

strongly urged his hearers to keep the Bible on the table at home and let a portion of it be read every day, and recommended them if they wished to celebrate a good 12th of July, to rise an hour earlier than usual and read the Bible during that time. This they will not do, and no one knows it better than the rev. gentleman, for the hour earlier will be devoted to practising on "Croppy Lie Down" on the sife, beating the drum and refurbishing the old yellow flag. The average delverance of an Orange speaker would lead one to believe that Catholics have nefarious designs upon the Orangeman and his Bible. We hasten to reassure the rev. gentlemen. Catholics do not intend to interfere with Orangemen's Bibles; in fact they have as little notion of touching it as has the Orangeman himself. We can assure Rev. Mr. Dixon that such is the case, and, to prove that we mean what we write, we are willing to select from our book department a nicely bound copy of the Holy Bible and present it to the County Grand Master of the Lodge to which he belongs if we receive intimation from him that he will accept it.

THE CHILDREN'S AID SOCIETY.

The "Children's Protection Act of Ontario" was placed on the statute books of this province so long ago as 1893, and yet there appears to be, in some localities, a vagueness of knowledge as to what this Act means. We sometimes speak slightly of paternal legislation, but here is a sample of paternal legislation that could not well go farther along that particular line. Children are taken from their parents and are given to others to rear and bring up as their own. The old idea that parents possessed an absolute property in their children has been exploded, and now we have come to recognize that children have rights—the right to nourishment and protection until able to take care of them selves; the right to grow up under good influences so that they will not be forced to adopt a life of crime without at least a chance to become something better; and the right to a reasonable share of education. The community also has the right to protect itself against the probable pauper or criminal of the future. To maintain and enforce these rights is the work of the Children's Aid Societies which have been established under the authority of the Children's Protection Act. These Societies are voluntary associations of public-spirited citizens which are licensed by Government, practically, to be guardians of all the children in the communities in which they are formed. Besides the many causes that naturally suggest themselves for which parents are held guilty of criminal neglect, the following is the most general . . . (whose child) "is suffered to be growing up without salutary parental control and education, or in circumstances exposing such child to an idle and dissolute life." An organization armed with such wide powers must necessarily act with discretion, because the success of their work depends on the good will of the community. All law rests ultimately for its enforcement upon the acknowledgment of the people that it is good and for their benefit as a whole.

Therefore, this law which disturbs the close relationship, the sacred ties binding parents to children, must be carefully administered. It is suggested that the powers possessed by Children's aid societies could be used for proselytism. If they were, at whose door would the blame be laid? The act is fair and definite: "No Protestant child shall be placed out in any Roman Catholic family as its foster-home, nor shall any Roman Catholic child be placed out in any Protestant family as its foster-home." Any respectable citizen, man or woman, may become a member of a Children's Aid Society by paying the nominal fee of membership, and Catholics are as much interested in this question as Protestants. To state the matter in its lowest terms, Catholics, as tax-payers, ought to be interested in preventing as far as possible Protestant children growing up to be paupers or criminals and becoming a burden upon the public of which they form a part. How much more interested should they be in preventing Catholic children growing up in that way! They may, under Divine Providence, be the means of rescuing children from conditions which, so far as human wisdom can discern, admit of no future but vice and crime, and place them where they have a chance to develop naturally into a life of industry, sobriety and good citizenship. In addition, they would be helping these children to save their immortal souls.

Have great, great trust and great gratitude. When we see all that we have to be grateful for it will be too late.—Father Dignam, S. J.



RIGHT REV. FERGUS PATRICK McEVAY, B. D., BISHOP OF LONDON, WHO CELEBRATED HIS SILVER JUBILEE ON JULY 9, 1907.

SILVER JUBILEE OF BISHOP McEVAY.

On the 9th of July was celebrated in his cathedral city, the 25th anniversary of the ordination to the priesthood of the Right Rev. Fergus Patrick McEvay, Bishop of London. He was born at Lindsay, Ont., on Dec. 8, 1852. He was educated there, at St. Michael's College, Toronto, at St. Francis Seminary, Milwaukee, and at Montreal College. He was ordained a priest at Trenton in 1882, and served as parish priest at Fenelon Falls for a time, after which he was appointed rector of St. Peter's Cathedral, Peterborough, and chancellor of the diocese. In May, 1889, when Bishop Dowling was translated to Hamilton, he accompanied His Lordship thither, where he became a member of the Bishop's council and rector of St. Mary's Cathedral. In his early years the Bishop of London had an extensive missionary field which required zeal, firmness of purpose, a truly apostolic spirit and strength of body and mind. With all these he was richly endowed. On his transfer to the diocese of Hamilton a large measure of responsibility was placed upon his shoulders. His energetic work in Peterboro and his wide experience in the management of Church matters were most useful to him when he accepted this responsible post. On every hand, within a short period, was visible the work of a trained mind and willing hands. He earned the respect and confidence of his Ordinary, his brother priests and people. When the chief pastorate of the diocese of London became vacant by the elevation of the Right Rev. Denis O'Connor, D. D., to the Archbishopric of See of Toronto, our Holy Father appointed in 1899 Father McEvay to be Bishop of London.

The good work which had been so faithfully carried on by his predecessors was taken up with a zeal—we may, indeed, say enthusiasm—which brought joy to the hearts of every member of the flock of Christ. The country was in the hey-day of prosperity and it was of paramount importance that the Church, in both spiritual and temporal matters, should keep pace with the general progress. The new Bishop of London was equal to every call on his time and attention. The greatest interest was taken in all movements having for object the building of new churches, improving the old ones, encouraging the religious engaged in works of education, in caring for the sick, in educating and supporting the orphan, and providing homes and sustenance for those who are approaching the winter of life unprovided for. In all his undertakings the new made Bishop of London had the loving co-operation of a priesthood whose attachment to his person and to his office makes for the glory of the Church. Added to this was the whole-hearted co-operation of the laity. On all hands there was that feeling of confidence, of trust, of regard one for the other, which made the entire diocese, as it were, one happy family. It is no wonder, then, that with these links of unity forged strong and abiding, Catholic thought and action took on a phase which brought joy to every Catholic heart from the chief pastor to

the humblest layman. Such is the diocese of London.

To celebrate the silver jubilee of the Bishop his priests came with tokens of regard—and heart tokens too—which bespoke the love of children for a father—which bespoke a confidence and a regard which go deeper, much deeper, than words of mouth. The silver jubilee of the Bishop of London was not celebrated as a matter of custom or courtesy. It was the outpouring of a spirit of gratitude to the Almighty for having placed in this western part of Ontario one whose joy is to bring joy to others, one whose life is simple and unostentatious and whose model is He Who gave up His life for the love of us.

On the morning of the 9th of July St. Peter's cathedral was filled with a large congregation. Many of the priests of the diocese were present, also Dean Mahoney, who came to represent His Lordship Right Rev. Dr. Dowling, Bishop of Hamilton. High Mass was celebrated by Bishop McEvay. The singing at the Mass by the Separate school children was a notable feature and was most impressive. At the conclusion the ladies of the Altar Society presented the Bishop with a beautiful floral offering which bore the figures "25" emblematic of His Lordship's Silver Jubilee. These ladies also presented him with a magnificent set of vestments worth \$600. The boys of St. Peter's school also presented His Lordship with a beautiful floral offering, accompanied by an address, which was read by Master Christopher Hevey. Other presents of a valuable and appropriate character were made by a number of the laity. The Bishop and his clergy were entertained at dinner at the Sacred Heart Convent. The assemblage was remarkable in that the entire priesthood of the diocese were present, all imbued with the spirit of the occasion—all anxious to testify by word and act the love they bore their chief pastor. The clergy presented him with a magnificent ring, pectoral cross and chain. The Vicar General, Right Rev. J. E. Meunier, P. P., Windsor, read the address accompanying the gifts. It was as follows:

The address presented to his lordship by the clergy was as follows: "To the Right Rev. F. P. McEvay, D.D., Bishop of London, Ont.: "My Lord,—We come before you on this auspicious day, with feelings of great pride and pleasure, there is gratification in the sight of even a product of human effort when wrought out to a rounded, perfect finish. Nature presents objects of still higher admiration. Solomon in all his glory cannot compete with the chaste beauties of the modest lily, and the good seed, soon sprouting into the healthy blade, to be in due time crowned with the graceful ear, and fullness of corn, is more wonderful in its completeness of perfection than the dome of the greatest cathedral. And yet this complex phenomenon is used by divine wisdom itself as but a weak similitude of the higher and nobler things found in the life of the good Christian man. "Sprung from sound Catholic stock, and youth full of brightness and hard study, qualifying for an early ordination, then almost immediately admitted to the innermost council of your court, and, after a brief interval, promoted to the episcopal chair. This is what we learned of your lordship when God was sending you to be our spiritual ruler and head, a few years ago. We believed it then, but now we know not only its truth, but also the reasons

of this unbroken, rapid progress upwards.

"The step of sound, full health, whither of body or spirit, is free, elastic and far-reaching, making long journeys short; and this healthy and vigorous spirit, unabashed by difficulties, and accomplishing great projects, in a little time we recognize and salute in your lordship's clear and steady judgment in selecting the right means, and in your fearless, tireless energy, in pushing to completion whatever is for the great good of your flock.

"Our schools, the seed ground of the church, recognize it in the firmness with which you changed, and of others benefited and made fit for an increased splendor of worship; nor do we dwell upon the ever-friendly and cheerful spirit in which you have answered our many, perhaps sometimes importunate, calls upon your time and labor, how you marked defects and suggested improvements and stimulated our good works by the contagion of high example. There will be another occasion for saying these things, and to-day our purpose is different.

"Napoleon said his first communion day was the happiest of his life, and without suggesting comparisons, what, we may ask, must the priest think of the day of his ordination, when he was not only multiplied into so many characters as teacher, physician, pastor, but also, amazing thing, was made participator in so many of the prerogatives of his Creator? Made God's ambassador, able to forgive sins, and at the altar to evoke, as it has been called, even the Eternal himself.

"There is nothing, except itself, like this upon the earth, this lodging of so much of divine power in human hands, making its possessor what the Holy Fathers, with appalling boldness of speech, have not hesitated to call 'another Christ.' Twenty-five years ago this morning you were promoted to this dizzy height, and now we gather around you with warm but subdued hearts, to assist in the thanksgiving you are offering to God for so lofty a favor.

"We appeal to the sacred heart, the only true and adequate thanksgiving, to hear our prayer, and present it to the Eternal Father, that the marked blessings he has sent you so abundantly in the past may be increased and multiplied in a long future, and the brightness of the morning be forgotten in the greater brilliancy of the calm and rich evening, which we hope is so distant."

Bishop McEvay's Reply. His lordship, in reply to the clergy, said, in part: "Right Reverend and Dear Fathers,—Not long since, when I was preparing to visit the Holy Father, you gave such generous proofs of your goodwill, that I did not expect another demonstration on the 25th anniversary of my ordination to the priesthood. . . . I counted on your prayers, especially during the holy sacrifice of the mass, and this morning the children were invited to join in the mass of thanksgiving—for we all know how many important events in my life that are so important to me that I should scarcely know where to begin to thank you.

"The promotions you are kind enough to mention came without effort on my part, and credit for them must be given to the good bishops under whom I served, and especially to my friend, Bishop Dowling, with whom I had the pleasure of spending over twelve years of my life as a priest.

"The zealous and learned Archbishop of Kingston conferred on me the holy orders 25 years ago this morning, and for the great honor of sharing in the priesthood of Christ I am grateful to God and to the good archbishop who ordained me.

the Master, who is a Priest forever, according to the Order of Melchisedec.

Grateful to All. "Today I appreciate your kindness and generosity in helping me to thank the giver of all good gifts. I appreciate and thank you for these magnificent and appropriate presents—I appreciate and am grateful for the kind expressions contained in the address, for I know they come from loyal and faithful and devoted priests in the Church of God—priests who are ever ready and willing to do their duty and to give their lives, if necessary, for the salvation of one immortal soul. Your interests are my interests—we must be united to do God's work, we must stand or fall together—we must face the same enemies—we must face the same trials and difficulties—must do the will of the same Divine Master—must be true to the teachings of the same Holy Father—the successor of St. Peter in the see of Rome, and in a word we must strive and hope and pray for the same eternal reward. Let each one do his duty, and God will do the rest."

Speeches were also made by Rev. J. M. Mahoney, Rector of St. Mary's Cathedral, Hamilton, and Very Rev. R. McBrady, C. S. B., of Assumption College, Sandwich. Altogether the celebration was one which will leave pleasant recollections.

The CATHOLIC RECORD wishes to join in heartfelt felicitations, coupled with the wish that the Bishop of London will be spared to the priests and people for years even far beyond the allotted span.

THE KING IN IRELAND.

As was expected, the visit of the King and Queen to Ireland during the past week was an event most gratifying in every regard. His reception was enthusiastic and the acclaim rose from the hearts of the people. It was not an occasion—and many such have occurred in Ireland—when the blare of trumpets and the shouts of officialdom, at so much per shout, were in evidence. The Irish are a warm-hearted race and no man loves a friend more dearly and more constantly than a son of the Emerald Isle. Recognizing King Edward as one who has a sincere desire to promote the welfare of Ireland, the greeting he received was in every way appropriate. That His Majesty will use his great influence to bring about better conditions in Ireland, that he will, as far as in him lay, clip the wings of that miserable oligarchy who now rule that country, is the conviction of all who make a close study of current events. "Grattan's Parliament for Ireland" and "Long Live the King" are the expressions now heard in every corner of the land.

EX-PRIESTS AND EX-MINISTERS.

One of the most recent converts to the Catholic Church, Dr. Lloyd, says of himself and his old-time brethren:—"For twenty-five years I labored in the Episcopal Church, and when I became a member of the Catholic Church I made a solemn resolution that no un-Christian word of bitterness, no misrepresentation of the people I loved and whom I still love and with whom I labored for so many years, would ever cross my lips. I have no word of criticism for the people of any religion, and yet I am hoping that many will yet see the logic of the situation as I have seen it, and come home to the Church of humanity than have all the other combined influences of the world."

POPE PIUS X ON THE READING OF THE GOSPELS.

From the Sacred Heart Review. The hatred which Rome bears to the Bible is one of the favorite subjects of certain ill-informed Protestant writers and speakers. A recent letter of Pius X, to the Society of St. Jerome would, we are sure, be rather surprising to such people. The Society of St. Jerome was organized for the purpose of printing and distributing in Italy and other countries copies of the New Testament. The Pope's letter commends the Society for this work, and says: "We, who, as Patriarch of Venice, blessed the pious Society of St. Jerome and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, and reason for such brief space of time, it has made so much progress and has brought such notable advantages. For with its edition of the Gospels, the Society of St. Jerome not only has over-run Italy. . . . but it has also penetrated into America, caring for the dispatching of its volumes wherever the Italian tongue resounds, and aiming to help especially the emigrants.

"It is certainly necessary to recognize that the fact of having published and spread among the people about five hundred thousand copies of the Gospels, constitutes splendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the Society. . . . We wish to add that, considering

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Women certainly do neglect themselves. They work too hard—over-tax their strength—and then wonder why they suffer with diseases peculiar to their sex. Most cases of female trouble start when the bowels become inactive—the kidneys strained—and the skin not cared for. Poisons, which should leave the system by these organs, are taken up by the blood and inflame the delicate female organs.

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the present times, certainly it is not the least advantage of such publications to be able to say that, in virtue of their diffusion; and of their consequent reading, the echo of the voice of God goes and makes itself heard even among those unfortunate persons who, through despair, or hatred, or prejudice, flee from any contact with the priest. This is a thing which, to our eyes, is of precious and very desirable usefulness, in so far as it gives us a way to secure the salvation of souls. If not with the voice, at least with the books, and with the teachings, emanating from the life, of Christ, we heal the evils of society and of the individual.

ST. ANNE DE BEAUPRE.

THE SEVENTEENTH ANNUAL PILGRIMAGE FROM THE DIOCESE OF KINGSTON TO THE FAMOUS SHRINE OF ST. ANNE DE BEAUPRE, QUEBEC.

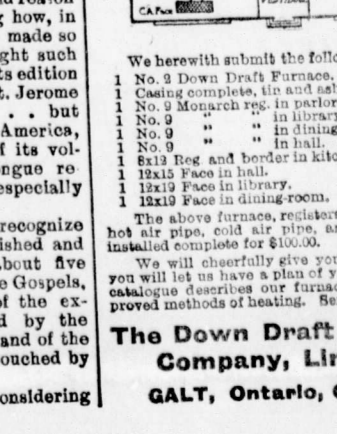
The above pilgrimage will take place this year on the 23rd inst. As usual it will be under the patronage of His Grace the Most Rev. G. N. G. Gauthier, D.D., Archbishop of Kingston. The pilgrims can go by the G. T. R. or C. P. R., as in former years, at specially reduced rates. Both companies will run two special trains along their lines, and to which will be attached first class sleeping and dining cars. The very best accommodation will be provided. The dining cars will be under the supervision of the good ladies of the Parish of Gnananque, who will spare no pains in looking after the wants of their patrons. No doubt a great number of people, not only from the diocese of Kingston, but from the surrounding districts will avail themselves of this grand opportunity now afforded them of visiting, in the easiest way possible and at the lowest rates, the famous shrine of good St. Anne, that they may obtain for themselves and their friends great favors, spiritual and temporal.

To those who may not desire to go on the pilgrimage a splendid opportunity will be given to visit the historic and beautiful cities of Montreal and Quebec, as well as many other places of interest along the route. All persons desiring information can obtain it by applying to the agents of the C. P. R. or G. T. R. or to the Rev. J. P. Kehoe, pastor, Gnananque, director of the pilgrimage.

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