "There my page, I trust myself to you—to you, my true, my only friend ;" and he held out his hand to Francis, who, kaeeling, kissed it respectfully. This day the real captivity of the

young monarch began, as also the mis sion entrusted to Francis-the mission "I have done my duty, Sire," anof a liberator-in pursuance of which he must needs be exposed to many perils. A King had been confided to his case, and this King needed help to

kinsman. Your mother, the niece of Sir Gawain Douglas, was my cousin. For this reason, when you were brought to me utterly destitute, I received you. I wished to give King James V. a com-panion; therefore I at once placed you with him. To me you owe all, and it would show an unthankful spirit if you were not grateful to me."

work and an untransformed for a set "I shall always cherish for Cousin Angus the gratitude he has a right to expect from me," replied Francis, whose presence of mind readily fur-nished him with ambiguous answers.

"Swear, then, to me, Owen, always to retain for the Douglases the senti

to retain for the Douglases the senti-ments you have just expressed, and to serve the chief of your family—your master, in fact—in all things." "Oh yes, my lord," answered Fran-cis quickly. "I swear—yes, with a solemn oath—that I will always observe, and rever depart from what I at this moment feel towards the Douglas family. I further swear to serve faithfully the chief of my family, and to re-msin always and at all peril fai hful to my master. May the curse of Heaven fall upon me should I ever prove faith-

less to my oath !" These words were uttered by the boy with such deep and true enthusiasu that Angus, interpreting in his own "Good !" he said. "Owen, I am

quite satisfied with you. Go back to the King now ; later on I will give you your private orders."

your private orders." Francis left the room, pleased at having so well extricated himself from a serious difficulty. "You see, George," again said Angus to his brother, "your suspicions were groundless. He is a true Doug-las." "All the same," replied Sir George, who in this newly-resuscitated cousin who in this newly-resuscitated cousin scented an enemy, "I shall keep my

eve upon him." However, put on his guard by the interview related above, Francis benaved himself with such prudence and deference that the suspicions even of Sir George were lalled to rest; and without any misgivings Lord Angus made preparations for the sojourn of ade preparations for the King at Melrose during the summe onths ; and there James and his escort journeyed in the early days o July, 1526.

CHAPTER XIII. A CAPTIVE KING.

The castle of Melrose stood upon the

Tweed, about thirteen mile of Edinburgh, and was both outh advantageously situated and well forti ded. Since the King had been brought thither, Angus had been busy repairing a portion of the outworks which had fallen into ruins, and would have afforded an easy entrance into the cita tel. He placed sentinels on the ram parts, and both Sir George and Park who commanded the castle in turns, were on the slert in case of attack

All these preparations plainly showed the King that his captivity had becom and a suffer his observed to be a second suffer him to escape from his hands, Argus would endure a siege. Angus indeed sought to justify himself for taking these precautions by urging that, as troubles had arisen on the Border, they were necessary to insure the safety of the King. But James no longer gave any credence to the testations of Angus. Indeed, it ce to the pro all too clear to the King that he was little more than a prisoner in the hands of the Douglas faction. If he expressed wish to ride out with his page, they hastened to accede to his request but at once either Sir George or Park head, with a troop of fifty mounted soldiers, followed in attendance; or, again, did he wish to roam freely about he park, no opposition was raised, but at each turn the poor Prince encount ered a sential on guard ; nor could he ever take a single walk without meeting one or other member of the Douglas Sometimes it was the eyed George, another time Parkhead, or, again, old Archibald Douglas, the uncle and godfather of Angus. Weary

core, Sire," replied Francis. " Sir George is hunting in the park; Sir Parkhead has gone to the stables to look at some new horses that have just arrived; old Archibald is cleaning his weapons, which occupation is of such importance in his eyes that he allows no one to do it for him; the Bishop of Dunkeld is at his dinner, and certainly he would not trouble himself to come and listen; and as to Lord Angus, he

is in his private room reading so despatches that have just arrived from Edinburgh.'

"No Douglas at our door!" cried James in surprise. "What good fortune !' "Yes, and very rare; but this is how

we have gained a respite. Parkhead was on duty in the ante chamber when the horses arrived. He could not resist the desire to go and look at them, and as there are fifty, he won't be back just

" Let us take advantage of our freedom, Francis. Is there any means of

"None. I have racked my brains in vain. Oh! if you only knew how to swim we might attempt it," he added, glancing towards the window, which "Yes, but I can't swim," replied

"Yes, but I can't swim," replied James, leaving out of the casement to look at the Tweed, but suddenly withlook at the I weed, but successly with drawing his head, saying, as if seized with vertigo, "Besides, it is too high." "Ah, Sire," said his page, "what are your friends about? They have abandoned us. If they could help us from without, we might be able to do something."

something. " My friends, Francis? I have none but you. You are my one, my only friend."

"And I," rejoined the youth, "am helpless. Oh, if I were only a man ! I would then leave the castle, Sire ; I would gather a band of brave and re-solute men and attack the place. Then, Sire, you would see that I knew now to save you with the point of my But what men would follow me? sword. what soldiers fight for me?"

"That is true," said the young King and I am just as destitute of resources as you, my poor friend. Ah, I see I am condemned to endure this infamous imprisonment until it pleases God on

my friends to release me." "Alas! may it please God that day may soon come ! ' cried Francis "Why has the Cardinal also abandoned us?'

"Why, Francis, because if pcor Beaton had remained in Scotland he would have been hunted like a wild beast, for Angus would have sho no mercy; therefore he went to France or at least it is supposed he is there and as to my mother, who has lost al power in the kingdom on account of her marriage with Sir Henry Stewart, wha can she do ?-nothing except pity me."

" Yes," replied Francis ; " but the Cardinal should have done more. Oh I feel if I only had him here in Scot land to counsel and support me, should be able to set you free, Sire and replace you a free King on your father's throne! Ah! I repeat, Sire, why has the Cardinal abandoned us?"

"It is God's will," gravely an swered the King, " and our complaints are useless. Yet life in this castle weighs on me and kills me, though, thanks to you, I have learnt to read better than f did before."

That is to say, Sire, that in order to be able to give you that recreatio I have had to perfect myself, so that might be qualified to teach. So we owe may never be at my mercy, for, by the soul of the House of Douglas, I would omething to our life of bondage, and make you pay for your outrageous words !" must thank the Earl for all he has done

Be assured, Francis, when the day comes that I am again free, and master in my own right, Angus shall receive parcel of books. The choice was good, and it appeared as if the selection had been made by someone end.wed with a special intelligence. There was a histhe thanks he deserves. I swear, here n your presence, that as long as live ory of Scotland from the time of St. will never pardon him, nor any Doug-Dunstan, in which the young as, and that the day I become a true King all that abominable Douglas brood could become acquainted with the great deeds of his ancestors; a copy of the Rosier des Guerres of Louis shall quit Scotland, and shall never Theirs again appear in my presence. Theirs of the Rosier des Guerres of Louis is the first name I have learnt to hate. the Eleventh of France, from which Never shall I forget the lessons the have taught me, and my hatred will only die with me. Bear in mind, Francis, what I have now said; and if ever I prove unfaithful to my oath, may my throne be shaken to its foundations and, falling on me, crush me." This oath, prompted by wounded

FEBRUARY 2

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God will contained James to "What does it n

King. "That at last you are holding up their sire; I will start

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Francis gravely. that matter, Sir ? 1 will only endanger m find out that I am de

will punish me-per for fear that it may

liberty ? Oh, no, will invent some p

leave of absence for please God, I shall

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Francis Harry with him, w

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hastened to enter.

" Sire," he said, addressing the King in a respectful tone, which was, however, belied by his appearance, for his boots bore unmistaltable traces of his visit to the stables, "here are the books which Angus, who is always de. sirous of giving you pleasure, has de. sired me to deliver to you."

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"Thanks sir," replied the King with dignity. "I am all the more sensible of this attention on the Earl's part, as he usually shows very little towards me; but I regret that you have totally deprived this attention of its charm by coming to my room through the stables, so that I hardly know if it is Sir Parkhead, a gentleman of the House of Angus, who is here, or one of the earl's grooms.

" Sire," growied Parkhead, " I prefor to execute promptly orders given to me rather than delay them by spending time in putting on silk stockings and satin shoes."

" You are right, Sir Parkhead," answered James with the satire natural to his family. "Doubtless it would have taken you too long to attire your. self in that fashion, for I know you are very little accustomed to it will dispense you from it. But another time when you favor us with your presence we would request you to shoose another way than the one you cooks another way that the one you took this time, and which has so im-pregnated you with the smell of horses. Ower, open the window," pitconsily continued James, " and then we can thank Sir Parkhead ! Our sojourn here does not greatly please us. now gives us a pleasure-that of inhaling the fresh air."

"Sire," said Parkhead, deeply wounded, "I am only a plain soldier, who may, perhaps, not know how to adorn himself, but who knows how to overthrow an enemy."

" And terd a horse, Sir Parkhead." interrupted James, secretly delighted at the discomfiture of Angus's cousin. "Well, sir." he continued, "when we "Well, sir," he continued, " when we have a new horse we will beg you to go and see him at the stables That will do, sir ; you need not tell us you are at our service on such an occasion -we know it," added the King, cut-ting short, Sir Parhkead, who was about to speak. "Be pleased to lay down there the books"—indicating with a gesture a table—" and convey my thanks to your cousin; but I advise you, sir, before you appear before him, to do for the Earl that which you did not do for me-change your shoe Parkhead, crimson with anger, left

the room without replying. "Sire," said Francis as soon as Parkhead's steps had died away in the distance, " you have made an irrecon-cilable enemy"

" What would you ?" laughed James. "I could not resist telling him of his fault, and it still makes me laugh heartily to think of his confusion.' "May it please God, Sire," replied Francis gravely, "that the confusion you put him to may not one day cost you dear."

"Pshaw !" lightly said the young monarch, " one can't pay the dearly for a pleasure, especially one in my

" Insolent monarch ! Pray God you

Meanwhile Francis had unpacked the

position.' Francis was not wrong in his surmise that the King had drawn upon himself the special enmity of Sir Parkbead-a dangerous thing at this crisis. Hardly had Parkhead retired from the King's room than he cried out in a fury :

remain." His vo whir of the fan called a dozen na ents trooped out.

I have aske said. " because] a little outing to and I wish to a my guests to mo the Sound."

There was an a "I should like to-morrow morni pier at the foot street. I will ments, and if an a member of you I shall be glad t morrow is Sunda

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Frenchman, M.

word with a bow "M. le Docte

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and gold seeker and gold seeker tion; a poor but student with a ple derful eyes. The tor corrugated.

Personally, he trast to his patien elegant, a production land. Immaculat aristocratic head polished boot, he

able to the assau might a crystal g thought flas mind, was dism crawled back, t and put in action "The following

is so," he said to himself as he returned to his own apartments. "Henceforth spy" indignantly exclaimed he must be watched. Francis. " Be at peace," said James. " I did

7

by the King, who related to him what had passed. "Was I not right ?" asked his friend. not believe him ; and now I see clearly what he aimed at, and I much fear that ' Have you gained anything but a clessr I have fettered my hands by signing

his anger. "If this causes you pain, I am sorry; but if it had to be done over again I should not hesitate." in back the authority of which an am "So, sir," said the King, with more dignity and self possession than could have been looked for in a child of his bitious usurper had deprived him. was a noble task, and in the eyes of the young page excused dissimulation. The age and so little accustomed to courtly forms and manners, "that is to say you next day but one after James V. becam the prisoner of one of his own subjects mean to act as you please, and without Angus had sent for Owen-that say, Francis-who obeyed the sum mons, and found Angus and his brother Sin 'Certainly, Sire," responded Angus,

"By St. Dunstan 1 it would be a pretty thing for a man of my age to consult a George bas into a list orouter Sir George Douglas tregether. "Come here, Owen," said Augus, as the youth, whom he regarded in the light of a distant cousin, entered the room. "Do you know what my brother Sir George has just said ?" "I could not nossibly do an air for

child of your years 1 "A child 1 a child !" cried James in-dignantly. "By my patron, St. James ! I will prove to you, my lord, that I am no longer such !" "And whilst waiting for that proof, child !" cried James in-

James recalled him. "So you refuse to revoke the order

Yes, Sire, in view of the good that

nore than ever ; but it is impossible to

You were not like this when you played at bones with me there on that carpet."

The Earl blushed at the word which

"Other times, other manners," he said abruptly as he left the room. "Ah, it is so," he said to himself as he returned

Meanwhile Francis had been recalled

'Oh, Angus, how changed you are !

yield to your caprice.

called his humiliation.

"I could not possibly do so, sir, for I was with His Majesty in his spart ment, where you cannot hear what is Sire," answered Angus in an insolent tone, " permit me to treat you as one said in this room

"True, Owen," replied Angus, smiling at the answer; "I know you are a and as you are too young to take part in State affairs, you must suffer others to do so without you." The King was lad of sense and always have an answe lad of sense and always have an answer ready, so I will tell you what Sr George said. He thinks you are more devoted to the young King James than to your cousin Angua." greatly irritated, but could find no words of reply, and Douglas, narking the effect of his speech on the boy went on: "Good-bye, Sire. What I do is for your good and for the welfare of the

do not know how corsin George has been able to divine feelings whi I have never expressed," said Francis, adroitly avoiding compromising himself. "That is not all," went on the Earl.

He goes so far as to believe that you nothing less than liberating the King from his imprisonment.

"Imprisonment! Is the King, then, prisoner, my lord ?" asked Francis

me because we had feared that His Majesty looked upon the guardianship we exercise over him in that light. But I see, Owen, my brother was mistaken in suspecting you.

"I am ignorant as to how I have dis-pleased Cousin George," said Francis humbly, "and I beg of him to let me know so that I may not again offend him.

im." "You see, George," whispered Angus in his ear, consequence, one with whom we may do as we will." "Hum ! hum !" growled Sir George,

"Hum I hum I growth gly. and shook his head doubtingly.

of such surveillance, James left off riding in the glades and shortened his walks in the gardens, confining himself very much to his own apartments. where at least he could converse freely with Francis, which he took care not to do in the presence of his pitiless guardians. Even here, however, they took the precaution of withdrawing into the corner of the room furthest

into the from the door, for they knew that most of the time one or other of the Douglases was sure to be outside listen

ing. Not even in the practice of his relig. ious duties was the young King really free. Gawain Douglas, Bishop of Dunkeld, officiated in the castle and was the appointed spiritual adviser of the royal captive, so that every-where, and at each step, and at every hour of the day, a Douglas was before him. It was an intolerable state of things, and James lorged for an oppor tunity of escape from such bondage but no occasion presented itself. I v in had Francis, engrossed with this one thought, watched eagerly for an opportunity. No opportunity ever came. He turned over in his mind every possible means of flight, but none

secmed feasible. The apartments assigned to the King consisted only of two rooms, which he could not leave without passing through a long corridor half filled with soldiers, who kept guard there day and night. The window looked down upon the Tweed, which bathed the castle walls, but at a height of about a hundred feet from the iver. Sorrowfully Francis relinquished all hopes of escape. A rescue was hardly probable. The King seemed to be friendless, or, at least, his friends had not sufficient courage to venture on the risks which must attend an attemp at rescue. The outlook was surely o

Must we, Sire," Francis one day said to the King in mournful tones "must we resign ourselves, and for ever, to such a life as this ?"

"Speak lower," replied the King, in a fright, for the very thought of a Douglas made him tremble. "Suppose one of our gaolers should be listening?" "We have nothing to fear on that

pride and indignation, was never for gotten by James, but only too faithfully carried out.

"I can well understand, Sire, your "I can well understand, Sire, your hatred for your odious gaolers," re-plied young D'Arcy; " but let us hope that at least they will accede to the simple request you have made, to have some books to help you pass this time. Lord Angus sent for me three days ago, and said: "Owen the King has asked for arms hope." I don't thigh I much cried out : r some books. I don't think I ought to refuse him; nevertheless, as I have no time to read them before giving them to him, promise me that, in the event of my sending for them, you will look them through first, in case our enemies should have written anything on their pages.' I promised reading enough, Sire, and he almost told me he would send to Edinburgh for some.

"What precautions, Francis ! and you blame my friends. How could they convey their sympathy or their advice to us through the threefold Douglas wall which surrounds us?'

" Let us hope, Sire, that perhaps ome day Providence may take pity on us. Heavy steps and the ring of spurway

"Silence, Sire !" said Francis. lav ing his finger on his lips. " Sir Park ead has returned.

Yes, he was really there, for a mo-nent later he asked of Francis perment later he assort mission to see the King.

"What does he want?" inquired mes. "What can he want with me? James. Is it not enough to meet these Doug-lases at every turn when I go out, without being forced to receive them in my private apartment ?"

I do not know, Sire," replied the page in a low tone ; " but I think he is bringing our books, for he has a packet under his arm.'

"Well, if that is so," rejoined the King, 'let him come in ; but it is the books we receive, not Sir Parkhead." Francis went out to the visitor, who

James could learn ment. A splendidly-illuminated Ritnal and a Bible formed part of the judi-cious selection, and furnished food for the soul as well as for the mind. Evi dently it was not Angus who had chosen them, for he certainly would never have put into his prisoner's hands such a book as the "Rosier des Guerres." James was looking at the illuminations in the Ritual, and Fran-cis was engaged with the "History of Scotland," when all at once Francis

mous acceptanc "I'll look for y ing. Mind you " Well, this is odd !" It's part of you he added with a

" What ?" asked James.

" Two leaves so stuck together that cannot separate them," answered the page. "It looks too, as if it had been

page. "It looks too, a done purposely." "You think so ? And why ?" "You think so ? In must posi " I cannot tell, but I must positively

eparate them." He ran for some water, damped the margin of the leaves, and, after wait-ing a little time, tried them again, and

found he could now open them. "What do I see ?" he cried. "What s it ?" asked the King, his

curiosity aroused. "Hush !" said Francis, pointing to the door. The poor boy could hardly contain himself for joy. He went to the door, lifted the tapestry, went outside for a moment, and then quickly re-tarned, saying: "No one is there, but, all the same, let us move farther

But what is it ?" asked James inpatiently. "A paper I" whispered Francis in

the King's ear. "A paper !" repeated James, much surprised. "And from whom ?"

That is what we are going to find rhat is what we are going to mo out," said Francis, who opened the book anew, took out the paper, and read as follows, but in such a low voice, and with so many precautions, that the King could hardly hear him : ""The King of Scotland has faithful and devoted subjects, who wish to resand devoted subjects, who wish to res-cue him from his captivity. If he believes that he can place confidence in his page, let him send him as soon as pos-sible to the mountains which separate the Lother to a source to a source of the separate the Lothians from Roxburgh, to a place called the Black Gorge, and

seriously. "That is replied : "th

the gloomiest.

"Listen to me, Owen," said Angus after a short pause. "You are our

"Then, you no longer love me, Angus?" asked James in the childish in surprise. as bit his lip, feeling he had be Ang tone he had been wont to use when the Earl shared his games with him. "Can you ask that, Sire? I love you trayed himself, and hastened to add : "No, no, Owen ! that word escaped

RY 23, 1907.

tone, which was, his appearance, for istakable traces of les, " here are the who is always de. a pleasure, has de.

plied the King with the more sensible the Earl's part, as very little toward, at you have totally tion of its charm by room through the hardly know if it a gentleman of the to is here, or one of

Parkhead, " I preby them by spending silk stockings and

Sir Parkhead," an-Sir Farmead," ac. the satire natural Doubtless it would long to attire year. for I know you are somed to it: so we rom it. But another avor us with you d request you to y than the one you d which has so im. which has so im-the smell of horses, window," piteously "and then we can head! Our sojourn tly please us, but he asure-that of in-

Parkhead, deeply only a plain soldier, s, not know how to t who knows how to ny."

orse, Sir Parkhead." s, secretly delighted e of Angus's cousin. ontinued, " when we s we will beg you to

t the stables need not tell us you on such an occasion added the King, cut-Parhkead, who was "Be pleased to lay books"-indicating

books "-indicating table-" and convey our cousin; but I ad-Earl that which you -change your shoe nson with anger, left

replying. Francis as soon as had died away in the ave made an irrecon.

you ?" laughed James. dist telling him of his till makes me laugh of his confusion. e God, Sire," replied "that the confusion

" that the day cost can't pay too dearly especially one in my

ot wrong in his surmise ad drawn upon himself ity of Sir Parkhead—a at this crisis. Hardly etired from the King's ed out in a fury : narch ! Pray God you

my mercy, for, by the e of Douglas, I would for your outrageous

ancis had unpacked the The choice was good, as if the selection had omeone end.wed with a nce. There was a his-d from the time of St. hich the young King acquainted with the acquainted with the his ancestors; a copy des Guerres of Louis of France, from which

rn t art of didly-illuminated Ritual and furnished food for as for the mind. Evias for the mind. Evi-not Angus who had or he certainly would at into his prisoner's ook as the "Rosier des es was looking at the the Ritual, and Fran-d with the "History of an all at once Francis

FEBRUARY 23, 1907.

God will confound the traitors. Live Sociand and James the Fifth !"' "What does it mean ?" asked the "What does it mean ?" asked the little chin.

King. "That at last your Majesty's friends are holding up their heads. I will go sire; I will start to morrow for the Black Gorge, even if to get out of the castle I have to throw myself from this window into the Tweed." began. She looked up swiftly.

"You must not call me that, Ogden. I have not said that I would marry you." "But you will, won't you, dear ?" he pleaded. "No !" "Why not ?" he asked quietly.

castle 1 have to throw myself from this window into the Tweed." "But suppose it is a snare planned by Angus ?" said the King quickly. "I never thought of that," replied Francis gravely. "But what kdoes that matter, Sir ? If it is a snare, it will only endanger my life. They will find out that I am devoted to you, and will punish me-perhaps kill me; but for fear that it may be a snare shall I renounce the chance of procuring your liberty? Oh, no, no ! To morrow I will invent some pretext. I will ask leave of absence for a few days, and, please God, I shall return with good news for you, sire."

please God, I shall return with good news for you, sire." That very evening Francis asked to speak with Angus, and begged leave to go to Edinburgh for a change, as he said he was weary of the castle. Angus, who saw no reason to dis-trust him, and, who, besides, needed a reasoner to carry some search der

Stand you, Ghadys, he answork anger. She turned to him in sudden anger. "Can you blame me, Ogden ?" she asked swifty. "Last week I wanted you especially for a sailing party which Jack Reddington was getting up, but no, you had an engagement-

trust him, and, who, besides, needed a messenger to carry some secret des-patches to the capital, readily acceded to the young man's request, and bade him be ready to set out the following morning at break of day. Francis obtained permission to take Harry with him, who under the name of Moses, alway: attended on him, and had never left him since his arrival at the Court. "But that was one of my clinic days " he interrupted, a slight change in his voice. "Yes, and you were unwilling to give t up for just one afternoon for me - " Again he interrupted her coldly.

"Do you realize, Gladys, that there are about fifty sick and destitute people the Court.

TO BE CONTINUED.

THE DERELICTS.

His eye picked ont several of his old chronics "-a little broken down ex-

officer of the French army: a pretty

woman of not more than twenty two who gave her name as " Mrs. Morell,

who gave her name as ... Mrs. Morell, and who was recovering from a rather suspicious case of gas poisoning; two little shou-girls, with pale, pathetically oheerful faces; a tough old adventurer and gold seeker racked from dissipa-

"And of course you can sympathize with them in that-" she began, a trifle Dr. Ogden Moore leaned back in his with them in that-" she began, a trifle sarcastically, then paused, a little conmicial chair and let his clear gray eyes rest critically upon the rows of path-etic taces before him. The clinical hour was almost up, the ience-smitten.

do.

No Ogden, you were right in that, of course. But, then, when I wanted you the next day for a bridge party at day sweltering hot and the patients, victims for the most part of the persistent sultriness and the lack of that potent therapeutic agent, a little bright ness in their dreary lives, must soon

the Bentleys—" "I went to see one of my dispensary patients who could not get to the clinic, a poor little actress who got ptomaine poisoned at a table d'hote—" make their way through the furnace-like streets to the sufficient kennels where they had their wretched beings.

"Because I don't love you. Nor do think," she pursued relentlessly, that you love me."

"Then you don't know anything about it," he replied calmly, "because

Spare me the details. Surely there were plenty of doctors closer at hand !

"Gladys," he said sternly, " one would think to hear you talk that you were as cold blooded as a snappingturtle, whereas you are, actually as kind hearted a woman as—" "Thanks," she interjected dryly.

"The trouble is that you have been brought up in the lap of luxury and know absolutely nothing about poverty and suffering. If you would only come with me some afternoon

and gold seeker racked from dissipa-tion; a poor but handsome Armenian student with a pleasant voice and won-derful eyes. The fine brow of the doc tor corrugated. Personally, he was in striking con-trast to his patients; strong, handsome, elegant, a product of the best in the land. Immaculate from the top of his existence to the tip of his "That is all very interesting," she interposed, "but permit me to remind you that you are interrupting the thread of my argument. Yesterday I took advantage of your insistently re-peated requests to use the Lotus and made up a little party for to-mor-row afternoon. Now you tell me that you have made other plans for Sunday anistocratic head to the tip of his polished boot, he seemed as impregn-able to the assault of vulgar germs as

might a crystal globe. A thought flashed through his alert "But, my dear girl !" he cried des-perately, "why didn't you let me know? I promised the Lotus only mind, was dismissed with a frown, crawled back, then was gathered up and put in action. "The following patients will please yesterday afternoon to some friends

"Why can't you tell them that they must wait?" she asked sharply. "Because—" He hesitated—"I can't," he finished abruptly. "Who are they?" she asked inremain." His voice was as cool as the whir of the fan above his head. He called a dozen names; the other pati-

ents trooped out. "I have asked you to remain," he shid, "because I feel that you all need differently, albeit with a slight tremor

in her voice. "They are patients of mine. See a little outing to assist my treatment, and I wish to ask you if you will be my guests to morrow on a trip down the Sound." here, Gladys, you know perfectly well that you can have the boat any time you want her, for the rest of the season-for good and all; but I just There was an astonished silence. can't disappoint these people to-mor-"I should like to have you meet me to-morrow morning at 8 o'clock on the pier at the foot of East Twenty sixth

row "Oh, very well," she answered ghtly. It really is of no conse-nence. Your uncle said that we could lightly. street. I will make all the arrange ments, and if any of you wish to bring quence. se the schooner if we wished.

a member of your family or some friend I shall be glad to have you do so. To-morrow is Sunday, you know." There was a pause, then the little Frenchman, M. Lajoux, stepped for-

THE CATHOLIC RECORD.

know?

tion.

breath.

gress" type "I tuk advantage of o'mine-old Major Harris. I ran into him the other day down to the Mills

Glad of it," said Ogden heartily. "But that is natural, dear-" he "Glad of it," said Ogden heartiny. He glanced up to see a daintily-gowned woman carefully picking her way be tween the piles of fre proofing with which the wharf was strewn. Not for several seconds did he recognize in the flushed and pretty face that was up turned to him the unfortunate victim of the illuminating gas.

turned to him the unfortunate victum of the illuminating gas. I'm very glad that you could come Mrs. Morell," he said cordially, then turned to the others. "Those of us here might as well be getting aboard. The boat will have to make another trip. We'll leave the Colonel as chairman of the reception committee." "Words are so easy," she observed committee.'

coldly. "I don't believe that I quite under-stand you, Gladys," he answered rather The sun was about two hours from the clear western horizon as the fleet Lotus ripped her way through the calm waters of the Sound.

The day had been one of unalloyed delights. Thanks to the candid hos-pitality of their host, the guests were entirely at ease with their novel surcoundings before Hell Gate was reached.

"By the-I say, you got him with both barrels that time, Ogden. Don't you think you have it in a little solid?" From the first their delight in the From the first their delight in the swift motion claimed all of their atten-tion. They overhauled waddling ex cursion steamers, skimming past them with aristocratic ease, the target for scores of admiring eyes. They had seen the big cup defenders out for practice sails, and listened with deep ret interact to the skilled but compredependent upon me?" "You could have got some one else to take your place for that one day—" est interest to the skilled but compre hensible comments of their host on these marvels. Later they had landed "But you see, I understand their cases, and they want me." at Lobster Bay, where a delicious "shore dinner" had been served them shore dinner "

at the Casino. Ogden, from the bridge where he had

Ogaen, from the bridge where he had gone to speak to the captain, contem-plated his guests thoughtfully. His eyes rested upon them successively. The Armenian student, a handsome fellow naturally and becomingly dressed in a suit of clothes given him by one of the clubmen for whom he readered of the clubmen for whom he reducted valet duty, might easily have passed for an aristocrat. The same was true of M. Lajoux, with his little ribbon of the Legion d'Honneur. Martin, the grizzled miner, and his loquacious old triend, Major Harris, were the typical statesmen of the Southwest. As for the women, Ogden thought that he had been often presented to those of far less charm of manner and appearance less charm of manner and appearance than several among his guests. Yet all these people represented a class as far removed from his set as if they had belonged to a different race. They were the "other half," "the herd ;" indigents ; objects of charity. He felt that he was drawing closer than ever in his life to the deep truths of human-His firm lips came together with ty.

a new decision. "Every Sunday hereafter." he said to himself. "These or others like them. Hereafter the clinic gets a sevent share n this packet, Gladys or no Gladys!' in this packet, Gladys or no Gladys 1" He walked aft and a moment later was pointing out various places of interest on either shore to Mrs. Morell and the little shop-girls. While so occupied the captain approached. "Dr. Moore," he said, "the Aurora is becalmed on our port bow and is sig-

naling that she would like to speak to you, sir."

Ogden glanced up in veration. The Aurora recalled an episode of the even-ing before which he had been trying all day to put from his mind. Had he sighted her in time he would have in-structed the captain to give her a wide structed the captain to give her a who berth. As it was, there seemed to be no way of avoiding her, especially as she was the flagship of his home club and owned by his uncle. "Very well," he replied; "run over

and see what she wants." The fleet Lotus was soon abreast of

the stately schooner, which lay motionless, a silent tower of tall canvas, creamy pink against the late sun. In the shadow of the mainsail was a bright little group of people, and as they

inconvenience you," she said coldly, at the same time unable to avoid a curious glarce toward the people aft. "I am sorry that you should feel so about it." he replied evenly, stepping

"Before 1 go ashore, doctor," he said, "I want to tell you that I think you are a brick! Lajoux has given you dead a way. I am going to find some-thing for that little chap. We can aside to let her pass. "Great luck, Ogden-catching you just as we did!" exclaimed a hearty voice, and he turned to face the com-modore. "Might have drifted around here all night." He glanced aft. always use an alert Frenchman in our exporting business." He held out his hand, which Ogden took, blushing furihere all night." He glanced aft. "Who are your friends? Anybody I ously and hopelessly embarrassed for the first time in the whole day. "I farcy not, uncle," replied Ogden,

Van Beuren laughed and turned away. They had by this time entered the basin off the Yacht Club, and presdryly. "They are patients of mine whom I have asked for a day's sail." "By George, that's clever of you! Eh, commodore?" commented a rather adipose man standing by the rail. ently the engines stopped, then went astern and the yacht's momentum ceased. At the same time the Yacht "Nothing like a steam yacht to drum up practice! I wonder that more Club launch swept alongside in answer to their signal, and the party from the struggling young practitioners don't schooner prepared to disembark.

use them." "Why, you see, Bentley," replied Ogden, "pills don't bring as big a profit as soap. Besides," he pursued thoughtfully, "drumming isn't included Mrs. Townsend paused for an instant as she was about to descend and held out her hand to Ogden, who was standing by the rail. "Mr. Yarosian has told me all about in the early stages of a medical educa-

when the solution of the solut Mr. Bentley laughed with a slight effort and walked forward. The com-modore whistled softly under his clothes-and I think that you are a dear !" she added impulsively and hur r ed down the steps, a suspicious moist-ure in her sweet eyes. Gladys' face looked mystified as she

cooled as it lifted higher and now shed

Dr. Ogden Moore, from his seat upon

he had ignored those of a pair of big

blue eyes which many times that even-

"Ogden, I wish to have a talk with

quickly to his feet. "Yes, Gladys."

downward a soft and mellow radiance

"Oh, no, he's fairly thick in the pelt! Besides, why can't he mind his own business? Hello, Van Beuren !" followed her into the waiting launch. he called menially to a pleasant-faced young fellow who was walking past. One side of the midsummer moon had

"Hello, doctor! I say, doctor, who's that pretty woman talking to the little Frenchman? Introduce me, will you?" softened like a luscious peach which has hung too long upon the bough. That avening it had risen blood-red, flushed "Certainly," Ogden led him aft. " Mrs. Morell, let me present Mr. from its haste to mount guard upon the destinies of men and maids,

" Mrs. Morell, let me present Mr. Van Benren," he said quietly, adding, " M. Lajoux, Mr. Bentley." Ogden saw the color stealing into the woman's face, as did also Van Beuren, who, a trifle puzzled, opened the cou-versation casually. Ogden paused to speak to the little shop girls, who were stealing admiring glances at the women from the schopper. As he strolled forthe broad rail of the veranda, had watched its upward course unmoved, ignoring the potent summons even as from the schooner. As he strolled for-ward again he observed that the genial commodore had entered into conversaing had sent their pleading message. "Ogden," said a soft voice at his shoulder, a voice that held the faintest tion with the miner and Major Harris. "Dr. Moore !" called a pretty suspicion of a quaver. He arose

woman with kind eyes and a wide, gen-erous moath. Ogden recognized her as a young widow who was rather cele-brated about the Vacht Clicker celeharmless gaieties. "Who is that stunning looking young

you." A certain pleading accent of the voice belied its dignity. "Come down to the summer house, where we will not be disturbed." man with the eyes ?" she whispered. "He is an Armenian, Mrs. Townsend. He is studying law in New

York. "Oh, do bring him here. I want to talk to him."

Ogden walked over to the Armenian and told him his mission. The young man was delighted.

man was delighted. Leaving them, Ogden walked forward and lit a eigarette. Batore he had been there long Gladys swept past him, her face crimson. He caught the angry flash from her eyes and at the same time noticed that her youthful escort wore an expression of horror

and amazement. "I say, Dr. Moore," exclaimed the young man, "can I speak to you a moment? Do you know what that Armenian chap talking to Mrs. Towa

send really is ?" "I think so," said Ogden. "Well, I'll bet you don't! He's a valet in the Powhatan Club !"

"Do you know what else he is?" he

as such is not open to criticism." The young man drew back a trifle,

"That appears to cover a multitude of deling tencies." she retorted. "One

"Indeed ? I fail to see that that is



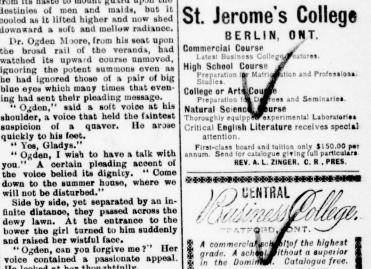
A Result Of La Grippe. 1

RIVERSIDE, N.B., CAN. About three years ago my mother had the rippe, which left her body and mind in a weak About three years ago my horn ind in a weak-ened condition. At first she complained of sleep-lessness, which developed into a state of melan-cholia, then she could not sleep at all. She didn's care to see anybody, had no peace of mind at any time, and would imagine the most horrible things. We employed the best physicians but she became worse; then her sister in law recom-mended Pastor Koenig's Nerve Tonic. After using it a change for the better was apparent and mother became very fleshy on account of a voracious appetite, and got entirely well. We all thanked God for sending us the Tonic. MARY I, DALY.

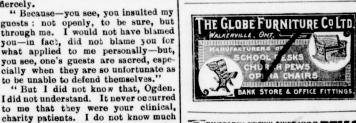
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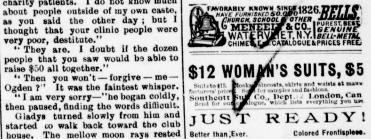
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CATHOLIC HOME

and

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¢,

and raised her wistful face. "Ogden, can you forgive me?" Her voice contained a passionate appeal. He looked at her thoughtfully. "I'm airaid not, Gladys," he answered in a tone of deep regret. "Why not ?" she demanded, almost flercely. "Because—you see, you insulted my guests: not openly, to be sure, but through me. I would not have blamed you—in fact, did not blame you for what applied to me personally—but, where each openies are served empe-

you see, one's guests are sacred, espe-cially when they are so unfortunate as to be unable to defend themselves."

Ogden's straight eyebrows came to-gether and his cold gray eyes grew

asked. "What?" "He's a guest aboard my yacht, and

and Gladys came to his rescue.

of the young ladies in pink sold me several yards of silk the other day in Terne's

very poor, destitute." "They are. I doubt if the dozen people that you saw would be able to raise \$50 all together." "Then you won't - forgive - me -Ogden ?" It was the faintest whisper.

charity patients.

"I am very sorry-"he began coldly, then paused, finding the words difficult. Gladys turned slowly from him and started to walk back toward the club house. The mellow moon rays rested lovingly on the fair, thoughtless head, now wiser than a week ago; wiser for the knowledge of some of the exquisite

is odd I" ked James.

so stuck together that te them," answered the ks too, as if it had been

so ? And why ?" Il, but I must positively

ome water, damped the leaves, and, after wait-e, tried them again, and now open them. see ?" he cried. ?" asked the King, his

ed. aid Francis, pointing to poor boy could hardly if for joy. He went to the tapestry, went outent, and then quickly re-: "No one is there, ne, let us move farther

is it ?" asked James in-

whispered Francis in

repeated James, much And from whom ?" hat we are going to find ancis, who opened the ook out the paper, and ws, but in such a low th so many precautions, could hardly hear him: of Scotland has faithful And from whom ? ubjects, who wish to res-is captivity. If he believes is captivity. If he believes place confidence in his send him as soon as pos-pountains which separate from Roxburgh, to a the Black Gorge, and

was a glorious August day, and Ogden walked slowly up and down the pier awaiting the coming of his guests. word with a bow. "M. le Docteur honors us. Me, it

will give me great pleasure to accept the invitation." "Good," replied Ogden heartily. They were punctual in arriving, and with their coming the young physician experienced a succession of shocks. the invitation." "Good," replied Ogden heartily. "How about the rest of you? We will have the boat all to ourselves." The astonished patients having by There are few people so destitute as to be unable to rally for an outing, and

while Ogden was personally acquainted with the conditions, financial as well as that time recovered, there was a unaniwith the conditions, financial as well as physical, of his prospective guests, he had not reckoned on the ingenuity born of poverty and the paradox of lower mathematics where nothing plus no-thing equals something. M. Lajoux was the first to arrive. The little Frenchman was elegantly at tired in a stylish blue serge suit, im-maculate linen, patent - leather half-shoes and a new Panama hat—all doubt-less borrowed for the occasion. "That's first rate," said Ogden

"Till look for you all to morrow morn-ing. Mind you, don't disappoint me. It's part of your treatment, you know," he added with a kindly smile.

The Japanese lanterns that fringed the veranda of the club house at Sachem shoes and a new Panama hat—all doubt-less borrowed for the occasion. " Ab, Doctour Moore 1" oried the volatile patient, his quick eye taking in at a glance Ogden's costume, the cutter and the yacht, "it is upon your yacht that we are to sail ! What hap-piness !" A pathetic note crept into his voice as he concluded wistfully. " It is many, many years since I have had the pleasure of being entertained aboard a yacht." His face brightened, " Hola ! Here come the others !"

Here come the others !'

First avenoe horse car and tuk 'em

Harbor were burning a pale yellow in the white blaze of a great mid-summer moon. In the intermissions of the dances there were waited across the still water the tinklings of mandolin and guitar, musical laughter and deeper voices, mellowed by the amplitude of space, from the flaet of little yachts at

anchor in the basin. Miss Gladys Harte rested her round elbows on the rail of the rustic summer house on the point of rocks and gazed long and thoughtfully at the great " Hola ! Ogden glanced up and discovered the old prospector, who was stalking down the ill paved sidewalk, one of the little whose counsels are so fraught with danger.

That is right," observed Dr. the ill paved sidewals, one of the little shop girls on either arm. "Morning, Doc !" called the miner cheerfully. "Here we are — me an' the gals. I met up with 'em on the Moore, who was standing at her shoulder. "Look at the moon !" "Why?" she demanded, glancing

around at him with a defiance out of keeping with the glamor of the night.

"Because the moon is the best ally a man can have in a case like this." "I have heard that it is supposed to be the cause of insanity," she replied saucily; "but I supposed that your "pecialty was diseases of the heart." "Then I fear that my time has been wasted," he replied mounfully.

"Then I fear that my time hast." "Then I fear that my time has been wasted," he replied mournfully. "Look at the moon soms more, please; quick — before it gets behind that Cloud !" She shivered slightly and drew the cashmere scarf about her bare neck and shoulders. The moon vanished and a pale shadow enveloped them, but he could see that she was regarding him seriously. "That is the trouble, Ogden," she replied; "there is always a cloud in

lowed down alongsi middle aged man in ducks and serge walked to the rail and hailed them through a megaphone.

"Can you take us aboard and drop us at the Yacht Club? The tide's turned ahead and this calm is likely to last until midnight." Ogden's face hardened a trifle. Just

for the instant it struck him as a shame for the instant is struck nim as a sname that these rich pleasure-seekers could not leave his poor little party of patients to enjoy their day in peace. Still, it was impossible to refuse the request, especially as the Sachem Har-bor Yacht Club was only ten miles to the westward and directly in his

"Very well," he replied, a bit stifly

"Shall I send a boat?" "No, we'll take one of ours." He wheeled about. "Call away the

cutter." "A-x-a-y, cutter !" sang the mate, and the smart sailors sprang to the boatfalls. A few moments later the deep-laden cutter shot alongside the Lotus and a gaily chattering party filed up the little accommodation ladder.

The newcomers proceeded to dis-tribute themselves about the decks of the little yacht, some glancing curiously at the rather old-looking group of people under the after awning. For Ogden himself there existed absolutely no doubt as to the ethics of the situa

tion. The patients were his invited guests, and as such were the peers of any who chose of their own accord to make use of his vessel. While the numbers made a general introduction uncalled for, he would not hesitate to

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right in tow." "Good," replied Ogden cheerfully, noting with fresh surprise that the har-dened old "rustler" was, when care fully groomed, a really distinguished looking man, tall and with a stern, dened in the the present any individual of either set who happened to become adjacent. He saw at once that the party which He saw at once that the party which had just boarded his yacht was the one arranged by Gladys Harte, and for the entertainment of which she had asked him for the Lotus. He could easily guess that the girl herself had vehem-ently opposed the transhipping, but had doubtless been overruled by the otherse

she flushed angrily as her eyes fell upon Ogden, who was standing by the head of the ladder to receive his self-invited guests.

"I am sorry that we were obliged to

ything against her. "If you must invite valets and shop girls and people like the woman with the dyed hair, I should think that at pathos of humanity. Ogden saw her round shoulders lift suddenly and caught a low, heart-rending sound. "Gladys!" He reached her in one swift stride. His strong arms drew her least you might refrain from introducing to him; her own crept softly around his neck. Her tear-stained face was

least you might refrain from introducing them promiscuously to your friends," said the girl in a low voice. "Pardon me, but I have not intro-duced any of your party to my guests without being requested to do so. Also permit me to point out the fact that I had invited these people whom you find aboard, whereas, if I must say it, the rest of you have invited yourselves!" Gladys' face paled with anger. ins notation in the standard i

Gladys' face paled with anger.

"Will you be so good as to put us ashore ?" she asked, in a voice that If Jesus allowed His own most holy Mother to be grievously afflicted in this world; if He allowed her to be ashore ?' she asked, in a voice that hother to be grieodary innotation in the solution of the allowed her to be "Immediately. There is the Yacht Cub right ahead." Ogden bowed and walked away. Before he had taken to anguish of soul, and to shed many walked away. Before he had taken to be the solution of the solution o

A Boston schoolboy was tall. weak and sickly.

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distinctive doctrine of Anglicanism. ual Newman's advice we would characseconding to the standards of belief of that body.

> plainly as not to be misunderstood that "From the Apostles' time there have been three orders of ministers in Christ's Church : Bishops, priests and deacons, which offices were evermore held in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for same ; and also by public prayer with imposition of hands were approved and admitted thereunto by lawful anthority and. . . no man shall be accounted or taken to be a lawful Bishop, priest n in the Church of England, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto ac-cording to the form hereafter following or hath had formerly Episcopal consecration or ordination.

The Prayer Book of the American Protestant Episcopal Church is equally explicit on this point, and the term 'the historic episcopate" has come into general use among Anglicans as indicative of a fit subject to be boastad of.

Some years ago a deputation from the Presbyterian General Assembly of the United States attended a General Synod of the American Episcopal Church, held in New York, with a proposition looking toward a union of the two Churches, but the negotiations ware wrecked on the reef of this " historic enisconate." It was made a subject of indignant ridicale in the Presbyterian General Assembly. It was said without mincing matters that the Christian ministry consisted of but one order-Presbyters - by the ordinance of Christ, and that never, even for the sake of a union, which would be secularly and spiritually of great advantage to both contracting parties, would the Presbyterians admit as a necessity the re-ordination of their clergy by 3. Bishop who claimed a historic succession from the Apostles, a succession which in reality the Episcopal Church does not possess. To submit to this would be an acknowledgment that for over three centuries they had claimed an authority to which they had no title. If the Episcopal Church required that they should make such an admission as a condition of union, there must be acunion.

Similar conditions exist in Canada. The Church was not, in the first instance. invited to participate in the negotiations between the three denominations which proposed to unite into one great Church, in the Dominion of Canadap the Methodists. Presbyterians and Congregationalists, and consequently

Some Anglicans are in favor of such a union, among whom are a considerable number of the clergy, and one or perhaps two or more Bishops. The three denominations in question had come to an arrangement whereby the chief difficulty, which was the Calby two out of the three denomin-It was thought at one time that the obstacle to union thus presented would be insumer hle. was bridged over by the simple expedient that the Calvinism was quietly dropped, and an Arminian Creed agreed upon. Long ago the Calvinistic bodies had practically given up their belief in the distinctive articles of their Creed, and they were willing now to say this openly, so that the new Creed would be distinctly Arminian. The Church of England is already decisively Arminian, as Pitt long ago declared, and thus one obstacle to the union which was so much desired was removed, and the Anglican advocates of union conceived the thought that they, too, might be taken into consideration while the union movement was " in the air," and they even expressed themselves ready to sacrifice the chief Anglican doctrine which lay in the way, the absolute nccessity of " the historic episcopate." At the Canadian General Synod of the Church of England held in 1905, the Rev. J. Pitt Lewis declared against any further negotiations looking towards a union with the other denominations mentioned above, and the Synod, as 3 whole, seemed to approve his views. "Everything has been done by the Church of England which pos-sibly could be done to bring about a re-union, but the other Churches have not reciprocated in the movement, but have attempted a union among themselves without inviting the Church of England to be present. When our Church goes beyond what it has done already, we throw away the dignity of the Church of England. I see nothing to be gained by holding every time in the Synod for the idea of union, when there is no tendency on the part of the othe Protestant Churches to accept it, but rather the very opposite tendency. I know that no such union can possibly take place, and if it did take place it would be disastrous to the Church of

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ap from year to ye cheapening the Ch

There are cer

of the great Congregational Churches of the Metropolis. Here was a preacher giving out theories which have set religious circles all astir. Accord ing to some critics it is a victory for Unitarianism. According to others his new theology is a hash of Budd-

hism, Spiritism, Christadelphianism and Unitarianism. His leading errors affect the Incarnation, the fall of man, the atonement. These things do not astonish us. When we consider that these men, active minded many of them, are trying to sail the drifting ship with out compass and without rudder we must expect such wanderings. The wonder to us is that they do not stray farther. No doubt they are far from home, so far they are never likely to return ; but no restraining authority stands over them to hold them in check or bid them return. What can these people know, who, Bible in hand, constituted themselves jadges of God's great est mysteries and man's darkest prob lems ? Outside of the Catholic Church we do not see how Unitarianism can help gaining. It was Peter who testified to his Master's divinity. It is OW8 : Peter's rock - founded Church which, through the countries, has borne the same unerring testimony. She has never wavered, whether in e first century against the half converted philosophers of Antioch and Alexandria, or in the third and fourth centuries against Manichee and Arius. Her voice has never changed or faltered : " Thou art Christ the Son of the living God." back.'

Systems of philosophy have risen and fallen since the beginning of the Christian era - some with might and pride of intellect, others with no strength of principle or force of argument. The Church has listened to what they had to say, and has accepted from them all the tribute of truth whenever it has been presented : but none of them have ever werved her from her course or driven her into error. To confound Buddhism with Christianity, to go to excess in Spiritism, to drift to Unitarianism are in perfect keeping with the new theology. It is useless to follow any extravagant meteoric thinker as he wanders hither and thither. A word, however, may be said about Buddhism. This may be appreciated by remembering

that Buddhism is the incarnation of an idea rather than of a person. Its western and philosophical counterpart is Hegelian philosophy. It implies fatalism, and its organization is based upon classes and castes. Prophecy, type and figure were never its antici pating messengers, nor was the resur rection of the dead the olive branch of hope which it held in its hand. Indiv. iduality was swallowed up, according to Buddhism, in the continued wearing away of character. On the other hand, Christianity has exalted the individual. The Shepherd took more trouble about the one lost sheep than about the other ninety-nine. There is joy in the heav. ens above over one sinner doing pen ance. Apostles wrote inspired epistles to individuals, and the Church has set the same unmeasured value upon each single soul. Mr. Campbell's errors eam to run to an excess of spiritism. But there is another point in it. The question is whether he will still hold the City Temple and preach the doctrines re-

gentleman's notes bear, and that quite sufficient to weaken his statement, is the trivial inaccuracy with which he approaches the question. Flippant also is his method. And far from correct are the conclusions he draws. In undertaking to give a history of the Concordat, Mr. Hague starts with the revocation of the Edict of Nantes. What that has to do with the Coucordat is incomprehensible. He might just as well have started with the fall of man. In fact, there is more direct connection between the disobedience of man in the first age, the confiscation of Churches by the revolutionists in the eighteenth century of the Christian era, and the subsequent agreement between the Pope and Napoleon, than there is between the revocation of the Edict of Nantes and the Concordat. But that is neither here nor there. History may be started from almost any point. It becomes, however, a prudent lecturer or writer to show the connection between his starting point and his subject. The origin and signing of the Concordat is given as fol-

"When Naroleon came into power he began to see that religion was a neces sity to the State. With his shrewd foresight he determined as a matter of State policy to restore the Church in France. So he sent for the Pope, Pope Pius VII., and the Holy Father, as Plus VII., and the holy rather, as Guizot says in his history of France, came galloping to Paris. A conference ensued, which may be summarized as follows: "We must have the Church " said Napoleon. "Very good," said the Pope. "Your churches will all be restored," said Napoleon. "Very good,"said the Pope. "You have been despoiled of much treasure. We will, therefore, give you 40,000,000 francs for "Very compensation, and an annual endowment of 40,000,000 francs a year," said Napol-eon. "Very good, "said the Pope. "But in consideration of this," Napoleon went on to say, "you must agree on your part for your Bishops and clergy in France that the hierarchy shall take oath to be loyal to the Government, that a prayer for the Republic shall be inserted in the liturgy, that the Government shall control ecclesias tical appointments, and shall have the right to veto the embassage of any legate or nuncio." "Very gcod," legate or nuncio." "Very go said the Pope, with a somewhat gcod, face, and a heart of misgiving. But, o course, he couldn't help himself ; and to the famous Concordat came into xistence. This was in 1801."

How flippant! How inaccurate There is in it neither wit nor worth. The gentleman in his sneering style does justice neither to Pope nor Emperor, still less to his subject. The Concordat was the work of the great Cardinal Consalvi. He it was who had een Secretary and guiding spirit of the long protracted conclave of Venice, the Church. when Pius VII. had been elected to the papacy, who, after his coronation, appointed him Secretary of State. Although he was not amongst the first commission sent to negotiate with Nap oleon, he soon took the leading part as the only one fitted to treat with the First Consul. It was Consalvi who signed the Concordat on July 15, 1801. Now Pius VII. did not go to Paris until 1804. The occasion had no connection with the historical treaty. It was at the time that Napoleon determined upon establishing an empire. He invited the Sovereign Pontiff to crown the work of the Concordat by journeying to Paris and consecrating him Emperor. The gentle Pius VII. went, performed the ceremony, and then expressed his wish to return to Rome. But the newly crowned Emperor had other designs: he wished to have the Holy Father reside in France. And he only yielded when he found that his design had been frustrated by the Pontiff's prudence. We are not admirers of Napoleon, though we should be sorry to treat him as unceremoniously as Mr. Hague does in ascribing to him no other motive than that of selfish ambition in his wish for the Concordat. Why Napoleon desired it, and what he thought of religion, is still a dispute in the study of the strangest character of modern times. Some have maintained that he looked upon the Church as part of the nation's police. Others quote the victor of Maringo and Austerlitz as saving that the greatest day of his life was the day of his First Communion. This is a view Mr. Hague may fail to appreciate. We claim that in this matter Bonaparte was actuated by the desire of restoring order and of laying broad the foundations French dominion and greatness. He never sought his fame in religion. But he was Catholic enough to know that any glory his triumphs might offer to his soldiers or his people would be hollow mockery without the faith of their fathers. Nor was Napo leon the first after the French revolution to bring order out of the religious chaos. Priests had started, and things were ripe for a restoration of clergy worship and goods.

terize that stuff as it deserves. The Papacy was neither an alien power, nor did it interfere in French affairs. The only act that ever had the semblance of interference was when Leo XIII. urged the French Catholics to be loyal to the Republic. That does not look like requiring a call to self defence. But any kind of stone will do to throw at the Vatican. Is Vaticanism incompatible with the Republic of the United States ? But what is Vaticanism anyway? Here was a Concordat, a acred, bilateral contract. It was no question of the political views of the French people on the one hand and of the Vatican on the other. The Concordat had passed through several forms of Government. Why should it be broken ? Whatever views some monarchical adherents held never originated from the authority of the Vatican. The French Republic never had a truer friend than Leo XIII, Yet the Republic embittered his latter days. Atheistic in its inception, it carries on a systematic policy of undermining relig-

> ion and rooting it out of the nation. The attacks upon the educational communities were the beginning. These were followed up by the expulsion of the other religious. We have not yet seen the turn ; for the Separation Law is by no means the finale. The trend is along the same line. It is the hatred of Christ and His Church. What is the use of men talking like children or chattering like magpies? Listen to Mr. Hague : "It is said," he remarks, "by those who know, that the State though often vexed and tempted, loyal ly kept by the compact, but that the Vatican by its folly precipitated the climax." The two acts which he quotes are President Loubet's visit to Rome when the Holy Father refused to receive him; and the summoning of two Bishops to Rome. For the enlightenment of Mr. Hague we add a third-the refusal of Pius X. to accept some of the Government nominees to vacant French sees. None but prejudiced minds can see in these acts anything but honor, dignity and the love of religion. The French Government knew the etiquette of its chief magistrate when it sent him on a visit to the robber King of Italy. Had Pius X. received him every Catholic in the wide world would have felt the humiliation. In calling the Bishops of Laval and Dijon to Rome without consulting the Government the Sovereign Pontiff was simply doing his duty -with courage-looking after the honor of the episcopate and the discipline of

We hurry to Mr. Hague's anomal the Anglicans had no hand in the basis ous conclusion, in which he blames the of doctrine which was adopted by the atheism of France, and volunteers the joint committee of these three denomhazardous sta:ement that within the instions as a basis of union. last hundred years not twenty new churches have been built in the land, "so little hold has the old religion had upon the people." Notwithstanding the objections to which a statepaid Church may be exposed, not even notwithstanding the severe stric. tures put upon the Church by the organic articles, nothwithstanding the fre- vinistic belief nominally adhered to quently unjust way the Concordat was interpreted, the history of religion ations concerned might be removed. during its hundred years of existence was one of glory, sacrifice and success. So far from Ir. Hagne's statemen being true there was hardly a single diocese in France in which twenty new churches were not erected. Look at the shrines of Lourdes, Notre Dame de la Garde, La Salette, Fourvière, Sacred Heart at Paris, the cathedrals of Marseilles and Moulins, and many other monuments of devotion. The churches built by the religion of France are not confined to its borders. Wherever the propagation of the Faith has sent its funds-to Canada in the West or India and China in the far East-there will be found the same lasting contradiction to the fabrication and gossip of men like Mr. Hague. We do not deny that there are dark lines in the spectroscope of France. But there are many bright ones, in which we see chivalrous faith, generous devotion and deep religion multiplying their good works and maintaintaining the truest traditions of the Eldest Daughter of the Church. All in France have not bowed the knee to Baal. Back of the noisy aggressive atheists, angels are flitting to and fro upon their errands of mercy. We do not think that Mr. Hague has studied the question with care or has stated it He said : with a due regard to justice and charity. THE "HISTORIC EPISCOPATE' AND CHURCH UNION. It was William Pitt (Earl of Chatham) who said with as much truth as wit of the Church of England : "We have a Calvinistic creed, a Popish liturgy and an Arminian clergy ;" and the aphorism is as suitable to the present time as it was when it was first uttered : for the garment of Anglicanism covers as many divers beliefs as the most against the political interference of an fantastic mind can think of or conceive. Temple in London, Eng. This is one Cardinal. One characteristic the alien power." If it were not for Cardi- Nevertheless, episcopacy is, at least, a England. The bringing of this matter

The Book of Common Prayer says as

Church of Englan Mr. Lewis's opin but others are of : those of the latter regard the episco venient form of but not as essent thus they would episcopal ordinati back in the mi Churches now ne

nnion. But there are the absolute nece order to the exis and the perpetu Thus, at the me Montreal, on We Bishop Carmicha ly on the divin Spiscopate, quot tullian, St. Cyp all of whom call of the Apostles calling them Apo saying also that Bishops." The Bishop o

"To speak of e with the Church able institution, ent and useful Church, is an open, honest av ing and a denial by she confers rders.' He then

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such noble work. Much of this must and : or wait with doubtful prospect for a new order. The peasants in many of these districts cannot, nor are they accustomed to make sufficient offerings to support their pastors. When the Concordat was under consideration, Rome, wishing a free clergy, proposed that they should be paid out of the ecclesiastical goods which had not been alienated. Napoleon did not care to bind his own hands. As a consequence, the support of the clergy was guaran teed, at least partially, by the State. This was acknowledged as a perpetual national debt. As long as France remained France and the Catholic Church subsisted so long would the obligation remain. It was a continued rental for property to which in justice the State

temperance enactments for Ireland given in the Irish Rosary in Magazine, by Father Aloysius, director of the Father Mathew Hall in Dublin. As evidence of the success of Father Mathew he points out that, whereas in 1838 the number of publichouses in Ireland was 21,326, six years after, in 1844, there were only 13,514. This success was due, not to legislation, but to the devotion of Father Mathew. Nor was there any legislation at all during this period upon the subject. And during the famine which followed not long afterwards drink-temptations were multiplied in connection with government relief works. Father Aloysius answers the objection that legislation will not make a man sober. That may be, but it very materially has smoothed the way to drunkenness by a want of sympathy and even criminal connivance of the laws with the forces

London. Onb: Dear Sir: For some time past I have read peur estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a saly Catholic spirit pervadesithe whole. Therefore, with pleasure, I can recommend to the faithful. Biessing you and wishing you success. thful. sing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Apost. Deleg. LONDON, SATURDAY, FEB. 23, 1907. TEMPERANCE IN IRELAND. A brief account of the various

gave the State undisturbed possession. For France, therefore, to cancel this debt, and practically say, we will hold the property and pay you no more, is spoliation, not separation. Furthermore, when France broke the Concordat there was spoliation of the very contract itself. It is the act of a highwayman, who, after signing an agreement, binding himself to pay an annuity, steals the paper and says he will not pay any more. There was a third act of spoliation on the part of France, which is, if possible, more scandalous and disgraceful than even destroying the Concordat. It is the expulsion of Mgr. Montagnini, the Secretary of the Papal Embassy at Paris, and the outrageous seizure of his papers. In no civilized part of the world would one Government dare to insult the official of another in such a way. But, because the Pope had no army, it could be done. And not a single nation with in opposition. The article regrets that chivalry enough to protest ! The exo government or party has yet dealt cuse was that he was receiving instruc-

shished Weekly at 484 and 486 Richmond street, London, Ontario. Price of Subscription-\$2.00 per annum. was there originally when the Concordat was signed. Some was since acquired. Then there were the earnings EDITORS of devout men and women who gave up REV. GEORGE R. NORTHGRAVE . their work and lives to build and support institutions of education and

buildings and their contents. What is

heir history ? Some of the property

charity. There were legacies bestowed

and gifts for purposes of religion. All

these are confiscated. An evil tree

cannot bring forth good fruit. The

goods which formed the basis of

salaries to be paid by Napoleon had

been alienated-and their return was

only partial and nominal. No point

in the history of the Concordat shows so

clearly the magnanimity of the Holy See

in restoring religion to a distressed coun-

try. Nor does any point display more

forcibly the craft of the First Consul in

his too successful endeavor to make the

Church the salaried servant of the

State. So far as thousands of country

priests are concerned, whose poverty

the mere pittance given by the Concor-

dat scarcely relieved from destitution,

as a salary it was a mockery, and as

suitable treatment of those who could

not supplement it, it was a disgrace to

those who offered it. But, slight as

these salaries were, they kept the lamp

of religion burning in the lonely moun-

tains where dwelt generations of faith-

ful peasants. We are not called upon

to admire the Concordat, though we

admire the noble clergy, who, in spite

of hardship, poverty and loneliness, did

and no right, but in which the Church

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

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

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-perco and ability, and, above all, that its im-medy defends Catholic principles and rights, and stands firmly 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 the Interests of the country. Ing these lines it has done a great deal for the welfare of religion and coun-it wil do more and more, as its ne influence reaches more Catholic good for

refore, earnestly recommend it to Cath

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

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

To the Editor of THE CATHOLIC RECORD London, Ont:

with the question of drink-control by a really comprehensive and statesmanlike measure. Good has been effected, the number of public houses has been reduced, and the amount per capita of the drink bill. But while this satisfactory progress is going on, "our wise ralers," adds the good priest," have arranged that the deficit shall tell on the Intermediate Education grant, so that the schools suffer for a sober Ire-Land."

SPOLIATION NOT SEPARATION.

The action of the French Government in destroying the Concordat is spoliation and not separation. It is just and important to emphasize this point so as to put the case in the proper light before the civilized world. Deceit and suppression of truth have been, and remain still, throughout the crisis, a usual method of warfare for the French ministry and the French press. Nor should this common plan astonish us, for the French ministry is composed largely of journalists. The ministry deludes the country and the press deludes the world. Premier Rouvier claimed that the design of the bill was to affirm the neutrality of the State

in all religious matters and to guarantee liberty of conscience to all religious faiths." This is the interpretation of an American newspaper-The Cumberland Presbyterian, of Nashville, Tenn. So quickly does falsehood spread, and so slow afoot is truth in the chase. Where is the neutrality of this State ? Where the guarantee of Catholic faith, even as one of the religious faiths of France ? If the State wished to be neutral, then it should have left the buildings to the Church and told the Church to carry on its affairs of religion, education and charity. On the contrary, the State takes these

tions from a foreign power to break the ferred to. This is very similar to the Holy Father and the French Govern laws of France. The very contrary was the case ; for the Holy Father had directly counseled abstention from Throughout the whole crisis-long before the expoliating forces of irreligion had reached the last part of the Concordat-through the years when innocent, hard-working religious were expelled and driven into the streets to starve or to die-throughout these dreadful years there has been but one plan of action-spoliation and plunder. Why call it separation ? It is the separation which the wolf gives the lamb. Is this neutrality ? It is the neutrality which the armed landlord gives his evicted tenant. Let no one think that this policy of spoliation is going to stop with France or with the Catholic Church. It is the turn of our poor co-religionists now. After us, if the sects are worth plundering, the guns will be pointed at them. Let them cant as they will, and exult in the trials of the old Church as they always do-their turn will come. They will call the spade a spade, and see

with us, eye to eye, not separation but spoliation.

violence.

NEW THEOLOGY.

When a vessel cuts away from its moorings and drifts to sea, it is hard to say how far the winds and waves will carry it. Something of the same kind, only with far more disastrous results, has taken place in religious thought. If we try to find out what is the form of belief outside the Catholic Church, we are given something so indefinite that it seems a shadow, and mind will turn from it in despair. Let us take a concrete case. The Rev. Mr. Campbell is the Minister of the City

ment. The Holy Father, standing for purity of doctrine and integrity of ecclesiastical discipline, insists that there shall be no public worship except by the authorization of the French Bishops. The Government, claiming the church buildings, wishes to exclude the Bishops, and thus pave the way for any novel teaching, or any unfrocked friar. What Mr. Campbell is teach ing could for some time have been seen in the pages of magazines. Scarcely ever were the ideas voiced in a pulpit supposed to be Christian or held by one who claimed to be a leader in ferael. Such teachings could not remain closeted in the libraries of the learned ; they were sure to filter through. Hence the tears and trouble of the City Temple and its new theology. Whither are the ships of religious thought drifting ? We know not. One thing we know, and for which we are grateful. It is not the new theology, but the old, which is taught in St. Peter's Temple. Be it so forevermore.

REV. MR. HAGUE ON FRANCE.

" No one," says Cardinal Newman, would accuse a respectable person of deliberate falsehood." An awkward frame of mind took shape when we read in the London Free Press of the 22nd a report of the Rev. Dyson Hague's views of the situation in France. We presume that the report is correct and that he holds the views ascribed to him. From his calling and education we take it for granted he is respectable. something so void that an enquiring No matter, therefore, what large holes we see in his new piece of tapestry we wish in our criticism to observe care. fully the rule laid down by the eminent

Mr. Hague volunteers the statement that Vaticanism, so he terms it, and a Republican Government are incompatible-that this was soon felt, and that the State (France) realized that it had "to take measures in self-defence

overflowin of the (country t House of Commons. The pr which it second Cl country in hasty leg lature ha the Provi It is a may and bodies su utility : ally ack tive bodi Chamber ful consi Hence, i have a s provision

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¥ 23, 1907.

of Anglicanism. dards of belief o

on Prayer says as isunderstood that s' time there have of ministers in shops, priests and nd estimation that evermore to execute were first called, d known to have e requisite for the public prayer with were approved and by lawful authority shall be accounted wful Bishop, priest arch of England, or any of the said be called, tried, tted thereunto ac. hereafter following y Episcopal conse-

of the American I Church is equally int, and the term copate" has come mong Anglicans as bject to be boasted

a deputation from eneral Assembly of ttended a General merican Episconal w York, with a proward a union of the he negotiations ware of this " historic s made a subject of in the Presbyterian It was said withs that the Christian of but one orderthe ordinance of never, even for the ich would be secularof great advantage g parties, would the it as a necessity the their clergy by 3. d a historic succesostles, a succession he Episcopal Church osubmit to this would ment that for over hey had claimed an h they had no title. burch required that such an admission as on, there must be ac

ons exist in Canada. t. in the first instance. ipate in the negotiathree denominations o unite into one great Dominion of Canadas Presbyterians and s, and consequently no hand in the basis h was adopted by the of these three denom s of union.

s are in favor of such whom are a considerthe clergy, and one or more Bishops. The ions in question had ngement whereby the which was the Calnominally adhered to the three denomini might be removed. at one time that o union thus preinsuper le. by the simple expedialvinism was quietly Arminian Creed agreed the Calvinistic bodies viven up their belief in articles of their Creed, villing now to say this he new Creed would be ian. of England is already inian, as Pitt long ago us one obstacle to the s so much desired was he Anglican advocates ived the thought that be taken into considerunion movement was nd they even expressed ly to sacrifice the chief ine which lay in the ute nccessity of " the ate.

FEBRUARY 23, 1907.

np from year to year I consider as only cheapening the Church of England." based upon a different principle from such democratic nations as France and There are certainly many in the the United States, as it is a house of Church of England who are of Rev. hereditary legislators, whereas in demo-Mr. Lewis's opinion on this subject, cratic countries the second Chamber is but others are of a contrary view, and in some sense as truly representative those of the latter view would willingly of the people, or at least of the comregard the episcopate as merely a conponent states of the nation, as the venient form of Church government, lower House, though it is not in every but not as essential to its being, and instance elected by direct vote of the thus they would consider the lack of people. In the United States the episcopal ordination as no serious draw-Senators are elected by the State Legis. back in the ministry of the three latures for six years, and their terms Churches now negotiating to effect a of office are such that one third of the

The Govercment has made up its

mind at least to curtail these powers, so

that it may hereafter be the case that

the surely ascertained will of the people

may be the law of the empire, but it is

not yet known in what form the new

legislation will be framed. Sir Henry

Campbell-Bannerman said, in reply to

Mr. Balfour, that " the House of Lords

are watchdogs who after a period of

prolonged somnolence are full of bitter

" The question must be settled, for

There is certainly a need to modify

the powers of the House of Lords, and

this was virtually acknowledged by Mr.

Balfour, who said in the course of his

speech, that in the long run the people

should decide what should be the laws

under which they are to live. We

to please the non-Conformists, who

present House of Lords.

the present situation is discreditable, dangerous and demoralizing."

ferocity." He added :

But there are others who maintain nnion. cflice every two years. Thus the the absolute necessity of an episcopal Senate is not renewed till six years order to the existence of the Church, elapse, and it always comprises a majorand the perpetuation of its ministry. ity of members who have had from two Thus, at the meeting of the Synod of to four years' experience as legislators. Montreal, on Wednesday, the 6th inst., Bishop Carmichael insisted very strong ly on the divine institution of the comprises only the wealthy class, and Bpiscopate, quoting Irenzeus and Tertullian, St. Cyprian and St. Jerome, all of whom call the Bishops successors of the Apostles, the two last named calling them Apostles, and St. Cyprian tailed if not absolutely taken from it.

saying also that the Apostles were Bishops.'

The Bishop continued : "To speak of episcopacy in connection with the Church of England as a venerwith the Church of England as a volet able institution, or existing as a conven-lent and useful method of governing a Church, is an ignoring of the plain, open, honest avowal of her own teach-ing and a denial of the principle where by she confers and perpetuates her He then laid it down as a

settled point that any union of the Church of England with any other Church must be based upon the four points which have already been laid down by the Bishops of the Church on several occasions : 1. The Holy Scriptures of the Old

ard New Testaments. 2. The Apostles' and Nicene Creeds. 3. The two Sacraments, Baptism and the Supper of the Lord. 4 The historic episcopate.

We are compelled to add that the historic episcopate of the Church of England is a very dubious matter, considering the doubtfulness of the consecration of Archbishop Matthew Parker, the originator of the Protestant the teaching of religion, in order line of Archbishops of Canterbury and the other sees of England.

HOME RULE AND THE ENGLISH EDUCATION QUESTION.

The King's speeches read in the Imperial Houses of Parliament on the 12th isst., made reference to two points which have peculiar interest to Catho lics at the present moment, one is the reference to the House of Lords, and the other to Home Rule for Ireland. The reference to the House of Lords arises directly out of the disagreement between the two Houses of Parliament on the education bill, which, though passed by the House of Commons by a very decisive majority, was rejected by the Lords, or to speak more accurately, was so completely amended by the Peers as to be made altogether a differeat bill from that which came to them from the Commons, so that the Commons indignantly rejected and buried

it with the proposed amendments. It may be that by a dispassionate and amicable discussion between the leaders in these two branches of Parliasettled in no unfriendly manner; but to the people of Ireland. We cannot the Lords are decidedly Conservative, say that the Premier's speech was very explicit on this point, as all that he while the great majority in the House of Commons is of Liberal views ; and it immediately enter upon a larger policy, would seem that the Government was but they must first remove the objecnot really sorry to have a chance of a tionable features in such a way as to be conflict with the Lords, in order, once for all, to assert the superiority of the House of Commons, and make it for all policy. The most which this seems to mean is time the actual ruling body of the that the Government will at once apply British Empire. Hence, no very deitself to the remedying of the worst termined effort was made by the Govgrievances under which the people of erament to come to an agreement on Ireland labor, with a view to the subsuch an Educational Bill as might be sequent passing of a Home Rule Bill. accentable to both Houses. But Mr. John E. Redmond, the leader Mr. Balfour, as leader of the Conserof the Irish Nationalists, spoke much Watives in the House of Commons, demore pointedly, declaring that he reclared that the filling up of the cup gards the Government as being absoagainst the House of Lords will fill to lutely pledged to deal with the Irish overflowing the cup of the unpopularity question at this session of Parliament, of the Government, and lead the and on lines representing complete country to desire a change, not in the House of Lords, but in the House of self-government. We have no doubt that Mr. Red-Commons. mond has received assurances to this The principal reason on account of effect, and we are glad to interpret the which it is generally supposed that a cautious language of Sir H. Campbellsecond Chamber is needed in a great Bannerman in the light thrown upon it country is that there may be a check to by Mr. Redmond's explanation of the hasty legislation. The Ontario Legislature has no such check as this, but matter. Lord Castletown, speaking in the the Province of Quebec has retained it. House of Lords on behalf of the Gov-It is a question on which statesmen ernment, threw additional light on the may and do differ whether in local subject, declaring that "what is bodies such a second Chamber is of much proposed is evolution rather than deutility ; but it seems to be very genervolution. After a hundred years of ally acknowledged that in the legisla union, it is proposed to adopt administive bodies of nations at least a second trative reforms, long overdue, to rescue Chamber is needed for the more carethe Irish system from chaos. Ireland's ful consideration of laws to be enacted. appeal for financial justice had failed, Hence, in the Dominion Parliament we but separation is unthinkable and imhave a second Chamber, and the same provision exists in other countries, such possible." As we understand the constantly exas the United States, France, Ger-

deed rudely shaken by the apathy and even contempt manifested by all the British parties to Ireland's demands for justice, and on some occasions the indignation of the Irish people was very great because no attention was paid to her representations that she' was sufforing under gross misrale. It is not to be wondered at that such

was the case, for it must be acknowledged by all statesmen of the present day that the true purpose of civil goverament is to make the people prosperous and happy. When there was no effort made by the rulers of the nation whole number of Senators retire from to fulfil this purpose towards Ireland, we cannot be very much surprised that her people were discontented with the Government, and at times manifested their discontent in a manner which could not be misunderstood. But now, The contention of the opponents of when there is a disposition shown by the House of Lords is, that as this body tte Government to grant what is justly demanded by more than three fourths is, for the most part, not even elected of the people, it will be found that loyby that class, it is not in any sense a alty will grow up as a flourishing plant representative body, and therefore its where before it seemed to be in a state powers of legislation should be cur of decay.

To all this we may add that on the 8th inst. the Right Hon. David Lloyd George, President of the Board of Trade, delivered an address in Belfast, in which he advocated openly an advanced measure of Hone Rule for Ireland. He, like his colleagues in the Government, declared that the idea of separation of Ireland from Great Britain is not to be thought of, but he added :

"Self-government for Ireland will strengthen the bonds of the Empire in view of the contentment it will bring."

Mr. Lloyd George is the first Liberal Minister who has delivered a public speech in Belfast for thirty years, and the Orangemen were so very much ex cited on the occasion that the Fusiliers were put in preparation in barracks with ball cartridges to suppress any hostile demonstration against the Minister. The troops, however, were not called out, as no attempt at disturbance could not conscientiously approve the was made.

Education Bill which was sent by the Mr. Lloyd George's explanations House of Commons to the House of seem to complete the certainty that it Lords for approval, and it was well is the intention of the Government to that there was a second Chamber to give Ireland a good Home Rule measprevent a bill which practically would ure during the present session of Parhave closed the schools of England to liament.

EASILY ANSWERED.

have made it a part of their A subscriber in Regina, Sask., asks programme to force their convicus : " Why it is that the people of the tions in the matter of religious educa-South of Ireland want Home Rule, and tion upon the rest of the nation. This the people of the North are so much was too hasty a measure; and it is opposed to it ?" The answer is simple. understood that if an Education Bill is The Catholics of Ireland, so far as pubto be passed during the present session lic offices are concerned, are for the of Parliament, it will not be of so dras most part ostracized and the Protesttic a character as the bill which was ants, particularly those of the North, buried during the last session. It is are the pets of Dublin castle, and alprobable that the new bill will recog. most every plum that is going falls nize the already existing rights of Anglicans and Catholics to educate their into their laps. Our friend in Regina might, with the same amount of reason, children as Christians, and such a bill as this may be, and probably will be ask : "Why is it that the Conservative party of Ontario retain power in acceptable to the Lords, and may thus Toronto ? Why do they not turn it become law. But while it is desirable over to the Liberals ?" Or, " why that there should be a second Chamber does the Liberal Party in Ostawa not whose function should be to give stabresign, and give the Governor-General ility to legislation, it is also to be dean opportunity of sending for Mr. sired that such a Chamber should be of Borden to form a Government?" There a more popular character than the is a difference, however, for while

We have mentioned above that the these governments represent a maj rity King's speech makes reference to Home of the people, the Castle rulers in Ire-Rule for Ireland. In fact a measure is land represent but a small minority. The of Germany, who are called Baptists in the Government since the Separation romised which will give satisfaction main characteristic of many of the English speaking countries, and with Law was passed. Thus, on Dec. 19th, people of the North of Ireland is an in tense loyalty to the British Crown-so long as it is profitable. The granting said was that the Government will not of Home Rule would effect a change in the government of the country, in that it would give Catholics a fair share of Government patronage. This is one of consistent with the adoption of that the reasons-perhaps the chief reason -why the West Britons from the North-including the contingent who



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APPLES act directly on the kidneys-increase the flow of urine. ORANGES are excellent for the skin. FIGS and PRUNES are splendid bowel axatives and liver tonics. There are two great difficulties in curing yourself of Kidney

and Bladder Troubles — Theumatism — Constipation — Skin Eruptions, etc. by simply *fating* fresh fruit. First, the minute quantity of medicinal principal that you would get by eating a normal amount of fresh frait would be insufficient to do any real good—second, eating excessive quantities of fruit would upset the stomach, on account of the indigestible pulpy fibre found in all fruits. in all fruits.

An Ottawa physician overcame these difficulties when he discovered the principle which brought forth "Fruit-a-tives."

"FRUIT-A-TIVES" are fruit juices-not as they occur in fruit-but with their medicinal activity greatly intensified. After the juices are extracted from the fruit, a chemical change is made to take place in which one atom of the bitter principle in fruit is replaced by one of the sweet. Then tonics and antiseptics are added and the whole pressed into tablets.

Fruit-a-tives act on the three great eliminating organs-the Bowels, Kidneys and Skin. They arouse the sluggish liver-enable the liver to give up more bile, which regulates the bowels and cures Constipation (or non-action of the bowels) Fruit-a-tives strengthen the kidneys and induce vigorous, healthy skin action.

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50c. a box-6 for \$2.50. Sent on receipt of price if your druggist or dealer does not have them.

Constille

OTTAWA. Ont.

The Church which J. Rene Vilatte is helping establish is under the leadership of one Henri des Houx, and now the news comes that this individual has challenged to mortal combat in a duel a person who attended the opening service of the schismatics, and who interrupted the proceedings by crying out that they were a sacrilege.

We have not heard that the challenge was accepted, or that the duel will be actually fought. French duels are usually farcical and bloodless ; never theless they are certainly most sinful as they are at the least an attempt at murder, even if the murder be not really perpetrated. It is, at all events, a queer beginning for a new Church with the high-sounding title of " the French Apostolic Catholic Church," that its originator should challenge a fellow-being to the commission of murder within a few days after the Church was organized. But should the proposed murderous meeting take place, it been brought to traverse part of the will not be the first time that a new church shall have been built upon a violation of the laws of God and man. This was the case with the Anabaptists

have acted properly. Last Sunday the Eclair Comtois showed clearly that this article does not justify your con-duct, and this view of the case must be correct inasmuch as you have not at-tempted to justify yourself. Now I give you notice that my little Jane will continue to make the sign of the cross in school. If you expel her for so doing, we will refuse to pay the school taxes which have been alloted to us as our share."

.

FRUIT-A-TIVES LIMITED.

If other mothers all over France would follow the example of this brave mother of little Jane, the atheistic rulers who are endeavoring by force to pervert the whole French nation to their atheism would be taught a lesson which they would not soon forget, for they would be held up to the scorn of Christian people throughout the civilized world. It is in a great measure by means of such Christian firmness manifested by other French men and women that the members of the Government have already road to Canossa.

This incident reminds us of some other edifying examples of coursgeous opposition to the disgraceful proceedings of the Presbyterians in Scotland, who, a court-martial tried and degraded Cap

those who do the least for home missions. I think I am far within the truth when I say that the most liberal contributors to foreign missions are also the most liberal contributors to home missions, and that those who are afraid that work at home will be sacrificed for work abroad are the very ones who themselves make few sacrifices for the work at home. The same spirit which leads one to be generous in the support of those benevolence are immediately about him leads him to take an interest in the needy wherever

take an interest in the needy wherever they are found. The same spirit which makes one anxious to have the Sermon on the Mount known in his neighborhood, leads him to desire that the knowledge of this sermon and the philosophy which it contains shall be brought to the people of all the world. "There is another answer to those who say that we must confine eur

who say that we must confine our efforts to the home field until we have supplied every moral need. If an individual refuses to assist in the improvement of others until he has himself reached perfection, who will be able to aid others? In the effort to help others one often finds more imvement than could come from a elfish contemplation of one's self alone. So the country which refuses to extend a helping hand to other lands until its people have passed beyond the need of improvement will do nothing for the world. As the contributions to bene-volences would be small indeed if only those contributed who could do so with a court-martial tried and degraded Cap tain Magniez for refusing to obey orders, the world's advancement would be but whereby he was required to attend with slight if only those helped others who his company the officials deputed to were not themselves in need of help." These remarks are the matured reflections of one of the wisest thinkers nections of one of the wisest thinkers of the country, and as such deserve earnest considerations. That they are reasonable is patent. The wisdom of their deduction finds its justification in the gradual, but steady reclaiming of wild peoples from their inherited and inherent savagery .- Baltimore M irror.

THE CATHOLIC RECORD.

dian General Synod of England held in 1905, t Lewis declared against tiations looking towards he other denominations e, and the Synod, as 3. to approve his views.

f England which posdone to bring about & he other Churches have d in the movement, but d a union among inviting the Church of e present. When our eyond what it has done row away the dignity of row away the dignity of ingland. I see nothing to olding every time in the dea of union, when there when there on the part of the othe urches to accept it, but y opposite tendency. I such union can possibly d if it did take place it strous to the Church of bringing of this matter

many, etc.

The House of Lords is assumed to be such a check in England, but it is desired by them. Their loyalty was in- has been expelled.

ride the white horse on the 12th of July for glory and goldare so bitterly opposed to Home Rule. We have, perhaps, in no other country in the world, a like example of the sordid nature obliterating a love of country and a desire for its advancement. But, then, we cannot expect too much, for many of the people in the North of Ireland are the descendants of the ' carpet baggers' of the long ago, who never became Irish, and who are loyal to England for commercial purposes.

A MURDEROUS HERESIARCH.

It has given great satisfaction to some Protestants, and especially to ministers, who have expressed sympathy with the atheistic Government of France, that a mock archbishop named Joseph Rene Vilatte has undertaken to assist in establishing a schismatical church under the special protection of the persecuting Government.

As a matter of course the Govern ment is anxious to see schisms arise, in the hope that by means thereof the Catholic Church may be weakened, but there is but little likelihood that the effort of a notorious fraud like Vilatte will have any following. He certainly will not find followers among faithful Catholics in France, though he has

been put into possession of a Church pressed wishes of the Irish people, separation from the British empire is not from which a devoted religious order

under the directions of John Knox, established themselves as a Church by the pillage and destruction of Catholic churches and monasteries, and the murder of many Catholic priests and laymen.

We are happy to be able to add that there are many honest and honorable Protestants who have no sympathy sither with the persocuting M. Clemen ceau or his tool Henri des Houx.

FRANCE'S GODLESS SCHOOLS.

A recent issue of the Eclair Comtois publishes a letter addressed by a French mother to an inspector of primary schools at Pontarlier, protesting against the petty persecution of her little daughter because the child made the sign of the Cross at the beginning of the school exercises. The inspector punished the child by excluding her from the school for two days. This was a piece of narrowmindedness quite in accordance with the policy of Messrs. Clemenceau and Briand, who must, indeed, have been considerably surprised on finding that the action of their subaltern in thus treating a child of seven years of age was made public to the whole Christian world. The Eclair Comtois made

known ithe facts before the mother's letter was written, and declared the inspector's conduct to be illegal. The letter is as follows :

" Our little Jane, aged seven years, was suspended from school for two days because at the beginning of the school exercises, she made on herself the sign You afterwards sent me of the cross. letter wherein you threaten to ex

take an inventory of the property of the Chapel of St John at Lille. The Captain said to the officers who held the court :

"I am a Christian, and would prefer to be shot rather than commit a sacri-lege. No one has the right to make me renonnee the vows I took at my first Communion."

BRYAN ON FOREIGN MISSIONS.

Mr. Bryan has, on more than one occasion, displayed remarkable reason ing ability. In fact, the great obstacle to his ever attaining the Presidency, while, paradoxically, it constitutes his one greatest hold upon the people, is his wonderful faculty for getting at the bottom of things. It serves to place him somewhat ahead of his time and generation. Later we quote a few words from his pen anent the giving of

aid to foreign missions. Probably no saying has ever been twisted to serve unworthy selfish pures, more than the one that "charity as at home." Someone hilosoph-ented it in a cynically philosoph-manner, by adding: "and stay begins at home. plemented it in a cynicarly pinnosophi-ical manner, by adding: "and stay there." Mr. Bryan has given the matter much attention, during his foreign travels, and the result of his ctions is that the man who says : Why should I give to foreign mission when there is so much to be done right here at nome ?" usually lets it go at that. He waits for no answer to his inquiry, or if one comes, he ignores it and keeps his money in his own warm pocket.

Mr. Bryan's words follow an extended commentary upon the work that is now being carried on in the missionary fields of the "far countries," and he

says : " But it is said we must not neglect a letter wherein you threaten to ex clude her altogether if she continues obstinate in making the sign the cross. You quote article 19 of the school laws to prove that you

MARRIAGE.

O'NEIL SENNET, -On Wednesday, Feb.6, ab St. Joseph's Church Kingsbidge, by the Rev. M. O'Neil of London, brother of the groom. Mr. John O'Neil to Miss Martha Sennett, both of Kingsbridge.

Easter Decorations Now Ready.

Last Easter our flowers decorated over 100 altars and by keeping in touch with New York and Germany, we have added new flowers to our large list, including Point Settias and Wast-arias, which makes a very pretty altar decoration. We also manufacture Easter Lillies, Fler De Lis, Chryssn-themums, Snow Balls, Violets and Apple-Bossoms. The above lines at 50 cents per dozen. Carnations - 25 cents per dozen. Easter Bells, White -5 for 25 cents. We would advise you to order early, as Easter comes next month. Express charges paid by us on an order of 3 list, including Point Settias and Wast-

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

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Works of the Very Rev. Alex. MacDonald, D. D., V. G.

He noon of some antibatting fine for a subject "He never express himself on a subject nutil he has stud it thoroughly from all sides, and the do the and versatility of his learning makes his grasp sure and his touch illuminating."--The CATHOLIC UNIVERSE.

6

HISTORY STUDIED IN MUSIC.

BY DR. J. K. FORAN. Ottawa Citizan.

Once more the hall of the Gloucester Once more the hall of the Gioneester street convent was thronged with a most select and appreciative audience to listen to another of Dr. J. K. Foran's eloquent lectures. There was a large representation of clergy, sens tors and members of parliament. In November last Dr. Foran speke on the November list Dr. loan give history as found in manuscripts and books. In December he spoke of history as studied in monuments – full reports of which appeared in The Citizen—and this time he spoke of History as s tndied this time he spoke of history as source in the Music and the Musical Instru-ments of the different nations and Ages. If it were possible this last one was even more brilliantly attractive was even more brillantly attractive than its predecessors, and that is say-ing a great deal. The subject was most suited for the play of those pecu-liar faculties evident in all Dr. Foran's lectures-imagery, sentiment, harmony of diction, action and ideas.

might here remark that what seens to give the greatest charm to those lectures is the fact that Dr. Foran uses neither manuscript nor notes, and yet it is evident that he hotes, and yet it is evident that he has no set phrase of speech prepared, he simply talks on, gliding from link to link of his chain of ideas, without any apparent effort, bringing in any matter that suggests itself as an illus tration on the sour of the moment tration on the spur of the moment suiting his tone, gesture and expres-sion to the humor of the audience, and invariably holding his hearers spellbound from the very first word to the last. There is no monotony; in fact, the variety is only less surprising than the memory that can retain such a mass of interesting material. This is what caused a Canadian critic to once say that "Dr. Foran stands in a class by himself as a lecturer.

We do not pretend to give even a full synopsis of this lecture— the fruit of untold research. Dr. Foran was of untold research. Dr. Foral was careful to explain, in opening, that it was history and not music that his lecture purposed teaching. "I am aware," he said, "of my personal in-competency to deal efficiently with a subject that demands more or less icconnical musical education. Were I Were technical musical education. technical musical education. Were I to attempt to detail to you the amount of bewildering information gleaned from 38 volumes consulted, I would merely confuse you and lose myself. I make no pretense to any technical knowledge or any practical education in music. My aim is to show how history may be made interesting and more easily rotained by studying monu-ments, music, art, coins and such like ments, music, art, coins and such like subjects. In order to investigate these you must learn the history of the people to whom they belong." After this explanation Dr. Foran

proceeded at once to contradict his own disclaimer by giving evidence of a wonderful knowledge of the history and principles of music as well as of construction and improvement o the various musical instruments.

MUSIC WITH THE GREEKS.

Dr. Foran began by telling of the many Egyptian, Phoenician, Hebrew and old Celtic legends concerning the first discoveries of musical instruments and the use of harmony. He then passed to the Greeks, with whom the passed to the Greeks, with which the earliest system of which any record is left us was found. About five hun-dred years before Christ was com menced the famed Lenaion theater, which was only completed in three hundred and forty B. C. This theater held fifty thousand spectators, had seenery that could be instantaneously changed, and was fitted with machinery compared to which the best we posses might serve as toy models. Every word of the Greek tragedy

Woat they called tragedy was sung. Weat they called tragedy we call "dramma per la musica "; what they called comedy we call" opera buffs." The Alcestis of Euripides in 438, B. C., foreshadowed our romantic opera. Aeschylus composed music to accomopera.

wonderful collection of historical in

formation in regard to music. IN THE MIDDLE AGES. After dealing with the works of Boetius, in the year 500, those of the monk Hucbaldus, in 870, those of Not-kerus, abbot of St. Gall, and St. Remi d Appendence De Fearm came to Guido d'Arizzo, to whom we owe the solmis-tration, the stave, the hexochords, the harmonic (Guidonian) hand, the mono-chord and clavier. In 1025 he invented chord and clavier. In 1025 he invented the form of notation that has since existed. The six sections of a hymn, sung on the feast of St. John the Baptist, began with different notes of the scale. Later on the Italians added "Si" and adapted it to the 7th degree. The "It" in sea for years was The "Ut" in use for years was changed to "Do," as being more son-orous. With these changes we find the source of our modern scale in the fol-lowing burger. lowing hymns:

Ut (Do) queant laxis. Re-sonare fibris. Mi-ra gestorum.

Fa-muli tuorum

Sol-ve polluti. La bi reatum Sanote Johnannes.

TROUBADOURS AND MINSTRELS. Next Dr. Foran treated of the sec ular music, the history of the trouba alar music, the history of the trouba-dours of France and other countries, the ministrels of England and the minnesingers of Germany. He showed how in the times of the crusaders the ministrels of all countries, except Scot-land and Ireland, mingled and based their romances on the laws of chivalry. With the folk-songs and music of the Scotch and Irela it was different, so Scotch and Irish it was different, so that as they retained their own originality, they must be treated apart from the others.

INSTRUMENTAL MUSIC

In the middle ages they had the harp, trumpet, flute, psaltery and other in-struments of Greek, Hebrew or Oriental origin-all primitive. First we have the violin, descended from the Rebec, of which we know nothing save by the pictures of it in old cathedrals; the German geige, the English fittele (fil-dle), the French vielle, the Cambain cruth and the Italian rotta-ancestor o the hurdy-gurdy. Dr. Foran entered into a detailed account of the develop Into a detailed account of the develop-ment of instrumental music, in the stringed, the keyed and the wind in-struments. It was most interesting to follow with him the changes from the lyre of Hermes to the Cremona violin, from the pipes of pan to the modern n the primitive harp to the organ, fro grand piano. The second part of the lecture dealt

with Scotch and Irish music and the instruments they possessed and per-fected. As the lecturer proceeded the astonishment grew greater how one could possibly retain so much informa-tion on such a difficult subject.

SCOTCH AND IRISH MUSIC

One striking feature was Dr. Foran' tatement and proof of the fact that the negro songs and tunes of the south were borrowed from or based on the Scotch airs of olden times. In them we find the pentatonic scale used for many of the major, and the minor scale with a minor seventh used for many of the minor songs. Both are constructed upon these same scales.

THE HARP. Nothing could be more interesting

Nothing could be more increasing than the account of how the brothers, Heber, Heremon and Ir, the sons of Millesius, fought with each other, how Amergin, the bard, sang a song of conciliation that brought harmony between ciliation that brought narmony between them, and how, in gratitude for that peace, they selected the harp as the emblem for their national standard— the emblem still remaining till this day on the flag of Ireland. We could not attempt to follow Dr. Foran into the vast labyrinth of information regarding Ireland's music, or the changes in Ireland's instruments of music. One part, however, we cannot refrain from

nentioning, it was so original. THE HARPER'S THREE FEATS.

Dr. Foran traced the harp back, by records in Irish manuscripts and by the Annals of the Four Masters, to the suffer, would not be enough punish-ment for the commission of one deliber year 3330 of the world, or 1800 before Christ, when a harper sang the victory of the Tustha De-Danann over the piratical Formorians. This harpen (Daghda) played his harmonies on the "Goltraighe" until the women cried tears; on the "Gentraighe" until they laughed aloud : on the "Suantraighe" until they fell asleep. These were not three instruments, but three keys or tones thet produce these effects. They correspond with the three Greek modes the Darian, the Phrygian and the Lydian: and these are represented in the three accents, the grave, the acute and the mean; and these are known to us as sharp, flat and natural. Thus he traced our most modern system back to the Irish harper of over three thousand

its raiment, hung upon Mount Calvary -Jesus Christ, the Immaculate Victim of shame before a wild, cruel and jeer-ing mob! Let the awful picture sink deep into our hearts. Let means sink mighty organ in the temple of the nuiverse, pealing its perpetual anthem of worship. Listen! Montmorency's white chord on its granite lyre vibrat-ing with melody. Look aloft, around, below; God's sweet music everywhere, nature's perfection of harmony on all sides. Why should man alone mar that peacefulences? Why should he alone deep into our hearts. Let us endeavor to realize something of its tremendous significance. Then and then only shall we begin to put our trust in God Then and then only shall we begin to God. peacefulness? Why should he alone break that harmony? Let the citizens of this fair Dominion draw the lesson crave the opportunity of suffering shame for His sake : "In Thee, O God, I put my trust; let me not be ashamed." and put is into practice. Let there be harmony to correspond with that of the universe, between all sections of our people. Let the bass and the treble blend in the perfection of a masterpiece of national melody. Pro-

THE CATHOLIC RECORD.

vincial, political, railal. religious dif ferences all jar upon the ear and dis

turb that God-inspired peace and union

turb that should reign. If only our proju-dices could be uprooted and our ani-mosities buried, hand in hand, with united voices, in one glorious anthem

of patriotic devotion, we, the citizens of Canada, would be able to entone a hymn of thanksgiving—in harmony with the harmonies of the universe—

"This northern arch, whose vast proportion Span the skies from sea to sea, from Atlantic to Pacific. Home of unborn millions free."

Mr. J. E. Cyr, M. P., representative of Provencher, occupied the chair and at the close Mr. J. J. McGee, clerk of

the privy council, proposed a vote of thanks to Dr. Foran, stating in his re-marks that this was the most brilliant

and exhaustive lecturer he had ever

FIVE-MINUTE SERMONS.

Second Sunday in Lent.

BENEFITS OF A GOOD CONFESSION.

When our first parents fell from virtue they immediately hid them-selves. This sense of shame for sin

serves. This sense of sname for sin committed is inherent in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can

There are some who from this very ense of shame go on from year to year

sense of sname go on from year to year making bad confessions, go on from year to year hiding some sweet darling sin from the priest. Cowards who are unwilling to bear a momentary flush of the check I Sinners who are willing

to commit sin but unwilling to bear

its shameful effects ! Then there are others — hypocritical penitents who pose before their spiritual directors

and smooth over certain sins, for fear they might incur the shame of losing

the good favor of the priest. Foolish people 1 they forget that the more honest and more open the confession the more tender becomes the heart of the

priest and the more effective the spirit-

ual remedies he prescribes. There is no such thing as the loss of reputation

before the priest in the confessional. The priest is but the representative,

the agent of God, and God knows all.

What shall we say of those who imagine

that they might have to suffer the shame of finding the priest very much shocked at the sin they have commit-ted and unable to attend to it? Let us make no such mistakes. There is

no spiritual difficulty, no form of sin to which the priest cannot offer a solution

and a cure. Every confessor has made

ients of every soul-from the innocent

child's to that of the blackest sinner

Herein we see what a great safeguard to our morality the sacrament of pen-

ance is. Why, even the very shame incurred in confessing a sin is halt the

victory over that sin ! Sometimes,

their father confessor. They blush

The hardest and most cruel treatment

they are confused, they are

most the require

ashamed

special studies to

"In thee, O God, I put my trust; let me not ashamed." (Ps. xxiv. 2.)

nder

listened to.

ecome an evil.

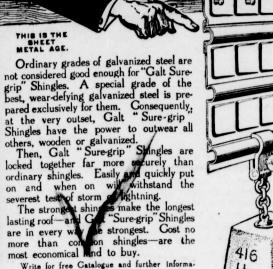
TALKS ON RELIGION.

MATRIMONY-CONTINUED. It has been declared as of faith by the Holy Council of Trent in session twenty-four canons three and four, that the Church can constitute nullifying impediments regarding matrimony as a sacrament. This power flows from the fact that Jesus Christ has left to His Church the care, direction and dispensation of things necessary for man's salvation. It is through the Church salvation. It is through the Church and her divinely constituted ministers that the merits of Jesus Christ are applied to our souls. Christ said to His apostles and their lawful successore: """He who hears you, hears Mc, and he who despises you despises Me." "All power is given to Ms in heaven and on earth. Going therefore, teach ye all days, even to the consummation of the world" (Matthew, xxviii: 18, 19, 20.)

Hence the Church has the right to de cide all controversies respecting the proper and valid administration of the sacraments, and consequently to her belongs the right to settle all disputes respecting the matrimonial bond. The Church has always exercised this right and exercised it in virtue of a powe and exercised it in virtue of a power divinely conferred upon her, not from any concession of the civil power. Where the validity of marriage is con-cerned, no lay tribunal has any juris-diction. Its designs in such cases diction. Its decisions in such cases are an abuse of power and an usurpa-tion of an authority which does not belong to it. Such civil decisions have no binding effect upon the conscience, and offer no justification to those who avail themselves of them. The cor-tract of matrimony and the sacrament of matrimony are inseparable. Chris-tians cannot enter into the matrimon-ial contract without receiving the sacrament. Pope Pius IX. reiterated and most positively asserted this teaching. Other contracts are subject to the civil Other contracts are subject to the civil power, but matrimony was instituted by God before the civil power was es-tablished. The dowry, inheritance, the right of succession, the holding of of-floces, and the like, properly come un-der the jurisdiction of the civil laws. Pope Pins V(. on this matter. de Pope Pius VI. on this matter, de clared: "To the Church alone, t which all care of the sacraments is entrusted, belongs the right and power of assigning the form of the ma'ri-monial contract, raised to the sublime dignity of a sacrament, and conse of pronouncing judgment or the validity or invalidity of matri

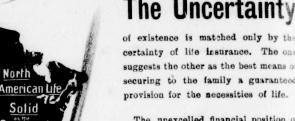
mony There are two classes of impediments-prohibiting and invalidating. Prohibiting impediments render marriage unlawful. Invalidating impedi ments render marriage null and void One who enters the married state, not withstanding the existence of a pro hibiting impediment from which a dispensation has not been obtained, commits a sin; still the marriage is valid. In case there is an invalidating impediment from which a dispensation has not been obtained, a marriage con tract entered into would be invalid, and the parties to such a contract would not, before God and the Church, be married.

also, we meet persons who refuse to bear the shame of the rebuke from There are four prohibitory impedi ments, namely: prohibition of the Church, proscribed seasons, a formal engagement to marry, and a vow of chastity. Under the first of these imthe deepest shame that man could pediments are comprehended marriages celebrated without publishing the s. marriag entered just consent of parents, and mixed marriages. A mixed marriage is one between a Protestant and a Catholic; this kind of marriage we will treat of in a separate instruction. By the se ond impediment it is understood that the Church has prohibited, for wise reasons, the observance of solemnities in the celebration of marriages at certain seasons of the year. The Nuptial Blessing must not be given from the first Sunday in Advent until Epiphany, nor from Ash Wednesday until Low Sunday. We treated of the third impediment, arising from an engagement to marry, in our issue of last week. to marry, in our issue of last week. There are four simple vows which make it a grievous sin, without dis-pensation, to enter the matrimonial state: (1) A vow of cellbacy; (2) a vow of virginity; (3) a vow of perpet-nal chastity, (4) a vow of receiving holy orders, and (5) a vow of entering a religious order.—Catholic Universe. FEBRUARY 23, 1907.



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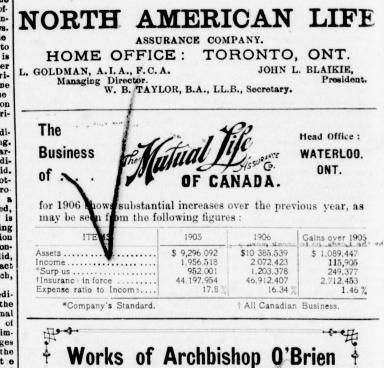
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FEBRUAR

CHATS WITH

Now that Lent tion of the reas orders its membe be not only opp ceptably instruct WHY W

To go to the re ism ; it is "askes exercises ; "askes ing ; "asketes," time immemoria immomori classes of peopl discipline have e to be a means of spiritual perfect usses of men th classes of men to degress of strict line, ranging fi nothing more the those who inflict trenest auster men carried or motives of the

saint, the stoic fakir. But alw primary end in material to the In the early body of ferven the Ascetes. A tolic Canons t lass between t They did not nonks or herr on their lives world, using as prayer, chasti the body. Th their exercise have been simp lower nature. bryo of ascet development of the ascetical id ed also. The duing the low God. When temperance h motive of love

seek other m Thus the mov and of obtain came more e whether endurance, h ledged as th pressing love the recognized duing the lo atoning for t cating for fu was the deve Christian asc

We confes

know of no in ing should be love. We me human expe assertion. In ciation and the due obse nd the Ter the convictio anion of l uman soul, Christian fre to anticipate love and suf been part of tion. Our i to have ne fires of viol ciation befo in his eterns have been th it is, and a nize. It is asceticism, hended it s superstition hand, and t indulgence Self-inflig both in sub in obtainin and in pleases is not that pleasure at vould show of all bein hates the s but He

Contir.ent

pany his tragedies; Sophocles accom-panied at least one of his plays on the eithara; Euripides wrote the verbal text and left the music to others. Of all the Greek music the sole surviving remnants are three hymns - to A pollo, Nemesis and Calliope, and the first Pythian ode of Pindar. Euclid the great mathematician, has left the most practical writing of all. His section of the Canon treats of the various sounds derived from proportionate divisions of the open string of the monochord. O course it is far from the perfection of the modern scale and remote from our octave. Still it shows how music and mathematics were closely allied even in the days of the Greeks-later on Dr. Foran shows an evidence of a like al-liance in the fifth century of the Chris-

Passing rapidly over the period of transition about the time of Christ, we are brought to the study of

WITH THE EARLY CHRISTIANS MUSIC The Romans were a conquering peo ple more bent on subduing nations and making slaves than on cultivating art. They were much less enthusiastic than were the Greeks, especially in regard to music. In the first years of the Obristian era Jewish converts to Christignity fled from their own land to es

cape persecution, took refuge in Rome and brought with them a music new to and brought with them a music new to a western world, but to which they had been accustomed in the temple of Jer-usalem. These old psalm tunes, handed down orally, during the ten great persecutions, necessarily lost much of their original form. In 384 St. Ambroise, Bishop of Milan, gather ed them into a collection, reduced each to the purest attainable form, and left to the world the Ambroism chant -based on a system of four notes. Two hundred years later - in 580-St. Gregory the Great made a more com-Gregory the Great made a more com-plete collection of antiphons, hymns, maxims, introits, graduals and offertoria. He invented an eight note form of nota-tion, called semigraphy. His entire collection was called "Cantus Planus," or plain chant, and extended as a ritual over the whole ecclesiastical year. This is the famous Gregorian chant. We cannot follow Dr. Foran into all the details, but must content

years ago. We would gladly enter into all the details of the gradual perfecting of the instruments and the clothing of old airs in garbs of more delicate harmony, at space forbids any attempt to follow Dr. Foran in his masterly march down the centuries, from the Druid bard to the first Christian minstrel, from Ossian to Carolan, from Dubh-theach to Moore The ancient Irish barp no longer exists, but its soul, in the melodies of yore, survives and is immortal.

MUSIC EVERYWHERE.

When all was said that one could magine possible to be said on music in history, Dr. Foran closed with a peroration that was in itself a chant of union, peace and harmony. He said that God's music was everywhere around us. The delights of heaven are painted to our imagination and one of them is the singing of unending alle lulias around the great white throne angels are represented with harps and lyres in their hands; at the very birth of the Saviour the angelic host descended with "glorias" that start led the echces of Judean hills. There is harmony in the succession of the seasons, in the movement of the stars, in the motion of the earth. There is music to be heard in the roar of the ocean, in the boom of the thunder, in the sweeping of the river, in the wind over the prarie, in the solemn silence of the mountains, in the babble of the chant. We cannot follow Dr. Foran into all the details, but must content ourselves with a hurried glance at his

ortal sin. The much penance we deserve, he has sounded the under-current of society e knows its rocks and shoals, and i therefore capable to guide the soul to safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of tell-ing dark sing to a priest? What can e say? Those who have experi-ced this season of rest, know what it enced s. Although the serrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of reedom from sin

Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, in-deed would add special malice to the sin. It may also incline us to drug our conscience: so to speak, to stille doubts as to whether a thing is a mortal sin or not. Oh! let us have some common sense with regard to th s natter. Let us tell all, in spite of the matter. Let us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be severe with ourselves, without being morbidly scrupulous. Let us choke the demon of pride. Let us, as it were, subject our souls to the scien-tific experiment of having a flood of the typer lestric light poured down into its very depths.

We cannot lead two lives before God. Ia His sight our souls are as transparent as the limpil stream that flows do vn the mountain. Once upon a time the sacred body of Jesus Christ, stripped of



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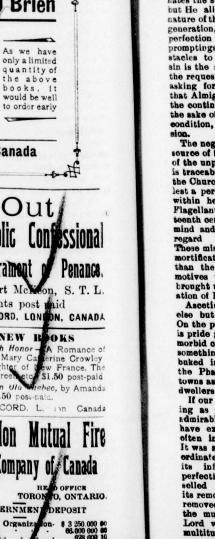
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FEBRUARY 23, 1907.

CHATS WITH YOUNG MEN. over the physicial laws of bread, and over the physicial laws of bread, and so prepared the minds of the people for His reaching on the Holy Eachar-ist. Similarly He healed the man at the poor Probatica, to illustrate His power to give spiritual health and strength. Likewise He healed the man here blind to manifest His offer Now that Lent is here, a considera-tion of the reason why the Church orders its members to do penarce will be not only opportune, but also ac ceptably instructive : man born blind, to manifest His office as the Light of the world.

WHY WE SUFFER.

as the Light of the world. No. Health or sickness, joy or sor-row, suffering or pleasure, may be equally efficient as means of salvation. They are all God's gifts and must be used so far, and only so far, as they are helpful to salvation.—Rev. Thomas I. Gerrard. WEI WESUFFER. To go to the root meaning of ascetic-ism; it is "askeo," to practice or to exercises; "askets," exercise or train-ing; "asketes," an athlete. From time immemorial and amongst all classes of people bodily exercise and discipline have ever been held and felt to be a means of acquiring moral and spiritual perfection. Amongst various classes of men there have been varying degress of strictness in this self-discip-ine, ranging from those who sought J. Gerrard. acgress of sortours in this soft-anophine, ranging from those who sought nothing more than more temperance to those who inflicted themselves with exand the stones and the sky were leaden gray. The gray sea broke on the gray stones with dreary monotony as it olten does on the rock bound coast of Nova Scotia.

OUR BOY'S AND GIRLS.

An Inspiration. Break, break, break, On thy cold gray stones, O sea, And I would that my tongue could utter The thoughts that arise in me."

It was Ash Wednesday and the sea

It was not yet sunrise for it wanted

nothing more than mere beingers with er-those who inflicted themselves with er-trenest austerities. So, too, have men carried on this discipline from motives of the widest diversity — the saint, the stoic, the athlete, or the fakir. But always the general and primary end in view was to subdue the material to the spiritus!. In the early Church there was a body of fervent Christians known as the Ascetes. According to the Apos-tolic Canons they were placed as a class between the clergy and the laity. They did not leave the world, like monks or hermits, but tried to carry on their lives of self-discipline in the world, using as means thereto, fasting, ten minutes to six when Evelyn Hall entered the convent chapel to assist at early Mass. The drive over a hard, frosty road, the desolation of the whole coast at this early hour caused a feeling of sad ness to creep over the heart of our heroino. Years ago she would have only heard the merry jingle of the sleigh bells and the patter of the horses hoofs on the snow crust. But circumstances shape one's thoughts as on their lives of self-interprint in the world, using as means thereto, fasting, prayer, chastity and castigation of the body. The predominant idea of their exercise and training seems to their exercise and training seems to have been simply the subdaing of their thoughts shape one's circumstances All along the country road the words of the poet would ring out through the vacant chambers of her brain in lower nature. Here we have the em-bryo of asceticism. Along with the development of the Christian religion development of the Christian Fenglun she ascetical idea and practice develop-ed also. The niterior motive for sub duing the lower nature was love of God. When once the line of mere temperance had been passed, the motive of love of God would naturally more of here manus to express itself. pathetic cadence.

Break, break, break, On thy cold gray stones,O sea, And I would that my tongue could utter The thoughts that arise in me." It had been an intensely cold winter and Evelyn had been living out in the country for the first time in her life. seek other means to express itself. Thus the motives of expisition of sin Thus the motives of expiration of shi and of obtaining favors from God be-came more explicit. But as bodily pain, whether of renunciation or of endurance, had come to be acknow-It is true she had a! devoted husband, five charming children and a comfort able home. What more could she demand? She was not of a despond ent nature; in girlhood she was the ledged as the ordinary means of exgayest of the gay, but since she had married and settled in a small mining town of Nova Scotia and left behind pressing love for God, it thus became the recognized means not only of subthe recognized means not only of sub-duing the lower nature, but also of atoning for the past sin and of suppli-cating for future needs. This, then, was the development and the scope of Christian ascetics. her her girlhood friends and her old associations, she had days when in spite of all her reserve force she missed her past life of bustle and excitement,

and, feeling dull, fancied her life We confess at the outset that we failure. know of no intrinsic reason why suffer-She walked up the narrow isle of the convent chapel, and kneeling down before the altar of our Lady buried her face in her hands. When she lifted her eyes, now moistened with tears, they rested on a tall, graceful lily which held her captive. That is a beautiful specimen of a plant, thought Evelyn, the five perfect leaves growing as it were from the root and guarding the pure white flower in the centre. It seemed to lift its head with pride She walked up the narrow isle of the ing should be a necessary companion of love. We merely state the fact that it is so; and we appeal to the whole of h so; and we appear to the whole of human experience to support the assertion. It may be that the renun-ciation and endurance necessary for the due observance of the natural law and the Ten Commandments fostered the conviction that pain was the comthe conviction that pain was the com-panion of love, it may be that the human soul, since it was naturally Christian from the beginning, sought to anticipate the Christian doctrine of It seemed to lift its head with pride before the statue of its Queen, "Our Lady of Victories," as if to say, "I have bloomed amid the snows, I have lived my short life away from the excitement of the city in the convent conservatory, sheltered day by day from the strong blasts by a covering of glass, growing day by day and pining only for the time when I should arrive at maturity and be considered worthy to stand in my prime and to fade again before the Queen of Heaven." It was indeed a beautiful reflection and it had its effect. seemed to lift its head with pride love and suffering ; it also may have been part of a divine primitive revelation. Our first parent, indeed, seems to have needed to pass through the res of violent temptation and renun ciation before he could be established in his cternal joy. Bat what ever may have been the origin of the law, a law it is, and a law which all must recog-nize. It is the very foundation of asceticism, and once clearly appre-hended it saves us from the Scylla of

condition, the measure, and the exprec-

superstitions pain-worship on the one hand, and the Charybdis of hedonistic and it had its effect. indulgence on the other.

"Surely I can arise from my gloomy meditations," reasoned our friend. "My life should be as pure and perfect Self-inflicting suffering is effectual when the message comes to stand before the Master as this flower before stand both in subduing rebellious nature and in obtaining forgiveness of part sins and in pleading for future favors. It is not that Almighty God derives any pleasure at the sight of suffering ; that me. It shines forth in its completeness filling this dreary March morning with brightness and hope. I, too, may live It shines forth in its completenes pleasure at the sight of suffering; that would show Him to be the most cruel of all beings. No; God dislikes and hates the sufferings as much as anyone, but He allows it because, from the nature of the case, it is necessary for the love and protection of a kind and con-siderate husband." naure of the case, it is necessary for the generation, the strengthening and the perfection of love. The perverse promptings of lower nature are ob-stacles to the free exercise of love; sin is the actual withholding of love; siderate husband." Evelyn Hall realized that after all her life was full indeed. Dreary thoughts were banished from her existence, and when Mass was over and she returned home over the same frosty rad, exercision the request for future favors is merely the request for future tayors is merchy asking for more love; therefore it is that Almighty God, whilst ragretting the contingent suffering; allows it for the sake of the love of which it is the frosty road, everything was changed and she transposed the verse of the poet to suit her own reflections.

THE CATHOLIC RECORD.

Him you will scorn to love anything rim you will scorn to love anything else. Strive with your whole might to be pure. "Blessed are the clean of heart, for they shall see God."—Philip O'Neil, in Catholic Mirror.

Learn to be Kindly, There are many people who excuse themselves from the little familiarities and kindnesses of life on the ground that they are not natural to them. These that they are not natural to them. These people say that they are reserved by disposition, and cannot be free and easy in meeting people. But we can learn to be genial and gentie just as we can learn to row a boat or to throw stones or to write short-hand or to speak a new language. That homeliness and unaffected simplic That homeliness and inhibited that simple ity of address, which made Ruskin so approachable to child or man, was the work of a long life's discipline. The strongest of min, he had made himself the servant of all, and, judged by his own standard, his greatness had lain inct heres

LENTEN REGULATIONS ARE NOT HABDSHIPS.

just here.

Having passed beyond the second Sunday of the penitential season, a few practical thoughts may be of benefit in discharging the obligations which it enjoins. Of course, those who have thus far succeeded in complywho have thus far succeeded in comply-ing with the Lenten regulations ap-preciate the fact that they impose no hardships. Henceforth their task of observance will be an easy matter. But there are always some who regard the keeping of these regulations as a physical impossibility. They plead excuses of various kinds, and

suiting their judgment to their inclina-tion and convenience, dispense themselves from the law of the Church. At each Lenten season they discover that

they can neither fast nor abstain.

they can neither fast nor abstain. Omitting consideration of the sin they commit, their position is posi-tively wrong. In fact, it is basurd, as they themselves may have demonstrated on other occasions for other reasons during the near during the year. To begin with, the rigors of these

To begin with, the rigors of these regulations have been so largely elim inated in this country by special dis-pensations from the Holy See, that there are really few who cannot eas-ily comply with them if they have a desire to do so. True, there may be some incompaniance exprisenced but some inconvenience experienced, but it is folly to speak of suffering thereby. Those who set up the claims of hardship and injury to health do so in opposition to excellent medical opinion and against the wide experience and common observation of others. This is a statement which hardly admits of a contradiction. Physicians, many and eminent, are constantly reminding us that we eat too much. That we should that we eat too much. That we should curtail our meat and extend our diet to other foods. Is this not a refutation of the "can't fast claimants"?

Then comes the athlete and the beauty cure, the one to condemn the men, the other the women, who com-plain of their inability to observe the law. To secure the purpose in view both subject themselves to sacrifices and self denials far more severe and of and self-denists far more severe and of much longer duration than is pre-scribed by the fast and abstinence of Lenten regulations. We might add that we are honored with the friend that we are nonored with the friend ship of a gentleman, a member of one of the largest business concerns of its kind in this city, who for ten years or more has lived almost entirely on a diet of crackers and water because of an ailment of the stomach. He is apparently robust, gives his personal attention daily to the details of his

business interests, loves a joke, can tell a good story and is never heard to complain of any suffering from his compulsory fast.

To the willing non observers, therefore, these facts should servers, there-stimulate them to a discharge of their obligations in regard to the Lenten regulations. It is folly to contend that they cannot. It is absurd to insist that

6 march

the Church would impose impossible restrictions. Of course, we do not refer to those persons whom the laws of Lent specifically exempt, but to those who imagine themselves afflicted and thus dispense themselves from the law. Church Progress.

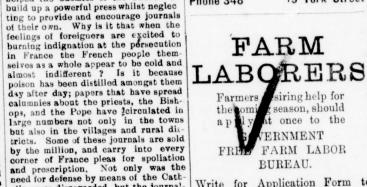
A LESSON FOR CATHOLICS.

The indifference of the majority of Catholics to the newspapers, which are published specially for the promotion of published specially for the promotion of these interests is a matter of serious concern to those who have the welfare of the Church and advance of morality and religion at heart. The press is universally acknowledged as a most potent factor, in directing public opin ion, and consequently, those interested ion, and consequently, those helperested in various enterprises or organizations lend willing and earnest support to newspapers, which encourage, promote and defend their respective enterprises or organizations.

The Catholic press is devoted almost entirely to the news of Catholic activity throughout the world, to articles of instruction upon religions questions, to the defence of Catholic trath, Catholic education, Catholic institutions and Catholic people, to the publication of entertaining litera-ture of a healthy, moral tone. It would, therefore, seem to be only the duty of sincere practical Ca holics to co-operate with the publishers of Cath-olic papers to the end that our press The Catholic press is devoted almost

olic papers to the end that our press may become stronger, more influential and powerful for good. Cheap coal is c always sold at as Coal I sell is commands there From the condition of religious cause it is worth it. ath \$7.00 per ton delivered.

lic Times : "The Catholics of France are keenly regretting that they allowed, and even helped the enemies of the Church to Phone 348



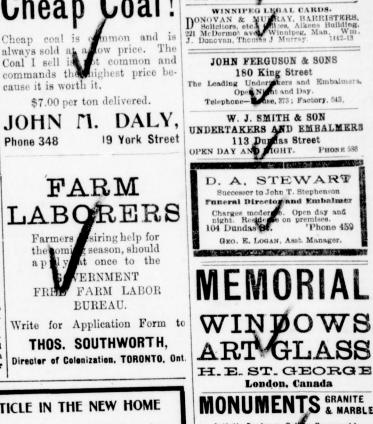
Write for Application Form to olic press disregarded, but the journal-istic initiative of individuals was some THOS. SOUTHWORTH. times opposed. If the Catholics could introduce into the majority of French homes Catholi: papers full of vigor Director of Colonization, TORONTO, Ont.

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and ardent for justice, they would soon be victorious in the fight against op-pression."—Catholic Telegraph.

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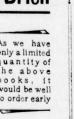
A State of

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HAUX-SPECTACI

affairs in France to-day, Catholics may learn a sad lesson of the result of neglecting to lend proper support to the olic press. Says the Liverpool Catho-





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Honor lary C Romance erine Crowley ter of tex per etc. \$1.50 post-pu-ula mehec, by Amanda ORD. L. ion Canada

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Break, break, break Athe fot of thy crage, U sea, But the tender grace of a day that has come Will ever come back to me.

sion. The neglect of this distinction is the source of false asceticism ; whilst much of the unpopularity of true asceticism is traceable to the same cause. But the Church has ever been on her guard lest a perverted system should obtain within her fold. The history of the Flagellants in the thirteenth and four teenth centuries suffices to show us the Years passed but her even life flowed on cheered always by the remembrance of that noble flower that brightened up her life not only for a day but for time and eternity. -" Evangeline " in Antigonish Casket.

Beauty of Modesty.

teenth centuries suffices to show us the mind and attitude of the Church with regard to self-inflicted suffering. These misguided zealots in their bodily There is an unspeakable beauty in modesty that even the wicked admile. The blush that crimsons the brow of the innocent, mysteriously comes as a mantle to shield the pure soul from even an impure breath, or a wanton glance. The lily is the Scriptural emblem of the modestly pure. How pure and beautiful is the lily above all the blances of the rolley fairest of

These misguided zealots in their bodry mortifications were not doing more than the saints had done, but their motives were wrong, and so they brought upon themselves the condemn-ation of Pope Clement VI. Asceticism of this kind is nothing also but a superstitious pain worship. ation of Pope Clement VI. Asceticism of this kind is nothing else but a superstitions pain-worship. On the part of the sufferer the motive is pride; on the part of the onlooker, morbid curicity. It was an asceticity of the Pharisees and formalists of the dwellers in the desert. If our Lord had looked upon suffer-ing as something good, beautiful, or the molesule in itself, He would not have exercised His divine power so oftin in relieving and destroying it. It was always with Him a means sub-ordinated to an end, and in so far as its removal was good for a soul, He perfection of a soul He coun-selled it also in so far as its removal was good for a soul, He multiplication of the loaves, our Lord would have compassion on the multiplication of the loaves, our Lord would have compassion on the away fasting, lest they should faint by the way. But He made the occasion an opportunity of showing His power

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HONOR IN BUSINESS.

CARBINAL GIBBONS ON THE DIFFERENCE BETWEEN CORPORATE AND PERSONAL STANDARDS OF HONESTY.

In the January number of Van Nor-den's Magazine, Cardinal Gibbons has a timely article on "Honor in Busi-mess Life" which is being quoted and commented on in all parts of the country. Among other things, the Cardinal says :

Business life in this day is all absorbing. We are running the risk of carrying our enthusiasm for doing things too far past the sensible means where ambition to succeed and industry are still compatible with a certain com mendable enjyment of the things of the life that are and and industry this life that are good and pleasant. "Some of the modern seekers after

Some of the modern socket atter wealth will sacrifice anything rather than to be known for what they are. Clear and palpable dishonesty itself is shielded behind barriers cleverly con-structed by the brightest minds in the country. Men of the highest standing in the financial world are guilty of acts as members of corporations which they would secon to commit as individuals. This statement was made to me by the late James G. Blaine. I believe it to be true. The memory craze with the be true. The money craze with the corruption it has developed in this country is to me, the greatest of the evils we have to face. "Not only is it true that men of the

highest financial standing take part in transactions in their capacity as mem-bers of a corporation which they could not be induced to take part in as indi-viduals, but it has come to be true that the greater, the richer, the more powerful the corporation, the more the individuals composing it thrust the corporation itself to the front, shielding themselves behind its great bulk.

"When men form themselves into a business league their responsibility is so overshadowed that their indiso overshadowed that their indi-vidual responsibility is, seemingly, lessened. This is why many men, in their corporate capacity, assent to measures from which, as indivi-duals, the dread of public opinion or the dictates of conscience would cause them to shrink.

A NET-WORK OF MONOPOLY. "No friend of his race will quietly "No friend of his race will quietly contemplate the grasping avarice exhib-ited by such heartless monopolies. Their sole aim is to realize large divi-dends without regard to the paramount claims of justice or Christian charity. They are filled with a sordid selfishness

"hich is deaf to any ory of distress. "Intolerant of honest rivalry, they use all sorts of unlawful means to drive

use all sorts of unlawful means to drive from the market competing industries. "They endeavor—even often, it is feared, with success—to corrupt our National and State Legislatures and our Municipal Councils. "Throughout the whole of these United States, and, of course, in other countries also, there is to day a net-mark of sendicates of trusts. of com work of syndicates, of trusts, of com panies and partnerships so that every operation from the construction of a huge steamship to the manufacture of a tiny pin is controlled by some cor-

poration. "And, like the car of Juggernaut, they crush every obstacle that stands in the way of their success.

"The great question is, how shall we remedy the evil? Undoubtedly correction will be found in the creation of a more intelligent and less complacent public sentiment.

A corporation should be regarded as the sum of the entire number of individuals composing it, and each mem-ber of that corporation should be held the public to a full accountability for each and every act of the entire corporation, whether that act be great all, important or unimportant.

"It may take years to educate the public to this comprehension of the responsibility of the individual in the great monopolies, but the work must be undertaken by each one of us who calls himself a good citizen if corrup tion, graft and the many other evils

THE CATHOLIC RECORD.

of us that our country should prosper. THE ROOT IS IN THE HOME. "Bat above all we should ever re "Bat above all we should ever re-member that commercial prosperity is not the highest aim of life. There can be no stable prosperity without justice, no justice without morality, no morality without religion, no relig-ion without God. "The root of the commonwealth is in the homes of the people. All social and civil life springs from the domestic life of mankind. The official life of a nation is, ordinarily, the reflex of the moral sense of its people. The moral-ity of public administration is to be gauged by the moral standard of the gauged by the moral standard of the

"In one century this country has grown from 3,000,000 to more than 80,000,000 of people, and to me it is a wonderful manifestation of Christian civilization. Nevertheless, we cannot ignore the fact that even if our govern ignore the fact that even it out govern ment and legislation are permeated and fortified by Christian traditions, they are also assailed by unbelief and social ism. We are confronted by evils which strike at the very root of the family and society. "The disregard of the Christian

Sabbath, gross and systematic election frauds, unreasonable delay in carrying into effect the sentences of our criminal courts, with the numerous subterfuges by which criminals evade the laws, ex ravagances of the rich, the discontent of the poor, may all be traced to un of the

family.

of the poor, may all be trace to the belief and implety. "It is religion which is the only solid basis of society. If the social edifice rests not on this eternal and edifice rests not on this eternal and immutable foundation it is bound, sooner or later, to crumble to pieces. "Oar country has grown up, not as distinct, independent, conflicting communities, but as one corporate body breathing the same atmosphere, gov-erned by the same laws, enjoying the same political rights as proof of the humanizing influence of religion. "The Paritans, who founded New

England; the Dutch, who settled New York; the quakers, who established themselves in Pennsylvania; the Swedes, in Deleware; the English Catholics, who colonized Virginia, Georgia and North Carolina; the Irish Prashytariana, the Franch Georgia and North Carolina; the Irish Presbyterians, the French Huguenots and the Spanish and French, who settled in Louisiana, all made an open profession of Chris-tianity in one form or another, recog-nizing religion as the basis of society and the true foundation of the home and the true foundation of the home

"It is perfectly safe to say that had our country been colonized, developed and ruled by races hostile to religion, we should have sought in vain for the social order and civic blessings with which we have heretofore been bless ed. We live as brothers, because we recognize the brotherhood of humanity one Father in heaven, one origin, o

destiny. "We are all children of the same father, brothers and sisters of the same Redeemer, and, consequently, members of the same family."

WHAT HAS RUINED RELIGION IN FRANCE.

VI. FOURTH REASON-INFIDEL EDUCA TION. Written for the True Voice.

While the poison of Jansenistic errors and the writings of infidels were alienating the French people from the Church of their fathers the education of the young had remained in the hands of the clergy. Under their tuition France had produced the masterpieces which adorned the golden age of its literature. In medieval times, until the fourteenth century, the teaching body received all its privileges from the Church, but every one was free to open a school, and although this liberty was often abused, as by Abelard, it was not therefore limited for others. From the fourteenth century down to

the Spartan idea ; leaving the Church in control of the higher seminaries for the training of her clergy, he insisted that no child should receive instruction from any one but his state pro-fessors : and he established his univerfessors : and he established his univer-sity to control this entire system of education. After his fall, the Bourbon kings naturally adopted the same idea, because it gave them an oppor-tunity of instilling into the new gen-eration monarchical principles. Charles X. in 1828, went further still in his usurpation of authority in education. Prompted by the loud outcry of pre-tended liberals he took the very illib-eral step of closing the colleges which tended liberals he took the very illib-eral step of closing the colleges which the Bishops had established under the title of the Petits seminaries, and en trusted to the re-established Jesuit Fathers. And he introduced the novel distinction, which has since been so powerful a tool of correspondent so powerful a tool of oppression of the liberal Governments in France, declaring that no religious congregations would be allowed to teach unless they were authorized by the state. The teachers employed by the Government were, generally speaking, both unfit and unwilling to give a religious education, and many of them inculcated infidelity. From 1830 till the anarchical revolu-

tion of 1848 the same process of tyranny was continued : and, of course, religion kept on diminishing its influence over the people. Still, during those years there was hope of better those years there was hope of better things coming; for some leading Cath-olics, headed by Montalembert de Fallon and Dupanloup, pleaded most eloquently in parliament for freedom of education. The rapid growth of anarchy at last forced Cousin, the rationalist, and the Voltairian Thiers to promote the efforts of the Catholics. The latter statesman, in a public so promote the efforts of the Catholics. The latter statesman, in a public appeal to the country, wrote: "The state university— evidently wants to teach our children, together with mathematics and natural sciences, a great deal of demagogneism. I do not see any way of saving the country ex-cept by granting freedom of teaching. The education given by the clergy seems to me far better than what our state professors prepare for us. My state professors prepare for us. My antagonism is now turned against the social enemy, which is the mania of the demagogue. I do not intend to surrender to it. I wish to save from destruction the last hope of social order, which is evidently attached to Catholic institutions."

Liberty of education was granted in Liberty of education was granted in 1850 and it produced the most copious and consoling fruits. Primary educa-tion in the state schools was put under the supervision of the parish priests, and religious were allowed to teach in them. Even the Jesuits, whom the infidel press had continued to op-ones to the last were allowed to oppose to the last, were allowed to ope colleges, and to confer degrees under the supervision of the university. By 1876 they had 27 establishments, and 62 others belonged to other religious congregations. In all these the total congregations. In all these the total number of pupils was about 20,000. Their favor with the general public was daily increasing. In 1880 General Farre, the minister of war, complained that he expected great trouble to re-duce to his own infield way of thinking a large number of army officers who a large number of army officers who had openly fallen into the meshes of clericalism.

The infidels could stand it no longer. So in 1880 Jules Ferry brought in a bill which aimed at destroying liberty in education. Its seventh article was this : "No one shall be allowed to take part in public or private teach ing, nor to direct any establishment of whatever class it be, if he belongs to any congregation not authorized. Of course the government would not authorize the bodies of religions that were most efficient in the right formation of youth. The Jesuits were prin cipally aimed at. But the minister had gone too far in his boldness; he was defeated in the senate. Yet, soon after the unauthorized congregations were driven out.

, at the death of Gambetta in



WANTED FOR THE PEMBROKE SEPAR ate school, a male teacher, holding a cond class certificate, to fill position of prin-cipal. Duties to commence let February next or shortly after. Applicants to state salary and experience. A.J. Fortier, S-c. 1479 2 ENGLISH TEACHER WANTED MALE L or female, for Catholic Indian school of Goulais Bay, twenty miles from Saulb Sie Marle. Salary 330, Apply to Ray. J. R. Richard, S. J., Sault Ste Marie, Oat, 1479-3.

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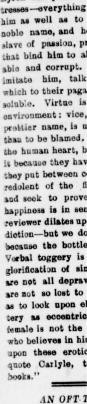
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. 39 418 54 42,507 86 350,000 00 Total\$558 597 20 Directors for the year 1907-Thos, Crawford, M. P. P. President; C. C. Van-Norman, Vice-President; His Honor Judge Morgan, A. F. MacLaren, M. P., Wm. Hendrie, Stephen Noxon, W. Vandusen, David Carlyle, D. Hibner, H. E. Irwin, K. C., Wm. Govenlock, W. Greenwood Brown. WM. GREENWOOD BROWN, General Manager and Secretary.



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tion, grat and the many other evins growing out of our modern system of finance are to be checked. "We are confronted with the ques-tion of placing restrictions upon the accumulation of great wealth by individuals. This question is, perhaps, more within the province of discus-sion by the master of social economics than it is within that of the church man, but, personally, I think that deds upo the man himself rather than the amount of his fortune.

"Unfortunately, it seems to be too true that swift expansion of business and quick rise to wealth on the part of a great many men have brought about certain shames in their private Lives.

"It would be unjust to suppose that all for even a majority of millionaires, make an unworthy use of the money they have earned or that they have earned this money by dishonest methods. I know some of these men, too, whose generosity is commensurable with their wealth, and they are a pleasing councerfoil to the other type. They make it possible for us to retain our optimism They make ano matter how grave conditions may appear in the financial world. They make us realize that the sturdy virtues will servive and form always a great barrier against the continued spread of corruption and dishonesty.

"People who know me will agree that I am not in any manner antagon me will agree istic to anything that tends to assist in the great commercial and financial progress of our country. Quite to the contrary. But I do believe that this progress must be made along the line of the most absolute and incorruptible

integrity. "The United States of America is destined to greatness among the great nations-far greater than it has so far achieved, even. It must sweep onward, growing stronger at each step, and there should be nothing to halt its ercial greatness.

"This is a young country. It lacks topologround. Its possibilities are barely ed at this time, but the country fs a growing glant, and no man may know to what heights it may attain. There should be no desire to halt or

were either diocesan or regular clergy-men over whom the authority of the Church was paramount, and the state confined its action to the enforcement

the latter part of the eighteenth all the teachers in the public schools, par-

ticularly in universities and col

of her laws. The first blow was struck at religious education on April 1, 1762, when the parliament of Paris closed all the colleges of the Jesuits. On the same day the entire country was suddenly inun-dated with infamous libels against those religious. For the Jansenists, who had all along found in the Jesuit who had all along found in the Jesuits who had long been plotting to destroy their society, had been joined by the infidels in a united effort to effect the

ame purpose. same purpose. The leader of this persecution was Chriscul, the all powerful prime min-ister of the effeminate King Louis XV. He had much opposition to overcome; for, only a few months before, the Jesnits had been pronounced innocent of all fault by an august assembly summoned by the king and consisting of fifty one Cardinals, Archbishops and Bishops. Only six of these had any fault to find with the Order, and yet on August 6 the parliament issued a decree depriv-ing the Jesuits of all their property of every kind and forbidding them to exe any function whatever. Thus four thousand members of their society

were driven from their numerous col-leges and churches and soon after banished from their own country. One of the provinces of France went so far as to punish all parents who should send their children abroad to Jesuit colleges. Christian education thus re-ceived a blow in France from which it

the convention established the old pagan system of Sparia, declaring that the children belong to the country, not to their parents; it taught them pa-triotic and revolutionary songs, such as the Marseillaise, occupied them in in public festivities and parades, in

istening to lecturities and parades, in man, and in learning the creed of in-fidelity. A decree forbade any clergy-man or former religious to teach in the schools s hools. When Napoleon had succeeded in re-

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1883, Ferry became the leader of the republican party, he inaugurated a new plan of weakening religion in education For this purpose he organized a power for this purpose he organized a power-ful system of state education, to which such privileges were given that it was expected to produce most brilliant re-sults, and thus to attract the youth of the country to its establishments. At the same time he secularized all Public schools, so that, though religious perschools, so that, though religious per-sons might still have private schools at their own expense, they could no longer teach in those paid for by taxation, nor could any priest give instruction in them, nor could the lay teachers incul-

cate any religious principles. It was the system of godless educa-tion which now lies like an incubus tion which now lies like an incubus on the Christian population of the United States, crushing out, by a slow but sure process, religious thought and sentiment from the hearts of its unfortunate victims. The Catholics of France fought hard and long against its enactment; and when it had be-come law they enamed no meaning come law, they spared no pecuniary sacrifices to build and maintain their own religious schools and colleges. Just what our Catholics have done and are doing here. It is a grand spec-tacle presented by both lands, France and the United States ; Catholic parents in both places bearing expenses almost beyond their means to hand down their faith and virtue to their children. Unfortunately the in-fidel and indifferent classes of the French, already very numerons—owing to all the concer mostioned or for to all the causes mentioned so far and others to be mentioned - sent their children to the state schools, and thus

infidelity made rapid progress. At last, in 1901, the law against the congregations closed all the Catholic schools, drove their teachers into the street or into exile and confiscated the institutions built at such sacri fices and yet the party in power calls itself liberal. C. COPPENS, S. J.

Newfoundland Note.

The very esteemed and popular Father March, for seventeen years or more rector of the Cathedral, Harbor shock this development in any way, Shock this development in any way, We should all work together, since it is to the individual interest of each one storing order, he eagerly seized upon Rev. Rouald McDonald. The choice

tter than ill this for ak highly of thi and I will al MRS, JNO. E. DAVIS, Box 373, Parry Sound, Ont,

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