The decline of the home seems to trouble Bishop Potter, as is evidenced from his recent say so in the Tribune. If the Bishop will reflect a little more, he will find that his spirit is vexed because of the decline of Protestantism, for the home is the church in embryo, as the church is nothing more or less than the sum total of homes. Home and church go together, as Ishmael and Hagar from the tent of Abraham.

When Luther, three centuries ago, deplied the authority of the church say.

when Luther, three centuries ago, nied the authority of the church and oplanted it with the authority of a book, he, with one fell blow, destroyed parental authority; and when he sanc-tioned divorce he tore the roof from

parental authority; and when he sanctioned divorce be tore the roof from every Christian home. As a sequence to all this, we find modern Protestant ism imitating ancient paganism, (which by the way, had no such word as home;) the only difference is, one had the thermae, the other has the club.

With Catholics the home is part and parcel of the church. Authority there is reverenced even as the church's authority is potent. Love there is a conscientious obligation, and not a mere matter of option. The cradle there is not ruled by expediency, but by principle; and the parent there be lieves that "baby's rights are not mother's wrongs." In aword, to generalize particulars, the family is a congregation on a small scale, with the burning coals on the hearthstone, in the sacred memories they enkindle, second sacred memories they enkindle, second only to the coals that burn in the thur-The home of Nazareth is the ex ible. The home of Nazaretin is the ex-emplar of the Catholic home, and Pro-testantism has laid its irreverent hand on this glorious ideal by dishonoring Mary, the gentle mother. No wonder, then, that irreverence, which is so distinctly Protestant, supplements the ruthless ravages of the divorce court, and to the Protestant leaves a happy

and to the Protestant leaves a nappy Christian home a mere question of other days, or a theme for poetic fancy. The more Catholic a people are, the more they venerate home. As a proof of this, witness the anguish at an evic tion of an Irish peasant—not because of the wealth of his home, for wealth is never a part thereof, but because of the never a part thereof, but because of the tender Christian memor is a that cling as ivy to the wall. One of the most pathetic passages genius ever penned is the des-cription by Father Sheshan, of the father of Luke Delmage leaving his home, and bending down, in his flowing locks, to kiss with trembling lips the threshold worn by generations, before he stepped from it forever.—Catholic Union and Times.

MARY'S INTERCESSION.

In a recent issue of the Catholic Press, Sydney, we find an interesting extract from the Argus, a leading journal in Australia's largest city, Melbourne. Reporting a sermon delivered by an Anglican clergyman, the Rev. C. E. Perry, the Melbourne paper

says:
"More remarkable than the reference "More remarkable than the reference to Jesus Himself were those to the part played by Mary. The preacher was at pains to emphasize the position of Mary interceeding for her Son for the people. Nothing was said that could be construed into approval of what pronounced Protestants term "Mariolatry"; but the impression left upon the writer was that Mr. Perry, like many High Churchmen of these latter days, was inclined to give Perry, like many High Churchmen of these latter days, was inclined to give all the prominence he could to senti-ments which are largely responsible for the Reman Catholic view of the Mother the Roman Catholic view of the Mother of God. For instance, after dwelling npon Mary's care for the people, and her presentation of their needs to her Son at Cana, he asked: "It is likely that Mary forgets to say her prayers in the world to which she has gone?" The suggestion is easily capable of developments that might startle even

the total say their prayers in the other world, any more than is Our Lady. In the meantime, as to the point under consideration this comment of our Sydney contemporary is quite

adequate:
"To those good souls who claim that
we exalt too highly the Mother of God the answer is that, on the contrary, they place the position of Jesus too low. If the doctrine of the Incarnation is rightly understood, and the fact that Christ is truly God thoroughly commended, the position of Mary in the scheme of Redemption is seen to be natural and inevitable. Let them give to Our Lord His just due, as to Almighty God, and they will then clearly perceive that not the greatest honor paid to Mary can derogate from that of her Son.—Ave Maria.

OBLIGED TO CARE FOR PROTEST-ANT CHILDREN.

CATHOLIC INSTITUTIONS IN NEW YORK DOING A WORK THAT IS NEGLECTED BY THE SECTS.

The deputy clerk of the Children's Court of New York says he is forced every day to send Protestant children to Catholic institutions because the Protestant bodies of New York provide so poorly for their delinquent and de-

pendent minors.
"The law in such cases," he said, "requires that whenever practicable a child must be sent to an institution where the religion taught is that of its parents. The Justices of the court find that law at present to be impracticable. that law a) present to be impracticable. The total capacity of the six Protestant juvenile institutions is 2,230 children. The Catholic juvenile institutions have a total harboring capacity of 10,641 children, and the capacity of the Catholic Protectory alone is 3,200—almost a thousand greater than the capacities of the six Protestant institutions put together.

gether.

"The building of the Hebrew Protectory at Pieasantville will be commenced in the early fall. It will have capacity of 200 children. Meanwhile a Jewish rabbi goes to the Catholic Protectory on Saturdays and supplies

religious teaching and comfort to the 200 Hebrew children there.

"You cannot put me down as commending too strongly the attitude of the Catholic institutions in this matter. They do not care for the extra burden of these children; they do not want them, but they have helped us out considerably and have been most kind in their co-operation.

their co-operation.
"If our people do not like the state of affairs they have only to supply the remedy. We have been agitating for some time the need of increased facilities in Protestant instructions. The sitnation is a disgrace to Protestant en terprise in this city. These is no more valuable or important charity than this of training these neglected children to a good citizenship." E. Fellow Jankins, superintendent of

the Society for the Prevention of Cruelty to Children and chief parole officer of the court, was equally emphatic on the subject. Mr. Jenkins said that he had written about it to every New York city mission whose existence he could ascertain by the directory or other-

wise.
"I wrote to the Presbyterian City Mission," he said, "and received no an swer. I wrote to the Protestant Epis-copal City Mission, to the Methodist Mission, to the Baptist Mission and received no answers. I wrote to Bishop Potter on the subject, and he replied that he would consider it."

IMPORTANT DECISION ON BE-QUESTS FOR MASSES.

OURT OF APPEAL IN IRELAND REMOVES GRIEVANCE FROM WHICH CATHOLICS HAVE LONG SUFFERED.

A decision handed down by the Court of Appeal in Dublin, on the subject of bequests for Masses, settles satisfactor-ily what has hitherto been a great grievance to Irish Catholics. Hitherto such bequests were not regarded as charitable and valid unless there was an express or implied declaration that the Masses were to be said in public. Henceforth no declaration of the kind Henceforth no declaration of the kind will be necessary, the Court of Appeal having decided that a bequest for Masses, whether directed to be publicly celebrated or not, must be taken as a pious or charitable use, and, as such legally valid.

The judgment was on an appeal by his Eminence Cardinal Logue against an order of the Master of the Rolls declaring that a gift under the will of the late Ellen McLoughlin of Portadown, for Masses for the repose of the souls of her late husband, her children and hersell was vold, because children and hersell was void, because there was no direction that the Masses should be celebrated in public. The court, which consisted of the Lord Chancellor, the Lord Chief Baron, Lord Justice Fitzgibbon and Lord Justice Holmes, unanimously reversed the jud-ment of the Master of the Rolls, and declared that the interpretation of the word "charitable" is to depend on the view of the particular church to which the testator belonged as to what may constitute a charity and that the acceptance. testator belonged as to what may con-stitute a charity, and that, therefore, it was not necessary to specify that the Masses should be said in public, as it was a doctrine of the Roman Catholic church that a mere naked bequest for Massos to be said for the repose of souls is "charitable."

Non-Catholics generally, and not a few Catholics, have very incorrect no-tions of the meaning of the offerings which are made to priests by members of the faithful who desire to have Masses said for a special intention. Highly interesting, therefore, are the speches which fill a page of the Dub-lin Freeman made by the learned judges

her presentation of their needs to her Sn at Cana, he asked: "It is likely that Mary forgets to say her prayers in the world to which she has gone?" The suggestion is easily capable of developments that might startle even an old-fashioned High Cnurchman.

One such development, although the reporter probably did not have it in mind, is that the other saints to whom Catholics make intercession are not likely to forget to say their prayers in the was accompanied by a request for the celebration, and the church would not permit the clergyman to receive the benefit and disappoint the expectation benefit and disappoint the expectation and it imposed upon his conscience the obligation to perform the services. The obligation, however, to his mind, was one to the church, and not to the testator, and certainly was to be enforced only by the church. The honorarium then, was an alms and a recognized mode of supplementing the income of the clearway and was applicable to the clergyman, and was applicable to his support and maintenance." Lord Justice Fitzgibbon, a Protest-

Lord Justice Fitzgibbon, a Protestant, said:

"Speaking with all reverence of a faith which I do not hold, touching the mystery of Godliness, I could not impute to any individual professing the Roman Catholic religion that he regarded a gift of money for Masses as a means of securing a private and exclusive benefit for himself alone from such a sacrifice as being much, if atall, short of blasphemous; and as I understand the proved doctrine of the church, it would certainly be heresy."

Lord Justice Holmes, also a Protestant, said:

nt, said:
"If I were obliged to arrive at a judicial conclusion as to whether the public celebration of the Mass confers a public benefit on those who hear it, I must consider the doctrine that is em-bodied in the rite. I might adopt the declaration of the Council of Trent redeclaration of the Council of Trent regarding the sacrifice of the Mass, or I might adopt the strong language of the thirty-first Article of Religion in the English Book of Common Prayer. In the one case it would necessarily follow that the celebration, whether in public or private, would confer a public benefit; in the other case it would just as necessarily follow that no such benefit is possible. No court of justice in this country can be called on to decide such a question as this. What we can determine with certainty is this, that it is part of the creed of the most ancient church in Western Christendom, of part of the creed of the most ancient church in Western Christendom, of which the testator was a member, that the Mass is a true sacrifice offered to God by the priest in the name of the church whose minister he is; that every Mass, whether public or private, is be-

lieved to bring down blessings to the world, and that all the faithful, present or absent, alive or dead, participate in those blessings. Now, it this be true, there can, I think, be no doubt that a bequest for the purpose of having private Masses celebrated would be char itable, and a temporal court in Ireland, having no authority to decide for itself whether it is true or not, must take as its guide the belief of the church of which the testator is a member. I un-derstand this to be the law, and on this ground I concur in holding that the appeal ought to be allowed.

BIGOTRY EVERYWHERE.

A correspondent calls our attention A correspondent cans our attention to an article on the "Garden of Gethse mane on Mt. Olivet," by Rev. Frank S. Rowland, which appears in the February number of the "Fruit Grower and Home Companion." published at Rochester, N. Y. It is to be regretted. that an otherwise very useful maga zine should be marred by an article from the bigoted pen of this writer. In speaking of the beauty of the sacred ground, the writer says:

"The Garden is surrounded by a thick hedge with a wall. The Franciscan monks have charge of it and always keep it in the very best of order. The garden contains beautiful order. The garden contains beautiful shrubbery and flowers; soven or eight olive trees, very old, grow there; they are about nineteen feet in circumfer ence, and it is quite possible that they sprang from the same roots as those that were standing during our Lord's sojoure on this earth. These trees are utilized by the monks in an extraordinary manner for the purpose of raising money. One who is familiar with their custom says: Each is theowith their custom says: Each is theoretically owned by a stock company, unlimited. As much stock is issued as the public will absorb, and the dividends, which are paid in the form of little fancy vials filled with oil, are certain. Although the trees ceased to bear oil centuries ago, the monks in charge do not hesitate to give assurance to the contrary to the shareholders, and of course there is always ers, and of course there is always enough oil to be had in Jerusalem to pay the dividends. Ground sanctified by the Saviour's tears, to many minds the most sacred place on earth, is thus profaned by this and other swindles practiced by men who should be driven from that holy place as Christ drove

the traders from the temple.'''
Time and time again within the past
ten years the bigots who have made their
way into the Holy Land, have tried to way into the Holy Land, have tried to drive the zealous, self sacrificing monks from their rightful homes. Only last year the followers of Mahomet, aided by another band of greedy fanatics, made war upon the Franciscans, but were speedily squelched. The monks live by their industry, legitimately carried on, and now are becoming new carried on, and now are becoming prey for the grabbers, who envy them the fruits of their hard labor. The gigantic swindle as outlined by Rev. Mr. Row land is not carried on by the Francis cans. He seems to have rece ed his nformation offhand and is a nodern Jonah — he swallows big whoppers easily.—Michigan Catholic.

DIOCESE OF HAM(LTON.

GENEROUS DONORS.

GENEROUS DINORS.

From Oskville Raymond's Record we learn that the donor of one of the beautiful and artistic statues in St. Andre we church, blessed during last week by Rev. Father Doherty, S. J. was Mrs. Walter G. Wood St. Ostharines, who donshed the statue of Notre Dame de Victoires. The statue of the Sacred Heart, the only one of its kind in Canad, is a true replica of the statue on the church of Montmartre, Paris, France. The donors, although promient men, do not wish their names published.

PRESENTED WITH PURSE OF

PLEASANT EVENT AT SEPARATE SCHOOL MEETING MONDAY EVENING, APRIL 2ND - MEMBERS, EX TRUSTEES, AND PROMINENT CITIZENS SHOW THEIR ESTREM FOR REV. FATHER HOLDEN, SUPERINTENDENT OF HAMILTON SEPARATE SCHOOLS,

intendent, has made a good, perfect education the birth-right of the Carholic children of this city.

In our schools, and in their appropriate less sons, the great principles of religion and patriotiem, loyalty and charity are kindly but firmly inculcated. Under your ministering hand our schools have been brought up to a standard reached by few schools in this Diminion. We ever found you ready and wilting to give the advantages of your master min it ous in our struggles to promote Catholic ducation in this city. While we rejoice at your promotion to the responsible position of pastor of Sa. Joseph's church, we cannot help but feel sorrow for the almost irreparable loss suffered by the trustees of the Separae School Board, its teachers and pupils, in the severing of the concetions of the past ten years, during which period you have been instrumented in sending out so many of our well educated pupils, who are a credit to themselves and to the Catholics of this city. However, as you have not been removed from the city, we feel that in the future we will be able to ask your assistance and advise in our many difficulties. In conclusion, on behalf of the Roman Catholic School Board, ex members and representatives thereof, we ask you to accept as a small mement of the love, sdmiration, affection and good will of us all, the accompanying purse.

Signed, P. S. Bateman, Chairman of the Board; J. P. Dougherty, Chairman Internal Management Committee; C. J. Bird, Chair man of Finance; P. Ronen, Teasurer; P. Arland, T. J. Couchlin, A. O'Brien, J. M. White, W. Kavanagh, W. J. Foster, H. N. Thomas, W. P. Griffin, J. P. Hennessy, James Blake, George Case, J. M. Brown, J. Kesting, J. Wall, P. J. Galvin, W. H. Lovering, M. J. O'R filly, M. T. Fitzpatrick, H. J. McIntyre, J. Flahaven.

Father Holden, taken by surprise, was much pleased and visibly sffected by the kindness of

J. Wall, P. J. Galvin, W. H. Lovering, M. J. OR illy, M. T. Fitzpatrick, H. J. McIntyre, J. Fishaven.

Father Holden, taken by surprise, was much pleased and visibly affected by the kindness of the School Board. He said he could not thank the board sufficiently for their beautiful address and valuable purse of gold. If he had met with success in his labors for the schools it was due to the co-operation and good-will always received from the trustees.

Friendship of so long standing was not easy

to part with, but he was glad that as Secretary of the board, he could in the future meet his old friends the trustees in the work of education. During the peat ten years the School Board has paid \$17,000 of the dabt, besides materially increasing the requirements of the schools. We had, he believed, as 22alous a body of teachers as could be found anywhere in Canada, so that with with the hearly support of the trustees and the good work of the teachers, his labors had been light and pleasant. Mr. C. J. Bird said the trustees were pleased at the promotion of Rev. Father Holden to the important charge of St. Joseph s parish in this city, still it is with much regret the members of this board are called upon to accept this resignation.

The vears that Father Holden has filled the office of Secretary of this board, and Suparin tendent of Separate schools in this city, have been years of pleasure to the trustees of this board and only that has always existed.

Our schools under our retiring superintendent's able supervision have advanced and made rap d progress, being brought up to a bigh schandard of efficiency, and are now doing work (qual to any schools in this province, based on the high percentage of pupils that annually pass their High school entrance examinations, which is due in a great measure to the excellent qualifications and untiring energy of Rev. Father Holden, also the unity and good-will inhat existed between the superintendent teachers and pupils.

It is the with of all the members of this board that the success that followed Rev. Father Holden, also the unity and good-will inhat existed between the superintendent of school will still continue to follow bim in his new duttes as passion of \$1. Joseph's parish, and that you will long be spared to carry on good work for which you seem to be so emminently qualified.

Expressions of good will and best wishes were also spoken by trustees H. N. Thomas, Thomas Coughlin Andrew Of Brien, M. D. Sullivan, J. P. Daugherty, and others.

A pleasact evenit g being

PERSONAL - We are pleased to be able to a e that Mr. John J. McConnif of Montreal, shall that Mr. Jehn J. McConnif of Montreal, has been appointed to the to dition of passenger and ticket azene in that city of the Intercolorial and Prices Edward Island R. Milways. McConnif is a thoroughly capable and trustworthy gentleman; and that the dutles of this responsiole position will be performed in a manner highly satisfactory to the rallway officials we have not the least doubt.

C. M. B A —At the last regular meeting of Branch 82 Kings bridge, resolutions of condol-ence were passed to Bro. Wm. Quigley, on the death of his father. May he rest in peace!

MARRIAGES AND DEATHS.

Marriage announcements and death notices to condensed form not exceeding five lines, fifty cents.

At the Mother-house School Sisters de Notre Dame, in Milwaukee, Wis., on Thursday, March 29 1906, Sister M Antoinette, third laughter of George Heringer, Post Master, Mildmay.

CONNOLLY.—On Friday, 9th of March, 1906, ther residence near Bolsover, Elizabeth, widow of the late James Connolly. May her oul rest in peace!

soul rest in peace!

McKenna.— Of your charity pray for the soul of Eugene McKenna, conductor Intercelonial railway, eldeet son of the late Mr. James McKenna Assistant Immigration Agent at Quebec, whodeparted this life in Quebec, on the th instant, eged fifty eight years. May he rest in peace!

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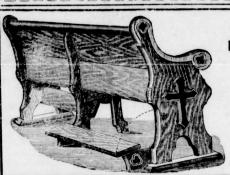
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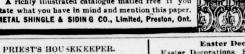
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