#### The Catholic Record

LONDON, SYTURDAY, JAN 5, 1907.

SCIENTIFIC CHARLATANS.

We are of the opinion that The Citizen, Ottawa, can give its space to worthier things than the views of M. Berthelot on religion and morality.

As a nation, we are respectors of re ligion and we are not ready to lay the things for which religion stands at the feet of the theorist, whose theories, by the way, are discredited and discredit-

Why The Citizen should permit M. Berthelot to all its columns with explanations, that explain nothing save his antipathy to Christianity, is beyond our comprehension. He is a mere retailer of chaff from infidel workshops. He says but what has been said a thousand times by the enemies of religion, and with a carious confidence in the bruth of his p onouncements, and incidentally an amazing contempt for the intelligence of others, regards his assertions as principles to be admitted without dispute. He represents, we think, the cheap and windy school of infidelity of which Ingersoll was the chief exponent. We say this advisedly, because, in his own showing, he is not in accord with scientists of the ärst rank. When he says that science can but approach a God Woo is neither moral fnor immoral, he limits science to a sphere which is the least important in the realms of thought and he contradicts human reason and stuitifles it. And he is not of the calibre of the real scientists who tell us that all knowl edge must lead up to one great result, that of an intelligent Creator through His works. The scientist who scans the past, and finds everywhere the evidences of order and design and law, and recognizes in it all intellect and will, says, with Lord Kelvin, May 2, 1903 : I cannot say, he declared ; with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creating and directing power which she compels us to accept as an article of belief. So a real scientist knows no thing of the science represented by M. Berthelot, who, with many of his kind, deal in assumptions which are not true, and in theories which are not estab ished by fact. When we see about us phenomena which postulate a causeman with intelligence and wid-order and motion and design in the worlds that rush through space and in the tiniest flower-to see this and to ascribe it to a God Who is neither moral nor immoral, may please M. Berthelot and his followers, but not the myriads who have not parted with their reason. Once grant the existence of a First Cause and reason must recoggive that He is infinite and perfect, Personality Who has made man after His own image. We need more than assertions before we attempt to ro God of what belongs to Him. And we think that M. Berthelot's theory, which is not accepted by the real scientists, which has never been held by any people under the sun, which is as alien to our reason as it is to our beart, is no argument against principles which are beyond the reach of experi

The cry, then, of a God Who is indifferent to His creatures is the cry of men who find it to their interest that there should be no God. The insinuation that all the forces of learning are in the camp of the Rationalist has no foundation on fact. Ampere and Ohm found faith compatible with science Claude Bernard, the French physiologist, was a Catholic; and Dr. Pasteur's life proves that deep research and scientific discovery are not at variance with an humble faith. These men knew that reason not only declares its belief in the possibility of revelation but tells as with certainty that God has given a revelation of truths above the order

#### WHY SHOULD WE NOT?

For a knowledge of nature the scientist relies upon inference and deduction. Why should we not follow the same method to gain a knowledge of God ? The assertion that God can not make Himself known or does not wish to reveal Himself to men is merely an indication of rationalistic arrogance. It is an assumption that is disproved by the fact that from the day of crea tion to the present time, testim ny to the existence of a supernatural revelation is found in the history of every nation. Without it bistory is not explicable and the desire of mankind for happiness without a cause.

ASSUMPTION OF THINGS THAT been to bring me to have the faith of

We are told that the serious and nergetic young men of France have their eyes turned upon France. It is the religion of modern Europe. Here again are assumptions of the

cientific charlatan. It is not true,

that " religion," which holds that God

is neither moral or imporal, is the religion of any country. It has never been true of any tribe or nation at any stage of the world's history, and can nover be true so long as human nature is what it is. We can still claim to be reasonable despite the charlatans. We can still endeavor to find out the reason of things and give some time to the study of cause and effect. When we have effects, as the longings of the soul for happiness, we are under the im pression that they must have some cause. To say that we are composed of oxygen, hydrogen, nitrogen and carbon is not to tell us how these gases came to be a living being with intelli gence and self determination and self guidance. To be prief, the masters in physical science are on the side of religious philosophy. The talkers do nothing but proclaim either their self conceit or ignorance : the workers, Bacon, Galileo, Newton, Pascal, Pasteur, Kelvin, etc., acknowledge the existence of a beneficent Creator and Raler. We say the charlatan shows

his self conceit when he asserts that what he does not know is unknowable. This, kowever, does not hinder us from availing ourselves of philosophy and of revelation. It is true that we can neither demonstrate the existence of God by observation and experiment nor find a soul at the bottom of a test tube. But if we restrict knowledge to that gained by observation and experi ment, we must, as Father Gerard points out, renounce all knowledge, not only concerning God and the truths of religion, but of much else of which no man doubts, and even concerning the

#### A FEW EXAMPLES.

truths of science herself.

Take, for example, the province of physics. This deals with two factors, Matter and Force. Of Matter, which we can observe, says Father Gerard, we know a little, a very little, and every fresh discovery does but make it more obvious how little this is. But Force : As to what it is science knows just nothing at all. But because she is thus utterly ignorant of the nature of Force, which lies beyond the limits of observation and experiment, does science declare her mobility to be certain even of its existence. To do so would be to stultify herself and reduce all her domain to hopeless chaos. She assumes that gravitation, however incomprehensible, will continue to hold the earth and the other planets in their poor irl, a charmer by the way, in eral naths round the sun. Similarly multiform as are the uses to which we have learnt to put electricity, no man has the faintest idea what elec tricity is. Scientists cannot verify. by either telescope or microscope, the difference between a work of Wagner or a second rate musician; but they know there is a difference. Science believes the difference between good and evil, right and wrong, but they do not discover it by a test-tube. We should remember that the science which M. Berthelot dubs a religion is neither scientific nor religious. Assertions and assumptions it has instead of facts : and, denying that between man and God there exists a conscious relationship, it strikes at the basis of religions life.

#### NOT IRRATIONAL OR UNSCIENTIFIC.

By not restricting ourselves to pure eason, it does not follow that we therefore, disparage it, and prove our selves irrational or unscientific. It is our reason that leads us to the recognition of God, and convinces us that He has undoubtedly provided some means whereby we may obtain that knowledge concerning Him, an ineradicable craving for which He has implanted in our souls. We find the Catholic Church claiming to furnish these means, and millions of nen in every age admitting her claim. By such marks our reason recognizes in her a creation which no mere human power can explain. Thus, being con vinced, we quote Father Gerard, that here we have found the divinely appointed teacher, our common sense bids us submit ourselves to the Church, as otherwise she would have no reason for existing. How far the real scien tist is from the charlatan may be seen in the following words of the great

"The relait of all my studies has

the Breton peasant. Had I pushed them further I should probably have even the faith of the Breton peasant's wife." (F. Bournard 'Pasteur sa vie et ses oeuvres." p. 26)

The Toronto Globe, Nov. 8, deprecates the bitterness and recklessness which are a discredit to Christianity, of both Roman Catholics and Protest

the non-Catholic who can journey into debatable land without the aid of vilifi cation of things Catholic. But we have scant courtesy for those who lampoon us on platform, and speak of us as if we were here in sufferance, and in the darkness unillumined by Gospel light. The non-Catholic may proclaim his views in season and out of season, and meet with no bitterness from the Catholic press.

with caricatures of our faith and revilement of doctrines, which we told dearer than life, we refer to him in terms which are peither reckless nor bitter. The orgy of calamny, to which we are invited now and then, would be a thing of the past were the non Catholic to express his abhorrence of it in the public prints. A rebake from a non Catholic of weight might persuade the notoriety-seeking divine to be less sensational in his methods. We, that is, the most of us. irrespective of creed, regard this kind of preacher as a nuis ance and of no value to any cause that demands something better than commonplaces and assertions.

The Globe itself, unwittingly, we

assume, stirs up occasionally the muddy pools of bigotry. Its literary editor night be induced to erase the epithet 'Romish" from his vocabulary. A matter perhaps of little moment, but not, if we believe non Catnolic author ities, to a scholar or a gentleman. In a review of "The Wo man of Babylon," by Joseph Hocking, he assures us that he "does not subscribe to all the pen pictures" of the work. This refusal the non-Catholic who is curious and gullible, when he tells us that the ability of the author to weave an enthralling story around such a subject as convent inspection, he begets a suspicion that his estimate of the intelligence of the reading public is as low as is his standard of worthiness. He ought to know that Mr. Hocking but an anti-Catholic tractwriter of the old style. He is a purveyor of odds and ends frayed at the winking at somebody when he is not weaving nets of intrigues. There is always nelodramatic clap trap anent the cruelty of past ages. There is the his latest production, who accepts for

a nun, and is immured in a convent without the knowledge of her parents. She is always rescued by her lover, etc. Now all this purporting to be a description of things Catholic can but appeal to the ignorant. Convents do not do business in this manner. Girls, charming or otherwise, are not spirited away by wily priests. The book is merely a portrayal of Mr. Hocking, and, as such, is valueless to either truth or literature. Toe Globe's critic should rememb r that knowledge is not a bad thing for a critic.

#### BISHOP McFAUL TALKS ON CATH JLIC PAPERS.

Bishop McFaul wno returned from his European trip on November 9 spoke at all the Masses in St. Mary Cathedral, Trenton. November 11, and urged the congregation to subscribe for Catholic papers. His remarks were occasioned when he was telling of his Catholic papers. interview with Pope Pins X and he ep-ated the words of the Sovereign Contiff with reference to the conditions in France. "All we desire is to be let alone," said the Pope me ming that the State should not encroach upon the

'Every Catholic," said the Bishop, "should have a clear understanding of the true state of affairs in France an should keep in touch with the move ments in the Caurch that are of inter est to all. This can be done in no other way than by reading Catholic papers He stated that by having these papers one could learn of the progress of the Church in different lands and of the places in which she is being persecuted and be able to refute untrue

that are made from time to time. He spoke briefly of the countries be had passed through and said he would give a more lengthy account at a later time.—Michigan Catholic.

Self love is a cup without any botton; you might pour the Great Lakes into it and never fill it up. — O.

#### FATHER FALLON ON THE SITUATION IN FRANCE.

Very Rev. M. F. Fallon, O. M. I., rector of Holy Angels' Church, recently wrote as follows to the Bufful Express, Father Fallon began by sayso much misrepresentation and sup pression of the truth by the Associated Press and by individuals that it was high time to hear the Church's side of the controversy now agitating France.
The remark about the Associated Press had reference to the failure of a repre sentative of that organization to send out the news which was handed him re garding a recent conference in Chicago of Archbishops and Bishops with reference to the situation in France Nor was any mention made of the cable gram sent by the confreres to the Holy Father in support of the attitude of the

LACES KNOWLEDGE. "I was very much surprised," said "to read in the columns the Express last Sauday and to-day what purported to be a statement o conditions in France. The writer I am informed, has been formerly super intendent of the Buffalo Public Library and a member of the Buff lo Historical society, but I am unable to discover from his writings on this question that his connection with these sources of learning has been of much benefit to

of the Church in France is clearly the comment of a man either too narrow-midded and bigoted to give both sides, or too ignorant from a lack of knowledge of the subject. I have no hesitation in saying that this gentleman has never read the text of the French law or the encyclicals of the Pope condemoing that law. Nor has he read any cor rect interpretation of either the law or the encyclicals. In his comment of

day he says: Church in France are not contending in the main for the possession of property which has belonged legally to the French government for more than one hundred years, which the Church hitherto has had free use of, but for the turther use of which the government has now pre-cribed certain terms."

#### THE CRUCIAL POINT.

"This is scarcely the statement of a man with any knowledge either of past of unqualified approval, while not a Church is not contending in the main, great evidence for his impartiality, is a or in any other way, for the possession of property. Had the commentator read the Pope's encyclical or joint let ter of the French episcopacy he would know that the ground of contest is not tne ecclesiastical property in France, out the ass ult which is made by the tution of the Church.

"The Pope has said in formal terms that he objects to this law because i disregards and sets aside himself as the head of the Church, because it disre-gards and sets aside the Bishop as the beat of the diocese, and because like-wise it disregards and sets aside the pastor in the parish as the head of the edges. There is always the priest a parish. It gives the power of financial administration, which might be con ceded to laymen, but it likewise sives to the constitution of the Catholic Church, the right of governing and con trolling everything connected with

divine worship.
"This is the crucial point and the point before the public, is either unfair or unacquinted with the conditions. This gencieman states further that 'the the voluntary self supporting footing which they have in the United States. I characterize such a statement as that nad any conception at all of the condi

Father Failon quoted from a conversation he had last October with Car-dinal Mery del Val, Papal Secretary of State, in which he emphatically de-

Let them give us a real bill of separation, but let them leave us free to pursue our way in peace and we shall be satisfied."

#### DUPLICITY AND TRICKERY.

"But," continued the rector, "It has been found impossible to deal with the duplicity and the trickery of the French government. Anyone underaking to comment and privicize ought, opinion of Father Fallon, to with the papal document of familiar August 10 h of this year, which con-

tains the following:

"The separation of civil and religious society may not be unacceptable and is not unacceptable, if in separat ing from the Church the State will leave her the liberty common to all and the possession of her property.

In the foregoing was said to be re-flected the attitude assumed in severa countries by the Church toward States The Church's resistance is explicitly defined in the declaration that she does not condemn the law of separa-

Passing to more general consideration of the subject in the light of his tory. Father Fallon brought out that in 1789, at the time of the French revolu tion, all ecclesiastical property was confiscated by the State. In 1801, Napoleon I, realizing the necessity of an amicable understanding with the Church, opened negotiations with Pius VII. The Holy Father agreed to make no claim for the return of the property that had been stolen. That, in the eves of some, constituted ground for a claim of legal ownership—" a kind of

#### ownership of which no sepectable person would feel proud. SECOND CONFISCATI

It was also brought out-poleon on his part agreed to the budget of public nual supportion of \$1,000.0 support of the Bishops and of the maintenance of the salaried clergy of France. representatives of the Fren ment and there was confisc every bit of ecclesiastical real and personal. Not one endowment funds, the fruits tury of charitable effort, wer seized, the Pope and Bishops Co churches flusnoially and spirit a board of layman. That was described as separation of Church. State and freedom for the Church.

In closing Father Fallon comme on the violation of the concorda 1801 as seen in the present situat the State which Napoleon had drive whereby in return for claims to prop erty worth hundreds of militons of dol lars the Church was to receive from the State \$1 600,000 annually.

This led up to a consideration and dennaciation of the Waldeck-Rousseau denunctation of the Waldrek Amassacians the property of all religious orders, but desiaring the orders themselves to be illegal. In this connection father fall ion riddled the pretext for this law which was that by this spoliation a fund of \$200 000 000 would be raised and become available for the "pensioning of workingmen."

It was stated that 30,000 men a 130 000 women had been driven from retigious houses to penury and starvation, left to die on the streets or in the almshouses And for what? Spoils of the worst kind as was shown by the

following figures :
"Property of the Franciscan Fathers at St Brieuc, valued at \$140,000, sold for \$13 800; expenses of sale \$4,200; fee of auctioneer \$4 500.

"Property of the Ursulines at Treg-nier, valued at \$80,000, sold for \$11,-

"Property of the Sisters at Limoges sold for \$5,320—one tenth of its value, Expenses of saie, \$2,707; auctioneer's

iee, \$2,600

sion fund? Just \$13."
Other instances were shown in values and proceeds as follows: \$850. values and proceeds as a first of \$40.000 and for \$80.000; \$10,000 for \$10.000 \$213.0.0 for \$6,000 \$25.000 for \$42.200; \$218.000 for \$64.425; \$220.000 for \$63.925. After providing for expenses of sale and fees of lawyers and auctioneers there was a bagatelle for the 'pension fund.''

Father Fallon characterized this as a colossal their which threatened not The time is near when all Christians only the Catholic Caurch but every must join in the fight for Christianity." for a of religion and every kind of property. It was the putting into action of the doctrines of the apostle of in fidelity Viviani, who made the proud boast. "We have torn all faith from the human conscience."
EISHOP COLTON ENDORSES FATHER

FALLON. Monday's E quirer quotes Bishop Colton as having made the following

statement to one of its reporters : There is nothing I can say in the matter. Father Failon has stated the matter fully and well. He has stated the facts, and we all hold the same views as he does. He has, for what he said, the tull endorsement of the dio ce-e. I cannot at this time, ev-in if my engagement, would permit, add one line to what he has said."

#### SWEETENING LIFE.

IT IS TO SEEK JOY AND CULTIVATE By Henry F. Cope.

At the beginning of the new year men take time for review and preview. What the future will be depends large-

ears are tuned to the joyful sound our lives go singing all the time. It is part of life's business to find this ol siedness; it is a duty to be happy, few things that, in the coming year popular pessimism. Lite is not such a bad business after all. Every day brings good cheer

every hour some happiness; every step of the way you can catch some echo of the joyful sound that the Ali loving ever sings through the ages. Into the darkest lives there comes The deeper we go into consolution. The deeper we go into keenly do we realize the kindness, the sympathy, the essential goodness there

Sometimes we need sorrow to give us new eyes and keeper ears. A man never learns until he lo-es his money the worth of tri-nds not bought with the eternal wealth of everyday good ness. Many a heart has first caught the anthem of heavenly happiness

through the minor chords of pain.
Seek happiness. Cultivate faith in your fellows, in their sincere seeking to be decent, and kind, and better men and women. It this old world is a sad

good things of which men may boast at last the best of all will be to have touched up the dull places with light and lifted the heavy hearts with the magic love, to have made the world just a little better by believing in it and lovng it.

#### M. VIVIANI'S BLASPHEMY.

PRENCH PROTESTANT PASTOR IN AKONG THOSE WHO DENOUNCE A. BICENT GOVERNMENT UTTERANCE.

M. Briand enters a belated denial of the gave or pression at a recent 'eachers' convention, but what of the blasphemy of M. Viviani, the Socialist Minister of Labor in the French Cabinet? In Engished attention has been called to this in the columns of the Times, of London Labor that the columns of the Times, of London

All in unison, through our fore-fathers, our elders and our own dociwork of irreligion. We have

When some poor wretch, weary he weight of his daily labor, pray, we lift him up, we say, ificent gesture, we have ex

And, exclaims the Pall Mall Gathat speech placarded in every com-mune in France! Well, we need not mane in France: well, we need that waste words over the presentions of this insect sitting on its blade of grass and delying heaven. The lights in the firmament of faith will shine long after M. Rene Viviani has ceased to wave his

More notable still, the boast of M. Viviani ha-drawn forth a noble pre-test from the French Protestant paster, M Monod, of Ronen. "To extinguish rest from the French Protestant pastor,
M Monod, of Ronen. "To extinguish
the light from heaven," he replies, "yea
must take from us Christ, if you canif there be one magnificent act, it is
that of the Son of Man dying on the
Cross of Calvary, and leaving to His
brethren of mankind the supreme consolations, the supreme hopes."
"French Protestants," remarks the
London Catholic Times, "should now
begin to see that the anti clerical policy
of the Government is directed towards

of the Government is directed towards ism, but of every form of ism, but of every form of supernatural religion. And we wonder how long it will be before a similar light breaks upon the minds of English Protestants? At present they seem to think that the struggle in France is one between the state and the Catholic Church. This idea is fed by the carefully prepared news given them in the columns of the secular press. The fact is that in france especially, but elsewhere also in it degree, the State is unfolding its determination to become supreme over the body and soul of every citizen.

#### LEST WE FORGET.

As Catholics we should remember that in the Holy Serifice of the Mass we have not only a repetition of Christ's Passion while on earth, but our Sacrament on our altar.

What, then, should be our attitude while assisting at this solemn ceremony? How devout should we be in the presence of Him Who suffered and died for us, and Whom we hope to wellife as His devoted children. Let us try and remember the importance of attending Holy Mass, and curb our ending Holy Mass, and curb our

Again, in approaching the Blessed Eucharist in our frequent Communion, tet us forget all else save Hom Wuo institured tals wonderful sacrament, that we might live forever by partaking worthily of His Body and Blood, and thus keep ourselves in company with

And while we must not forget to do the work God has laid out for us faithworldly affairs end here. And in order to meet our Blessed Saviour as a Friend when we have passed away, we must keep ourselves mindful of this fact, and continually offer prayers of thanksgiving and gratefulness to Him Who daily looks after our wants, if we would hope to spend eternity with God, His

#### EMINENT CATHOLIC

WHO IS PROFESSOR OF ANATOMY AT HARVARD.

Dr. Thomas D. Dwight of the Harvard Medical School, who fills the chair of the Parkman professor of an-atomy, commands the respect of his his profession than by his uncompromising stand for religion. A rec preciation of him says:

"Dr. Dwight doss effectively for Harvard what Louis Pasteur did for France. With graceful eminence and fitness he combines with his duties as head of the medical school where he cares for the physical body, his work as head of the St. Vincent de Paul in this archdiocese, where his philauthrotrayed in the character of the Parkman professor and the medical world holds the one in as high esteem as they hold Mr. McCoy showed no particular ation over his acquittal. He even semed more thoughtful and reserved

an ever. The fact was, another trial was going on in his own mind, and evidence was being gathered for and against : the eing gathered for and against: the ause at issue being no other than the anocence or guilt of the old Church, which is either the hadiwork of God or

which is either the handwork of God or the masterpiece of satan.

From his researches, so far, he was prepared, theoretically, to acquit that Church of the odious charges brought against it, some of which are merely glanced at in these pages; but practi-eally he feared it—feared to approach we awant it.

Some one, whom it seemed ought to know, had said to him: "Oh you can de yourself into an acceptance of strines of that Church, but aix he practical acquaintance with it months practical acquaintance with it will reverse all your notions regarding it. Your eyes will then be opened to its true character when it is too late, and you will have disgusted your friends without satisfying yourself."

This was a style of argument, or rather a species of representation, to which, at the time, he felt it difficult to reply. He knew of no one who had

which, at the time, he left it diment to reply. He knew of no one who had made the trial he was contemplating, to whom he could appeal; and so he paused at the very portal of the dreaded Charch, wishing, yet fearing, to pass

Once when in town, it occurred to him that he might do well to consult the pricet; and he went in the direction of his house, as he thought, with that intent; but at the last tuyn of the street his heart failed him and he passed by without entering.

Being in the vicinity of the Church however, he thought he would enter and pray for light and guidance; but he dreaded being seen, and made a debour of a block or so, and then coming on from the rear, he passed quickly round the angle of the tower and a moment later found himself within.

Midway up the aisle he entered a pew and knelt down, and there, for a time, poured out his soul in anxious and fervent prayer. Tears flowed freely down his cheeks as he begged the good Father of All to resolve his present doubts, and lead him to the truth whereast truth whereast truth whereast truth whereast truth the same truth truth whereast truth truth the same truth the same truth tr

ever it might be.

Those who have been brought up in the lap of the Church, perhaps scarcely realize what a struggle is wolved in a serious change of faith; how many prejudices have to be re-moved, how many ties severed. How often he had said to himself at this juncture:

Can I trust the ancient fold?
Ah! mysterious Church of Rome!
Saall you be my future home.
Or be my undoing.
Shall I find you dross or gold.
On a nearer viewing!

It was not long after the event just parrated, however, before he found that be must seek admission into the Catholie Church. The thought haunted him day and night. In his busiest occupa tions he found the great topic welling up in his thoughts, till he could resist

Accordingly, one day he drove across the country to the village of Hopeton, and there presented himself at the house of the Catholic priest, where he stated his errand.

Father Tibbs received him in a kindly manner; and after a little conversation, led the way to a quiet room, which had been converted into a tem-porary chapel. Here Neil made his confession as best he could, was baptized conditionally, and solemn profession of faith.

For the moment, it seemed a trying al, but it was soon over, and then be received the warm congratulations not only of the priest, but of an elderly one of his own feelings on a similar

pecasion.
"You," cried Neil, in surprise.
"Were you ever a Protestant?"
"Yes," said Mr. Stobe; It is now

thirty years since I was received into the Church."

"And you have never regretted it,
—never been sorry—" Neil began to

He paused in his enquiry, as the happy smile, as he replied.
"Oh no! It has been the great

happiness of my life: I thank God every day I live for leading me to His Church. And so will you," he added.

"That is what I have been afraid," said Neil, "They told me I could not stand it : that as soon as I really w the Church, I would be disgusted

"That is just like their other slanders," said Mr. Stobo. "It will be your own fault if you do not find here the very gate of heaven."

"I am so glad to have seen you," said Neil, and he thought to himself that Providence had sent this man help and console him in his present anxiety and mental distress.

"You will have some trials," said e priest. "Indeed, you have had ome already, I understand, on account of your change of faith."
"I fear it will not be very pleasant

for me living at Mertonville Weil, " there are now so many unpleasant associations connected with that place. And there is no Catholic church there," he added. "I think must seek some other place for busi

"Come and live among us here," said Mr. Stobo; who seemed to have taken a liking to the young convert. "I think you would find a fair opening

here, in your line."

The priest seconded the suggestion, and after a little further conversation he and Mr. Stobo took their leave together.

The result was, that a few weeks later, a new store was opened in the village of Hopeton, over the front of which, appeared in large letters, the name of Neil McCoy: and if one might judge from appearance and the current

BYT. W. POOLE, M. D., LINDRAY, ONT.

CHAPTER XIII.

Mr. McCoy showed no particular slation over his acquittal. He even the winding up of his former business there. On these visits he shock hands with his old friends and neighbors, with his old fr nis usual cor fiality, and very general ly met with kind responses in return.

"I always thought well of you," said one, a countryman of his own, till you became a Roman, then I said I'd never darken your door again. But "Poor fellow!" said another, "I'll

"Poor fellow!" said another. "I'll pray for you."
"And I'll pray for you," Mr.
"Ye dar'ent, ye dar'ent," said the old man, excitedly, shaking his fist, and moving away, in spite of Neil's gentle efforts to detain him.

Df course a few of his old friends never forgave him. But what did it mitter. He had satisfied his conscience; and so far had found no reason to regret the step he had taken. Nor, on the whole, had he much reason to complain of the treatment of his Protestant friends, who respected his si icerity of purpose, even though they e'uld not understand or account for his citange of faith. o uld not unders

It was during one of these visits that he learned, on the best authority, that Miss Dundee had quite recovered her usual health and good looks, and could now traverse the streets of Mertonville without having her ears disturbed, as they once had been, by annoying,

Mr. McCov had apparently entirely dropped out from among the personager associated with the drama of her life Among the gossips, her name was nov mentioned with that of Mr. Pertus, who mentioned with that of Mr. Pertus, who
was to be ordained in a few months, and
who, if rumor spoke truly, had pleasing
anticipations of making her his wife, as soon as his own future was thus fairly

assured.

Certain it was, that he was a frequent, and evidently a welcome visitor, at the manse; and gave evidence, it was said, of talents which rendered him not unworthy of the love and esteem of the minister's daughter.

It appeared too, that Mr. Jermyn had become more familier than before with

become more familiar than before with the highways through that section of country: that a real attachment had sprung up between him and Matilda Jinks, and being a widower, with but one child, of ample means, he had taken her to a comfortable, and as the event proved, a happy home.

#### CHAPTER XIV.

During the first few months of Mr. McCoy's sojourn at his new place of business he had seen but little of his friends, the Maloneys. At length, one day, just as the autumn was merging into winter, he drove up to the door, and was received as usual with a cordial

"You haven't been setting fire to any more houses down there, I hope," said big Dan, as he shook his hand with

a jovial air.
"When I do," said Neil, smiling in return, "you'll very likely hear from

"Bedad, you needn't send for me to bail you any more," said he.
"Why so?"

"Why, now that you're a black hearted Papist, instead of an honest Presbyterian, do you suppose I could trust you?" said Maloney, his face radiant with a smiling laughter which eemed to be contagious.
"I think you oughtn't to be hard on

me now," said Neil. "Seeing how much of it all is due to your wife's " Seeing how prayerbook.' Then was heard a clatter of cups and

saucers, and savory bacon began to send forth its appetizing odor. Mean-while he was watching the door and listening to every footstep for sight of the daughter of the house.
"Where is Mary?" he asked at

length.

"To the convent !" exclaimed Neil. Not to join the community, and beome a nun?"

For the present she is only there

as a boarder and scholar," said the mother. "She may conclude to stay mother. "She may conclude to stay for good, and she may not. It was her own wish, and we do not like to hinder

Neil was unusually silent during the remainder of the meal. At its close he found occasion to take Mrs. Maloney aside, and to obtain her permission to visit Mary, with a view to offering her a place in his heart and home, and ask ing her to become his wife. Soon afte

this he took his leave.

Mr. McCoy lost no time in making his way by stage and rail to L—where was situated the convent in which Mary Maloney had become a pupil, and perhaps a postulant.

Arrived in view of the stately building, his courage well nigh forsook him How could he, a man, obtrude himself among a community of ladies of whose ways and regulations he knew nothing In his former life, he had heard of con vents as places where women of various ages were entrapped and confined, often in solitary apartments, perhaps underground, and from which escape was well-nigh hopeless. He recalled these impressions with a smile.

The building before him certainly looked the least possible like a prison. If he rang the bell with some little If he rang the bell with some little trepidation, it was not from any fear for his personal safety, but rather from the knowledge that another crists in his life was near; and perhaps from the thought, too, that his errand was rather out of harmony with the general scope and sontiment of the place to which he had come. which he had come.

He was ushered by one of the Sisters He was ushered by one of the Sisters, into a large parlor, with bare, painted floor, plainly furnished; a few waxwork and other ornaments showing here and there, and some pictures mostly of

religious character, upon the walls. He had not long to wait, ere Mary entered, accompanied by Sister Soph-

ronius, to whom she presented her visitor.

The presence of a third party checked the ardor of Neil's advance, and as a consequence the meeting was, perhaps,

a little more stiff and formal that it

would otherwise have been.

It seemed to aim several months since he had seen her; and in the interval she seemed to have grown tailer and more handsome. There was more and more handsome. There was more of womanly dignity about her too, so that as ne looked at her, she impressed him with admiration not unmixed with a certain respect which is akin to rev

They talked at first of home and They talked at hrs of home and friends; white to Sister Sophronius he playfully expressed the hope that Mary was not refractory, and would not need to be confined to those solitary cells and chambers of horrors of which the world had heard so much.

"She used to be dutiful and good, said, "Her mother is a mod he said. of all the virtues, and as for her father, he is the warmest hearted her father, he is the warmest nearted and most generous man in all the country side." He glanced at Mary as he spoke, and as their eyes met, he saw that hers were glistening with tears, at this kindly mention of her parents, and the memories which his words awaken

Other visitors were admitted, en grossing the good Sister Sophronius for a time. And as Neil and Mary had retreated further down the large paror to make room for the new arrivals, they were now comparatively alone.

"I am glad you are well," he said. coming nearer to her, and speaking in a subdued tone. "You must excuse me if I speak a little abruptly, but there is something I wish to say to you before

Sister Sophocles returns."
"Sister Sophronius," said Mary correcting him, with a smile at his mis

"This is a had place for making lov to a young 'ady," he continued, half glancing round as if afraid of the Sis ter's intrusion, "but that is precisely what I am here for. I went to your father's house, you know, expecting to see you, and when they told me you were here. I lost no time in coming have your mother's consent to spe von, and now I ask you to let me love you, and now I ask you to let me love you, to try to love me yourself and by and by to be my wife. I have loved you a long time, though I have said nothing about it. I have been on trial with myself you know, and wanted to make proof before I took this step.

Now, if you will only make me happy-

"Oh, Mr. McCoy, this is so unex-pected," said Mary, "and in this place, too." "I cannot help that," was his reply.

"I cannot near that, was his reply. "I could not leave you here, perhaps to become a nun, without telling you. Besides, 'it is the unexpected that happens,' you know," he added softly. But is it quite fair to-to-" she

began, but paused, falteringly.
"Oh, if there is any one eise; if your heart is pledged, of course—"
"You misunderstand me," she said
quickly. There is no one on my part, but I meant on yours."
"On mine?" he asked.

"Yes, it used to be understood Mertonville that you were engaged, Mr. McCoy. I would not have alluded to it

only, now—"
"Oh, I see, but, my dear, that is over
long ago. She dismissed me in person,
and her father did so by letter, solely
on account of my leanings to Popery. That was before the fire, you know, and while I was still a Protestant. She looked at him, attentively.

"If she could not endure me then, when only a doubting Presbyterian, what must she think of me now that I

Blacker !" "Why of course. Have I not had a narrow escape from the penitentiary to say nothing of the unpardonable sin of becoming a Roman Catholic?"

A low rippling laugh just reached Sister Sophronius's ear, reminding her that she was perhaps neglecting her duty.

perhaps be to blame for having made me what I am. "

"Oh, I had nothing to do with it," she said innocently. Besides I had thinking of joining the nuns

"You must not! you must not!
Oh Mary I did not expect this of you."
"But you know it is the unexpected that happens," she rejoined, archly, yet not unkindly.

Just then there was a movement among the other visitors, and Sister Sophronius approached, and enquired if Mr. McCoy would like to be shown over the building; to which he felt obliged to assent. As they moved out of the room, he said softly to Mary, "I will not say good bye now; I must see you again before I go."

The group of persons, accompanied by one of the community, passed from the hall, into the large school rooms, separated by folding doors, where were maps, globes and the usual apparatus to be found in first class schools. The occupants of the desks were enjoying their afternoon recreation in the play ground, from which rose the shrill oises and blended voices of girlish

From thence they passed to music-coms, each with its supply of costly pianos and to various class-rooms. A clance was taken at the Sisters' com munity room, at the large dormitories, or sleeping apartments, with long rows of snowy bed covers, and then they entered the chapel, which was a gem of neatness and good taste. Here they all knelt a moment in prayer, and then passed down the great stairs and so arrived at the hall of entrance.

The visitors were profuse in expressing their admiration of the building, and their gratification at the attention and their gratification at the attention shown them. Neil had but little to say, for his heart was uneasy and his thoughts wandered from the objects presented to his view. "I must bid good bye to Miss Maloney before I go," he said to the Sister in attendance, in the pleasantest tones he could command.

ment in his own, enholding it a mo

CORD.

"Am I to hope or despair?"

"I think you may hope," she said, looking up with an expression of face and eyes which told him the rest.

"Thank you, and God bless you," he said, as he raised her hand to his line and then turned to go.

lips and then turned to go.

The others had passed out. Meantime Sister Sophronius seemed to have
found some trouble with the door knob,

which required all her attention.

"My visit has afforded me a great
deal of pleasure," he said, looking
down on the black serge dress, the
massive beads and crucifix, and the white linen appendages which bordered the pure sweet face of the good Sis-ter, as he bade her adieu.

#### SEVEN HUNDRED MILES FOR A PRIEST.

TO BE CONTINUED.

It was the 25th of February, 1900, the eighth day since the grim Boer commandant, General Crouje, had been commandant, General Crouls, had been surrounded by the British icross in the Modder River. He had some 4,000 troops, all told, whilst Lord Roberts had 50,000 men. Some of these were composed of crack Canadian and Engcomposed of crack Canadian and Eng-lish regiments. Lord Roberts artillery consisted of 150 pieces. After the third day of the grand defense of General Cronje and his heroic hand, the British general determined to crush him at all hazards. On the south bank of the river he placed in position, at a range of 2,000 yards, the Eigh-teenth Sixth second and Seventy-fifth teenth, Sixth second and Seventy-fitth pounders. On the north bank, and enfilading the whole river, were placed the Sixty fifth Howitzer battery, the Seventy-sixth, Eighty-first and Eighty-second field batteries and three naval 4-7 inch guns. A terrible scene fol-

The British guns simultaneously poured shot and shell on the Ber position, which was about a mile quare. The lyddite shells raised quare. great clouds of green nauseous smoke which filled the bed of the river, while which filled the bed of the river, while shrapnel burst on the edge and down the sides of the river banks, into which the Burghers had burrowed, and from tunnels they had dug, they often poured a return fire, which laid many a British soldier low. On that day alone the British lost 800 men in killed and warned.

wounded.
Thus the long line of British batteries Thus the long line of British batteries belched forth death the whole day long, and on each side of them lay two battalions of infantry, whose Maxims sounded petty beside the roaring big guns. There were many dumb animals, oxen and horses, in that whirlpool of shot and shell, and many Boer women with suckling babes and many tiny tots, and many gray-haired men, but that did and many gray-haired men, but that did not stop the firing; not even during the night. The earth shook under the detonation of the fearful cannonading and the soaring grape shot and the bursting shells crossing each other and bursting in the midst of the Boer laager nade a pyrotechnical display never be forgotten by those who witnessed the battle of the Modder River learfu The stubborn resistance of Cropje at

first angered, then awed Lord Roberts.
One of the Shropshire regiments One of the Shropshire regiments contained some Irish sharpshooters. That night the Shropshires were or dered to relieve the Gordons. The crawled on their stomachs to trenches. But somehow one of the rifle bullets of one of the Boers found its mark. Shot through the abdomen. a young Irish Shropshire sergeant ceased his crawling and lay helpless. His comrades dragged him by his feet slowly and painfully to the rear, where the white tents of the Red Cross, each decorated with the symbol of mercy, shimmered in the flickering light of the assault. "It's a blamed treacherous wound," said the cool surgeon as he examined the man, "he may live three "You must really take pity on me in my present forlorn condition," he said, pleadingly. "Think what I have gone through already, and how far you may a curin' him." Gently the nurses placed him on a cot. The poor man had heard the blunt surgeon's remarks. He knew his time had come : and amidst the terrors of war and the bleak vielt there arose in his mind fields of Ireland and the stillness of his little parish church and the stillness of his of the Soggarth Aaroon, the dear priest. And he repeated to himself the lines of Banim sofull of deep tender-

".Who, in the winter's night,
Soggarth Aaroon.
When the cold blast did bite,
Soggarth Aaroon,
Came to my cabin-door,
And on my carthen flure
Kuelt by me sick and noor,
Soggarth Aaroon!"

#### II.

The head nurse had been admitted to Lord Roberts' field tent. He was about to retire. Standing upright at the small table, he listened attentively to what the nurse had to say. "Ser geant Mc-- will not admit that it cannot be done, my Lord. He knows that the next Catholic priest is seven hundred miles away. But he says, he cannot believe that you would refuse the request of a dying man. We have fought with him on every possible ground. He will not listen." The British general looked to the ground in silence. "What shall I say, my , to the man?" Insisted the opening of Roberts went to the opening of tent. "Call Engineer Headly," Lord, to the man?" insisted the nurs the tent. the general said to the orderly, was waiting outside.

A trim, wiry, stocky little man appeared, bronzed like a Florentine statue, with eager eyes, restless and

statue, with eager eyes, restless and keen, and stood at attention.

"Headly, is the train in readiness?"

"It is, my Lord." "How long will it take you to ride to Kimberly and back?"

"Call Captain MacDonald." The orderly saluted. Tall and with quick steps the captain entered. "What of the last reports of the condition of the road?" asked General Roberts.

"The last telegrams indicate, my Lord, that the road is well guarded and up to

off a few lines. "Give this to Major Dudley." And then the men saluting, the nurse bowing, left the tent of the commanding officer. Soon the light in Lord Roberts' tent was extinguished.

Lord Roberts' tent was extinguished.
And half an hour after, the men in the trenches heard between the lulis of firing the whistle of the train, as it sped out of the camp into the night on its long way to Kimberly. "There must be something doing," said one to another. "Never heard of such a thing before," spoke a burly ambulance man, the red cross sewed to his left arm, as he best over a still form with glassy eyes and lifted it upon the stretcher. "What did you hear?" asked his companion, coolly examining his helmet through which a bullet had just whizzed. "Why, His Bobs (meaning Lord Roberts), has sent Headly with his train seven hundred miles to get a priest for Sergeant Mc—who is expected to die within a few days: just the engine, the tender and a coach, and Headly is ordered to make the run of his lile." The other ambulance-man only gasped and shook his And half an hour after, the men in the run of his life. The other smbuln-ance-man only gasped and shook his head. They were nearing the hospital tents with their burden. "How is Sergeant  $M_C - \mathbb{R}^2$ " they asked of the assistant surgeon, who when he saw the assistant surgeon, who when he saw the ambulance-men coming, drew back the tent flap for them. "Sleeping like a child," he responded, "and that ever since he heard the good-bye whistle of Headle." Headly's train.

Among the intrepid Boer generals no name was more feared by the English army than that of the Commandant Christian De Wet. Young and fearless wily and resourceful, gifted with that magnetism which made his men do his bidding with enthusiasm, he inflicted more harm by his daring night attacks to the British than the other Boer generals combined. He it was who would derail the supply-trains at unexpected places and taking from the cars what suited him, would burn the rest. He was to be found cutting into the flanks of the moving army and taking hundreds of prisoners at a time. He would conceal himself in a road that crossed a deep nullah, and so well were his forces hidden, that the leading scouts passed over the drift without wagons and guns were entering the drift did the Boers show themselves. They then opened fire and many of the drivers and artillery horses were at once shot down at short range, guns were captured and the Queens best

cavalry regiments put to flight.

Headly had reached Kimberly He was on his return to the safety. He was on his return to the Modder River with a single passenger, a Catholic priest, the chaplain of the Fasiliers at Kimberly, quite a young man, the idol of his soldier boys. The news of the train's singular trip had sped on before them along the line and wherever the engine stopped either to wherever the engine as supposed that the on water or for the engineer to telegraph, the soldiers on guard looked inquisitively through the windows of the coach to see the Catholic priest for whose coming "Bobs" had sent a special train.

They saw him, a man of military and resolute bearing, calmly eyeing them, silent and composed. For he had with him, nestling closely to his beating heart, the Blessed Sacrament. It was past midnight and within a few hours they should reach the out-posts of

General Roberts' army. The squad of men guarding both entrances of the coach fell to the floor like so many logs as the train came to a sudden standatill. A fusilade of shots rang out into the night air and a confusion of voices, rough and shrill, was heard. Before the men could gather themselves from the floor, strong men had pinioned their arms and the coach was filled with bearded Burghers.

Then a voice was heard, clear as the netal ring of a bell, but in badly scented English saving "Von show me the priest and I let you pass.
But by —— if it is not so, I shoot you
on the spot." Headly was dragged
through the throng, and back of him, ering like a towering like a giant, a revolved in the hand, came De Wet, the Boer general. "Here, sir, is Father George, the chaplain of the Fusiliers, let him answer chaplain of the Fusiliers, let him answer for me," exclaimed the engineer. "Stand back, men, do you hear, stand back!" cried De Wet, as he held a lantern on high and let the light fall full on the face of the priest, who seemed neither startled nor dismayed. "I see you are a priest," said De Wet. "Did Lord Roberts send for you are the stend of the Modder.

wet. "Did Lord Roberts send for you to attend a dying man at the Modder River?" "He did, sir," was the answer of Father George. "He may be a spy; he may have valuable papers on his person," remarked one of De Wet's men in Dutch. one of De Wet's men in Dutch. De Wet turned on him like a tiger:
"Get thee out o' here, and all of you. This train shall pass, and woe to him who will molest this man or not obey my orders." And the burghers knew Christian De Wet's temper. Pellmell they scrambled out of the coach. "The Lord, our good God, be with you, Father, and bring you safe to the end of your journey," spoke De Wet as he uncovered and held the priest's hands a moment in his iron grip and then vanished into the darkness, as the then vanished into the darkness, as the train puffing and hissing moved again over the rails towards its destination.

A wild shout went up among Gen eral Roberts' men as the train, the whistle screeching incessantly, reached the camp. General Cronje had surrendered two days before and he and his men were witnesses of the pandi-monius that reigned when it became known that Headly had arrived.
Sergeant Mc—— received the sacraments of the dying with his senses unimpaired and with a devotion and gratitude towards God that was truly edilying. A few hours afterwards he died, and in the dead of inth he was having and in the dead of night he was buried

Slowly and sadly they laid him down.
From the field of his fame, fresh and glory;
They carved not a line, and they raised not But they left him alone with his glory."

-G. D. H., in The Messenger.

Self-denial is never a complete virtu-till it becomes a kind of self-indulg-ence.—Bushnell.

PROSPERITY BEGETS PERIL.

ECHBISHOP IRELAND DEPRECATES PRE-VAILING SPIRIT OF SOCIAL REST

St Paul, Dec. 2.—Archbishop Ireland has made the following statement in elaboration of his views on the dangers of anarchy, a subject on which he touched, awakening wide interest in his address at the reunion of the army of Tennessee at Council Bluffs:

"The very profuseness of the pros-perity of the United States begets peril, unless the American people can be taught to use these favors well and wisely. Through her recognition of manhood in every man the multitudes become the rulers, and at times the multitudes bend too readily to momenmultitudes bend too readily to momentary excitements. Hence the extremenced of the proper formation of the popular mind, so as to correct thought and righteous acting. Injury irreparable may be done during a brief interval of social or political insanity, and a frequency of such conditions, however brief they may be, too easily degenerates into abiding habits.

"I extol the material prosperity of America. But as one of its accidental consequences, I must note the spirit of social restlessness which now agitates the country and in the appeasement of which the staunchest forces of patrictwhich the standards torces or patrictism must be steadily invoked. It is said too much prosperity comes to some, too little to others; hence new methods are called for in the distribution of wealth and the enjoyment it procures.

QUESTION OF PROGRESS.

"That all is perfect in present conditions; that there is no room for progress; that there is no room for reasonable discussion as to what is and what ought to cussion as to what is and what ought to be, we must not assert. That nothing should be said or done to subvert public order, destructive of the spirit of the country and its institution; that in the discussions taking place and the acts following them, the fundamental principles of right, reason and the con-stitution and law of the public be prestitution and laws of the public be not forgotten or set aside; that nothing be authorized or permitted which fans passion and renders difficult the com-posure of mind needed in such discus-

ion, we should insist upon. "The wild anarchist, the would-be assassin are the public enemies of soc: ety, whom to tolerate is to tolerate open sedition.
"An enemy, too, of public order is

the workman who, refusing his own labor, deters by violence a brother workman from offering his labor, as is. even in a greater degree, the strong and the powerful who override the law of the land in carrying out the schemes

PRIVATE PROPERTY SACRED

" Private property, the right of every man to own and dispose of the fruits of brain and hand, must be regarded as sacred and inviolable. It is the corner of the social structure, Destroy it, weaken it, you arrest ambition and effort; you give room to carelessness of the morrow, to indolence and idleness; you establish barbarism. Barbarism is that state of society where men, having nothing which is the exclusive possession. nothing which is the exclusive possession of any, prey upon the strength and the labor of others. Stability of possession and stimulus to ambition and effort resulting from it are vital requisites for

progress and civilization.

That in the holding of private property there be inequality is a fact. property there be inequality is a man-that is inevitable. Men are not and never will be equal in the power than builds up prosperity, in the sacrifice of self and the economy that preserve and increase it; hence they will never be equal in the amount of property that they do or can possess. The preaching of Utopias in remedy of this inequality and the proposal of schemes that ignore the nature of men and the vital conditions of human society are an insult no less than an injury to the individual whom they fain would beguile by their will-of-the wisp glamor and deception

" THE DAY OF UTOPIAS." "It is the day of if ever before in the history of human society was there greater need of prudent wisdom on the part of wouldbe teachers, of patient reflection on the part of listening audiences. The grave est responsibility rests on all to move slowly, to think wisely, to avoid all perils of leaps into the dark.

"A chief panacea before us is com-mon ownership through city, state and mon ownership through city, state and nation, of the chief agencies of productivity and of the transportation hither and thither, of the results of this productivity. Let all be on their guard. Common ownership in one thing leads readily to common ownership in another—although the more so when the purpose really held in mind is to grasp wealth without much personal effort, to make up for one's own deficiencies by despoiling others, and there is not serious danger therein of weakening individual ambition—which has been in America particularly the great stimulus to the wondrous material

been in America particularly the greats stimulus to the wondrous material development with which the country has been blessed.

"To the poor man, to the wage earner, I should indeed preach the doctrine of ambition and energy. Let every one aim to secure a competency one strive to rise; it is his right; it is his duty. But all this he must do by means that are fair and just, without ever infringing on the rights of others, be they his fellow-laborers or those whom he and they call the rich of the land.

HIS DOCTRINES OF JUSTICE. "To the rich and more fortunate I should preach unceasingly the doctrines of justice and charity. Just they must be all—depriving none of their Cod-given rights and of the opportunities which should be open to all—doing their best that the laborer may acquire. through his industry, the decent and befitting livelihood which human dignity

"Unreasonable querulousness among the poor, senseless extravagance among the rich are equally to be reprehended, and if one is to be reprehended more severely than the other, it is the senseless extravagance of the rich.

"It is a crime against humanity; it

is madness itself to squander money in

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mere reckless

A SEARCHER P

HAVEN. The Rev. 1 the Anglican who became a done the Chu vice through lished a pra "The . Relig The book is i forth in a c reasons for su of the Church of the argua In the first duced to our is John, and the state of h ters He is different relia places of wor in one street As he look world of Eng

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mere reckless estentation. Now and then we hear of people so insane in wild extravagance as so clothe dogs and horses in purple and fine linen, and to feed them from golden platters. Are not such people the enemies of the country—by the hatreds which they arouse and the seditious protests to which they give rise?"

THE BELIGION OF THE PLAIN MAN.

A SEARCHER FOR RELIGIOUS AUTHORITY, AND WHAT . HE FOUND-THE FINAL

HAVEN.

The Rev. R. H. Benson, the son of the Anglican Archbishop of Canterbury who became a Catholic priest and has done the Church in England great ser vice through his able pen, has just published a practical little book called "The Religion of the Plain Man."

The book is in seven chapters and sets ferth in a clear and simple way the reasons for submitting to the authority of the Church. A very good synopsis of the argument is given by the reviewer of the London Tablet.

In the first chapters we are intro-

viewer of the London Tablet.

In the first chapters we are introduced to our "plain man," whose name is John, and we have pletured to us the state of his mind on religious mat ters. He is puzzled at the number of different religious bodies and different public in his own town even laces of worship in his own town, even in one street.

As he looks out on to the religious

world of England today, he is at first confounded by the numerous claimants on his belief. As one who has ac cepted Christianity in the main, he sets aside immediately all those eth sets aside immediately all those ethical and religious bodies of persons who repudiate that name, and even some of those who claim it. He has nothing to ask of Christian Science, of Mormons, or the Abode o Love; for we must remember that he is a plain man, uncolored by fanaticism. Yet still the call that "this is the way, let him walk in it," is sufficiently plural to bewilder him. As he goes down the streets of his native town, awake for streets of his native town, awake for the first time to the huge issues of life and eternity, he sees, it may be, half a dozen places of worship, each bear ing a different name, and each claim-ing to be the purest well of salvation wn to man. He is almost daunted known to man. He is almost daunted at the beginning of his quest. How is it possible for him, a man who has neither leisure nor learning, and who is sufficiently modest as to his natural infallibility, to distinguish in he shorus the voice that calls him to God?

shorus the voice that calls him to God?

HOUSE OF CONFUSION.

In his trouble, John betakes himself to certain divines, and is somewhat reasured by their conversation. They tell him they differ only on minor points, that the great truths of Christianity are the same in all of them, and that in presented the different and that in no seese do the different denominations proctain a different faith, and, what is more, that they all base their religion on the written word of God Himself. What a relief! John feels that he has something tangible to go by. He thanks his friends and goes home to study his Bible. But alas! how shortlived are human con-solations. John feels this even in his Bible reading. He finds himself beset with difficulties on every side, and gradually he comes to the conclusion that the sacred text of itself cannot be a suffici nt guide to salvation, that it requires a competent authority to in terpret and explain it. This conclus-ion is fixed more deeply in his mind by explanations which he receives from various friends, explanations hopeless-ly conflicting—each contradicting the other and leaving John in a state of "confusion worse confounded."

His first interpreter is the Baptist

Lord, to teach us the union of believers in Him. We practice this regularly in our Church.

"Your third point is another matter altogether. It is doubtful what Our Lord meant when He apparently gave a commission to forgive sins. Probably it was no more than a command to preach the saving Gospel through which sins are forgiven. If it was more, it has certainly died with the Apostles. You must not take this too literally.

"As regards the fourth point, 'The Word was made Flech,' this is one of the texts that demonstrate Our Lord's

divinity."

The next friend that John approaches divinity."

The next friend that John approaches is the Salvation Army captain; but he is astonished by the answers he receives. He is told that the last point is indeed most important; that if Jesus be not God there can be no remission of sins through His Precious Blood; but that the first three points are wholly unimportant. Sacraments, he is informed, are purely exte nal, arbitrary symbols that can be varied or abolished as customs change. For baptism the Army has practically substituted the waving of a fiag.

AN AUTHORIZED INTERPRETEE.

The Precoyterian, the Congregation

The Presoyterian, the Congregation alist, the Wesleyan, and the Unitarian give answers contradictory of each other and of those previously received. What is John to do in such circum what is John to do in such circum stances? Further consultation would seem almost fruitless. If ministers of religion cannot agree on the most practical questions, questions which con cern the beginning, the sustenance and the cleansing of Christian tife, it is obvious that some of them must be in error, and on points vital to salvation. But our plain man does not despair. A few weeks later he lays all his difficulties before a sympathetic friend; and this friend, a sincere and plous man, not only strengthens John in the

conviction that the Bible needs to be interpreted by a competent authority, but actually points out where that authority is to be found.

"My dear fellow," answers his friend, "you are perfectly right to be dismayed. You have found the need of an authorized interpreter of the Scriptures. It is as you say, impossible to an authorized interpreter of the Scriptures. It is, as you say, impossible to be an undenominationalist and to retain the Christian faith. ... What is required, and what God in His mercy has provided, is a steady an thorized witness and interpreter of the truth of His Scriptures. We must have definite unchanging creeds for the laity, searching articles of religion for the clergy, a liturgy that enshrines the faith in devotional form. In all else there is change and decay; but it is in the Catholic Church of God, of which a branch happens to be estabwhich a branch happens to be estab-lished by law in this island, that the final authority is to be found. You will find there all that you need; all the essentials of which I have been speaking. She uses the sacraments which Christ ordained, and proposes to us the faith which He revealed. 'Grace as the fatth which he revealed. 'Grace and Truth came by Jeaus Christ.' Grace and truth still continue to flow to us through the channel of the Church of England.''

ENTERS CHURCH OF ENGLAND. These words had a great effect on John, and it is no wonder that he be-came a member of the Anglican com munion. For a time he was really happy in his new home. He found there stable creeds, sacraments, a de cent, ceremonial, cultured clergy, etc. He also discovered among churchmen genuine piety, sincerity, a love of God and self-denial. And yet, as time went on, doubts and misgivings began to arise in his mind as to the divine voca ion of the Church of England His first doubt arose on the occasion of sermon preached in a universal church by a certain eminent dignitary. He hears the preacher state plainly that the corporal resurrection of Christ is not, in its literal sense, an article faith, and moreover that the Church of fingland is not committed to the Virgin birth of the Son of God. John is perplexed, and experts that some action will be taken by the ecclesiastical authorities; out, beyond a simple contradiction by the beyond a simple contradiction by the Bishop of the diocese, nothing happens. Shortly afterwards another dignitary of the Church proposes a change of pulpits with a Nonconformist, and pulpits with a robotherwise, and a states, almost explicitly, that episcopal ordination is no more than a party custom. La'er on still, two sermons are preached on consecutive Sundays, the preacher of the termer declaring

that the Sacrament of Penance is a divine institution, whilst the second preacher denounces it as a blasphemous fable, invented by power loving priests Our plain man cannot have peace in the Church of England where such con tradictions are tolerated. As the re sult of much thinking and many inquir ies he is led to consider Roman Catho lie characteristics and the Petrine claims. It is in this part of the book that the author, Father Benson, is at his best. Popular prejudices against the Church are easily disposed of, and the claims of Peter and his successors to be Vicars of Arist are clearly set torth and ably vindicated. And little by little John begins to see. He per ceives in the Church of Rome a marting representations of the like of which is no velous unity, the like of which is no where else to be found, and a vitality and indefectibility which can be ac-counted for only by the fact that she is founded on the rock, which is Peter.

AFTER CONVERSION.

We will conclude by letting Father Benson tell us in his own words the state of John's mind after his recep-

His first interpreter is the Baptist minister; and to him he puts four selected questions. "My dear friend," is the answer, "in this first text, 'Except a man be born again of water and the spirit,' you have put your finger on a most important matter.

"That is one of our special tenets. Except a man, says the Gospel, not a child. We are most strict on the matter of what we call believers' baptism. Besides, even if you think that we press the text too hard, how can an unconscious child be affected by such a seremony? With regard to your second point. "This is My Body,' I answer that this is a beautiful and touching ceremony instituted by Our Lord, to teach us the union of believers in Him. We practice this regularwatered by the tears of saints, brought out of Egypt long ago — a tendril that will in time bring forth new and super natural fruits of faith, penance and holiness; he is a child come home at last—a child who has learned his A B C and passed his examination and pleased his mothe; a child, bone of her bone, and flesh of her flesh, mystically born, not adopted; a child at home in that place in which alore men's hearts can rest, the Sacred Heart of Jesus pierced for him.

"FOR TRUTH OR FOR LIFE,"

A contributor to the London Catholic Times, writing in a distinctly distrustful spirit of an unsigned article entitled "For Truth or for Life," in the current

"For Truth or for Life," in the current Dublin Review, opportunely quotes a statement of Newman's occurring toward the end of the "Apologia": "Also I consider that, gradually, and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a saisance with a method and a phraseol has thrown itself into the form of a science, with a method and a phraseol ogy of its own, under the intellectual handling of great minds, such as St. Athanasius, St. Augustine and St. Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days. "These clear and strong words of the master might be pondered over by his disciples, who, we feel sure, have no wish to make the Church break with her past, te her loss. At present have no wish to make the Church break with her past, te her loss. At present the preacher knows what he should teach; restate his doctrines for him, and he runs the risk of resembling a Unitarian minister holding an exting uished lamp and groping in a dark room for a revelation which is not there."

Up in Bangor, Maine, St. John's parish has just celebrated its golden jubilee, and, interesting to note, one of the most notable features of the festivities was an address delivered at the civic observance in Bangor's City Hall, by Rev. David N. Beach, D. D., President of Bangor Theological Semi President of Bangor Theological Semi nary. In this discourse, remarkable alike for the benevolence and chival-rous spirit that inspired it and for its unsurpassed felicity of expression, Beach offered a noble tribute to work, the worth, the grandeur of the Catholic Church. We quote from the full text as given in the Sacred Heart

Review:
"All Bangor and all Maine congratu
late St. John's, and thank God for the tull rounding out of a half century of your Christian service.

"This summer I had the privilege of seeing the cliffs of Tory Island, the north west shoulder of Ireland, emerge

north west shoulder of Ireland, emerge from the mists of the Atlantic, and of standing on our good ship's deck as she skirted along the northern shores of the Emerald Isle and turned her prow into Lough Foyle. And the glory of it was that out from among those mountains there went to the island of Iona the Celtic missionaries who Christian Lized Scatland and Northern England. ized Scotland and Northern England, the North Umbria of that far off time, and who passed beyon! England to the continent and rekindled Christian fires for all Europe.

for all Europe.

"Then our journey took us to Northern England One day we were at Fonntain Abbey, near Ripon, and another day at Furness Abbey, near Ulverst, the ruins of those great Cistercian monasteries which for centuries were light and power in Northern Britain. I trink no Catholic could have treaded his way among the ruins and seen the evidences of self denying love and of noble Christian worship with more tenderness than we. For those monasteries meant the light of learning shining in a dark place; the or learning sining in a dark place; the tenner humanities of life amidst violence and oppression, and the wings of Chris-tian worship for all that area. All this makes one very tender. And this tenderness is what is underneath the congratulations which we Protestants bring you Catholics to-night.

THE OLD MOTHER CHURCH. "For there was a time, not so very far back, when we were as yet un divided, and the Church of the West was one. The glories of these cen turies and ages are our common beri tage. We remember the early days of the Christian Church, with their mar tyrdoms and unspeakable consecrations, We remember the days after the Em-peror of Rome had become a Christian, when the Church was in the height of its glory and great Gregory ruled it; when the whole spirit of the Church was to go out and evangelize our then ancestors along the Rhine, the Baltic, the precipitous Scandinavian coasts and our mother islands, and when our wn forefathers were by her brought to Christ. Then we remember the dark times when the re-action of barbarism had flooded Europe, and when the monasteries were fountains of light, of learning and of life for our common Europe. We remember the heroic centuries that followed these when the as yet one Church of the West hurled itself with the Crusaders upon the Holy Land to rescue the sacred places from the hand of the infidel, and when the Church and the Moslem joined in deadly conflict. We remember how the Crusaders brought back the manuscripts of the o'd Greek classics and the manuscripts of the Old and New Testaments and the revival of learning came, and the great univer sities of the continent and Great Britain had their birth under the same

one Church "Sometimes the young people of our non-Ritualistic Courches hie them a way non-Ritualistic Courches hie them away to the Episcopal Courch or to the Cath olic courch, and when I have been asked why, I have often answered that the blood of a thousand years of an ancestry that used the ancient ritual of the Church of the West was tingling in the veins of these children of ours, and they were but returning to their and they were but returning to their

"The priceless heritage of those centuries and ages, the glories and achievements of the great one Church are our possession equally with yours, and that is a historical reason why we

and a chaplain for the Irish Ninth, and I don't know whom to send' 'I'll go.' answers Faiber Scully They walk up Beacon Hill. In a half hour the papers are made out, and the fight in Irish Massachusetts Ninth finds in Father Scully as faithful a man to all sentences of them, hold religion as the dearest thing in our lives. And that is why-we Protestants rejoice with you, and particularly in certain directions One of them is the fact that the Church of Rome, uniformly, from age. of Rome, uniformly, from age to age, "semper idem," stands for the great primary doctrines of the religion of Jesus Christ.

"One of these is the incarnation—that Jesus Christ entered our human ity, that He has become one with men.

"Another of them is the truth of the holy and ever blessed Trinity—the Father, the Son, and the Holy Ghost.

"Another of them is the truth of the atonement-that Jesus Christ, by His

sufferings and death, wrought out our salvation; that there is no other name under heaven given among men whereby we must be saved.

"Another of them is the truth of the

"Another of them is the truth of the gift of the Holy Ghost to men, to con viet, convert and sanctify.

"Another of these truths is the fact and ministry of a Church of God in the world, the body, as St. Paul Lays, of Him that filleth all in all.

"And then there are the truths of immortality resurrection and the life

We are doing certain things. Some of those things, we hope, will bless you as well as us. But you Catholics stand undinchingly, with all the weight of centuries and ages behind you, witnessing for the great and eternal truths of our religion.

THE CATHOLIC CHURCH STANDS FOR THE

GREAT CHRISTIAN DUTIES.

"Then, secondly—and yet in a sense they are all one, for they are the out ward manifestation of the inward thing—you Catholies stand for certain prim ary human obligations.

"One of these is reverence—the sense of worship. The Catholic Church every hour, every day of every year, of every century stands for roverence and the orderly worship of Almighty God. We all know and love Millet's great pie ture, 'The Angelus.' And here in Bangor the great bell of St. John's at half past five every morning, sounds out for us all, and we love to hear our

own Bangor Angelus.
"Then there is that most human put asunder. The holy and profound mystery of marriage and all that it means is safeguarded and sanctued by the Catholic Church. Thank God for that! Thank God for that in our shameless times!

"Then the Catholic Church stands for all manner of practical daily ser vice. Its great hospitals lift their huge bulk against the sky all over the land, for men of every faith and of no faith whatever. A telegram in the daily papers the other day said that General W. J. Palmer, the founder of Colorado Springs, lay at the point of death, from an accident when riding, in the Glockner Sanitarium. What is the Glockner Sanitarium? I seem to see it now. There is the great dome of Pike's Peak, There is the great dome of Pike's Peak, 14,143 feet above the sea level, and over against it the huge bulk of the Glockner, one of the finest hospitals in the world, with its doors open for rich and poor alike. The self denying work of the Sisters of Charity and the other strong organizations, of which St. John's has its abundant complement, there are practical doesn't fit world of these are practical doers of the word of Christ, even as He went about doing good

CONTRIBUTION TO CIVIC LIFE. "Then, somehow or other, the Catho-lic Church has a way of getting at the heart of civic life. It makes citizens. They love their country and mould its

destinies.

"I should like to bring up some pictures. One of them is Father Mc Sweeney. I see him over there, hid behind somebody else, after a fashion that he has, and he told me over the telephone that I wasn't to praise him and here I an disobeying the voice of Holy Church, for I am going to do it. He goes all around the parish. It is money to one, clothes to another, a half a ton of coal to somebody else, all hit away in that secretive way of his, and he counting every half day lost in which he does not make some person happier. I don't wonder that you applaud. You know it a thousand time better than I, but I know it some.

"Then I like to bring up before my mind's eyes Father Cleary, of Minne-apolis, one of its greatest citizens. I remember when I was leaving Plymouth Church, and there was a great gathering to say good by, Father Cleary came over, along with Protestant ministers, to wish me God speed. In the cleaning up of Minneapolis, in the making of it as ideal city, Father Cleary has stood

"And then another, the pleasure of "And then another, the pleasure of whose personal acquaintance I do not have, the great Archbishop Ireland, of of St. Paul, whose influence over the great northern plateau and all America, and no little of the whole world, are vastly, for good. He is a type of the Church of Rome at its best, entering as a vital force into the community life of the world.

DARKEST DAYS OF THE CIVIL WAR. "And now I see, as it were, in my mind's eye, on the streets of Boston, in mind's eye on the streets of Boston, in the darkest days of the Civil War. Bishop F'tzpatrick — he would have been Archbishop under your present ecclesiastical arrangements—meeting a sturdy young Irishman, born in Erin, educated in Italy, priest of a Boston, suburb, and I hear him saying:

'Father Scully, I'm in a hard place.'
Governor Andrew has asked me to name a chaplain for the Irish Ninth, and I don't know whom to send.' 'I'll go,'' answers Father Scully. They

A MINISTRE'S TRIBUTE TO THE CATHOLIC CHURCH.

LIES A MEASURCLESS blessing for the world Catholic and Protestants alike. We a tremendous fighter. A considerable of St. John's Parish, Bangor, Me.

We are doing certain things. Some of the regiment is surrounded the protestants are out on the firing line. We are doing certain things. Some of the regiment is surrounded the protestants are one of the regiment is surrounded the protestants are one of the regiment is surrounded the protestants. The process of the protestants alike. We are doing certain things. Some of the protestants alike the army, but finds in its chaplain also a tremendous fighter. A considerable section of the regiment is surrounded to the protestant alike. We are doing certain things. Some of the protestant alike the protestant alike. We are doing certain things. Some of the protestant alike the protestant alike the protestant alike. We are doing certain things. Some of the protestant alike the protestant alike the protestant alike. We are doing certain things. Some of the protestant alike the protestant alike the protestant alike the protestant alike the protestant alike. We are doing certain things. Some of the regiment is surrounded to the protestant alike the protestant alike. We are doing certain things. Some of the protestant alike the prote adventure of Father Scully that is-cover and lead the way of escape. The history of the Massachusetts Ninth's a great glory to all our land, and Falher Scully largely made it.

Scully largely made it.

"Twenty years after the close of the Civil War, as a Protestant paster in Cambridge, our courches were size by side, and I saw that great church of St. Mary's of the Annunciation griwing by leaps and bounds till it included by thousand souls and Father States. six thousand souls, and Father Soully, by reason of his devotion to the civic interests of Cambridge, advancing step by step in popular regard, till he dmost rivaled President Eliot as the chief citizen of that municipality.

"But the exposures of army life and his arduous ceaseless toil have worn that iron frame, and he draws near to death. Delirium has him now, and in delirium you will often get at the heart of the man. 'Raily round the lag, boys; raily once again,' he is singing as if he were getting ready to charge a battery, and then, by a perfectly natural transition, he is lifting up to quently a Latin prayer for his people and the Holy Catholic Church. "Now he is dead, and from 2 o'cloc

of a Sunday afternoon until 10 o'clock of a Monday morning, when the funera occurs, twenty hours of day and night lying in the broad aisle of the church, with the golden chalice clasped upon his breast, a ceaseless stream of twenty thousand people passed by to gaze on his dead face. They are going to erect in lasting bronze his lineaments at the in lasting bronze his lineaments at the intersections of great thoroughfares of that city, that later generations may know the features of one of the noblest citizens that Massachusetts ever had.

BANGOR'S CONGRATULATIONS. "And so it is, Mr. Chairman, that all Bangor brings congratulations to night. Those hundreds and hundreds of years when the Church was one and our an cestors a part of it, and bequeathed to us, equally with you, its hallowed and glorious memories; the fact that the Catholic Church stands unshaken in Catholic Church stands unshaken in changing times for the great primary Christian doctrines; the fact that it illustrates in its life the qualities of reverence, of worship, of the sanctity of the family, and of great, organized, practical Christly service; and the fact that the Catholic Church knows how to make gitzens great, ethizons—these are make citizens great citizens—these are reasons that we rejoice with you un speakably.
"The Protestants of Bangor, our old

seminary, entering its ninety-first year

-Father McSweeney will have to come
and make us a speech at our centennial
and pay for all of this—in fact, all our people rejoice to night with St. John's. She is in a way a kind of a mother church for us all, and her rector and her clergy and her members have the congratulations of everybody in their golden jubilee. "— Catholic Standard and Times.

> PERUNA CONTRIBUTORY TO DEATH.

Dr. Renwick D. Ross last Wedness day filed with the health department of this city the following certificate:

"I hereby certify that I attended deceased from Nov 28 1966, to Nov. 27 1966. I last saw him alive Nov. 27, 296, and that death occurred on the date and at the place stated above, at 10:45 a.m. Cause of death as follows: Acute alcoholism: dur-tion unknown. Contribut ory: Drinking Peruns.

"Renfrew D. Ross, M. D., "100 High street."

"Nov. 29. 1906."

Deceased referred to in the certifi cate was in life Joe Murphy, who resided at 76 Pennsylvania street. Poor Murphy! Lured, no doabt, by

the enticing advertising of the Peruna people, he took to drinking the vile stuff for some supposed allment. In briety was but a step. The certifi-cate of Dr. Ross tells the awful resuls, and he is to be commended for his honesty and bravery in stating the facts in good plain English.

Are not the newspapers that so voci-ferously sound the praises of this socalled remedy—for a goodly considera-tion, of course—equally responsible?— Buffalo Catholic Union and Times.

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LONDON, SATURDAY, JAN. 5, 1907.

SENSATIONAL REPORTS REGARD ING THE CATHOLIC CHURCH IN FRANCE.

Our readers should be on their guard and not believe every report sent forth by the news agencies about the present serious condition of the Catholics in France. The real state of affairs is bad enough and there should be no need for publishing exaggerated statements ither at home or abroad.

Onr attention has been drawn to last week's Huron Signal, which states that meetings were held in all the parishes of the diocese of London on Christmas day, to take joint action in pro claiming a boycott against French goods. Our reporter, in making en quiry here among the clergy, finds that nothing was known about such meetings, and on Christmas day, in London, the sermons did not refer to boycotting, but to peace, charity, goodwill and kind greetings. Ther, in Saturday's Toronto Globe, we are told that ten Catholic parishes in the County of Huron held meetings and passed resolutions, and, on making fur-ther enquiry, it is discovered that meetings were hold, not in ten, but in meetings were held, not in ten, but in two parishes in that county, and the alergy here knew nothing about these two meetings except what was read from

the exaggerated reports. The Catholic Church is the Church of the living God and the pillar and ground of truth, and desires nothing but the truth, for truth is mighty and will prevail.

M. BBIAND AND HIS BLASPHEM. ING COLLEAGUES.

J. B., of Ottawa, writes to us in refernece to a statement made in the New York Catholic Register, which was re cently copied in the columns of the CATHOLIC RECORD, to the effect that M. Briand, the French Minister of Education, recently made the blasphem hoast that " having driven Jesus Ohrist from the colleges, hospitals, asylums, etc., of France, he would now drive Him from the government."

J. B. states that a Protestant " pointed out to him this passsage and expressed his doubt as to the authenticity of the quotation, alleging that s public man, such as the Minister, would hardly alievate votes and influence from himself by making an utterance which would not only wound the sym pathy of Catholics in France, but shock the Christian world in general. My friend, therefore, doubts that the distinguished Briand ever uttered those words, or at least, not in public, nor since his advent to power." Our respected correspondent, therefore, asks "in the inter est of truth, whether the utterance is authentic, when this impious utterance was made, whether in public or private. women's gabble."

We admit that, under normal conditions, there would be an incredibility about the story, on account of which it should be difficult of belief in regard to a public man, but the story of M Briand's escapade was told under the circumstance of the brutal attacks, which his party have now for years been triumphing in successful elections, which were all toe more triumphant the more disrespectfully they could speak of Christianity, and this made them the more extreme as the conflict became hotter. Thus M. Chaumie, who was holding M. Briand's office on February 6 last, answered M. Syveton | their career be speedily ended, they in the Chamber of Deputies, when M. Syveton attacked the Government of 1793 in France. that date for encouraging and even orcing teachers in the primary schools to use their influence with the pupils for political purposes. The answer given showed the truths of the classic adage " whom the Gods would destroy they first deprive of reason."

M. Chaumie thus gloried in the shame of the party now in power in the French Chamber. He said : "The teachers are now making an admirable political propaganda and are forming good citizens in teaching the pupils to love the Republic and their country."

If a public man could speak thus of the teaching of the system which the Republican government of the worst class of tadicals and socialists -- a system which is based upon Voltarian methods-bas demoralized the country, by making it in a great measure god less, increasing to an alarming extent the amount of crime, rousing the passions of the mob to the highest pitch of excitement, and producing race- lations.

creased during the past year to the exent of 10 867, a thing hitherto unherd in any civilized country where the true principles of government are known and appreciated, increasing the theevils of divorce with an incredible rapdity, we can scarcely be surprised at my boast of irreligion which the propagandist of the new paganism can make M. Chanmie added :

" the teachers are making an admir able political propagandism and are formpg good citizens who love the

That is to say, they hate the very name d Christianity.

He continued : "Yes: we are encouraging them in doing this, and I do not think that any Republican chamber can condemn them for me doing"

M. Leygues, another predecessor of M. Friand, spoke in a similar strain. The inlikelihood of such language, on which J. B. insists so much, is very much diminished when we find that such is the style of language which the French atheists have made peculiarly their own, and it is only through the self sacrifice of heroic Christian and a ostolic men that France can be trought back to the love of God and the human race.

We were not present when M. Briand spoke his blasphemy, but the reality of his words cannot reasonably le doubted. They were reported in the daily papers, and were published by the French press, from which they were copied by the press of this continent. It was just a short time before M. Clemenceau called M. Briand to be his Minister of Education that the words were uttered, and it was proba bly for the very reason that he proved himself a thorough hater of Christianity, that M. Clemenceau thought he would be a suitable man to preside over the Department of Education, in the ideal Infidel country into which the present government of France desires to transform that unfortunate nation.

M. Briand's disgusting words are re ported as having been pronounced be fore a convention of teachers, and were applauded by them. No wonder! for these teachers were the men and women to whom the government of the Republic has committed the task of educating the rising generation of France, and unfortunately we must admit that they are doing their work well.

In the Toronto Globe of Dec. 18th, the words of M. Briand were quoted by Cardinal Gibbons, as follows:

"The time has come to root up from the minds of French children the minds of French children the ancient faith, which has served its pur pose, and replace it with the light of free thought: it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the army, the navy, the schools, the hospitals, insane and orphan assums and law courts, and orphan asylums and law courts, and now we must hunt Him out of the State altogether.

This is the very language which suits the Socialistic party in the Chamber, one of whom, their leader, M. Jaures, said :

"If God Himself appeared before the multitude in palpable form, the first duty of man would be to refuse Him obedience, and to consider Him, not as a master to whom men should submit. but as an equal with whom men may argue.'

One of M. Briand's colleagues. in drunkenness or sobriety. . . to Viviani, the Minister of Labor, who has prove it is not mere hearsay or old taken possession of the residence of the Venerated Archbishop of Paris, Monseigneur Richard, said also re cently :

"All of us together, first by our forefathers, then by our fathers, now by ourselves have been attached to the work of anti-clericalism and irreligion. We have sna ched the human conscience from belief in a future life. Do you think that the work is at an end? No. it is but beginning."

It will be seen from all this that M. Briand's talk is but a sample of how the present rulers of France are affected towards religion. They are not merely enemies of the Catholic Church, but of all religion, and unless will renew the horrors of 1792 and

We may add here, that M. Briand's words, which our esteemed correspondent is disposed to regard merely as an idle tale, were repeated in the Chamber of Deputies with the approval of M. Clemenceau. We have been so often at fault in our expression of the hope that France will soon assert herself as a land of faith, that we can scarcely now venture upon expression of expectation that this will be the case so soon as we expected; but we do and will yet hope that her delivery from pagan notions is not far off. At least, we confide in Christ's promises, that the gates of hell shall not prevail over His Church, which is His beloved Spouse on earth, and that the Church will pass safely through her

present trials. It will be noticed that the we Government and State, as found in the two versions of M. Briand's remarks, is merely a difference between two trans-

A curious and most unexpected re sult is now said to follow from Andrew Carnegie's gift of £2,000,000 to the Scottish Universities, and the graduates of these institutions are saying that the gift is an unmixed evil. The provision, whereby any Scottish student may apply to the Carnegie trust for funds to aid him in his studies, is interpreted with such latitude that any one who applies obtains the help which was intended to assist young Scotchmen on their university career. and even several colored students, beides those of other nationalities, have received assistance as well as the young Scotchmen for whom this fund was intended.

The students generally are made les conomical and less self-reliant than they have been hitherto through the fact that they are sure of large help from the fund, according to the testimony of these graduates, and as most of them have for many years received ample sums from their parents, they have used these sums for their amusements and in their sports, while the Car negie donation was used for the purpose of helping them along in their tudies, as the fact was not so easily hidden that they had received such assistance. These circumstances are thought to have an effect opposite t beneficial on the character of the students, and on this account the acc of the benefactions is deplored by

these educationists. Among the people in the more remote parts of the Highlands and in the Hebrides, another view is said to be taken of the matter. Mr. Carnegie is said to be in league with his satanic majesty, and it is added, that before Mr. Carnegie revisited his native land he consulted satan as to what he should do in order to promote his causewhether by building theatres and danc ing halls to make people dance, and to hold card parties therein where they would learn to play cards, or in some other way.

The report continues that satan told him: " Nay, nay, Andy ! buy a kist o' whustles for ilk a kirk, (an organ for every church) and my work will go along weel aneuch.

Mr. Carnegie has presented organs to many churches all over Scotland. and psalms are now sung with organ accompaniments, the music being of modern style, whereas before the psalms were vocally rendered only. This is considered (so we are told) proof of the diabolical compact.

The London Daily Mail was so impressed with the statement that Mr. Carnegie's university gift was degrading the character of Scottish students that it instituted an inquiry into the charge, but it declares that such a statement has no foundation in fact, being founded only upon the known conditions of a generation ago, when there were throngs of poor men in the Scottish universities bravely working their way through. This type of work ers, facing circumstances so difficult. has disappeared under the new condi tions. The students being of the middle class, and better endowed with this world's goods, can get along very fairly without outside help. The poorer s now drift into the fact and thus the fund of Mr. Carnegie does not benefit to any great extent those for whom it was intended. The number of students has increased very slightly since the fund was established.

THE OLD POLICY.

Getting Irish news through Lordon, England, seems to be coming into fashion once more. The influence that radiates about the Times office, largely the Jewish money changers and holders of Irish estates, the first named to some considerable extent the owners of mortgages on these estates, take every opportunity to give to the public, sometimes facts, but more often fancies, which are calculated to reflect upon the Irish people. Of course all this is intended to promote a public opinion in Eogland and elsewhere against Home Rule for the Emerald Isle. But let us see what is the latest terrible calamity that has happened in Ireland. For the moment the awful doings in France are put aside. The murders and outrages in England are seldom published and seldom thought about, and the lynchings and other murders, by the score, which take place weekly in the United States are scarce ly noted, and we are told in a long press despatch that agrarian crime is going on in East Galway. That agrarian crime, be it remembered, consists in the application of the boycot. In county Galway, we are told, that the main purpose of the agitation is to drive the grazing farmers off the land and to have it divided among the people, and so this is the terrible outrage that is going on. One class of the people refuses to have any business intercourse with the other class. The people want to make a living by tilling the land, And besides being separated from its

suicide to such an extent that the population of the country has actually de SCOTTISH UNIVERSITIES. but the landlords say: "We will not scotting university to occupy our lands: it pays us better to raise cattle. And there you are." It is becoming more and more evident every day that certain press agencies are run entirely on com nercial principles. A substantial money payment will cause them to send any class of so-called news over the wires.

UNION IS STRENGTH.

It is very seldom that the Irish mem bers of Parliament, Nationalist and Unionist, agree as one party in demanding justice for Ireland; and, in fact, it is generally the care that if a proposition is made whereby Ireland is to be benefited, that is sufficient to condemn it in the eyes of the Unionists, who come all from one half of the Province of Ulster.

But for the first time since the Union of Ireland with England and Scotland, all sections of the Irish members have recently signed unanimously an official document, which is a petition issued at the instance of John Redmond, leader of the National Party, representing that the restrictions against tobaccogrowing in Ireland are very injurious to Irish interests, and asking the goverement to withdraw them. If the same unanimity had existed on the other matters for which Ireland has been constantly clamoring, the country would long ago have been prosperous and happy. The demands of the whole nation would have secured such attention as to gain what they wished; but in the past, with the country divided, even though three fourths of the parliamentary representation demanded Home Rule, they were not listened to by the other parties in the House, whether Whig or Tory, because the majority cared little or nothing for the wishes of a race which they regarded as aliens. In union lies strength, and if all the Irish parties could be made to unite in the demand for Home Rule, it would very soon be granted to them.

A THORNY OLIVE BRANCH.

The Toronto Mail and Empire considers the present attitude of the French Government toward the Church as the offering of an olive branch ! It admits that the Concordat between France and the Church was broken without consulting the Pope, that the clergy are left only a pitiful pension,

"The Church property throughout France has been practically seized, for it was to be transferred from the Church to associations of laymen appointed to take charge of it. Finally appointed to take charge of it. Finally the law of 1881 was applied to public worship. Under the Act, notice was to be given to the police authorities of all services before such could be held. As matter of fact, the local police could determine whether or not the people should be allowed to assemble for relig hat the changed condition was very radical. The repudiation of the Concordat put an end to all relations be tween Church and the State. It made the Church a voluntary organization such as all Churches are here. On this side of the ocean the change will not we are accustomed to the principle of a free Church within a free Scate. disposition of the property is another matter. All religious bodies must have their Churches. In the course of centuries those appertaining to such a Church as that of France must b numerous and very valuable. To confiscate them is a measure that does not secord with the received ideas o tice. But i. does not seem that the Act as originally adopted looked to confiscation in the sense that the property was to be diverted from the to which it had been dedi cated. On the contrary, the lay trustees were to take it over for religious use. It would pass from the clergymen, who hitherto controlled it, to the parish associations ordered by the State to the Church refusing to form the associa-tions that the buildings were placed in danger of confiscation, for then they were supposed to be derelict, and the State had the right to take the proposed amendment to the law, it is observed, effects a change in the reguations touching the religious edific A clergyman making the necessary declarations as to the use to which they are to be put, may occupy the buildings for religious purposes This removes one of the Church objection to the new order of things. government also modifies the rule with to the notification to given to the police of all services that are to be held. Under the new plan, one notice giving the days and hours of service will cover everything."

And this is the olive branch which the Mail and Empire thinks the Pope and the Church of God ought to be glad to accept! Does not that interesting journal know that the Covenant ers of Scotland fought to the death before accepting an olive branch from Charles II. of somewhat similar import

There should be made 33,000 separate legislative bodies in the Church instead of remaining as it is with one invisible Head in heaven, and one vicegerent of Christ on earth, the Pope, the bond of unity, who preserves the unity of faith and discipline without which any Church would, after a few days, be dissolved into thousands of schismatical bodies.

Head, not even the authority of the Bishops in their dioseses would be acknowledged. The Episcopal author ity is an essential feature of the Catho lie Church, and so is the authority of the supreme head of the Church, St. Peter's successor. The Bishops would have no authority in their own dioceses, nor would the Pope be recognized at all. It is needless to say that a Church like this would be a thing quite differ. ent from that which Christ established on Peter as its foundation.

The Mail and Empire admits also that the saying of Mass by the priest and the holding of religious services would depend upon the good-will of policemen puffed up with pride that they and not the divinely appointed Bishops of the dioceses would rale the Church of God, and would be the sole judges of what little liberty might be allowed them ; but the police would at any moment suppress on false accusations, and the Government would laud them for their diligence.

THE LATE ARCHBISHOP O'BRIEN The life of this distinguished churchman, whose unexpected demise created great sorrow in every portion of the Dominion, has been published. The writer is Miss Katherine Hughes, a relative of the Archbishop. Various chapters deal with Archbishop O'Brien's attitude towards Imperial and National affairs, also his views con cerning education and its control. It unfolds, in some measure, the scope of the work of a man who was at heart a veritable educationist. His ministry as priest and Bishop, his patriotism and literary works, his home-life and the remarkable esteem in which he was held by Protestants as well as Catholics, are here carefully analyzed. The book, which contains about 250 pages of reading matter, is handsomely illustrated with eight half-tone engravings. Orders addressed to Miss Cornelia Hughes, 253 Bronson Ave., Ottawa, will receive immediate attention. We also have the work for sale at the CATHOLIC RECORD Office. Price, cloth \$1.00 ; paper 65 cents.

#### REMARKABLE ORATION.

STRANGELY ELOQUENT WORDS OF PRO TESTANT MINISTER OF BANGOR, ME. At the golden jubilee of St. John's Church, Bangor, Me., Rev. David R Beach, D D., a Protestant minister and president of the Bangor Tueological S-minary, delivered a most remarkable

address. He spoke in part as follows : There was a time not so very far There was a time not so very tar back, when we were as yet undivided, and the Church of the West was one. The glories of those centuries and ages are our common heritage. We remem-ber the early days of the Christian Church, with their martyrdoms and unspeakable consecrations. We remember the days after the Enperor of Rome had become a Christian, when the Church was in the height of its glory, and the great Gregory ruled it, when the whole spirit of the Church was to go out and evangelize our then wavage ancestors along the Ruine, the Baltic, the precipitous Scandinavian coasts, and our mother islands, and when our own forefathers were by her the dark times when the reaction of barbarism had flooded Europe, and when the monasteries were fountains of light, of learning and of life for our common Europe. We remember the heroic centuries that followed these, when the as yet one Church of the West hurled itself with the Crusaders the Holy La sacred places from the hand of the Iofidel, and when the Church and the Moslem joined in deadly conflict. We remember how the Crusaders brought back the manuscripts of the old Greek classics and the manuscripts of the old learning came, and the great universities of the continent and Great Britain had their birth under the same One Church.

Sometimes the young people of our non ritualistic churches hie them away to the Episcopal church or to the Cath olic Church, and when I have been asked why, I have often answered, that the blood of a thousand years of an an cestry that used the ancient ritual of the Church of the West was tingling in the veins of these children of ours and they were but returning to their own. The priceless heritage of those cen

turies and ages; the glories and achievements of the great One Church, are our possession equally with yours, and that is a historical reason why we rejoice with you to night. One consideration for our congratu

lations is the fact that the Church of Rome, uniformly from age to age, semper idem, stands for the great primary doctrines of the religion of Jesus Christ.

One of these is the incarnation—that

Jesus Christ entered our humanity, that He has become one with men. Another of them is the trutu of the oly and ever blessed Trinity—the oly and ever blessed Trinity—tlesther, the Son and the Holy Ghost. holy and ever ble

Another of them is the truth of the atonement—that Jesus Christ, by His sufferings and death, wrought out our that there is none other salvation

Name under heaven given among men whereby we must be saved.

Another of them is the truth of the gift of the Holy Ghost to men, to con-

vict, convert and sanctify.

Another of these truths is the fact and ministry of a church of God in the world, the body as St. Paul says, of Him that fillets all in all.

And then there are the truths of immortality, resurrection, and the life everlasting, which you Catholics main-tain steadfastly and unwaverinly. In the fact that the Catholic Church

stands for the great body of primary.
Obvistian truths, and stands without wavering, steadfastly witnessing to it in its dogma and in its life, lies a measureless blessing for the world, Catholic and Protestant alike. We Protest ants are out on the firing line. We are doing certain things. Some of those doing certain things. Some of those things, we hope, will bless you as well as us. But you Catholics stand unfinedingly, with all the weight of centuries and ages behind you, witness-

centuries and ages behind you, witnessing for the great and eternal truths of
our religion.

Then, secondly—and yet in a sense
they are all one, for they are the out
ward manifestation of the inward thing
—you Catholies stand for certain primary human obligations.

One of these is reverence—the sense of worship. The Catholic Church every hour, of every year, of every century, stands for reverence and the orderly worship of Almighty God.

Then there is that most human thing, and primary to all true human life, the sanctity of the home. Marriage with the Catholic Church is not a progress-ive course from union to union, but what God hath joined together, man with her approval, may not put asun-der. The roly and profound mystery of marriage and all that it means, is sateguarded and sanctified by the Cath-olic Church. Thank God for that I Thank God for that in our shameless

imes ! Then the Catholic Church stands for all manner of practical daily service.
Its great hospitals lift their huge bulk against the sky all over the land, for men of every faith, and of no faith whatever. A telegram in the daily papers the other day said that Gen. W. J. Palmer, the founder of Colorado Springs, lay at the point of death from an accident while riding in Glockner Sanitarium. What is the Glockner Sanitarium? I seem to see it now. There is the great dome of Pike's Peak, 14 143 feet above the sea level, and over against it the huge bulk of the against the sky all over the land, for over against it the huge bulk of the Glockner, one of the finest hospitals in the world, with its doors open for rich and poor alike. The self-denying work of the Sisters of Charity, and the other strong organizations of which St.
John's had its abundant complement, these are practical doers of the word of Christ, even as He went about doing

And so it is, Mr. Chairman, that all Bangor brings congratulations to night.
Those hundreds and hundreds of years when the Church was one, and our ancestors a part of it, and bequeathed to us, equally with you, its hallowed and glorious memories; the fact that the Catholic Church stands unshaken in Caristian doctrines; the fact that it illustrates in its life the qualities of r verence, of worship, of the sanctity of the family, and of great organized, practical, Christly service; and the tact that the Catholic Church knows how to make citizens, great citizens— these are reasons that we rejoice with you unspeakably.

MGR. VAUGHAN ON SOCIALISM.

"Can a Catholic be a Socialist?" that is, can a person be a Catholic in good standing and at the same time be a Socialist? is a question which for months past has been in discussion by correspondents in some Catholic papers on the other side of the Atlantic would or ought to think, if the one be a Catholic, that it is a question easy to answer, the answer, however, depending altogether on the definition of the word Socialist. There are Socialists and Socialists, but what is the official Socialist, so to speak, and how do his principles stand in reference to the Catho ic Church? Sufficient information and enlightenment on this point is given briefly by Monsignor John Vaughan (presently on a visit to the United States) in a letter to the Cath olic Times (London) noticing the effort of a correspondent in that paper whitewash Socialism," r. Vaughan thus presents the

olic position: " No doubt there are individuals calling themselves Socialists, who are good and sincere Christians. But the term, when employed by itself, and without any qualitying adjective, covers a movement which no true Catholic can tolerate or approve. olic can solerate of apply "State Socialists," "State Socialists," and others; ists," "Utopian Socialists," and others, but when the word "Socialist" is used without any qualifying term, it can only mean what its leaders and recog-nized advocates declare. Here are a tew quotations from its foremost repre-sentatives : Karl Mark writes : "The abolition o. religion is a necessary condition for the true happiness of the people." Engel writes: "Necessity will force working men to abandon the remnants of a belief, which as they will more and more clearly perceive, serves only to make them weak and reserves only to make them weak and resigned to their fate." George D. Herron the American Secretary International Socialist Party, writes Coristianity to day stands for what is lowest and basest in life. To take on Christianity would be for Socialism to take Judas to its bosom." Emile Vandervelde, the Socialist member of the Belgian Chamber of Deputies, writing for the Social Democrat, January, said : "Can a sincere believer foliow the Church's teaching; and be a Socialist? We are bound to admit that both in philosophy and in politics, there must be war between So Catholic Caurch." Such is an epitome Oathoric Couren. Such is an epitome of their teaching. I might add scores of similar declarations from noted Socialists. If one or another Socialist may be quoted in an opposite sense, it not affect the general situation; it makes it only the more important to differentiate between Socialists pure and simple, and the handful of Chris-tian Socialists, whose creed, and methods and plan of campaign are dismetrically opposite to the vast major-icy, who call themselves just simply 'Socialists.'"

Mg. Vaughan's quotations ought to settle the question for the Catholic correspondents in the controversy.—New York Freeman's Journal.

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WAR ON THE CHURCH IN FRANCE

London Tablet.

The close of the present week marks a fresh and most important stage in the application of the Law of Separation in France. Hitherto, such changes as had been brought about under it—the appointment of Bishops solely by the Pope, the resumption by the Bishops of the resumption. But if those London Tablet.

The close of the present week marks a fresh and most important stage in the application of the Law of Separation in France. Hitherto, such changes as had been brought about under it—the appointment of Bishops solely by the Pope, the resumption by the Bishops of full liberty to gather together in plen ary assembly, the application by the clergy for pensions—tad made no alteration in the outward aspect of the celebration of public worship. The cathe drals and churches were still open and under the administration of the fabriques; the Archbishops and Bishops still resided in their eveches, the curés in their presbyteries. But now, with the arrival of the appointed day, and, in default of the tormation by Catholics of the forbidden associations cultuelles to in the way of concession. But if those who were in haste to praise it had considered the matter a little more considered the matter a little more closely they could scarcely have failed to note the discrepancy between its sentiments and its provisions. For what is the use of saying that the churches shall be open for the curés to celebrate worship, and for the faithful to attend, if the future supply of the clergy is to be thus ruthlessly guillotined? M. Briand has two sides and two voices, one the Briand of the Pal ais Bourbon and the other of the ru-Cadet; and this fact explains how, in his circular, he has professed to give with one hand what he certainly takes away with the other. As the Journal des Débats points out: "We will not troude to try to discover what his real intentions may be; we take his circular default of the formation by Catholics of the forbidden associations cultuelles to take over the property and duties of the old ecclesiastical establishments, the organization and the holding of public worship pass under a new regime With the dissolution of the fabriques and the menses the property which they possessed, or of which they had the disposal, falls into the hands of the sequestrators, or reverts to the owners intentions may be; we take his circular as it stands, and we receat that it-second part contradicts the first. It is inspired by two opposite spirits.

The next question was, would Catholics fall in with the course thou marked one for them by M. Briand? sequestrators, or reverts to the owners—the State, the departments or the communes. That means the despoiling of the Church of the proper y en trusted to her for the perform ance and upkeep of public worship, education and works of charity. That means the despoiling

lies fall in with the course thus marked out for them by M Briand? Would they be content to allow assemblies of congregations for worship to be placed on the footing of political meetings or worse? To that question an answer was quickly forthcoming. The Bishops asked what they should do, and, in reply, the Holy See told them that worship was to be continued, but with out any declaration being made. Immediately the old cry was raised in the journals of the Bloc that the Pope was again exceeding his powers and, arbitrarily or under the inspiration of political motives, preventing an accommodation which would have saved the situation, at any rate for the moment. ship, education and works of charity. She could, indeed, have retained it under the law, but only at a price which she could not pay without a surrender of the fundamental principles of her constitution. The law declared that the Republic proclaimed liberty of conscience and its corollary of liberty of worship. What a sham that profession was is c'ear from the succeeding clauses, which proceeded to hedge in the celebration of worship with all sorts of difficulties, and even to provide for its maintenance by means which not only had no reference to, but were absolutely subversive of, the rights and duties of the hierarchy. As well might an English Government tell the Congregationalists that they situation, at any rate for the moment. But the truth is, that once again the Pope has shown to the world that he tell the Congregationalists that they could retain their churches on condition is standing out for religious freedom. It was all very well for M. Briand to pretend to manipulate the com non law, but the mere circular of a Minister cau guarantee nothing, and pledges nobody, not even the man who signed it, and that they organized their worship under the governance of Bistops. The Pope had, therefore, no option but to forbid the formation of the associations cul-tuelles and to instruct Catholics to take certainy not his successors; whilst the demand for the declaration has the their stand upon the common law. At first, this was taken as a defiance of the appearance of an adroit device to en able the Minister to say that the Law of Separation had been accepted. It Government of France and as a call to arms to the Catholic subjects of the country. The reply of the Ministry was that the Law was there and would be enforced in all its completeness But when it was seen that the Pope was not to be frightened or bullied out of a is true that the Separation Law in Article 25 provides that "a single de claration is sufficient for the whole series of regular, periodical, or occa-sional assemblies which take place durdeclaion arrived at with so much regret ing a year;" but it would seem that and deliberation, Ministers began to drop their truculent language and to affect a moderation and a desire to ease the drop their truculent language and to affect a moderation and a desire to ease.

Thus condition has not and will not be tuelles shall have been established. This condition has not and will not be fulfilled; and M. Briand has certainly the situation which, however welcome a change from their former attitude, was not one to inspire Catholics with no power to dispense with it, or to provent a hostile functionary from demand confidence for the future. It was no konger contended that the organization of worship could only be effected through the associations cultuelles provided for by the Law, and M. Clemenceau and M. Briand both declared that the activities and churches when he about the statement of the statement

ing his full pound of flesh under the common law in the form of a declaration for every meeting, and in default proceeding to a prosecution. There need be no surprise, then, that the Holy See directed that no such declaration when the such declaration of the surprise of that the cathedrals and churches should stand open. And only a few days ago, M. Briand, as Minister of Worship, ation should be offered. Again, ever M. Briand himself has admitted in this issued a circular of instructions to the Prefects as to how they were to act in regard to the celebration of worship after the appointed day.

In this circular M. Briand set forth, very circular that assemblies for wor ship could not be assimilated to ordinary public meetings inasmuch as they were, by their very nature, repugnant to any such identification. How, then, can Pins X. be blamed for declining to In this circular M. Briand set forth, for the information of the Prefects, the conditions under which it would be necessary to allow the celebration of worship, in spite of the retosal of the Church to avail herself of the advan tages of the Law by the formation of associations cultuelles. Public meetings were regulated by the Law of 1881, and away him to the company to the contraction of the company that the contraction of the company that the contraction of the c allow congregational meetings for wor-ship to be placed on a footing with public gatherings at which pillage and massacre may be preached, or with the vulgarities and worse of public-house concerts? That the Pope's decision is grave, or that it is highly inconvenient to a Government that wishes to have and assemblies for worship had been so far assimilated to ordinary gatherings that, by Article 25 of the Law of Separits cake and eat it, no one will be pre pared to deny, especially as the clergy and faithful will follow the instructions ation, they could only be held after a declaration had been made to the declaration had been made to the authorities, though a single declaration which forces such action upon the mast be regarded as sufficient to cover Church. And the surest sign of its in the meetings of a year, and must be granted free of stamp duty. Further more, as the policing of assemblies for worship had been provided for by the new Law, there would be no need for the Cabinet is the action which Ministers in their indignation have determined upon in response. Legal proceedings have been ordered to be taken against the curés who say Mass or give Benediction, and all who take part in for the good conduct of the meeting by tor the good conduct of the meeting by the Law of 1905. He next proceeded to explain how the cathedrals and churches might be used for these assemblies for worship. Some of these buildings belonged to the State, the organising assemblies for worship with out a previous deciaration, in addition out a previous decisration, in addition to other proceedings for contraventions of the Law of Separation. It has been furthermore determined that the pensions of the priests convicted are to be suppressed. The house of Mgr. Montagnini, the First Secretary of the former Nunciature, has been searched, as well as the houses of prominent buildings belonged to the State, the departments and the communes, whilst the others were the property of the fabriques. The former, after the period of grace allowed by the Law, would revert to their owners, whilst the latter would be placed under sequestration along with the other property of the dissolved establishments. But as the buildings in both categories were set apart for worship as their special

the bureau required to be responsible

set apart for worship as their special purpose, they must not be diverted from that purpose. Therefore, they must be left open to the clergy and the people for the celebration of worship. At the same time, as the curés would be henceforth mere occupiers without any legal title, they would not be able to make any charge for the people the churchen or the

for the use of the churches or the furnishings belonging to them; all that

they would be able to do would be to

And this use of the churches was to be allowed so long as the assembles for worship should be conducted in con-

houses and the presbyteries. These buildings had no such special purpose

as the churches, and worship in no way depended on them. Therefore, the five years' free use allowed by the Law of

depended on them. Therefore, the five years' free use allowed by the Law of Separation on the understanding that associations cultuelles should have been formed, would not be granted. The houses would, therefore, revert to their owners, the State, the department and the communes, which, until the end of the period of grace provided for by the Law, might let them to the cores, and, after that, might dispose of them at their discretion. Different again, was the case of

eive offerings during the perform

with the law. But it was otherwise with the Bishop's

set apart for worship as their specia

LEANS TOWARD CATHOLICISM.

as well as the houses of prominent Catholics like the Comte de Mun,

and Mgr. Montagnini himself been ex

pelled from the country! It is now no longer a case of masked but of open

persecution.

The well known Catholic proclivities of the Emperor William appear to be exciting the alarm of the Evangelical party in Germany. The Berlin correspondent of Le Temps telegraphs as follows to his paper: "The National Liber als and also the Evangelical Union compared with bitterness the reply of William II. to the note of felicitation eent by their Congress with the tele grams addressed by the Emperor to the Catholic Congress of E-sen. To the latter William II. himself deepatched his warm thanks, but to the National Liberals and the Evangelicals he simply transmitted his thanks through his chef du Cabinet, M. de Lucanus. This has irritated the Leipsiger Tageblatt profoundly. It says: "There is nothing more distressing or significant to Evangelicals than the hope entertained by the members of the Catholic Church that they will one day count the Emperor William amongst the faithful. We profess ourselves ignorant of the private religious of William II. to the note of felicita selves ignorant of the private religious sentiments of the Emperor, but nobody who has eyes to see and ears to rear can deny that the Imperial attitude do might dispose of them at their discret ion. Different again, was the case of the seminaries. Their staff really constituted an illegal association, and in

Wartburg, but we cannot fail to see that the Catholic clergy are treated with more consideration by the Emperor than the Protestant clery. His peror than the Protestant clergy. His predilections are for monasteries, and those who occupy them. The Imperial desire is to revive the ideal of the Middle Acceptance. Middle Ages, and we see in this mental attitude a strong ap-proach to Catholicism. The Emperor perhaps aims at a practical end, and nopes that the Catholic and Mediaeval ideal will aid him in realizing his own romantic ideal; but this personal ideal of the Emperor has much of analogy with the Catholic ideal."

MINISTERS ATTEND MISSION. PRAISE WORK OF THE REDEMPTORIST FATHERS.

The Rev. M. Sheehan, C. SS. R., T. Galvin. C. SS R., and F. X. Bader, C. 88 R., gave a mission recently in Sc. Raphael's Church, Springfield, O., which aroused interest among Protest ants as well as Catholics. During the women's week 1.500 attended the ex During ercises, and 1,000 men participated in the exercises. The presence of a number of ministers at the church while the mission was in progress was the subject of favorable comment among the townspeople and was pointed on in the editorial columns of the Springfield Daily News, established nearly a century ago, as an evidence that "the sects are growing more liberal."

The friendly attitude of the non-Catholic community toward the mis sionaries is reflected pretty accur-ately in the comments of the editor ately in the comments of the editor in question. His inferences were rather more sweeping than the Cath olic mind can sanction, yet his obser-vations were made in a sprit that was manifestly kind. Among other things

he said:
"The Redemptorist Fathers at St. Raphael's Church, in their plain tales to men and women, did much for the commonity. The fact that ministers of other denominations attended the meeting shows to what extent the

sects are growing more liberal.
"These Catholic Fathers, perhaps more than any other people in the world, understand the present human needs They hear, more than the ministers of other denominations, the weaknesses of the race. They listen to the outpourings of the contrite heart.

They face daily the poverty of the mental distress. They know.

"And these Catholic Fathers, ac quainted with the needs of the world as they are, undertake to right things in the old fashioned way of preaching excommunication to all who do not follow the canonical law, but by inviting men and women to the Church and taking to them in the plainest possible way. They did not attempt to proselyte, they simply and kindly showed that there is nothing in life unless one lives morally and cleanly.'
-Providence Visitor.

CONCERNING THE JESUITS. Felicien Pascal, the well-known French publicist, devotes an article in Le Monde Moderne, Paris, to a de-scription of the Society of Jesus, apropos of the recent election of Father Wernz to the commandership in chief of that illustrious order. Gravity, be says, is one of the exterior virtues which characterizes the religious of this famous Order, yet it would be abourd to suppose that they were de-prived of the pleasure of laughing at the great emotion provoked in France by the election of their new General in by the election of thair new General in September last. It was said that as the "White Pope" owed in some way his election to William II., so, too, the "Black Pope" had really been chosen for his great office by the Enperor. All these suppositions were founded, says M. Pascai, on a series of coincidences, main among which was the lact that the General had a German and which however, has been shown

The life of the Jesuit, in its begin

rings, would not appear to be an easy one and the passing through the early grades from novice and scholastic to protessed priest has its own tribulations, if it also possesses particular glories that make it worth the trial. The novitiate lasts two years, scholar ticate, four years, and even after these six years of preparation, the candidate is not regularly admitted to the Order. In any case, the Jesuit must have attained the age of thirty-three, while in other Orders the age of twenty five is considered sufficiently far adv The fact that a certain vow of obedience is taken by some Jesuits, to the Pope, has probably, says M. Pascal, given rise to the very childish notion that there exists a rivalry between the Order of Jesuits and the Papacy. It is to be remembered that the scho-lastics before their profession, receive for some time the title of spiritual or temporal coadjutors. Many Jesuits before entering the priesthood are em ployed as professors or in the direction of their colleges. It is only when they are professed that they receive administrative charges in the Order. Above the rectors and superiors are Provincials, who have authority over all the religious of any province of the Order. These Provincials are governed by four Assistants residing at Rome. Besides the General, there are also two important dignitaries attached to the mother house, namely, the Admonitor and the General Secretary of the So ciety. The former, though as much a subordinate as the humblest novice, has the delicate task of "warning "admonishing" the General when the latter undertakes anything contrary to

the interests of the Order. The General is, however, the absolute master. In other Orders, the authority of the Superior General is limited and subordinates can "invoke inited and subordinates can "hyoke the rule," or have recourse to the constitution of the Order, in case of disputed command. The "Black Pope" is above the rule; he can dispossess them of their particular employment or dignities without gainsay. Thus the brightest ornament in the pulpit, professional chair or chanter, may be sent

chiefest chief. If, however, the General were to violate the constitution of the Society, the Assistants have the right to convene a general assembly which would take the forn of a tribunal with full powers, competent to depose the chief, if this course seemed warranted. The deposition of a General key person to the course seemed warranted.

warranted. The deposition of a General has never as yet taken place. Much has been written at various periods in their history, of the "secrets" of the Jesuits; but, says M. Pascal, the great secret of their strength would seem tille in their sub mission to the rules of the "Spiritual Exercises" of St. Ignatius of Loyola, their founder. their founder. That book explains the Jesuit and the military, or quasi military spirit that pervades the Order, is to be referred to the fact that Ignatius Loyola had himself been a soldier. Modern criticism, which respects nothing, has even gine the length of alleging that St. Ignatius borrowed the con stitution of his Order from one of the Moslem confraternities. A close study of purely positive results in their work in the world, will show, however, that it is to their sublime discipline that the Jesuits have always owed their marvelous power and their accept ability, as a chosen body of highly-trained specialists, among the ruling

Banished from all the Catholic States in the second half of the 18th century, the Jesuts found a retuge in the territories of Frederick the Great, an avowed unbeliever. It is no ordinary coincidence that a descendant of that great warrior should to day give the Society his firmest support. In the Society his firmest support. In the eighteenth century, they numbered some 20 000 members, but were reduced, in 1814, to 3,000. At the present day, they number about 15 000 and it is with this little army that the host of modern free-thinkers is to be fought.

THE HOLY FATHER'S ALLOCU-TION

The Holy Father's Allocation on Dec. 9th was as follows: "Venerable Becthren—Among the grave thoughts which occupy us and which we would communicate to you in this illustrious gathering, the chief one is certainly the consideration that every day sees an increase in the most afflicting tempest of various vici-situdes by which Holy Church is to sorely buffeted. With more justice than ever she may be com pared in these days to a little bark beaten by the waves in the midst of the sea. But not on that account does our faith weaken—nay, rather is it more strongly buoyed up by a grm conviction in the efficacious help of Christ, who, when the time for succor arrives, will deign to arise and command the winds and the sea, so that the complete calm so eagerly desired may smile on us so eagerly desired may sinte on us again. Meanwhile, Venerable Brethren, straitened though we are by deep affletion, we rejoice in a great and wonderful source of consolation which astonishes the very enemies of Catholic ism. This consists in the singular harmony which flourishes throughout the entire episcopate, which is united with us in the very fullest measure. All the members of the hierarchy, in one mind as d one heart united with the Supreme pastor, the Vicar of Jesus Christ, show clearly how gladly each of them rejoices to repeat the celebrated phrase of St. Augustine: Roma locuta est causa finita est. And when the Bishops in some regions are harassed with unusual violence by the turbulent assaults of their enemies, the eyes and the hearts of the other Bishops are at once turned towards them to relieve with brotherly affection their brothers griefs, to encourage them not to yield in the face of bitter trial but to hold out manfully, and to defy torment it self, O Heavenly Father, Who hast placed them to rule Thy Church, maintain in them full and constant these

sentiments! "God grant that the Catholic people earnest desire, our most earnest ex hortation, that the faithful may be in entire unison with their Bishops, and make it their first care to follow in all things their Bushops' words and directions. The Christian profession requires this as a sacred duty—the in terests of religion require now, more than ever, that when hostility to the Church becomes more intense, solid strength should be put forth to meet it, and that wherever hostility to the Church is threatened Catholics should generously set aside all animosity and dissension, and neglect no means allowed by the law- and by Christian conscience, to avert misfortune.

o-day for your common peace and comfort; now it is our duty to provide for the widowhood of a number of churches and especially for the illustrious Patriarchal Latin See of Jerusalem, rendered vacant by the death of our Venerable Brother Louis Piavi, To this See we have, after mature reflec-tion, decided to appoint Our Venerable Brotner Philip Camassei, Archbishop of Naxos. It is needless to speak of this prelate's devotion to the Holy See and to describe the many virtue adorn him. He began by giving his services in the Curia of Our Vicariate, where he superintended the canonical processes in matrimonial cases : ther governed in a praiseworthy nner the Urban College, and s justly appointed to be manner was justly appointed to be among our domestic prelates. Fin ally he was, two years ago, elevated by ourselves to the Archiepisco pal See of Naxos. Now that he has given an excellent proof of himself in the government of that archdiocese, we have decided to promote him to the Latin Patriarchate of Jerualem. Wherefore, by the authority of God Almighty, of the Holy Apostles Peter and Paul and by our own, we declare the atoresaid Philip Camassoi released from the oath which bound him to the Church of Naxos, and we transfer him to the Patriarchal Latin Church of Jorusalem, setting him as Patriarch and pastor of the said Patriarchal Latin Church of the Latins, as shall be

notwith tanding. In the name of the Bowel Troubles Ghost. Amen.'

THE DEVELOPMENT OF THE

SITUATION. Paris Correspondence of the London Tablet. The situation has gone from bad to worse since I wrote last week. M. Briand had professed to show himself willing to go far to wards conciliation but no one who considered his circular carefully could fail to see that it offered no guarantee beyond his own, and did not secure even that. Then, too, it is to be noted that, whilst affection to be noted that, whilst affection to secure liberty of worship, he was doing all he could to prevent the recruitment of the clergy by whom worship is celebrated by doing away with the grands and petits seminaires. Again, though he admitted that con gregational gatherings for worship could not be assimilated to public meeting for ordinary purposes, he went out of his way to force them to the same looting by requiring a previous declar-ation However, he was satisfied with his work, and the clague of the Bloc jour nals immediately burst out into a chorus of praise of his condescension and concil-latory attitude But, again both he and they had reckoned without the Pope, who, estimating the words of the circular at what they were worth, and declining to allow assemblies for wo ship to be reduced to the footing of ordinary meetings for political or other purposes, has instructed the clergy to continue their ministrations in the churches, but without making the annual declaration which M. Briand says is sufficient. In consequence of this Cardinal Richard issued a letter of instructions to the curés of Paris on December 7, in which his Eminence bids them "to abstain from any new formalities" in the con-tinuance of the celebration of public worship. The selebration of marriages and tunerals is to be reduced to a uni

form type, not needing the apparatus belonging to the churches which have now passed out of the hands of the fabriques, and the use of which is for bidden by the Briand circular. The payment for chairs is also no longer to be taken. Meanwhile the Government has not been slow to resent the upsetting of its latest plans for the quet extinction of the Church. Both M Briand and M. Clemenceau have voiced their in dignation to representatives of the faithful Matin. If, said they, the clergy and people obey the Pope's directions, there will be a war between the Church and the State in which the Government will not hesitate to use all the resources placed in its hands by the law. "The Church desires war, by the law. and she shall have it," said M. Clemen ceau. And already measures have been taken, though the Premier says there is still room and time for conci-tiation even after the Government have fired the first gun. Circulars have been issued both by the Minister of Worship and by the Minister of Justice, giving the pre-fects and public pro-ecutors instruc-tions how to act under the altered circumstances brought about by the refusal to give the requisite declaration. In his letter to the prefects, M. Briand says: "The Government neans that these laws liberally interpreted shall be obeyed in their essentials. It is imof grace (December 12) public worship is practised without a proper declara tion being made beforehand, or on the strength of declaration which does not satisfy the conditions put forward in my circular of December 1, all infringe ments by the priests or other organisers of cultual meetings must be reported on." Similarly M. Guyot-Dessaigne, in his circular to the public prosecutors, says: "Since the Church of its own will and after reflection put itself under the common law it is not then! under the common law, it is natural and necessary that it should be en-forced." He orders the public prose-cutors to take legal action in all cases everywhere may act in harm my with the cutors to take legal action in all cases brilliant example set by their pastors.

It is our most ardent desire, our most that the cases shall be tried on their own merits and without prejudice to proceedings which may be taken for breaches of the law of 1905, or in connexion with breaches of the public peace at religious meetings. M. Guyot-Dessaigne also asks for a report on all proceedings taken. Nor is this all. The Cabinet have determined to suppress the pension of priests who are guilty of celebrating worship without a declaration having previously been made, and the seminarists are to be compelled to turnish certifi cates endorsed by the recruiting officers under penalty of being recalled to the colors next mouth. There has also been a search of the houses of prominent Catholies in Paris, including that of the Comte de Mun. Another of these houses was 'This we were anxious to say to you that of Mgr. Montagnini, who was first secretary in the Papal nunciature when a large number of letters and visiting cards was seized, whilst Mgr. Montag

NO PROSELYTIZING AGENT.

nini himself was conducted to the from

the stages in the development

end.

tier and expelled from the country.

Such, up to the time of writing, are

situation of which no man can see the

CATHOLIC CHURCH PRAISED BY GLASGOW OBSERVER.

"While non-Catholics are prone to think that the Catholic Church is a proselytizing agency, those within the Church and those who join it know that the fact is quite the other way," remarks the Glasgow Op server.

"The aspirant convert who wishes to join the Church is never allowed to act impulsively. No Catholic priest will grasp at a convert and baptize him or her into the Church at first asking. The aspirant must give sin-cere, unfettered and reasoned assent to Catholic belief before admission

to the Catholic Church.

"In the case of parents, like Lord
Ripon, becoming Oatholics, their
children do not follow them into the Catholic Church unless where it may happen that the young people are still in a state of pupilage and unable to deto convert negroes at the order of his and scheda all things to the contrary cide for themselves the question of

Liver pills, cathartics, mineral waters, often make Constipation worse. They merely irritate the bowels and force them to move-stop taking purgatives and the bowels become "tight" again.

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ligion. Where they are able to make such a decision, the matter must be left to them; and so it comes to pass that Lord Ripon's son, Earl de Grey and his family are Protestants, and that the Ripon title, in the ordinary course of matters, will pass again into Protestant hands."

DRIFTING.

Reviewing Canon Sheehan's "Early Essays and Lectures," the Spectator notes the fact that twenty four years ago the author predicted that "with the advance of education most of the Protestant sects will disappear, or, merging with each other, descend to the dead level of Unitarianism," and ironically asks: "Does he see the world moving to this event?" We would venture to answer that he does. He sees the tere to answer that he does. He seek the steadily growing movement in the Church of England to get rid of the Athanasian Oreed He hears the Unitarians of the United States boast-Unitarians of the United States boasting that not only Emerson, to whom he
was particularly referring at the time
he made the predictions, but all the
other great names of American literature as disciples of theirs. Only the
other day a Baptist minister in a convention at 8t. Louis discowned all
belief in the Trinity without one word
of protest from his brethren. Dr. of protest from his brothen. Dr. Sheeban was perfectly right; nearly all the Protestantism in the world to-day is Unitarianism.—The Casket.

The old friendships, safe, genuine and firmly built, for which we take little thought, and which always avalus, are like those good, thick walls of bygone days, which need no repair, and are ever ready for abelter or defence.

Let us fear to be unjust. Sooner or later we must reap as we sow As a very good and learned man has said : "Injustice is a gun that does extraordinary execution at the breach." - L.

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8

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THE CATHOLIC RECORD London, Canada

8

The manifestation of our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to-day. We think this aft occasion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teachers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to

in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry Now, it is a characteristic of all spiritual good that it is in some sense communicable. The priest, cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely that is to say, gratis) you have received, freely give." So with the layman; every grace he has been received not only for himself but also for others. The Christian heritage is the common property of all the some office, it is the destiny to which all mankind has been called. The Infact King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make some of God all the children of mon. He who of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he assists Him to establish His kingdom in every heart of man. The Catholic who hugs the truth at a himself alone is not worthy of it. up to himself alone is not worthy of it; he is selfish. He will be condemned for hiding his talent.

But somebody might answer: "Father, what you say is plain enough theoretically; but, to come down to actual what you say is plain enough theoretically; but, to come down to actual fact, can you tell me hew I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If any one denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning I answer, that the highest learning is not so good a quality as sin zero conviction; and I answer again that those who assail the truth in common conversation are generally the sommon conversation are generally the reverse of learned. The enemies of religion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them.

I believed," says the Psalmis, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who detends his religion will not be without the divine ssistance to do it well. But we should not only defend the

truth : we should attack error. If you have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice every where about them. What coward is so were as the pious coward? nean as the pious coward?

Finally, a good life is a manifestation of our Lord and His doctrine of wonder ful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful—these simple virtues will be like a pulpit from which you can preach your super natural faith. As a tippling, lying loading Catholic is a hindrance to his religion, so is the contrary character the recommendation of religion.

#### TALKS ON RELIGION.

Its very name describes the office of the pri-sthood. When we see a Catholie priest we know him just for what he professes to be. The world at large knows him as such, and laughs at that smows him as such, and laughs at that small section of Angliciaus who inno cently play the role of priest; and borrow the name, as children might in play. The name of "Catholic Church" and "Catholic Priest" are terms applied by all, and understood by all as apportaining solely to the Roman Cath appertaining solely to the Roman Catholic Church.

olic Church.

A priest is one especially consecrated and set apart to the service of a
divinity. He is considered the medium
through whom worship, prayer, sacrifice, or other service is to be offered to
the being worshipped, and pardon, blessing, deliverance, etc., obtained by
the worshipper. Such is the specific
meaning of the name and office of
priest; his principal or chief duty is
to offer sacrifice. This was especially
so with the Jews of old, who had their
Jews of old, who had their High Priest
and subordinates, set apart and chosen and subordinates, set apart and chosen by God for their sacerdotal offices. We read of the same even among pagan peoples. This idea of sacrifice and its peoples. This idea of sacrinde and its necessary minister would seem to originate in the natural law itself, for we find in history that sacrifice has been ever an essential part in the religion of all nations whether the religion itself were true or falso. The priesthood and sacrifices of the Laws continued as self were true or false. The priesthood and sacrifices of the Jews continued as an essential form of their religion from the days of Adam, Cain and Abel till the utter dispersion of the race and annihilation of their kingdom under the Roman generals—Vespasian and his son, Titus. Then took place the bishop, to whom terrible and tragic faifillment of the house appealed.

Prophecy of the angel Gabriel to Daniel:

And a people with their leader shall
come and destroy the city and the
contuary; and the end thereof shall
b's waste, and siter the end of the war
the appointed desolation; the victim
and the sacrifice shall fail."

Now God, Who, in the old law ap
pointed a priesthood to offer sacrifices
which could not of themselves take
a way sin, did not surely leave the sac
raftee in which the "Word," as St.
I renaeus says, "is offered" to Him,
without appointed ministers and guar
dians It certainly would be unreasonthis to admit that the Old Law, which
was only a figure of the New, was whas only a figure of the New, was thore perfect in its divine worship than the religion of Chris; otherwise the shadow and figure would be more Perfect than the reality. Therefore the religion which Christ established must have a more perfect sacrifice and priesthood, both in kind and degree, than that of its type and shadow.

From the sacredness and sublimity of the Catholic priesthood flows its of the Catholic priesthood hows its high dignity and the great reverence shown to it by the faithful. Indeed, St. Thomas, the prince of theologians, calls the priest the mediator between God and man. His office of mediation is not, it is true, to be taken in an ab solute sense, for Christ, as St. Paul teaches, is the sole, absolute mediator between God and man The mistake of non Catholics consists in interpre of non Catholics consists in interpreting St. Paul's words as if they exclud ed any other mediator. We know from Holy Scripture that God g actiously accepted the mediation both of men and angels, and St. Paul himself calls Moses a "mediator" (Galatians il: 19 20.) "I stood between the Lord and you," says Moses in Deut v: 2, 5. And God Himself speaks as if He could not act without this intercession—as it the besto wal of dis graces: "I sought among them for a man," he says, "that might stand in the gap before me, in favor of the land, that I might no detavor of the land, that I might no destroy it, and I found none "(Ezech. xxii: 30.) "If there be an angel to mediate for him, then God is gracious to him and says: Loose him from going down to the pit; I have found a ransom" (Job xxxiii; 23.)

We also have these passages

som" (Job xxxiii; 23.)
We clearly see from these passages
of Holy Scripture that God is pleased
to accept the mediation of men, to say
nothing of that of angels. This being
so, what must we think of the power
and efficacy of the mediation of the
priest in his official, sacerdocal capacity, whose dignity and power, as such, are greater than that of angels! He is, indeed, as Tertullian calls him. is, indeed, as Tertullian calls him.
"another Christ;" his dignity is such that, according to St. Bonaventure, the gentle St. Francis said: "Were I to meet an angel and a priest together, I would honor the priest in preference to the angel." And the great Cardinal Newman, sp-aking of the earthly lite of the Blessed Mother of God after the Ascension, says: "She did but humbly seek her Son in their (the priests') daily Mass, who though her ministers in heaven were her superiors in the Church on earth." When the priest prays for the people, and when priest prays for the people, and when the offers up the holy Sascrifice of the Mass he acts as Christ. He acts in the name and by the delegation of Christ. He does not say: "This is the body of Christ," or "This is the blood of Christ," but, "This is My body, this is My blood."

We read in history that the Portu guese admiral, Albuquerque, was, with threatened every moment to over-whelm them. Falling on his knees, he

the people.

Do we sufficiently realize the great gift that God has left us, in giving to us this thrice royal priesthood? We fear not. Do we pray God to bless, defend and reward our priests? Do we fervently ask God to keep and preserve our spiritual fathers in His Holy serve our spiritual fathers in His Holy Grace, that they may perform their God given mission and duties as worthy ministers of God and brothers of Jesus Christ—the Great High Priest of God? Do we daily pray for the eternal rest and perpetual light for the souls of our departed Fathers in God? We earnestly ask each of our readers to honestly ask themselves these seri-Yes," may God be thanked; if No," then, from to-day, make amends. God will surely bless and reward you for praying for your priests, living or dead.—Catholic Citizen.

#### STRANGE TREATMENT OF THE BIBLE.

The North China Dally News, April 2, 1906.

I found a week or two ago, says a Bible agent of Yung Ping Fu Chihli Province, China, that our copies of the Scriptures were being surreptitiously bought from colporteurs on the streets and then employed in wrapping up cop-per coins, much in the same way that per coins, much in the same way that dollars are wrapped up by foreign banks. The reason for this is that Scriptures are sold much too cheaply; cheaper, indeed, than the commonest paper that can be purchased in China, and it seems that the Bible societies about description to the solicities are together to raise the price. should agree together to raise the price somewhat. Better smaller sales than somewhat. Better smaller sales than such wanton destruction of the Sacred Book. A large firm that had so used our books sent a written apology, undertook not to repeat the offense and contributed the sumjof \$20 in gold to the government boys' school in Tientsin. In the settlement of this case, it is a pleasure to add that we are indebted in great measure to the Roman Catholic Bishop, to whom the offending business house appealed.

#### THE EPIPHANY.

The birth of our Saviour was an-The birth of our Saviour was announced in a miraculous manner by an
angel to a few shepherds, and they
spread the news throughout Judea. It
was made known to the Gentiles in a
no less wonderful manner. A star,
never seen before by them —and many
of them were skilled in astronomy—
appeared moving through their eastern
sky. At once there came to their
minds an old prophecy spread throughout heathendom, because it was spoken
before heathens almost fifteen centuries
before when Balsam, at the request of before heathens almost fifteen centuries before, when Balsam, at the request of the king of Moab, opened his mouth to curse the people of Israel, but in spite of himself olessed them and foretold their future glory. "A star shall rise out of Jacob, and a sceptre shall spring up from Israel. . . . Out of Jacob shall He come that shall rule." (Numbers, 24:17, 19.) A vague idea was abroad that it was time for this prophecy to be fulfilled; and the Wise Men of the gospel, who according to radition were three in number, con cluded that this star was a divine messenger.

It can scarcely be supposed that these three were the only ones who saw the star. And among the others who noticed it there must have been many noticed it there must have been many who could have followed it with far less trouble than the Wise Men. Tradition again says that these latter were kings, and trogs of course could have the best travelling facilities which the age afforded. But even with these there was still much inconvenience. They must side on bester mules or camels must ride on horses, mules or camel for many days, weeks, perhaps months, and for a great part of the time they could have no shelter at night but their tents, and this during the coldes season of the year. But besides this there were other reasons why it was more difficult for them to leave home than it would be for the meanest of than it would be for the meanest of their subjects. How would affairs of state go while they were away? Even nowadays a constitutional monarch rarely journeys any great distance from his kingdom, though he can have daily and hourly communication with his government by telegraph. But is olden times, if a king was absent for a few months, there was almost invariably serious disturbance among his subjects.

serious disturbance among his subjects. When he returned, he might find civil war raging, or worse still for him, a usurper on his throne. This was one of the risks which the Wise Men were taking.

Again, travelling was very unsafe in those days, on account of robbers. The poor waylarer did not run a great deal of ianger, but what a rich prize to capture a king and hold him for ransom. Or, if he had to pass through unfriendly territory, what a chance it friendly territory, what a chance it afforded his enemies to avenge some national injury, or gratify some national jealousy. These thoughts must all have come before the minds of the three kings, for they were Wiss Men, and no one is worthy of that name who does not prudently consider the probable consequences of any course of action which he is about to follow. But none of these considerations could influence them to stay at home. They set out without delay to follow the star whithersoever it might lead them.

They came such a distance, at such inconvenience, and thought themselves amply repaid when they found the R deemer. And we know that He is upon our altars, in the tabernacles of our churches. He calls us as distinctly as He called the Magi. And very often we refuse to come! No fears infuenced them to stay at home. How when them. Falling on many when them. Falling on many clouds, he cried: "O God, Almignty Father, save us for the sake of this innocent babe." His prayer was instantly granted. With how much more elemency does not God hearken to us when He beholds, daily, from the rising of the sun to its setting, the all holy, innocent Jesus lifted up on high by the consecrated hands of His priests, beseeching the Heavenly Father for mercy and blessings upon His children. The priest prays to themselves of certain conforts for the sake of saving money to pay their law sand from there he went to Rome. He was the honor man at Washington and from there he went to Rome. He called to the called to the case, the sake of saving money to pay their law and from there he went to Rome. He called to the called to the case, the sake of saving money to pay their law and from there he went to Rome. He called to the called to the called to the case of this studies. The star is before our eyes;

out delay.

The Magi bad to enter Jerusalem, and expose themselves to the derision of the people as men following a willothe-wisp, and to the anger of Herod. How many Catholics are deterred by similar fears from refusing to drink from showing displeasure at back-bit

ing or obscenity.

The Jews knew that the Messias was to be born in Bethlehem, but their knowledge did them no good, rather did it make them more guilty. They did not seek the Redeemer to adore Him. Herod knew where the Redeemer was to be born; he sought Him to slay Him. How many Catholics are like the Jews. They know that Christ abides in His Church; but they will not come to Him to receive the pardon of their sins, to receive the Bread of Life. It does not suit them to come just now : they intend to come bye and bye, at the eleventh hour. But those who put off their conversion to that hour generally die at half past ten. One day when they least expect it, the cry rings in their ears: "Thou hour fool, this night thy soul is required of

Others seek their Saviour as Herod Others seek their Saviour as Herod did, with murderous intent. They make themselves guilty of the body and blood of the Lord by sacrilege. Others slay their neighbor's soul by scandal, perhaps even the souls of their own little children: "Whatsoever you have done to the least of My brethren you have done to Mo."

What part are we going to play in

What part are we going to play in

# Tobacco and Liguor Habits

this New Year -that of the Magic docile to the inspirations of grace or that of the Jews or of Herod, independ-ent or hostile? The faith of the Magi was great when

The faith of the Magi was great when they set out to follow the star, still greater when the star disappeared, but herois when without hesitation they entered the stable. "They are not disgusted by the stable," says St. Bernard, "not offended by the swaddling clothes, not scandalized by the slient Infant; 'falling down they adored Him."

They offered Him gifts: gold to the King of Kings; frankincense of God; myrrh to the Man of Sorrows, the Saviour. We, too, can offer gifts. The Scripture shows us love under the image of gold: "I counsel thee to buy of Me gold tried in the fire." (Apoc. 3: Me gold tried in the fre." (Apoc. 3: 18.) How shall we purchase love? With love. By loving our neighbor we learn to love God. Incense is some thing exhaled, which produces its effect by its own destruction. To renounce, forget, sacrifice ourselves in God's service, is to offer Him the incense He desires. And myrrh is a type of mortification, for as myrrh embalms the

fication, for as myrrh embalms the body, mortification embalms the soul. A resolution to practise these three virtues, love, self-sacrifice and mortification should be our thanks-offering for the gift of faith bestowed upon our on the first Epiphany .- The

Masses for Non-Catholics.

" Does the Church allow the offering of Masses for the souls of non Catho lics?" Assuredly— private Masses. This doubt was submitted to the Holy This doubt was substituted by a priest of the diocese of Cleveland, and settled by an affirmative answer as above. The diocese of Cleveland, and settled by an affirmative answer as above. The Cnurch is incomparably more broad than many of her members seem to have any idea of and the uncovenanted mercies of God are, of course, past understanding. It should never be for gotten that innumerable Catholics are in the position of one who has been defrauded of an inheritance and perhaps never had a suspicion of his deprivation. It is easy to believe that at the tion It is easy to believe that at the hour of death, in some mysterious way there is restoration—a triumph of divine justice and a victory of divine

#### INDIAN WHO IS A PRIEST.

POTTAWATOMIE WHO SPOKE IN THE To be the first full blood indian to become a Catholic priest, says the Topeks Capital, is the unusual dis-tinction of the Rev. Father Albert Negahnquet of Kansas, now conducting religious labors among his fellow race men in the Oklahoma and Indian Ter ritory. So far as now known Father Negahnquet is the only tiving Catholic priest who is a full blood Indian.

Father Negatinquet was born on the Portawatomie Reservation near St. Portawatomie Reservation near St. Mary's this state, in 1877. Soon after wards he was brought to Topeka by his parents and in the Church of the As sumption here he was baptized. He the youngest of a family of ten children.

His parents and members of the family removed to Pottawatomie county, Orla., where there are now many members of that tribe. In the southern part of that country the Cath olics in an early day established a great community—a monastery, schools and the like. The missioners of that and the life. The intestorers of that church naturally came and worked among the Indians near by. Father Negahnquet, as a bry, was sent to the school. He was an interesting child, readily tractable, and he applied him self to his studies. Mother Katherine

and from there he went to Rome. He studied philosophy and theology there in the Propaganda College, being one year in the College of the Pope. Before the departure from Rome of priests of this class it is customary for the college to the pope. each in his mother tongue to give an address. It must have been strange when the young American Indian priest came forward and in the tongue of his fathers, the warlike Pottawatomies,

Then Father Negatinquet sailed away to Oklahoma Territory, and for a few weeks was the guest of his parents in their rude home. Soon afterward be saug the first Mass ever sung by a full blood Indian priest on American soil, in the big Catholic Church, at Oklahoma City, Okla. His ordination was

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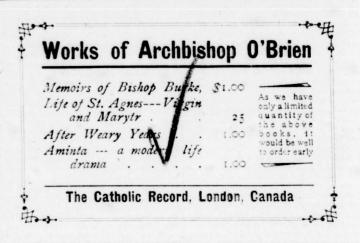
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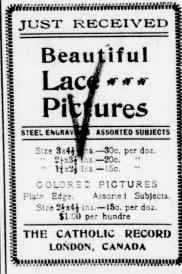
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by Bishop Theophile Meerschaert of Guthrie, Okla. The Bishop spoke proudly of the honor of consecrating the first Indian priest and of having him in that diocese. Since coming back to America, three

years ago, Father Negahnquet has labored faithfully among his people and those efforts have been well rewarded.

Religion of he Soul.

The Irish priests . . . have taught the people a religion which penetrates their lives and which in its essential features is not far from the spirit of Christ. Such a religion is not to be taught by words. The man who imparts it must understand it and possess it in



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S WITH YOUNG

ANUARY 5, 1907.

A New Year's Talk.

at the end of one year and of another one, is take stock. you were to die to night,

you keep on living as you as will your end be? a man lives, so usually Deathbed repentances reliance for admission in

reliance for admission is dom.
I can't be good, say som a. "I can't control my is tsubdue my fesh."
On't say that you can't. Sa won't. Say that you will a means. Say that you will a means. Say that you will a means. Say that you won't be abstemious, to "t may the price of purity."
In won't be abstemious, the say that you won't guit asy suppers, that you won't muor, that you won't guit asy suppers, that you won't sak the protection of the Virgin, say that you won't goommunion every month. Beay that you can't.
Indeed there should be in some progress in spirituality growth in holiness, some ad the practice of virtue. By the you were made a sold! Holy Ghost and given fortitunght to be a veteran now, wighter against the tempter,

ought to be a veteran now, aghter against the tempter, fier, firm to resist, mighty to nature with grace.
Resolve to be clean, to have

ward look, to keep a pure After attending to the in

After attending to the in your soul, you want to con needs of your mind. What reading? A course of history of biographies, the poets of or what? What are you a Socialism, the money question ity, the issue of railroad what? Next, you should consider

ness affairs. Are you any this year than you were la you made any progress? tion have you?

Then the welfare of your b

Then the well are of your te considered. Are you taking ca health? Do you take expeath every day? Do you excessive use of tobacco, 1 And what about enlarging

ber of your desirable acquirereasing your bank accompanies in a building and lo

bares in a building sale activitying a home?

Be a good son to your pood brother to your busisters, a good lover to theart, never staining her so good friend to your friemember of some good Cathund a good business man a Resolve to act as you out please God and man in 190 scordaire's Advice to a F The first thing

tian ought to have, where the, is a father, a master friend is the first thing and. You need a heart de and able to keep you in the young men of your own a may throw you in the wa set, but it may also the company unworthy of you.
Such, my dear friend, i
If you follow it, you will
the good principles which
at Sorèze school, and tho by shielding your morals ening your character, wi to escape the perils of the which you are about to en

If you issue from it fait religious, your whole life in the principles of trust Alas! how many young fall away without wish from weakness in which s increased by their which, having become second nature, leaves the source but those final God sometimes grants death! I trust that we mase. You will fight ag will remember your So the affection I bore yo

some day find you what Always Absorbing E I know young people quired a better educationer, through the habit or of carrying a book opocket to read at odd

taking courses in the schools than many through college. Youths who are qui new ideas, and who a contact with superior often acquire a perso even, to a remarkable

mental power.

The world is a gr
From the cradle to t From the cradle to talways in God's grewhere everything is trust lesson, to give us some people are always storing up'precioedge. Everything he them. It all depend that can see, the mind priate. Very few people eve

Very few people ever their eyes. They world with a super things; their eye pic and so dim that detail strong impression is.

The eye was intereducator. The brain never getting out to let depends upon six servants, the it material, and of it comes throng man who has learned things looks with his

## IS WITH YOUNG MEN.

Virgin, say that you won't go to Holy Communion every month. But don't

Communion every mount. Dut do to say that you can't.

Indeed there should be in your life some progress in spirituality, some growth in holiness, some advance in the practice of virtue. By Confirmation you were made a soldier of the Holy Ghost and given fortitude. You ought to be a veteran now, a skilful lighter against the tempter, strong to suffer, firm to resist, mighty to conquer mature with grace.

Resolve to be clean, to have the upward look, to keep a pure mind, to associate only with the best of best

After attending to the interests of your soul, you want to consider the needs of your mind. What are you reading? A course of history, a series of biographies, the poets of America, or what? What are you studying? Socialism, the money question, electricity, the issue of railroad rates, or what?

Next, you should consider your busi-ness affairs. Are you any better off this year than you were last? Have you made any progress? What ambion have you?
Then the welfare of your body should

te considered. Are you treating it right? Are you taking care of your health? Do you take exercise and bathe every day? Do you avoid the excessive use of tobacco, liquor, foul

And what about enlarging the number of your desirable accuaintances, increasing your bank account, taking shares in a building and loan society,

buying a home?

Be a good son to your parents, a good brother to your brothers and sisters, a good lover to your sweet-teart, never staining her soul with sin; Be a good so teart, never staining her south a good or good friend to your friends, a good member of some good Catholic society, and a good business man at your work and a good business man at your work. Resolve to act as you ought to act to please God and man in 1907.

scordaire's Advice to a Former Pupil.

. . The first thing every Christian ought to have, wherever tian ought to have, wherever he may be, is a father, a master, a spiritual riend is the first thing you have to find. You need a heart devoted to you and able to keep you in the right path. Then you must have the society of young men of your own age. Chance may throw you in the way of a good set, but it may also throw you into

set, but it may also throw you into company unworthy of you.
Such, my dear friend, is my advice. If you follow it, you will cling fast to the good principles which you drank in at Sorèze school, and those principles, by shielding your morals and strengthening your character, will enable you to escape the perils of the liberty upon which you are about to enter.

If you issue from it faithful, good and

If you issue from it faithful, good and religious, your whole life will benefit by it; you will be thoroughly grounded by it; you will be thoroughly grounded in the principles of truth and honor. Alas! how many young men like you fall away without wishing to do so, from weakness in which they do not know where to look for support, which is increased by their pleasures, and which, having become by habit a second nature, leaves them no last resource but those final graces which God sometimes grants at the hour of death! I trust that will not be your case. You will fight against self; you will remember your Sorèze days and the affection I bore you, and I shall some day find you what I hope you will be. know where to look for support, which

Always Absorbing Knowledge.

I know young people who have acquired a better education, a finer culture, through the habit of observation, or of carrying a book or article in the pocket to read at odd moments, or by taking courses in the correspondence schools than many who have gone hrough college.

Youths who are quick to catch at new ideas, and who are in frequent contact with superior minds, not only often acquire a personal charm, but even, to a remarkable degree, develop

even, to a remarkable degree, develop mental power.

The world is a great university. From the cradle to the grave we are always in God's great kindergarten, where everything is trying to teach us its lesson, to give us its great secret. Some people are always at school, always storing up precious bits of knowledge. Everything has a lesson for them. It all depends upon the eye that can see, the mind that can appropriate.

Very few people ever learn how to use their eyes. They go through the world with a superficial glance at

world with a superficial glance at things; their eye pictures are so faint and so dim that details are lost, and no strong impression is made on the mind.

The eye was intended for a great educator. The brain is a prisoner, never getting out to the outside world. It depends upon its five or six servants, the senses, to bring it material, and the larger part of it comes through the eye. The man who has learned the art of seeing things looks with his brain.—O. S. M.

#### OUR BOYS AND GIRLS.

A New Year's Talk.

The Young New Year as a child, stood looking over the edge of the world. A few more minutes, and at the stroke of midnight he would step on to the old Earth and set forth on the pathway to the unknown. He shivered a little, for it was cold. Also he knew not what awaited him in the short twelve months' life that lay before him, and so he was a little afraid. The stars shone brightly in the cold sky above, but a mist lay over the ground. Here and there the lights of great cities plerced through the white vapor. Presently the New Year saw a figure coming toward him — a figure like that of an old man, bowed down with age. It was the Old Year about to take his departure from the world. The lives of the years are very short; their growth from infancy to youth, from youth to manhood, from manhood to age is very quick. That is because they are so full of events. Within the life of a year so much happens — all the history of everyone that lives on the old Year was bent as with age; his long white beard falling to his. A Parable. Rev. H. J. Hughes, in the Freeman's Journa

the earth.

So the Old Year was bent as with age; his long white beard falling to his breast, his hoary locks, his tottering footsteps were those of a patriarch. On his shoulders he carried a heavy burden three or four large packs, and besides these, an old and dirty sack, quite full. As he came to the World's edge, the New Year addressed him.

"Who are you, venerable father?" he asked.

he asked. The Old Year stopped, and threw down his load with a sigh of relief.
Then he looked up at the bright New
Year. "My son," he said, "I am the
Old Year, your predecessor."
"Where, then, are you going," asked

"I am going out of the World," said

the patriarch—
"Soon you will hear the midnight chime and the clash of the bells ring ing me out, and ringing you in."
"And what will become of you then?" asked the New Year.

"I shall vanish: I shall go back into the great Eternity from whence I came, and nothing will be left to tell of the Old Year but this burden I am bear-

ing with me."
"And what is it that you bear with you?" said the Child.
"Deeds!—the deeds of men, done in

my life time; some of them are good, some are bad. This old sack—and the OldYear spurned it with his foot—is full of broken resolutions; but I have here deeds of pure gold—the gold of charity shown to the poor, to widows and orphans; also I have sweet incense of prayer and praise. These golden deeds are those that were purely for love of God. Deeds also there are of silver, done from kindness of heart and good nature—not so precious as the golden aone from kindness of heart and good nature—not so precious as the golden deeds, yet pleasing also to Him to whom they will be presented.

"And who is that?" asked the New

Year. "God," replied the Old Year-"When I go hence the Recording Angel will take those deeds and pre-

sent them before God's throne, and they will be stored up in His Treasure ise till the time comes for those who own them to claim their reward."

"And what of the bad deeds?"

asked the Child.
"They, and these broken resolutions, will be sorted out; the evil deeds and shattered resolutions of those who have also some good to show, and who shall repent truly of the evil they have done, will be cast into the abyss of the Mercy of God, and shall be heard of no more; the others that belong to the orted out ; the evil deeds and Mercy of God, and shall be least of no more; the others that belong to the wicked who stay wicked, will go to the great rubbish heap, and will be brought up against these unhappy ones, when the time shall come."

was his own boss? The only one I ever read about was Robinson Crusoe, and he was glad to quit.

You have heard of the "independent Tarmer." He is dependent upon wind, water and frost; he must be at home every morning and night to milk the cows. The physician must bay his clothes and groceries of his patients. Do you think that Marshal Field, the great merchant, was independent. great merchant, was independent. Not a bit. He carried two great stores around on his back. He would have been unhappy if he had not been doing something for the thousands in his

great army.
No one can be his own "boss,"
unless he goes out of the world, into
the wilderness, and then he will find
himself dependent upon the berries and

himself dependent upon the berries and animals.

There is, however, one way of be coming your own boss. Let me tell you. It is to stay right where you are, and begin by raling yourself. That is the first step. Then begin to help other people, and after a while you will find them willing to do anything for you. Your workshop will be come a throne."—Selected.

Alter Boye.

The position of an altar boy is one of bonor and of special privilege, which are not fully appreciated by some.

The altar boy should understand that he is in the august presence of the Unseen God, and should at all times comport himself accordingly, and not giggle and laugh, turn around and run a race up and down the altar steps to see who can take hold of the dalmatic first or ring the bell.

see who can take note of the damatic first or ring the bell.

Think a little, hoys—not alone God sees you, but the congregation, which is apt to speak of it.—Church Progress.

#### PURGATORY CONSIDERED HISTOR. But the moral standards of the Catho-ICALLY.

The Catholic doctrine on purgatory is clearly set forth in the Old Testa ment, (II Maccabees, exil xii 43.) Judas Maccabeus charitably thought that the men slain on the battle-field died with the godliness hence were not fit and the godiness hence were not fit sub-jects for hell, but thinking that they might not have sufficiently atoned for their sins to be admitted into heaven, he ordered sacrifices to be offered in atone ment of his departed comrades' sins, saying "it is a holy and wholesome saying "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." This passage preving a stumbling block to the Protestants, the two Books of Maccabees were discarded by them as spurious and unworthy of credence.

Prayers and sacrifices for the souls

Prayers and sacrifices for the souls departed have been always practiced in the Church. Litnrgy is a book containing the official prayers and ceremonies of the Church. Now we have the liturgy of St. James, the apostle, of Jerusalem; we have the liturgy of St. Mark, the evangelist, of Alexandria; we have also that of St. Peter, of Rome. Thanks to God for their pro-Nome. Thanks to do not the re-vidential preservation up to our own days All are vindicating monuments of our "doctrine;" all contain prayers for souls departed.

When we descend into the catacombs

of Rome we seem to see the struggling Church in dens and caves of the earth, whence it went forth conquering. In these caves we find inscriptions of the these caves we find inscriptions of the first, second and third centuries, asking for prayers for the dead. Now, G. Rawlinson, M. A., a Protestant scholar, in his lecture on "Historical Evidences," delivered in Oxford university, and published in Boston, 1866, p. 217, says: "It is at length admitted 217, says: "It is at length admitted universally, alike by the Protestant and Catholic, that the inscriptions found in the catacombs are genuine re-mains of primitive Christianity, and exhibit to us the belief of the Church of

Christ in the first ages."
The Greeks and the Russians, the Armenians, Nestorians and Entychians, in a word, all Christians of the far East, have prayers, alms and sacrifices for the dead. Some being separated from the Catholic Church since the fourth century, proves the antiquity of the doctrine of purgatory.

The Christian writers, from Tertullian of the county of the county

lian, of the second century, to St. Augustine, of the fifth—yes, to the time of the so-called Reformation, all have testified to the same historical truth. Purgatory was taught and be-lieved in by all Christians of all classes, among all races and in all climes. It was regarded by all as a divine doccoming from the apostles.

Martin Luther admits purgatory as founded on Scripture (Assertions art. 37, Leipsic); and again he says, have never rejected purgatory, and have resolved that there is one (W. W., nave resolved that there is one (W. W., xxiv. p. 4147). But, owing to his many variations, he soon after altered his creed with regard to purgatory.

Melancthon, one of the heads of the Reformation, in his Apolog. Conf. Aug., xii: 94, states that the ancients prayed for the dead and that the Lutherans find po fault with it.

and no fault with it.

The complete rupture of King Henry VIII. with Rome took place in 1534. Soon after, at a general convocation of ecclesiastics, a set of new decrees was agreed upon. One of them read thus:

"It is good and charitable to pray for the dead, which was said to have con-"It is good and charitable to pray for the dead, which was said to have con-tinued in the Church from the begin-ning." Signed by Henry VIII., Crom-well and forty-one Bishops. The first liturgy of the Church of England, drawn up by Cranmer and Bidley and chiratory on all ministers

Ridley and obligatory on all ministers by Act of Parliament, in 1549, contains a prayer for the departed souls.

A number of books have been quite recently published in London, under the auspices of the English Church the time shall come."

"Oh how I hope, good father," said the Child, "that I shall have great store of good deeds to carry out of the World when I go."

"Ah," said the Old Year, and sighed profoundly. At that moment the sound forgotten their old law and travition to

Your Own Boss.

Now and then I hear a boy say: "If I could only be my own boss, then I would be happy." Did you ever know anyone that amounted to much who was his own boss? The only one I ever read about was Robinson Crusoa and he was also.

RCHBISHOP O'CONNELL EXPLAINS THEIR RESPONSIBILITIES.

Archbishop O'Connell of Boston, addressing a meeting of Children of Mary recently, dwelt on the responsibility of the Catholic woman in the world, and the importance of right standards of conduct. Whom shall she follow? Not the frivolous woman who from morning until night thinks only of pleasing her own shallow self. Even the pagan world looks down on such a one and demands of the woman who would stand for some intellectual interests and even philanthropy. There is little fear that Catholic women will be influenced by the mere butterfly of fashion. There is more danger that they take color from the social leader who manages to com bine with her pleasures a certain devo-tion to things of the mind and works of charity. Her life looks not only agree-able but, in a measure, meritorious. Intellectual and charitable works, however, draw their merit from the super-natural motive behind them. If Cath lic women mingle too much with a world in which the supernatural is ignored, if they find their standards there, it is not well with them. The dust of worldliness will spoil their

days.

How shall the Catholic lady whose
for her a certain lei How shall the Catholic lady whose position secures for her a certain lei sure, guard herself against the blight of worldliness? By deepening her spiritual life; by frequenting sacraments, by daily Mass—this is practicable for many who do not avail themselves of the supreme privilege—by visits to the Blessed Sacrament, by spiritual reading. Without this last, one cannot have the necessary strong hold on the truths of our religion.

All God's works of providence, through all the ages, meet at last, as so many lines in one centre—Edwards.

one cannot have the necessary strong hold on the truths of our religion.

The Archbishop would not deny to the devout Catholic the accessories of her position nor reasonable recreations.

But the moral standards of the Catho-lio, especially in literature and the drama, are different from those of the pagan world, and must be remembered even in amusements. Why are Catho-lic women ever seen at evil plays? Its women ever seen at evil plays?
They are too good and pure to enjoy them, of this the Archbishop was confident. It is because the play has been praised by "society," and a number of recognized leaders have been heralded as its patronesses? This is no justification for wrong doing. Why can't Catholic women of strength of mind and appropriate set their own fashions? They character set their own fashions? They do in the Catholic and even in the non Catholic countries of Europe. Why not

in America? Why not in Boston? And Catholic standards are the most refined and beautiful; in every sense the best. Bear this in mind. Not only is our religion the best-you have neve a doubt of that - but our social ideal On Catholic women of means and post-

tion the responsibility rests of believing this truth and living up to it.
Every one of his hearers, said the Archbishop, exercised a strong influence over at least a dozen of other women of their faith. Then the influence on their immediate family. You are faith-ful Catholics, he continued, because of the long tradition handed down for the most part through Irish ancestors faith-ful unto persecution and death. Your good mothers' faith is still a force in good mothers' faith is still a force in your lives. Are you as prayerful as those mothers, who with less leisure gave so much time to God? Are you in other ways equal to them in their sterling Catholicity? If not, what is the spiritual outlook for your daughters? In conclusion, the Archbishop ters? In conclusion, the Archolishop urged serious self study on all his hearers, that they might find wherein they were lacking, and make of themselves the holy and uplifting influences which they should be in the life of their city.

#### TURNS HER PALACE INTO A CONVENT.

RAILROAD MAGNATE'S WIDOW, A CON-VERT, WILL LIVE WITH NUNS.

Having decided that her life was a disappointment, says a press despatch from Springfield, Mo., Mrs. Alice O'Day, wealthy widow of a former pre-sident of the 'Frisco Railway systems, has turned her elegant mansion into a convent, and proposes to spend the the remainder of her life as a guest of the twenty four black robed nuns who now own the \$250,000 estate.

now own the \$250,000 estate.

Mrs. O'Day, who has been twice
married, says that no man shall ever
enter her life again. She says she expects to find peace of mind in the
solemn round of religious duties in which she will take part to some ex-tent. Having been once divorced, she cannot be a nun, but is allowed to re-side with them as the foundress of a colony. Her gift is indeed a princely one. The magnificent residence, which not many months ago echoed with the gayety of halls and euchres, is in the midst of a 200-acre park. It was called her leaded?" Elfindale.

Now it is "St. de Chantel Monastery of the Visitation." A Japanese tea house on an island in a small lake has house on an island in a small lake has been replaced by a chapel of the Sacred Heart. A leafy woodland bower, formerly known as "Lover's Nook," has been utilized for a shrine to Our Lady of Lourdes.

The more fancy furnishings of the building have been removed, and grated windows and bare floors greet the eye of the visitor.

the eye of the visitor.

The nuns conduct a school for girls, and the building is to be used exclu-sively for this after Mrs. O'Day builds them a new convent, which she has

promised to do.

Mrs. O'Day was Mrs. Alice Williams
of St. Louis, when she married the
railroad magnate. Six years ago she
had a violent quarrel with him, following which she secured a divorce and s

heavy alimony settlement. He has been dead four or five years.

She began to give up society about that time and became interested in religious matters. Although long au Episcopalian, she became a convert to the Catholic Church, and the large gift to religion followed.



#### A Burning Sensation.

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Colonel Saunderson.

Colonel Saunderson, Orangeism's solitary boast as regards intellect or ability, is no more. He died a fortnight ago at the family residence in Armagh. He was the only really formidable opponent of Irich claims among the Orange party, being a man of good education and a certain smart ness in debate. He had a good many personal qualities that made him respected by his antagonists. He stood for Parliament in 1874, but was defeated by Joseph Biggar, the inventor of the policy of obstruction. In 1885 he succeeded in getting in as member for North Armsgh, which seat he held until his death. The Orange drum may now be considered as really Colonel Saunderson, Orangeism's solimay now be considered as really muffled.—Philadelphia Catholic Standard and Times.

Arrangements for the unveiling of a handsome Celtic cross over the grave of Thomas Moore, the Irish poet, in Broham churchyard, near Devizes, are being made by the Moore Memorial Committee, an organization composed of several prominent Englishmen.

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hiladelphia Catholic Standard and Tit The eminent satellite and pupil of M. Combes, the teader hearted Minister of the Interior, M. Briand, has had his feelings hart by certain references made to his public utterances by His Eminence Cardinal Gibbons. He psuses in his work of hunting the aged Oardual Archbishop of Paris from his residence to complain of such an im pugument of his religious ideal as our Cardinal maker.

Oardinal makes.

It is curious that Briand himself does not protest; he leaves it to his chief, Clemenceau, to speak for him. To a representative of the Times the Premier said last Sunday.

I am authorized by M. Briand, Minter to dealers.

aster of Public Instruction, to declare about there is no truth in the statement of Cardinal Gibbons that be, as Min ister, has on any occasion said that "Jesus Christ has been hunted out of the army, the navy and the schools, and now we must hunt Him out of the

M. Briand is remarkable among Fren h statesmen for the clearness of his language and the calm precision of his language and the calm precision of his views. He has never been known to indulge in rhodomontade. He has al-ways been in favor of a pacific solution of the present difficulties with Rome. The chief objection which the advanced radicals have effered to his policy is that it is too mild. He is accused of having displayed an excessive spirit of conciliation.

mark the words "as Minister."
They are peculiar. Briand is presently
Minister of the Interior. Formerly he
was Minister of Education. Is there a quibble based on the difference in the

NOW, HERE IS A FALSEHOOD NAILED In the course of an address delivered by the Rev Canon Keatinge, of Tun bridge Wells, England, and printed in the Catholic Standard and Times of October 6, the reverend gentleman said, speaking of "the art of suppres aion:"

"Foreign correspondents know how to suppress as well as how to report. Let me give you a couple of extracts I made some weeks ago from the speeches of M. Briand, which were not reported in England: 'Il faut en finir avec l'idee Chretienne' ('We must be done with the ides of Christianity,'') he says to the teachers at Amious, this Minister of Worship and E usation. And again:

"Nous avons chasse Jesus Christ des
ecoles, de l'universite, des hoptaux,
des asiles, meme des prisons et des
maisons de sante; il faut maintenant le shasser du Gouvernement de France "We have hunted Jesa Christ out of the schools, out of the university, out of hospitals and asylume, may, even out of prisons and madhouses; it now re mains for us to hunt Him out of the Government of France.") Nothing like this is ever reported in our papers. The pions ladies in Tumbridge Wells support the S. P. C. K. would probably accept, the saying willingly if it was "Nous avons chasse le Pape" or "! Eglise Catholique," but "Jesus is too strong a saying for

This is from the report of the speech given in a French paper. Why is M. Briand's decial only given now, on being charged with his treason to God by Cardinal Gibbons? Why has he been slient for more than two months if he be so aux ous to pose as a Christian and a mild and conciliator " amicus curiae?" Why was the speech sup pressed in the English papers? Why did not the divigent gentleman who supplies the London Times, the New York Time and the Public Ledger here with the information of what is going on withhold that speech to the school teachers at Amiens? Because "the art of suppression" is the mark of the indicious correspondent, and the Times of London no longer wants a man like the late M. Blowitz, who was too big a man to do a mean thing for any man or

said now that Briand and Clem the said now that Briand and Clem theau are at odds and about to part company. There will be others, and that very soon. The thieves are beginning to fall out even before the thieves' job is completed. It is a good

#### WONDERFUL WORK OF THE NEW

YORK APOSTOLATE. The New York Apostolate in which The New York Apostolate in which there are six diocesan priests under the leadership of Rev. Dr. Guinan, has recently made the report of its work to Archbishop Farley. It appears from the report that the number of converts received are 331, the number of converts received are 331, the number of converts received are 331, the number of missions given were 41 of which number 13 were given to non Catholics. There is another item in the report that is worthy of note, and that is that all these missions of nonthat is that all these missions to non Catholics were given gratis without any expense to the parish in which they were given and with some little expense to the missionaries for travel-ling and the distribution of literature. Bosides these thirteen missions to non-Catholics there were five others too, that came in this same category. These were in small necessitous places where the Catholics were poor and scat tered and where it was with difficulty If it were not for the Apostolate that works for the diocesan good and with purely diocesan interests these necessitous Catholics could not have been favored with a mission and every one knows that in these out of the way places a mission does a great deal of

spiritual good.

The number of confessions 46 625, is very remarkable work. It means very continuous and laborious work on the part of the missionaries and it me

words, they are riper for conversion /these days than ten years ago when Bishop Causek began the work in New York under the direction of Father Elliot. Then they were content to report that there was much prejudice removed, and if one approached the

This is the tenth annual report for this New York band. It is time to hair just for a moment and look back over these ten years. We have not the figures at hand but undoubtedly during the t-n years the confessions will aver age 25,000 a year and the converts 250, making a gross total of 250 000 confes-sions heard and 2,500 converts re-

reived.

The inauguration of this work in New York while and The inauguration of this work in New York was gloriously worth while and vet the New York Apostolare is but one wheel in the great and highly organized machinery that constitutes the mission movement for non Catholics in tals country. There are a dozen more bands doing in their own appares qually as effective work and in spheres equally as effective work and in epueros equally as effective work and in ten years more there will not be a dio cese in the country that will not be equipped with an effective missionary force.

#### HAIL, HAPPY NEW YEAR.

The bells have sung their song of old year out and new year in, and we have felt the thrili of all that means a year gone to judgment to be weighed in the scales of eternal justice—and to be credited or discredited according to

Another year come, to be placed on trial with all who shall live it and the great reckoning for eternity. quickly passes time! Seemin ly but a tew weeks ago we were bailing the advent of the year just closed, and soon the greater part of its successor will be gone, too: It is for all to improve their opportunities as they are speed ing by, to "catch the fleeting moment-as they fly," and make the best they can of them.

A new year makes one think. I marks a new era; it inspires hope and courage and prompts earnest resolution. We look back on the old year and see the little that nost of us accomplished in it that will count for eternity—nav, much that will count against it. We much that will count against it. We have much to regret, therefore, and much to repair, and in God's goodness the new year offers the opportunity. All is clear before us and we have only to try to succeed. God wills our im provement, nay, desires our perfection, for He would have "an acceptable people a pursuer of good words." Let people a pursuer of good words. us make a beginning, and with God's grace and our fidelity to it we shall

What makes failure in an undertak-ing? It is generally the inability or unwillingness to cope with obstacles that come in the way. As this is the rule in mere material things, it is also the rule in spiritual ores, only there is this difference: in the material we have to depend largely on our own strength and efforts, whilst in spiritual antiely on God-for it is only our will a dour feeble acts that we give, and even these must be the promptings of God's grace, and all the rest is God's.

And this should give us courage—the fact that we are bound to succeed in spiritual things if we try, for God is with us in them. The world is busy with itself and seeks to make the most of the fleeting years. Its votaries turn night into day, so eager are they to participate in its pleasures, and they wear themselves out before their time in their mad race to gain earth's prizes that they may have the money where with to purchase them. The thinking Christian might well imitate their activity, while avoiding its excess, and strive to do everything he can to en joy the pleasure which virtue brings, and aim in all things to gain the love and grace of God But let us realize that our duties in life are two fold, namely, the spiritual and the material; and yet they are in separable and blend as one in the great dary we owe to God and to ourselves the duty of salvation, for to this end must all things aim, and must all things be directed. We only do either well whilst doing well the other. Hence, the Christian man is always a Christian, and is doing all things in a Christian way, whether these be spirit ual or material, religious or secular. He is always sedate and earnest, as particular in small things as in great ones, for he feels that there is nothing indifferent and that in everything he can glorify God and help to save his immortal soul. Such a man hails the new year with inexpressible delight, for in it he beholds God's gift to him wherein he can serve Him anew with redoubled zeal, glad of the oppor unity redoubled zeal, glad of the opportunity to do so, and conscious that with the hurried march of time his chances to serve Him are growing less and less. The worldling hails a new year with the thought that it will give him another round of pleasures, another rage for wealth, but here for wealth. race for wealth—but how often are his hopes and his plans cut short by death! Ab, this is what the worldling thinks of least, and what the Christian man is mostly thinking of and is ever prepar ing to meet. "Man proposes but God disposes." The world does not con-sider death, though it goes stalking before it every day. It veils its eyes as it passes, and will not let the lesson it teaches enter the mind. How unwise this course, for sooner or later must the stern reality be met, and Death will lay its ky fingers on the worldling and will carry him off to the grave. O that men would but enter into themselves and look at things as they really are!

they really are!

Holy Courch is constantly echoing in Holy Courch is constantly echoing in her sermons the words of God. She is people.

The number of converts, 331, is very large, but when placed along side the Catholic reclaimed from sin, and restored to the sacramental life of the Church, it seems a mere nominal figure. A gratifying clement in the number of converts received is that it is increasing year by year. It is much casier to receive converts, in other

we reach God and the eternal kingdom

of heaven.
Let us, then, while halling the new year with joy and wishing one another our happy New Year's, give thanks first to God for giving us this new time in which to serve time, and then resolve to use it for the good and help we may be to one another. Soon, like preced be to one another. Soon, like preceding years, it will run away from us—so let us haste to make it a year of holiness, and then shall it be a good and happy year for us, and will be made happy through us for all about us. God grant that this be a happy New Year to all. — Bishop Colton in Catholic Union and Times.

A Noble Frenchman.

"I am a Christian, and i prefer to be abot rather than commit a sacrilege. No one has the right to make me re-nounce the vows I took at my First Communion."

In the noble words quoted above Captain Magniez, of the French army, defended his refusal to obey orders in the taking of an inventory at the Church of St. John, in Litle. He was deprived of his command and "degraded." But no human power is capable ed." But no human power is capable of degrading a man like that. The French army still contains true Catholics, and there will be many repetitions of Captain Magniez's action, doubtless, ere the inddel Government works out its evil purpose—for his brave example must surely be inspiring.—Philadelphia Catholic S:andard and Times.

Every day brings its own blessing, idden perchance, beneath the cloak of suffering.

CONSTANT READER.—It is quite evid ent the date 1852 is a misprint. proper date may ne found in McGee's History of Ireland.

An Inquiry.

Toronto, Dec. 26, 1906. The Editor CATHOLIC RECORD, London. Dear Sir—Can you or can any of your good readers furnish the name of the

E ch proof of Thy great love humbles me more and more: Brings back forgotten sins, and lays them at my door.

author of these lines?

They may be Father Faber's, though I have looked in vain through his hymns and poems. I am more disposed to think that they are Cowper's or one of the religious poets of about his time. My opject is largely a desire to ex

Yours most truly. ENQUIRER.

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dozen for carnations when buy the artificial ones in any color, four dozen for \$1 00, chrysanthemums and American beauty roses, Easter Illies, 50 cents a dozen. Our Lood are sold in over two hundred stores in Canada. Flowers, any colors preferred. Address, The Brantford Artificial Flower Co., Brantford, Box 45.

DIED. Whelan.—In Brudenell, on 14th of Sept., 196. Mr John Whelan, aged seventy years, May his soul rest in peace! O CONNOR—At her home in St. Busil's parieh Toronco Mrs. Anne Elias O'Connor aged a v.n.y six years beloved mother of William O Connor Importor Neglected and D bendent Chi'dr na Department, Oatario, May her soil rest in peace!

out rest in peace!

MULLIGAN—On Due 13, 1996 at the home of let siter, Mrs Joseph De Gurso Windson, Jat., Mrs Sarth Eurabeth Mulligan of Goriona, Ott., dargh er of the late Thomas Mulligan. May her soul rest in peace!

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