"Christianus mthl nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname)-St. Pacian, 4th Century.

VOLUME XXVIII.

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LONDON, ONTARIO, SATURDAY, JUNE 2, 1906

The Catholic Record.

LONDON, SATURDAY, JUNE 2, 1906.

A WORD FROM MEN WHO HAVE DONE THINGS.

Admiral Lord Charles Beresford is not a special pleader in the cause of temperance. He is not a " crank "-a term, by the way, that for some has all the force of argument. Hence his testimony to the efficacy of total abstinence may be encouraging and instructive to many of our readers.

Expressing his regret at not being able to attend the annual meeting of the Malta United Temperance Campaign he penned the following words : "I am now sixty years old, and since I

have entirely given up wine, spirits and beer I find that I can do as much and beer I find that I can do as much work or more, physically and mentally, than I could when I was thirty. I am always well, always cheery. If only some of the young men would try giv. ing up liquor for three months I do not believe they would think liquor at all necessary again."

A message indeed in favor of so briety, health and happiness from a man who has done things to men who desire to make the world better for their living in it ! And Andrew Carnegie says :

" Drunkenness is the great risk ahead in the career of every young man. It is far more important that he insure himself against it than against death. A drink policy is worth ten life policies."

MIXED MARRIAGES.

Anent mixed marriages the Sacred Heart Review extracts from a religious census made by the Y. M. C. A. the following item :

cent of the young men are church mem bers. . . When the father and mother bers. . When the father and motion are both Catholic 92 per cent. of the young men are church members. . Where one of the parties is a Catholic Where one of the parties is a Catholic and the other a Protestant 66 per cent. of the young men do not belong to a church."

We ourselves have witnessed the sad results of the mixed marriage. It is true that in some instances the children have, owing to the character of either wife or husband, been brought up in the faith. Even then, however, the division on the question of religion has its influence on the family. But there are cases on record-too many, unfortun ately-which may lead those who rail at episcopal pronouncements on this matter to understand the attitude of the church with regard to it. Bickerings and discontent follow in the wake of the mixed marriage, but indifference to religion also, and children who not only hate the church but pursue it with the weapons of unreasoning bigotry. We once had occa-sion to visit a hamlet, and while there we were brought face to face with the rain wrought by the recreancy of Catholics to their duty. It had been de-

messengers. And we must say that it is strange to hear our friends descarting on the " unification " of Canadians, and proving, shall we say their hypocrisy, by carrying on the work begun by a man who wrote himself beyond the pale of common decency?

A TRAVELLER'S IMPRESSION.

Dr. Nicholas Senn's papers entitled Around the World via Siberia," should be read by the tourist who intends to commit his own impressions to paper. They reveal the close observer and incidentally a man who has roamed in other fields besides medicine. In the April number he writes vividly and sympathetically of the work of the Sisters of Charity in China. He renders tribute to their genuine piety, un divided devotion to duty and unparalleled unselfishness under the most trying circumstances. Their martyrdom in 1870 is touched upon, and he says that the complete extinction of this poble band of women in Tsen Tsin by most cowardly and atrocious murder, will go down throughout ages as a sign of the glorious gift of faith that inspired them during life and gave them courage to meet death with a brave heart. The Sisters are gone to their reward, but their blood shed so willingly and heroically on Chinese soil will bring fruit to the moral and spiritual saving of the nation. Dr. Sean informs us that the intelligence of the native Japanese is on a par with that of any of the most enlightened nations of Europe. Among their conspicuous virtues must be mentioned patriotism, heroism, devotion to parents, respect for old age, esteem for the dead, sense of humor, courtesy, "In families where the father and mother are church members, but do not belong to the same church, only 50 per their national character are manifested

by distrust, a lack of strict adherence to veracity, and vengeance. Japan is not cursed with the "new woman." "Our new women," the doctor says, " have clubs where they spend the time that ought to belong to their husbands. The Japanese woman makes her home the club-house

" THE HOME "

for herself and husband."

NOTABE LECTURE BY AN ENGLISH JESUIT. In a recent lecture in England on "Home," Rev. Robert Kane, S. J., made the following noteworthy remarks

marks: "For also, when we were with you, we declared this to you, that if any man will not work, neither let him eat." (2nd Epistle to Thessalonians,

eat." (2nd Epistle to Thessalonians, iii, 10.) The word husband means by reason of its Saxon root "the master of a house," as the first meaning of the Saxon word lord is "one who wins bread," while the first meaning of the Saxon word lady is "one who serves bread." Thus both the word which expresses the first idea of the head of a household and the word which ex-presses the highest idea of social dig. a household and the word which ex-presses the highest idea of social dig-nity join together in the one full sense that the owning and keeping of a house rest upon a man's work. The thoughts which naturally suggest themselves on this subject may be grouped under three chief ideas typified by the Thres-hold the Rouffree and the Fireside.

plane. The strident sound of the plane, as it rapidly passed and repassed along the polished face of the timber, mingled with the sound of the quick breathing of the Divine Boy in the panting strain of His effort. Behold ! upon that fair yet kinglike young brow are gathered thick, heavy, hot drops of sweat that fall in redeeming benedic-tion upon the labor of the world. Yes, the curse of toil was changed to bless-ing by the sweat of the Workman, Christ. It is indeed a fortunate fate, when not only is there work to do, but one is also forced to do it. Even in maay merely human ways work willingly undertaken and earnestly done brings with it blessings. Work gives health to the body and bardihood to the will, cheerfulness to the mind and grit to

cheerfulness to the mind and grit to the character. Work alone can de-velop natural talent; and work alone can safeguard supernatural virtue. Yet work is often shirked through sloth or it is not sought for through indolence. But, as, in the words of a great Art critic (Ruskin, "Modern great Art critic (Ruskin, "Modern Painters"), "there is no beauty in any slothful animal," so there is no true moral worth in any idle man, no true moral dignity in any idle womar. How could there be ? Idleness is the fre-quent cau e of physical disease. It is almost always the cause of mental de-pression. It is often the cause of moral depravity. But what particular bear-ing has this upon home life ? No idle ing has this upon home life? No idle home is happy. For, in the first place, work is often needed in order to earn our daily bread, or if one's support is safe without one's daily toil, work may be needed in order to add domestic be needed in order to add domestic comfort; or if all this be already se cure without our actual effort, yet there remains, in the second place, this grim fact that idleness creates todious-ness, and tediousness with melancholy ness, and teditousness with metaleuoly of mind provokes also irritation of tem-per, while irritability causes quarrel, and quarreling brings fend to the fre-side. The lazy morning lost in un-healthy sleepiness or in indolent longing till there is no time left for a morning neaver: long-hours given up to morning prayer; long hours given up to reading novels in which the most shamereading novels in which the most shame-ful sins are vividly painted in pretty pictures or the most abominable blas phemies bluntly sot in pretty speech; protracted periods of scandalous gos-sip or of unbecoming talk; heavy in-tervais of aunoying listlessness that leads to anger, or of overwhelming de pression that leads to drunkenness; an arguing of brutal reveiling or of evening of brutal revelling or of wretched loneliness ending with the sleep of stupor or of unpleasant dreams, will such a day as that help to make a home happy? Bah? Sloth is a deadly sin. It kills talent and it kills characsin. It kills talent and it kills charac-ter. It kills cheerfulness, and it kills kindness. It kills energy and it kills purity. Sloth, like death, is fruitful only in corruption. It is very fertile in decay. Within the stagnant soul are bred germs of every creeping sin and reptile crime, till the mind be-comes dull or devillsh, the character extension sills, the heart hard and satanic or silly, the heart hard and putrid. The first evil influence of idleness is to poison the happiness of home. Tell me not that you would gladly

work but have got no work to do. Do you mean that you have got no work by which to earn money? When they are without work most people in this are without work most people in this country wait until it comes to them, and, while waiting, those of the lower orders generally stand as ornamental supports to decorate the doors of public houses, whereas our would be workers of the upper classes lounge about complacently with their cigarettes or shut themselves up in their office to grumble against the bad times. In other countries, when a man wants work he goes to look for it, and when all possible means have failed he tries born of a virgin mother. In addition his hand at impossible means and he to these heresies the accused minister almost always proves, what our people seem unable to understand, that "where there's a will there's a way." Even when one is not forced to labor for one's daily bread, one must not be tor one's daily oread, one must not be idle. If you have got no work that you must do, make some work that you shall do. If you have no toil of hand, seek some toil of head. If you cannot of wood was laid in every house upon the floor, just inside the entrance, where in those days the work was done, the threshold came to mean the foot piece of the entrance. Thus the root use your fingers, surely you can use your brains. Any man or woman on earth, who is neither a cripple nor a fool, can of the meaning was the work done, and the work was done at the very door. find or invent an occupation. Tell me not that you would like to work. Non-Now, in another sense, this meaning still holds, for both the means of material comfort and the aids to moral ense ; it is not the work, but the will, that is wanting. The old saying of the old monks, "Laborare est orare" ("To labor is to pray"), is in its natural sense most true. Whereas that man is unworthy of the name who is no more than an encumbrance upon the earth, a burden upon his people, a drone amidst toiling humanity, a blotch upon crea-tion, the man who is a willing and earnest worker in the world is not only one of Nature's coblemen realiz ing the dignity of his duty, accom-plishing the fulfment of his rights, achieving the glory of his vocation, but more than this, since all his ac tions tend towards the carying cut of the fitting order of things since every effort of his strength is adding to the wealth of nations, since the re-sult of his hand's labor or of his head's toil is a development of his own perfectness while it is a gift to his own home, so every drop of sweat on his brow is an offering of acceptable service unto God—an offering that is a prayer not of word but of work, at offering that is a consecration of his a prayer not of work but of work, an offering that is a consecration of his life and brings upon it the blessing of Heaven. The need and the nobility of work—behold the lesson taught by the Threshold.

peacefulness. Hence the Roof tree may be taken as a type of the prudence, economy, or thrift that enables the household to nestle together in comfort and joy amid dark and difficult days. The Roof tree is a symbol of the care that knows the home. that keeps the home. Lastly, there is the lesson of the fire-side. Home means more than the thres-

Catholic Record.

hold whither are brought and where are gathered the fruits of our daily toil. Home means more than the roof tree supporting the rafters under which we securely rest. It means more than the

dwelling places where those of one family eat and drink and chat and sleep. it means more than the abode of com-fort, more than the citadel of private life. Home means all these, indeed, but it means much more. Home means the fireside. It is from around the firethe fireside. It is from around the fire-side, as from the parent nest, that young loves first flutter forth on life; and as the birds at eve come home to roost, so 'tis towards the fireside of one's childhood that the fondest memories of age turn back. Many and many a time the wanderer in far off lands, weary of limb and sore of heart, will have forgotten the scorching sand of the desert or the seethings fever of the swa α p, or the bitter waste of salt sea waves, and as in his heavy sleep he re-membered no more the callousness or the cruely of the strangers around him, a dream of the dear old days that are gone will have dawned on his soul, a dream that shows to him again with the light of the flickering flame, the circle of happy faces round the fire-side, till a mist of holy tears will have side, till a mist of holy tears will have clouded his eyes, and a wave of holy love will have lifted up his heart, bringing his wild, wilful, wayward spirit nearer to home, and, therefore,

spirit nearer to home, and, therefore, nearer to God. O, fathers, husbands, brothers, sons! pause when you reach that threshold of your homes. Pause before you pass under that roof tree. Pause before you sit at that fireside. Pause! for that spot is sacred. Wherefore as from your feet you shake the dust or mud of the readway, so from your very soul re-move that rough grit which in your struggle with the world enables you to meet stranger or enemy; so from your mind brush away the suspicion or dis trust which you have learned from your trust which you have learned from your con act with selfishness or with sin; so from your heart take out the very last drop of bitterness. Pause before you en-ter our home, for that spot is sacred. From your brow smoothen away the wrinkle of care. Let your hard-tight-ened lips unbend into a bright smile. Let the touch of your hand be gentle. Let the step of your stride be soft. Let the beat of your heart be warm and quick with hope and joy. Pause 1 and quick with hope and joy. Pause 1 that spot is sacred-sacred to peace, sacred to happiness, sacred to love. Pause ! that spot is sacred. It is your fuside. It is your own, your very own "Home, Sweet Home."

THE EPISCOPALIAN CRISIS.

The Ecclesiastical Court of the Epis-The Ecclesiastical Court of the Epis-copal Diocese of Western New York, after finding Dr. Crapsey, of Rochester, N. Y., guilty of heresy, has suspended him from exercising the functions of an Episcopal minister " until such time as he shall satisfy the ecclesiastical au-thority of the diocese that his belief and teaching conform to the doctrines and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed as this church hath received the same. The specific charges against the sus-

The specific charges against the sus-pended minister as set forth in the ver-dict are that in a published work en-titled "Religion and Politics," and in a sermon delivered by him, he ex-pressed his disbelief in the divinity of Christ and in the doctrine that He was conceived by the Holy Ghost and was been of a virzi mother. In addition

now promulgated in Dr. Crapsey's case, der and makes his passions the rulers that the court of a single diocese of the Protestant Episcopal church can the Protestant Episcopal children can there limit the comprehensive and sacred liberty which is freely enjoyed in other and far more important dioceses. •• The trial has been of infinite value

to the church in showing that a large part of the church believes that its comprehensive liberty as a true Catholie church does not require that Dr. Crapsey's sacred labors and self sacri-fice should be driven out of the pale of the church. I have confidence that the pious and statesmanlike men in the general control of the Protestant Episcopal church will not fail short of Episcopal church will not fail short of the far seeing wisdom with which, in these respects, the church of England has been auministered." This clearly means that in the opin-

ion of Dr. Crapsey's counsel the Epis-copal church possesses no authority to enforce compliance with doctrines it may consider essential. Mr. Shepard not alone in entertaining this view. He shares it in common with thousands of Episcopalians who are averse to the disciplining of mini ters for advocating doctrines that are essentially antagon istic to what the Episcopalian church

istic to what the Episcopalian church once stood for. The growth of this element in the Episcopal church threatens it with a grave danger which can be ignored no ionger. Referring to it Bishop Burgess, of the Long Island Episcopal Diocese, said in course of a recent address: "What shall be the attitude of the church toward those who hardly recog-nize the right of the church to dogmatic

nize the right of the enturen to acgustic teaching and who doubt the facts as-serted in the creeds? "Let me say, then, it should be one of toleration. We do not wish to mul-tiply heresy trials. The church is in-trenched in her own fortress. Some-times the twill seem to many a times the twilight will seem to many a thoughtful churchman almost to have become night and his hold on one or the other of the Christian verities may have been relaxed."

been relaxed." Bishop Burgess recognizes the char-acter of the crisis through which the Episcopal church is passing. He pleads for toleration of the Crapseys because, no doubt, he is conscious that heresy trials will only have the effect of showing the inherent weakness of the Epis-copal church -N.Y. Freeman's Journal.

ELOQUENT TALK ON TEMPER. ANCE.

REV. T. F. BURKE. C. S. P., MADE STRONG PLEA FOR TOTAL ABSTINENCE EVILS OF DRINK. Oswego Palladium.

Owego Palladium. Owego Palladium. The most powerful argument against the vice of intemperance that has been heard in Oswego for many years was de-livered by Rev. Thomas F. Burke, C. S. P., at St. Mary's church. It was one of the regular sermons given in the course of the mission for men at St. Mary's, and it was by far the most remarkable in point of eloquence and importance of the series. Father Burke's ability and prominence as a pulpit orator needs no comment. How-ever, on this occasion, he fairly outdid himself, for his heart was in the sub-ject, and he depicted with such extra-ordinary power, the evil which drink does, the degradation it causes, and the precious souls which it condemns,

the precious souls which it condemns, as to make many shudder. His closing as to make many shudder. His closing appeal to the men to abhor and abandon strong drink and the evils which it causes by making a pledge of total abstinence, reached the hearts of many in the large con-gregation, and a large number of pledge cards were signed. Father Burke's sermon in part follows : DRINK DEGRADEE MAN. DRINK DEGRADES MAN. "What is it that makes drunkenness

such a sin? In what does its malignity consist? How comes it that the exces-

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while his soul is the willing subject, Thus it carries man on unmindful of duty and decency, to the depths of degradation. "It is a mother sin ; it begets others. How often it is that a man will acknow.

ledge the gravest and worst sins, admit that he committed them because of the sin of drunkenness? He will say : Sind of drunnenness : He will say . 'Father, I have missed Mass every Sunday because I was drunk Saturday night.' Or again : 'I have been un-faithful to my vows, but I would not have thus sinned had I not been drank at the time.'

Not long since I was called to visit a young man imprisoned on the charge of murder. I went in answer to a mother's tears ; she would not believe that he was guilty. There he was, a young man, hardly twenty five years of age, with an open, frank countenance, no marks of a life of sin upon it; no scars of a lifetime of wickedness. And yet he acknowledged, outside the confessional, that he was guilty of this deed, "but I was drunk when I did it."

Drunkenness is like the fingerpost of death that stands at the cross roads that lead into hell. Drunkenness, poverty, pauperism, want, an outcast in the world, and one day a corpse be-

side the road. "Dru kenness, anger, hatred, quarreling, the blow, the knife or the rerefing, the blow, the knile of the re-volver, and the death penalty for mur-der. Drunkencess-impurity, sickness and disease, insanity and death in the asylum. It is the ruin of the individual.

"The evil does not cease there. No man stands alone. We are all bound by ties to others that beget obligations, the fulfillment of which should be our greatest pride here and the promise of our greatest glory hereafter. The drunkard is a father, or husband or a son; he should be a provider for his family, he should be a provider for his children. Therefore the seven vials of misery are often poured forth upon the

misery are often point at one upon the innocent and the helpless. We see the sad story of this sin written in the unwomanly rags, in the sad and pinched faces of childrer, in prematurly old and diseased childrer; we see the history of this sin emblazoned of the dealy remease in the to the world in the daily papers, in the records of police courts, historical of the despest sin and crime and tragedy. The drunkard sets up a religion of his own. The key to the Christian religion is the commandment "Thou shalt love is the commandment "Thou shall love the Lord thy God and thou shall love thy neighbor as thyself." When we read of those religions that cursed the earth before the coming of Christ, and the pages tell us of the human sacrifice, the heart stands still and the blood

runs cold. " My dear friends, there is no one to whom the woes, sins, the miseries come more closely home as to the Catholic priest. Were I to tell you one half, yes one-tenth of the misery that I have witnessed as springing from this one sin of drunkenness, even in my short career as a priest, there is not one man here to night with a spark of love for God or mankind within his heart, who would not rise and pledge himself to do all in his power to put down this evil.

THE DRUKARD'S HOME. "Look through our land. What do we find? We have all seen a specimen of the drunkard's home—the filthy room, the uncared for children, crying with hunger, the loathsome creature on the floor the besented and drunken the floor, the besotted and drunken parent. We know only too well how the demon of drink can poison love, can dry up the heart of a husband or wife, can turn even the very mother's soul against the child of her womb. All that we know. Our hearts are sick of it. O, God, how we loathe and despise and curse the vice that is wrecking then lives of so many of Thy children I What we want is a remedy and what we consist? How comes it that the excessive use, that is to say, the abuse of what are God's gifts has connected with it a degradation so low and consequences so lasting? In the first place there is no sin which so directly strikes and degradate the man as demikative. What we want is a remedy and what we want is a remedy and what <math>we want is the corrace of a convictions to put this remedy into practice. There is no sin which so directly strikes is bound to have the desired effectand degrades the man as drunkenness. Let a man commit any other sin he wil, he still retains his reason and his self-control until he gives himself up to the sin of drunkenness. It unmans man. It attacks the reason; it dethrones the spiritual powers; it robs man of the crown of pre eminence placed upon his brow by God Himself; it makes of him a creature not contemplated by God. a remedy against the vice of intemper-ance.' The Third Plenary Council of Baltimore has recommended this practice to all clergy and laity and has ad vised those in the traffic to get out of it and seek a more honorable means of livelihood. I am not here to declaim against the saloonkeeper. We all know his business. I never met a saloonkeeper, who said he was glad he was in the business. St. Paul has said, 'No drunkard shall enter the kingdom of heaven,' and neither shall a man who leads others to this sin enter the kingdom of heaven. This is a ques-tion between man's conscience and his God."



HE HOME BANK F CANADA

NTO BRANCH Nest. CHES : 78 Church St. HES : LKERVILLE all Branches. Account. ess Transacted eral Manager

through this, and the works of Chiniquy, published by our religious friends, who The threshold may be taken as a type of the work that makes a home. The word in early English manufacture. hold, the Rooftree and the Fireside. take no account of false testimony against their neighbors, had been made a veritable cesspool of slander and The word in early English meant the wood on which the corn was threshed; bittermindedness against things Cathoand as, in olden times, this broad beam

POISONING THE WELLS.

vastated by the mixed marriage; and,

Certain things, such as poisoning the wells, are, we believe, banned by the rules of modern warfare. The days of Bayard are gone, and with them the gaily bedecked chevalier with his deeds of valor and jargon in praise of honor and his lady.

good are got from work ; nor has any one a true title to rest in the happi The modern warrior scorns to take ness of a trachome who has not first earned the right to enter there by some barbaric advantage of his enemy. Strategy that does not consort with the

toil of head or hand. The sentence passed on fallen man, code prescribed by the nations is that he should earn his bread in the sweat of his brow, was indeed a punishtaboced. The pugilist fights according to rule. But in the religious arena ment, for it took from him the life of anything may be used to discomfit an privilege in paradise; it flung him back to where he would have been had God opponent. Tactics that are rooted in not created him in grace, yet left upon him the duty of supernatural holiness dishonor, slander, mean and contemptible, the outcries of those who know and the need of supernatural help. We will not now dwell upon the strangeness us not - abything, in fact, howof this Providence, nor explain how God has made this sad world of tears ever false and misleading, is pressed into service. Why, we ask our nonand toil more admirable in spiritual beauty and more fruitful in spiritual Catholic friends, who talk so hope worth than was the garden where our first parents walked in unclouded happifully of the revival of religion, do they publish and sell Chiniquy's works ness or reposed in unclouded happi-But what to our point to think upon is this, that the privations of poverty and the weethed If they must berate us why not do it in manly fashion ? If they have a case and the wretchedness of want, which against us why not press it home by God permits to fall so often upon the argument ? As friends of truth, we God permits to fail so oten upon the workers of the world, may yet by them be made no curse, but a blessing; while the wealth and ease which God has given to others become, by their misask them : What good can be done by writings which to every Protestant who is not hopelessly insane are known as false and slanderous ? Is there such a

se, no blessing, but a curse. Upon the threshold of His home stood dearth of champions among them that the Christ. Around about His feet had

The Roof tree has a further teaching they must depend on the words of an apostate priest? The perpetuation of hatred and bigotry is not work becom ing to men who call themselves Christ's

was found guilty of denying the resur-rection of our Lord and the doctrine of the Trinity. The vote for conviction stood four to one.

The dissenting member of the court fled a decision and report which after stating that Dr. Grapsey constantly af-firms his acceptance of all the articles of the Christian faith as contained in the Apostles' creed, concludes in this singular manner :

Whereas this creed declares the sacred mysteries of the incarnation of our Lord and Saviour Jesus Christ, and of the most Holy Trinity, and a belief in the resurrection of the body, con cerning which eternal verities of the cerning which eternal vertices of the Christian religion the said respondent is called in question, I find from his own statements and the evidence sub-mitted for his defense that his error consists rather in presuming to define what God has not been pleased to reveal, and to interpret those doctrines in veal, and to interpret those doctrines in a manner not generally received by the church, rather than in a denial and rejection of their truth and authority." To most persons this language will appear remarkable. There is no ques-tion of the rejection by Dr. Crapsey of the fundamental doctrines af Christian-ity. Yet one of his judges affirms that his error consists not in such rejection. his error consists not in such rejection, but in interpreting "those doctrines in a manner not generally received by the church."

The comments of Mr. Edward Shepard, Dr. Crapsey's counsel during the trial, are worth quoting, as they re-flect the views of a great many Episco-palians who hold that a clergyman enertaining such opinions as those championed by Dr. Crapsey should not be debarred from officiating as a minister in the Episcopal church. We quote from a published interview with Mr. Shepard :

The church of Rome has in many

very caricature of man. "Where is there a trace or vestige

"Where is there a trace or vestige of the divine or even of the human in the wild rage, the senseless look, the idictic speech of the drunkard? He walks among us a self made madman or fool, a loathing and a disgust, a menace and a danger, a shame and a disgrace, for oftentimes must he be called by the sacred name of father or include herefore or son. Drink takes husband, brother or son. Drink takes from man that spark of intelligence which distinguishes him from all other creatures on earth, that which makes him a man.

Closely allied with man's soul, as tis instrument and consort, is the body. Fearfully and wonderfully made by the hand of God, our bodies are notable for their skill and endurance, for their grace and beauty and their promise of years bereatter. How does drupkenglory hereafter. How does drunken-ness affect the body? It takes the hue of health from the cheek ; it takes the skill from the hand, the strength from the arm, the elastic vigor from the step; it affects the whole nervous systom and stills the finer fibres in death. It makes of the body a physical wrock and ruin; the sooner to become food for the worms and to enrich the rankness of the graveyard.

DRUNKENNESS - A MOTHER SIN. "Worse than that, it inverts the

ways a strong case for its doctrine of authoritative interpretation by the head of the whole church. Such a doctrine is far more tolerable than that ways a strong case for its doctrine of head of the whole church. Such a doctrine is far more tolerable than that but in the nome and in the club. "Worse than that, it inverts the making man's soul the master and his passions the slaves, it changes the or

INTEMPERANCE IN YOUTH

Dr. Charles H. Danas, after extens-ive inquiries into the liquor question, is convinced that inebriety begins before the victim is twenty years of age, and that if a young man has not indulged to excess before he is twenty-five years of age he, is not

likely to do so later in life. These deductions are significant, and teach the vital importance of employing all available agencies to educate minors in the physical and moral perils of the alcoholic habit. This habit is acquired not only in the salooa but in the home and in the club.

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A DAUGHTER OF NEW FRANCE. BY MARY CATHERINE CROWLEY.

CHAPTER XXIX.

A ROMANCE TO THE END. Thus it came about that Barbe and Thus it came about that Barbe and I were married at Beauport one golden day of October, as is set down in the parish register. Thus it was that I, who had thought never to be wedded, took back a bride with me to Fort Pont-chartrain, through the heart of the Indian summer; and no fairer bride will the blue waters of Le Detroit ever look upon.

Monsieur de Cadillac received u royally. "You went cut of my juris-diction, and therefore eluded the re diction, and therefore eluded the re-quirement to ask my consent, as Com-mandant and Seigneur, to your mar-riage," he said jovially. "Still, I for-give you. Also, Miladi," he went on, turning to my wife; "albeit I might never have quite pardoned the Lady of Chateaunuax for having tannered with never have quite pardoned the Lady of Chateauquay for having tampered with my gaoler and thus compassed the escape of the Bostonnais, I have only good will for Madame Barbe Guyon. You have foregone a proud title and a distinguished rank, Miladi, to marry a simple continuou. simple gentleman, but I know that yo account yourself still a gainer thereb account yourself still a gainer thereby. Moreover, Normand is not so poor as it may seem, even if 't is said a man should not take a wife until he has a house, and a fire burning. Here upon Le Detroit are the lands I granted him long since, but which he has never re-deemed from the wilderness. Now he shall put them under cultivation and build a commodious mansion thereon. Until it is ready for you, Madame Cadillae and I claim you, Miladi, and your gallant husband as our guests. Now, no protests, my preux secretary." long since, but which he has never re-

Therese added her plea most strong ly, for she was overjoyed to have the companionship of my dear Barbe once

Through the winter we remained at the manor, but when the May-time came again we were domiciled in our

own home. Then followed three tranquilly happy

We were not rich, yet we had e we were not rich, yet we had enough to live upon. Barbe would still have drawn a handsome annuity from the seigneury on the St. Lawrence, but at our marriage I persuaded her to relin-quish it. She had been chatelaine by constant, the till having meaned at the quish it. She had been chatelaine by courtesy, the title having passed at the death of Chateauguay, to his young brother, Jacques, and thence in turn to Antoine, with whom we had to do in the south later.

My uncle Guyon, moreover, made her a handsome allowance, and with the moneys which came to me in the end moneys which came to me in the end from my father's property, the sum I had saved from my salary as secretary to our Sieur, and the profits from the lands I now cultivated, we had comfort and content. It is strange that in those dws. as often since, though I had those days, as often since, though I had ever been moderate in the spending of moneys, Barbe was continually chi ing moneys, Barbe was continuaty children me for my extravagance; since, by every convoy from Montreal, I ordered new silken gowns for her, until she de-clared I would thus waste all my sub-stance. But a lover's purse is tied with cobwebs, and it gave me great satisfaction that, with a lover's pride in her beauty, as her husband I might deck it as richly as I chose.

These years, so peaceful for us, were more troubled for Monsieur de Cadillac. The King refused him the marquisate upon which he had set his heart. The levolent Red Dwarf whom he had eaten upon the strand in the moon ed ever to dog his footsteps. light seen The sale of brandy to the Indians even in small quantities brought them down upon the colony more than once like packs of maddened wolves, and in the packs of maddened wolves, and in the harassments which came to him from the very tribes he had enticed away from Michilimackinac, it often seemed to me that the high-bred Dr. Carheil was

length, however, there was another turn in the tide of our Sieur's fortunes : he was appointed Royal Governor of the vast province of Louis-

THE CATHOLIC RECORD.

the is'and from the shore, I beheld an almost unbroken line of oak, bald and black cypress, and the long-leaved yellow pine, and I knew these primeval trees were hung with curtains of the instel like gray moss which deepens the shade of these dark woods of the south. The scene, although lonely, was not unlovely ; the blackness of the forest outrasted with the blue of the sky and the sparkling waters of the bay; the silver moss which I had brought from the woods and hung upon the rafters of the glanted, made a pleasant screen against the sunlight. "Almost a year has passed since our Sieur sailed away," I soliloquized, and thereat fell into a reverie wherein there actions before me an air castle that far celipsed the glories of the ancient Cha-teau of St. Louis, within whose shadow ter for having been reared with simple tastes. Moreover, I cannot feel that I did them injustice, since there is left for them the fine tract of land upon Le Detroit which my brother de la Mothe gave me, free of the right of homage, and for which I have the written con-cessions, duly signed and witnessed. Now, too, our fortunes are much in-proved by reason of the fact that the rich lands near Lake Pontchartrain wherewith Governor Blenville re-mutited my cervices are close to the

rich lands near Lake Fontenstrain wherewith Governor Bienville re-quitted my services are close to the sight whereon he has founded the city to be named La Nouvelle Orleans, in compliment to the Regent of France; for ended are the glorious days of the Sar King

Sun King. On this plantation we now live. For On this plantation we now now not the form a time I could not cultivate it, owing to a lack of laborers; but the company having brought over a cargo of blacks, I bought a score of them, and since then have given attention to such teau of St. Louis, within whose shadow I first encountered the dashing Cheva lier de la Mothe. I saw my brother relier de la Mothe. I saw my brother re-turning to us rich, powerful, the lord of all New France! Under the spell of the fancy and of crops as the government will permit us to raise-namely, rice, indigo, tobacco and cotton. Thus in this southern country we

Under the spell of the fancy and of the balmy air of the forencon, and lulled no doubt by the buzzing of the honey-bees about the vines, I must have fallen asleep. How long I slept I cannot tell, but when I awoke I thought I must be dreaming still. I rubbed my eyes and looked again. Yes, assuredly, upon the horizon was a fair frigate with her sails set making for the harbor, with the sun shining full upon her white pinlons, and turning her masts and rigging to ropes and spars of gold.

and turning her masss and rigging to ropes and spars of gold. "A ship from France !" I cried, starting to my feet, "a ship from France, and she was not due for ten days ! At this moment a cannon-shot from

the fort announced that the vessel was sighted. An answering boom came to

signted. An answering boom came to us across the waters—a greeting from the Old World to the New. "A ship, ma mie, I am off to the quay," I called to Barbe, who sat within doors, in the salon, teaching some intricate stitch of needlework to our oldest daughter, Therese. "The sun is hot, mon ami, and may

"The sun is hot, mon ami, and may give ;you a giddiness in the brain," protested my wife. "My faith, I would risk being stricken down rather than be absent from the coming in of a ship," I re-joined with enthusiasm ; and clapping my chapeau upon my head, I sallied down to the Esplanade. When I accin turned my steps home-

half-dozen, ranging in age from our eldest son, who reached his majority awhile ago, to the little Babette, who is as like to Barbe in her childhood as is one sweet spray of arbutus like to another. When I again turned my steps home-When I again turned my steps nome-ward, it was long past the hour of the usual light mid-day meal and I had broken my fast in the morning only with a small bit of galette au beurre As the years pass, however, it seems to me that ever my Barbe grows more beautiful, and so I tell her. Thereat she laughs, and shows me how the elves of time have stclen the gold from her hair, leaving in its place a sheen of silver; and how the first silken gowns I bought her will not now most by a good two inches around her and a dish of late strawberries.

Nevertheless it was not the need of food which had rendered me dazed and tood which had rendered me dazed and ill, nor yet the rays of the sun. When I reached the gallery once more, I sank down upon the bench in my favorite corner, and flung my hat upon the ground with a murmur of deep despond-

by my order, were sent down for her from Quebec to Le Detroit, and which, Barbe, who must have felt rather than heard or seen my return, came hurrying from the other end of the woman-like, she has treasured to this

"You have missives from France, of course. How fares the Sieur de Cad-illac, and to what good post has the day. But what though 'tis as she says ! If her soft hair wants something of its olden brightness and luxuriance, and

illac, and to what good post has the Regent appointed him? "But, Normand," she continued, catching sight of my face,—I had been mopping my brow with my handkerchief under pretence of the heat,—" Nor-mand, what alls you, what advices have you? "Therese ?" in matronly comeliness, still to day she is far handsomer than she has ever

you? Therese?" "Therese is well, at least as to bodily health," I responded quickly. "And Monsieur de la Mothe-he is

"And Monsieur de la Motne-ne is not dead ?" I made answer in desperation ; "he is a prisoner in the Bastile." "A prisoner-the Bastile !" my wife repeated with a gasp of horror. Then, recovering herself, she laid a caressing arm about my shoulders, as if her love would ward off from me all sorrow. aemoiselle, the belie of New France, pale before the beauty of Madame Barbe Guyon, my wife and the mother of my children. Some years since, Barbe and I made

a voyage unusual in extent, even for those days of long cruises, when ladies are often as adventurous as the men. It came about that I must go north, and she sailed with me. We went to Acadia and also to the English province sorrow. "Think of it, Barbe !" I exclaimed.

"My dear chevalier is shut up in the tomb, where so many political prisoners Trimountain, or Boston, and to Orange. are buried, lost to their families and friends forever." "But of what offence is he accused?" "He understands not. Mayhap some spite of his enemies here in the prov-"Our poor Therese, may God comwill you do, Normand ?" "Do ?" I broke out, starting up. "I will gather together whatever moneys I possess; I will go to France, and by my voice, my gold, my sword, if it can help, I will struggle for the release of my brother La Mothe. I will lay down my life for him, if need be, but he shall be freed from that awful prison, whose only echoes, I an told, are clanging chains and human sighs. Yes, go, Normand," cried Miladi, with a self-forgetfulness truly heroic; go, and if you have not enough of lucre, take all that is mine also." Thus, when the frigate returned shortly with a cargo of tobacco, 1 with a se shortly sailed as her only passenger, carrying with me whatever of coin or buillion had, and also the generous legacy which Barbe had received from her adopted father, Francois Guyon.

gave him the governorship of Castel-Sarrasin ; but being deposed ereleng in favor of a native of the town, he took up his abode in a grim old chateau on the Gamour where a bart his on the Garonne, where, alas i his eventful life came to a close some five years since, and where my sister, Madame Cadillac, still resides with her

Madame Cadillac, still resides with her children. In his day, my dear chevalier was a gallant figure of New France. He had the courage of a great leader, and was ever honorable, honest, and loyal to the service of the King. Passing over my own allegiance and affection, which he held from my youth, I will only say that, notwithstanding his faults, he was of a noble nature, as is proved by the devoted respect and affection which his wife, my sweet sister Therese, ever gave him. gave him.

of her, in turn, were his parting words to me when in the home of his youth I took leave of him—a last adien, "Normand," he said, "I returned to the Old World poor as when I first

to the Old world poor as when I has left it. Life has given me honors, fortune, power, yet only to speedily snatch them away. Nevertheless my repining is checked, for Providence has spared to me that which so greatly Thus in this southern country we prospered. Our home faces the river; never, I think, would I be happy in a habitation whence I could not look out upon a stretch of beautiful water. A'll through the summer night the mocking-bird sings entrancingly among the magnolia and orange trees that sur-round the dwelling, -a long, low struct-ure of timber and adobe, or sun-dried brick, with a roof of grasses, wherein are interwoven the tendrils of many blossoming plants so that often it is all abloom, like a parterre. weighs down the balance-the love and companionship of my dear Therese. I have been both a cavalier and a sailor, companionship of my dear Therese. I have been both a cavalier and a sailor, a free lance, a royal governor, and then, again, a wanderer. I thought to make Ambition my guide, but the jade is torment enough for an enemy. My life has been a romance, abounding in the perils, strife, and picturesque in-cident which belong to the fascinating wilds of New France ; the romance of a soldier of fortune. And numbering from the chapter wherein is set down my first visit to Beauport, from every page thereafter smiles forth upon me the fair face of my wife, Therease Guyon -Therese, who in loving duty has fol-lowed me through many rough ways, i even as when, indifferent to hardship, f she came across three hundred leagues biossoming plants so that often it is all abloom, like a parterre. Around the cypress pillars of the gallery twine luxariant climbing roses. In Barbe's garden the air is sweet with In Barbe's garden the air is sweet with the breath of the great variety of flowers, which in this climate unfold with a tropical profusion; and even as I write, there comes to me on the breeze the intoxicating fragrance of the white jasmine. The paliade, also of start surgest the white jasmine. The pairsade, also of stout cypress wood, is overshadowed here and there by the dark plumes of the palmetto, the paler green of the banana-tree, and the gray tinted foliage of the oak. In the near-by orchard of the oak. In the near-by orchard even as when, indimenent to nardship, she came across three hundred leagues of wilderness to make for me the first white man's home upon the banks of the beautiful Detroit."

THE END.

THE CURING OF FRANK STOCKLEY.

By Rev. J. E. Copus, S. J.

By Rev. J. E. Copus, S. J. Farmer Pearson considered himself a lucky man. Of all the men he had ever hired to work his five hundred-acre Kentucky farm, he had never found such a treasure, such an oblig-ing, hard working, cheerful "help" as Frank Stock ey, whom he had picked

up by chance. Stockley was of medium height, well-Stockley was of medium height, well-built, and as strong and active as an athlete. Nothing he put his hand to ever came amiss to hin. He could mend a broken tug, or tire a wheel, more expeditional and after a neater fashion than any man Farmer Pearson had merry laugh or cheertashion than any man rarmer Fearson had ever known. His merry laugh or cheer-ful whistle sounded around the barns or out in the field like the happy song of the birds, and his pleasant ways and obliging manners in and around the house made him a favorite, not only with all the domestics of Mrs. Parhouse made him a favorite, not only with all the domestics of Mrs. Pear-son's large honsehold, but especially with herself and her only son.

could hold out for a whole day. With good natured maliciousness-if such a term be allowed-he himself worked harder than usual in order to "down" his companion, and make him acknowl-edge that he was tired out, and that a college man was not much good at pitching hay. But Tom's nerve was steady, and his muscles firm and hard, and hy reason of the task challenge

nd by reason of the tacit challenge there sprung up on the first day an in timacy between these two which was imacy d to be extremely beneficial to destin ne of them.

Frank Stockley came from the hilly part of Kentucky, where the habits and customs were less refined, and less choice than ia the well settled and well cultivated portion of the state in which the English Catholic Pearsons resided. Through habit, therefore, Stockley used a great deal of profane language. Every expression of sur-prise or wonder or satisfaction was rounded cff by a number cf smooth-sliding curses, or fluent swearing. Tom Pearson was shocked to hear Frank Stockley came from the hilly

sliding curses, or fluent swearing. Tom Pearson was shocked to hear this, and being a member of the Col-lege Sodality of the Blessed Virgin, he feit it his duty to try to put a stop to it. But he did not know how or when to begin. Stockley would stand with open mouthed wonder and delight as Tom related some wonderful achieve-ment of himself or his college friends or the diamond or on the gridiron. In ment of himself or his college friends on the diamond or on the gridiron. In his turn he was interested and often absorbed in the stories of wild cat hunting, or of a famous raid in which Stockley had assisted on some moun-tain moonshiners; but in all these recitals because of the profanity mixed with them, there was for Tom a grating sense that annoyed and offended him. After much thought. Tom Peasson

sense that annoyed and offended him. After much thought, Tom Pearson decided to wait till the next day before he spoke to his co-laborer about his bad habit. That night he watched Stockley closely in the house at sup-per and afterward, and found that no such thing as a bad word of any kind passed his lips while in the presence of the women of the house. The next day as they were working in the field, Tom said :

said : "I like you Frank."

"I like you Frank." "I like you, too, Tom, for you're the best boss' son I ever knew." "Well, look here, Frank, I'm going to pull you up suddenly." "What's up?" "That horrible cursing and swearing of yours. Why do you do it?" "Oh I that's a habit," laughed the hired man, uneasily, " and I can't help it now."

"Yet I noticed last night that in the house, although you talked a great deal, you never swore once." "Swear in the house! Good gracious

no !" And Frank seemed surprised at

the very notion. "Why not? It's just as good, or bad, rather, there as here. Just the same sin before men as before women." " But it would not be good manners

to swear before ladies." "Nor good manners, or morals which, in one sense, is about the same thing-to swear before God."

Frank Stockley s emed surprised at rrack Stockly s energy and arprined at this new view of the case. It was new to him. Evidently it had never been put to him in that light before. He hought for a moment. wish, Tom, I could get rid of it "

"Do you, really?" "Sure, I do."

"Well, then, I can cure you if you will agree.'

will agree."
"You! cure me! Oh, you're gaffing."
"No, I'm not joking, I'll cure you of the habit if you'll promise to do as I

"I'll promise. There's nothing I wouldn't do to get rid of that habit. I know it ain't pretty manners," he added, naively. "Whoa !" shouted Tom,

Whoa 's snoused rom, and Stockley was much surprised to see his companion suddenly jump out of the wagon and go to a corn bin close by and take out a good sized ear of corn, which

cents against you, you bet I'm going to collect both."

collect both." During the day Tom had seen the brown scapular around the neck of the farm laborer, so he was sure he was a Catholic. Gaining courage from his assurance, and laying his hand on Stockley's shoulder he said in a manly way, but gently :

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way, but gently: "Frank, you can't cure yourself, nor I fcan't cure you of this sin of swearing, unless you ask God to help you do it. Ask the Bles-sed Mother-I see you wear her scap-ular-to help you, and then there will be a chance to breaking the habit com-pletely. Without God's help the habit will return." pletely. Without habit will return."

For the second time within t vo days the young mountaineer was deeply moved. Tom's kindly advice had been riven in a simple natural, manly waygiven in a simple insufar, main way-just the way to suit a manly man. Frank Stockley's better nature was stirred, and he promised to pray for aelp. The next day, to Tom's joy, and to the surprise and satisfaction of Stock-

ley, the latter found himself in debt to the amount of only 25 cents; and in less than a week the habit was broken. next Saturday night Stockley

The next saturday night Stockley went off down the road. Tom saw him go, and awaited his return. "Where have you been, Frank?" "Down to the old mammy you spoke about, paying off my corn debts, and my! I'm glad I went. She's terribly bad off"

All this happened several years ago. and since then Tom Pearson has become a priest and is laboring zealously up in a priest and is isobring Zealowing up in the Kentucky mountain country among the poorer class of people in that state. Among his parishioners there is no stauncher or more practical Catholic than Frank Stockley, and he dates his conversion from the day when Tom Pearson proposed to tax him for every bad word, and spoke to him in a manly way word, and spoke to him in a manly way of the duty of prayer, and now Stockley often says to Father Pearson: "It was the cheapest corn I ever bought."

THE MEDIAEVAL MONK AND EFFEMINACY.

The Middle Ages have suffered a great deal of reproach, but the monks came always in for the major part of the abuse. It is much to be regretted that there are comparatively so few authentic records of that period. There were at the time no newspapers, no periodicals, no printed newspapers, no periodicais, no printed books, or royal commissions to re-cord the current events. Men worked and argued, fought and taught, prayed, fasted and died, leaving no other re-cord but a tombstone. This being really the case a large part of the criti-cism of the middle area is too often

really the case a large part of the order cism of the middle ages is too often mere generalization and random or guess work. To arrive at an accurate knowledge of the social and mental conditions peoples or classes that existed centuries ago and lived under quite different conditions from those of the present day is difficult even for an impartial judge. A picked committee of learned men A picked committee of often draw different conclusions from precisely the same evidence as to the same facts, though contemporaneous with them. With all the telegraphic news and profusion of current literature how many Canadians are sufficiently qualified to pass a reliable judgment on

qualified to pass a reliable judgment on the present social condition of Russia? Man's judgment is easily biased by prejudice, especially when personal predelictions come in play. The Middle Ages had their short-comings and all the mediaeval monks one not found on the astaloure of sainta. re not found on the catalogue of saints. Then, as to-day, the weakness of human nature and the malice of the dark enemies of our race were always every where in evidence. But we must rewhere in evidence. nember that evil is more conspicuous than good, and that one criminal attracts more attention than thousands of men living virtuous lives.

Among all the epithets fastened upon the monks of those past ages "effemin-ate" is one of the clumsiest travesties. To our great surprise we learned

The followin one of the lo parishioner wh for several ye health, fully en interesting an readers on ac " lay" argume the Christian explanation of

My Dear Fa Enclosed you letter I wrote friend of mine, perhaps, do so the Universe. ticularly inter-fall under the ing Christian has a large cin whom it migh our faith. Yo is a lot of fus to the so cal the United St thing in the this to my fri-of the laity,

You know, lay person i people, more the pulpit, people think it were, acco what, I know

In England

ested the lait are on the su its Gladstone Catholic lait to such a gre interested in is it? Are ferent in th sure we rection as our faith. I has whom I sen in the Catho an evil hour and I'm af never come bad. * * All I wa more coal. burn a sta they burn e St. Peter gi I shall whis and warm in whisper bac want below

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and sweets Dear M

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And

prised Stockley. Yon nr time I hear you swear I am going to take one out of that pocket and put it into the right hand pocket, and to-night you pay me 5 cents for every kernel of corn in my right hand side

what I say. Very well. Here's a handful of grains of corn, and put them into my left side pocket, and every

he began vigorously to shell. "What's that for ?" asked the sur-

All the properties of Fort Pontchart All the properties of rore roberns of the observations of rain were the personal possessions of De la Mothe; but although this was acknowledged, he was forbidden to take anything away with him; neither would the government permit him ; nether would the government permit him to sell even the cattle he had brought from Mon-treal, nor his horse Colin, the only one in the settlement, the plea being that the new Commandant, Monsieur de la Foret needed these prevention set had Foret, needed these properties, yet had

Foret, needed these properties, you have not the moneys to buy thom. Before the setting in of the winter Therese and her children, Barbe and myself, with the little son and daughter who had come to us, left Le Detroit for there to await "mon cheva Quebec, lier," who had gone to France. He arrived in the spring with a shipload of girls, sent out to become the wives of settlers in the new province; and we sailed with him for Dauphine Island. the seat of government of Louisiana, where, on the 17th of May, he was in-stalled as representative of his Majesty in a territory many times greater in extent than the kingdom of the Sun King

But how sadly disillusioned was my But how sadiy distinustoned was my brother in this wild province! The settlers were for the most part lawless vagabonds, though some bore the names of families dintinguished in our Cana-dian annals. His governorship was fruitful in naught but vexations, and he meaned the momentum later was a start a was not regretful, I trow, when after a few years he was relieved of it and

called to Paris. Fain would I have gone with "mon chevalier;" but he bade me remain here in the western world, saying thus

here in the western world, saying thus I could best serve his interests. A summer passed, and then the winter, and spring came again. One day I sat upon the gallery of my house on Dauphine Island, which commands a view of the haven of St. Louis de Mobile, a bay that is lost afar off in the wide expanse of the Gulf of Mexico.

It was the month of May, yet the patch of grass I had sown early in the season was already parched; the sandy soil thirsted for rain. Looking backward across the estuary that separates

The sum of all these I spent to secure the release of our Sieur Cadillac from the accursed Bastile, and was thankful to heaven that I accomplished the same.

same. Fortunately for his content, La Mothe thought, as did Madame Cadil-iac as well, that the gold I brought him was gained by the sale of some part of his lands. Nor did I undeceive them. Ho retired to St. Nicolas de

He retired to St. Nicolas de la Grave and thence to the Caument, his ancestral home; and after a short so-journ there with "mon chevalier" and Therese, I recrossed the seas, returning unknown to Cadiliac and my sister, with an empty purse and no prospects. Soon, however, I obtained a minor

official position under Bienville, brother of Henri Le Moyne; and although it was a bitter potion, I never regretized my course in this matter

For it had ever been in my heart to take my wife to see the land of her birth. and albeit she had never spoken the wish, I knew that she hoped some time to obtain a clue to her true name A child carried off by the Indians !

grow fine pomegranates, peaches, figs, and pears, while around about, almost

as far as the eye can reach, extends my

rich farm. Within, the house is brightened by

the happy faces of young people-a fair half dozen, ranging in age from our

As the years pass, however, it seems

meet by a good two inches around her ample waist, the fabrics of Atlas which,

her whilom youthful grace is merge

For with the coming of every little

child to our home there has come to her face an added loveliness of expres

sion, and to her heart a deeper tender

son, and the new horny fond remem-brance the charms of our violet eyed demoiselle, the belle of New France,

A child carried off by the Indians! Alas! it was too common a story to be remembered all these years, if, indeed, it could ever have been traced at all. The search undertaken for Miladi's sake availed nothing; and, save for her disappointment, I am as well content. My aunt Guyon ever maintained that the parents of our English demoiselle My aunt Guyon ever maintained that the parents of our English demoiselle were gentlefolk, and I believe she was right. Yet, whatever their station, I know

for certain that my dear Barbe belongs to the "viarie noblesse" which num to the "viarie noblesse" which num-bers those of virtuous thoughts and deeds, gracious manners, and unselfish, loving hearts. Moreover, such beauty as is hers blooms not from any wayside

We went to Quebec, and Beauport too ; but when I fain would have Barbe continue on with me to Le Detroit, she -bies

" No, no, Normand, I cannot go back "No, no, Normand, I cannot go back to the Colony on the Strait where we were so ideally happy. I cannot go back to miss Therese from the manor; to see another in the place of the Chevalier de la Mothe. I should re-

Chevalier de la Mothe. I should re-gret the old days too keenly." Therefore I proceeded alone to Fort Pontchartrain. But all my efforts to secure for "mon chevalier" the price of oven a small part of his lands were unsuccessful. Of his vast property upon the majestic river there remains to his children pot the value of a son

upon the majestic river there remains to his children not the value of a sou. The revenge of the Red Dwarf, the prediction of the witch of the Castle of St. Lonis the main of the Castle of prediction of the witch of the Castle of St. Louis, the warning of the mission-ary, have come to pass in all points save one: the English have not ob-tained possession of the Gateway of the Lakes, nor will they ever, I ween. Neither will I believe that the fleur de-lie will be town down of thet archelis will be torn down, or that another standard than the banner of the Bour although it was a bitter potion, I never regretted my course in this matter, nor did Barbe, I know. The days of straitened means which followed did but unite our hearts more closely, and our children are, mayhap, all the bet-

"Extremely sorry to disa noint vou. Mademoiselle, but if my lovely cousing want to see me so very much, you just drive over there and tell them I shall be on exhibition from 7 till 9 every evening at the Pearson mansion, ad

mission free." "Oh ! dear me !" exclaimed Maggie, laughing in spite of herself, but half inclined to pout. "Then you won't come ?'

" Nope."

"What are you going to do, Tom?" asked his father, with some curiosity. "Isn't it haying time, sir?"

"Yes, but you needn't go to work like a farm hand. Don't you want to rest for a little while ?" "No, sir," said Tom, decidedly,

"No, sir," said Tom, decidedly, "and I'm not soft, either—while I play baseball and football as I do." "But there's no necessity, my boy. You needn't do it unless you wish. "Didn't you say last night, father, that you were quite unable to get enough hands for the haying and harvesting?"

harvesting ?'

I did, but that doesn't mean that

you should give up your vacation." "I don't mean to, father, for I have an awful lot of studying to do in the an awful lot of studying to do in the next two months if I am to keep up next year with my class. But just now the hay and the wheat are more in-portant than books, so I mean to turn in and help; and sir, I think I can do a man's work, too," and with a conscious pride he feit the muscles of his arm. Tom hadn't played ball at college for

nothing. There was a gratified expression or Farmer Pearson's face as he said : "Well, son, I don't think college

life is spoiling you, anyway. All right, come into the meadow and work as long as you like, and I will give you a man's pay."

a man's pay." Tom was delighted at this, for he had not expected it, and acted from a sense of duty only. He had already taken a fancy to the

He had already taken a fancy to the bright eyes and cheerful face of Frank Stockley, and, naturally, he chose him as his companion for the first day's work. There was one field of hay al-ready sufficiently cured for hauling and the two began to work there. Stockley wondered whether the college boy

pocket. "Why, I'll pay you 25 cents for

each one.' "No, you won't," said Tom, laugh ing, "I don't want to bankrupt you."

Stockley agreed, and the usual lively conversation was kept up during the rest of the day, and Tom had the satis-faction of seeing that his plan had already had considerable influence on Stockley's language. He was making an effort to overcome himself. Once or twice he broke off in the middle of some swearing and at those times he begged off the fine, which, of course,

Tom good-naturedly allowed. That evening Tom and Frank sat to-gether in the corner of the common living room earnestly talking together. Maggie, and his parents as well, were curious to know what such an earnest conversation was all about Tom was counting up his corn grains. "'You owe me \$1.35, at length said

Tom. "My goodness ! Did I swear twenty-"My goodness ! Did I swear twenty-seven times since 10 o'clock this morn-ing ?" said the astonished workman. "Yes, indeed, and a great many more times which I couldn't tally, be-cause just at the moment I had a fork full of hay, or something, and then I forgot it afterwards." " Phew !"

" Now look here, you've got to stick

to your bargin." "You bet I'll stick to it. But my I'm glad you didn't make it 25 cents each time. At the end of the week I shoulen't have enough money to buy tobacco with."

tobacco with." "Now, there's a poor old colored mammy down the road," said Tom, "and I'm going to give her that money. But I'll tell you what I do first to-morrow. I'll wait till night, and if I don't have 50 cents in corn here the target to be that time I'll kernels against you by that time, I'll let you off this \$1.35. If I do have 50

Rt. Rev. speaker before the Y. M. C. A. of Victoria preferred such a charge and fixed this stigma to the unruffled brows of the monks to whom England owes of the monks to whom England owes so much. There was no provocation for the utterance. Still some speakers love to unearth from under the roots of a decayed old tree, would be secrets which modern Protestant his-tonions of modern protestant hissecrets which modern Processant ins-torians of renown and candor have long since discarded as unworthy of historical record. If the monks of old wave "effeminate" what shall we say of those Churches that disregard ascetic-ism abstinence, fasting and other aus-tere mortifications which the monks, as a rule, rigorously practiced? Effeminacy does not build universities, basilicas, does not build universities, basiness, and abbeys --still monuments of strong faith --as the mediaeval monks did. Efforminacy does not create a scholastic theology and philosophy as those much slandered monks did ; learned and standard works of profundity, inexhaus-tible a stronbourse of thought for the tible storehouses of protuntity, meanant tible storehouses of thought for the secular and ecclesiastical student of which the Summa is a masterly codification. In corroboration of what has be

in corroboration of what has been said, we will subjoin a short extract from the learned work, "The Ruined Abbeys of Great Britain," by Ralph Adams Cram, a member of the Angli-can (hursh.

can Church : "After all these centuries and in "Alter all these centuries and in spite of the misrepresentations of cer-tain historians we have good ground for holding that the reports of the emissary on visitation of monasteries appointed by Herry VIII, are little more the maliement lies, or at least appointed by Henry VIII. are little more than malignant lies, or at least scurrilous stories gathered from pot-house and hovel, and, as Green admits in his, "History of the English People," grossly eraggerated at that. It is an actual matter of fact that every indict-ment against the monks and nuns of the period rests on the sole and totally unsubstantiated word of London, Legh, Layton and Rice, and no man would condemn a dog to day on the oath of any of these worthies." Well, if the Londons, Leghs, Laytons and Rices are not all dead yet, we hope

and Rices are not all dead yet, we hope kindly light will induce them to love truth and speak the truth and nothing but the truth.-B. C. Orphans Friend.

JUNE 2. 1906.

TO A CHRISTIAN SCIENTIST.

INTERESTING LETTER OF A LAY CATHO LIC-EXPLAINS CHURCH'S POSITION. Catholic Universe,

world all the time?" No, I must say I can't. What better can come than That which has come, and dwelt amongst us, Jesus Christ, 'the Way and the Truth and the Life, "Who sent The following letter, received by one of the local pastors from an old parishioner who has been in Europe for several years on account of ill-health, fully explains itself and will be health, tuly explains their unany of our readers on account of its excellent "lay" argument against the claims of the Christian Scientists, and its lucid explanation of Catholic faith : R--, March 26, 1906. Enclosed

s yours, and I very frankly say

them to observe all things whatsoever I have commanded you, and behold I

to me thou gavest them and they have kept thy word." (Verse 11 :) " Holy

Father, keep them in Thy name, whom thou hast given me." The further on the chapter goes the more intense, as it were, becomes the prayer. (Verse 20:) "And not for them only do I

pray, but for them also who through their word shall believe in me." Winding up His appeal, verses 25 26 :

"Just Father * * * that the love wherewith thou hast loved me may be in them, and I in them." Christ promised and prayed thus for the church, and for the governors and

Dear Mrs. M, do you think that prayer of Christ has ever failed, or

an fail? I believe that it cannot and

will not. You say, "Jesus did not es-tablish a ritualistic church." I sup-

pose you mean by that that Christ performed no rite, and allowed none to be performed. Now I call eating the

pasch a rite, and the blessing of the bread and wine, and telling His dis-

ciples to do the same in commemoration of Him somewhat in the way of estab-

(St. Mark, chapter i, 9 12.) The rais

ing of Lazarus was ceremonious to my thinking (St. John, xi, 37 45.) as also

He went to the house of Jarius

(St. Luke viii,

54)

and took the hand of the maid and

Magdalen's little ceremony was not

only not repulsed but praised (St.

Thus much for ritual.

life is full of it and of His recommend

Now in regard to suffering. Christ's

Note verse 22 in the former and

"He that taketh not up his cross and

"cried out."

them.

were and

that the love

I sup.

out of the world, thine they

Just Father *

teachers of the church.

My Dear Father ______. Enclosed you will find a copy of a letter I wrote to a Christian Science triend of mine, and I thought it might, perhaps, do some good if published in the Universe. There is nothing par-ticularly interesting in it, but it might fall under the eyes of some contemplat-ing Christian Science — the Universe has a large circulation — or of some in whom it might start a thought toward our faith. You know at present there is a lot of fuss and agitation in regard to the so-called Christian Science in the United States, and I thought some-thing in the way of a letter such as this to my friend, and coming from one this to my friend, and county not influ-of the laity, might be of some influ-

You know, Father, a word from a lay person is sometimes, with some people, more forcible than a word from people, more forcing to han a weak such the pulpit, whether because such people think that the priest speaks, as it were, according to his "brief," or what, I know not, but you know it is

In England it struck me how interested the laity of the Anglican church are on the subject of religion, not only its Gladstones and Balfours, hut many its Gladstones and Ballours, but many very much less known than they; the Catholic laity, too, though perhaps not to such a great extent, are more or less interested in religious questions. Why Are we so mach more indifferent in the United States? I am sure we receive just as good instruc-tion as our English brethren in the tion as our English brethren in the faith. I had hoped that the friend to whom I sent this letter would end up in the Catholic church; but she met, in an evil hour, some Christian Scientists, never come to pass. It is really too and I'm afraid what I hoped will

lishing a ritual. Don't you? Look over St. Luke, chapter xxii, 7.21, for an account of this, and St. John, chapbad. * * * All I want Belgium to do is to burn more coal. In England people don't burn a startling amount of coal, but they burn even less over here. When St. Peter gives me my crown and harp I shall whisper in his ear: "Is it nice and warm in here?" Of course he may whisper back: "You'll find what you want helow if its heat you're after." an account of this, and bor some of the series of the seri whisper back : "You'll find what you want below, if its heat you're after." The chapel here is innocent of fire most of the time, and I'm afraid my the command to the lepers to go show themselves to the priests and offer the gifts commanded by Moses (St. Mark I, prayers are likewise sometimes. I time myself to get in just in time for the "In nomine Patris." Of course I have been known to get in the chapel as late as "Introibo ad altare Dei," and even the "Judica me Deus," but this

Luke vii, 38,) etc. St. Luke iv, 40, says: "And all they that had sick brought them to Him, and He laid hands on every one of them." Thus much for ritual. the "Judica me Deus," but this doesn't often happen. I pray for the warm weather. I am at one with Keats — "Oh, for a beaker full of the warm South," though I'm afraid I shouldn't be satisfied with a "beaker full." They make quite a "beaker full." They make quite a fuss here about mi-careme, or mid-Lent. The shops are in gain array, and sweets predominate. * * * ENCLOSURE.

Dear Mrs. M. ---*

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Laytons we hope to love nothing Friend.

Note verse 42 in the former and 46 in I suppose you have read about the terrible inundations here. At A----the wharves and streets abutting thereon the latter. (St. Mark. xiv xv.) verse 36 in the former and 34 in the latter; (St. Luke, xxii xxiii. Note under water. Here we did not notice it greatly, but at S--, where B-- is, the dykes broke with the xix.) Force of water up the river and along the river side the houses were sub-merged. We walked over on Sunday to see it all. There was very little loss of life, as it happened in the day 6-19 in the latter. followeth Me is not worthy of Me. (St. Matthew 1, 38, and also St. Mark viii, 34, to the same effect.) What do you call "undemonstrable doctrines?" Just get a five cont time— though in about twenty min-utes— but the loss of property runs into the millions. Of course it is the What do you call " undernoistable doctrines?" Just get a five cent cate-chism and read it through. It will not take you long, and you will see how very simple it all is — the belief of Catholics. You speak of those who come " as little children." Well, it is

THE CATHOLIC RECORD.

IS PROTESTANTISM CHRIS-TIANITY ?

A correspondent writes : "A discussion occurred recently be-tween another Catholic and myself over the propriety of calling Protestantism Christianity."

the Holy Spirit? You ask: "Do you truly believe that the church understands fully all that Jesus taught?" The underscoring If your opponent affirms that Protest-antism is Christianity he commits him-self to the proposition that Christianity had no existence until the time of Mar-tin Linther in the content of Marlike it. Jesus Christ is the Head o the church ; and He truly understood all He taught, and as He, the Divin tin Luther, in the early years of the sixteenth century. As he is a Catholic we hardly think he will hold to a state-Truth, taught the church and told the faithful to hear her. I shall be only witnessing to the Eternal Truth by ment that logically results in the denial of the existence of Christianity from the time of its founder till the sixteenth saying to your questions : Yes, I be lieve truly and I believe all. Do read the words of Christ uttered at a most solemn time, as recorded by St. Matthew, chap. xxviii, 18 v. to end of chapter and note : "Teaching

the time of its founder till the sixteenth century. It is too absurd for serious consideration. "We both admit that individual, baptized Protestants who endeavor to keep the precepts of the New Law untroubled by doubts about doctrines can be instity called Christians." an be justly called Christians. " In this you are both right. "I maintained that no Protestant sect is Christiants." am with you all days, even to the con-summation of the world." The whole chapter xvii of St. John is a prayer of Christ for His disciples-verse 6: "I have manifested thy name to the men thou hast given me

sect is Christianity." You are right, and no further reason

is necessary than the one we have given above. But the reason you give, namely, that no Protestant sect has a And yet it is proper to call modern and ancient heretics and schismatics by the general term Christians, though it would be improper to call them Catho lics. The name "Christian" was not originated by the disciples of Christ, who called themselves "disciples of the Lord" and "Brethren," and who were called by the Jews "Nazarenes" or "Galileans," It was at Antioch, after numerous conversions of the Gen sacrifice, is a good one. tiles, that the name "Christian" was given to the new believers ; and it was iven probably by the pagan Romans, or the purpose of distinguishing them for the purpose of distinguishing them from the Jews and pagans. "Christian" was not a term of distinction between orthodox and heterodox or Catholics and heretics, but between believers and non-believers in the New Dispensation

and its Founder. St. Augustine said : "The Christian religion is to be held by us,² and the communion of that Church which is Catholic, and is called Catholic, not Catholic, and is carled Catholic, how only by its own members, but also by all its adversaries. For in spits of themselves, even the very heretics and disciples of achisms, when speaking, not with their fellows but with strangers, call the Catholic Church nothing else but the Catholic Church. For they cannot be understood unless they distinguish her by that name by which she is designated by the whole world." These words of St. Augustine are as These words of St. Augustine allo as true today as they were when spoken by him in the fifth cetury. It was this term Catholic that distinguished the orthodox Christians from heretics and schismatics. To be a Catholic was to be a Christian in the strict sense; to be a heretic or schismatic was to be a Christian in a less definite, more general sense—the sense in which the Latin pagans applied it, namely, to Latin pagans applied it, namely, to distinguish those who professed belief in Christ from the Jews and pagans who did not believe in Him. It was in the first, the strict sense of Christian that St. Pionius, who suffered matrydom for the faith in the year 350, said, "I am of the Catholic Church, for Christ has no other." It was in this same sense that the Church of Christ was designated in the Apostles cree

Inte is full of it and of His recommend-ing it to us, for our more perfect puri-fication. He resented not His own sufferings, reither did He annihilate them. (St. John xviii, 11.) Read the four histories of His sufferings and death: (St. Matthew xxvi xxvii.) Note verse 42 in the former and 46 in oldest formula of faith. "I believe in the Holy Catholic Church." the Holy Catholic Church." St. Ignatius, of the second century, writes: "Where the Bishop is, there let the multitudes (of believers) be; even as where Jesus Christ is, there is the Catholic church." Laotantius (year 325), writes: "The Catholic church is therefore the only one that retains the true worship. This is the source of truth, this is the dwelling place of faith : this is the 42.45 and 63 65 ; St. John, xviii-

dwelling place of faith; this is the temple of God, which whosever enters not, or from which whosever departs, he is an alien from the hope of life and eternal salvation. No one ought to flatter himself by means of obstinate disputation, for life and salvation is at stake, which, if not sedulously and prudently looked to are lost and utterly destroyed." St. Alexander of Alexandria (fourth

will of the most pious emperor, been gathered together in the city of Arles, whence we, with well-merited rever encc, salute you, most illustrious Pope (Sylvester.)

St. Jerome (fourth century), wrote : "My resolution is, to read the ancients, to try everything, to hold fast what is good, and not to recede from the faith of the Catholic church."

We might go on giving quotations to the same effect from early Christian writers. But we have given enough to show that Christianity in its strict, spe cific, organic and concrete sense, and the Catholic church were known as one and the same, identical. And that all not in communion with that church, and who yet were called by the general name of Christian, were heretics or schismatics. One can be called a Christian without being a Catholic, but he cannot be a Catholic without being a Christian .-

N. Y. Freeman's Journal.

CARDINAL VAUGHAN ON THE AUTHENTICITY OF RELICS.

Some may, perhaps, inquire whether the discovery that the relics are not genuine will be an awkward matter for the church ? To this I answer at once : Not at all.

1. The question of the authenticity of relics is like other matters of common history-it is a question of fact to be ascertained by the canons that guide Dr. Kerby, in tis now well-bnown series on "Life and Money," writes thus forcibly in the March Catholie human reason in historical research, and in weighing the elements that The church produce moral certainty. pretends to no divine guidance for acturacy and certainty in such things as relics. No Catholic is bound by his been found, originally, in conditions of climate, in uncertainty of fcod supply in pressure of population on a limited faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him things. It human he accepts their authenticity; if it does not, he either suspends his judgment or rejects it.

Judgment or rejects it. 2 According to canon law, relics cannot be exposed for the veneration of the faithful, unless they have at some time been authenticated, or recognized be the Bicken of the discuss Part future pleasure or security. time been authenticated, or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence, which is always open to experts. Relies known with certainty to be spurious may never be recognized or used as authentic. I remember thar a few years ago a

dealer in reliquaries in Rome palmed off upon several Bishops and others, relics that he said had come from suppressed churches in Italy, and he attached to them forged certificates of authentication. As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all such relics to give them up or to destroy them.

duty is supreme, life's ideals cannot have any other than an external and accidental relation to money. Right 3 But it will be further asked : not great irreverence committed by honoring false relics? To this the teaching on life and its discipline; right ordering of the individual's relaanswer is : Yes, if you are absolutely certain that the relics are false. But tion to society and of society's relation to the individual; the diminution of you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is o irrevere

to the individual; the diminition of risk and elimination of conditions which give such powerful sanction to the habit of saving, are reforms to be introduced before we may safely at-The veneration shown to relics, pictures and crucifixes is, as the Cate chism teaches, only relative-the honer ing. Meantime, it remains unmistak-ably a wise practice to save money, and veneration are intended for the person represented, and in the the saints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctus suis. Take a domestic example. If you postessed a lock of what purported to be the hair of your mother, you would venerate it and wear it out of love for your mother; and you would not throw it away unless you became convinced that it was not her hair, but that of some one else. It is thus that we deal with the relics of the saintsour love and veneration are for the erson of the saint ; and they are to this extent personal that if we should venerate a spurious relic in the belief that it was genuine, the veneration being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person whose memory we have in our mind, -London Tablet.



harvesting. It's just as important to h a poor binder

it is to have a good

binder is built to cut, elevate be. Il or short, down and le without fail; the ele-whether it be light or attachment will throw odles

of grain is harvested with n't find crow's feed scattere t find the grain lying in CANADA

LIFE AND MONEY.

'The spender type represents a form

of life, the saver, a form of discipline of life. Incentive to saving must have

supply. Originally, in a short-sighted

people of low culture, it is simply pre-sent self denial undertaken to obtain

long, slow process that has given us to

individual and family are left to them

selves; where nearly all law, social direction, and calculation are directed

toward future and not to present

where the last generation provided for us and we provide for one which is to

follow; where property has acquired character as an end as well as a means,

and where nearly all ambitions are conditioned on it, nearly all standards

are measured by it, and social classifi-

are measured by 10, and social classifi-cations are dependent on it. Thus it has come to pass that we classify men as spenders and as savers, instead of rating them as sharing life wisely or matical and the tank the women to

nn wisely. And we teach the young to save money, when we should teach them how to live; we allow men and

omen to believe that saving as saving

is wise and right, when intrinsically it cannot be either. Life is everything,

condition in civilization, where

World

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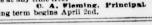
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GALT, ONT.

utes—but the loss of property runs into the millions. Of course it is the poor one pities so in these instances. It would bring tear's to any one's eyes to see their humble little homes so cruelly damaged. I trust your father will succeed in getting his bill through Congress. Wish him luck for me. I was so glad to read what you say about coming next summer. Don't you think you would like to come over here for a few days ? The route is most pleasant and comfortable by way of the N — Sea. You escape the choppiness and "other" things of " La Manche"—your terror, and I can assure you, one can put away a "tidy-bit" — as E — says — of breakfast, telling it in confidence to R. I. P. Now, isn't that tempting ? You would certainly enjoy A — Com-ing up the harbor it presents a fine sight; its wharves—I don't know how many kilometers in length—flanked by ships and boats of all sizes and kinds, some of them floating ware houses, and flying the flags of all nations and tribes even, I think, of the earth ; among them the dear old "Stars and Stripes," to me the most beautiful of all, of course. It is a wonderful living to me the most beautiful of all, of course. It is a wonderful living picture. A — certainly is all life. contrast, it is a wondering is all life. For contrast, you may go to B--, proud ard not to be despised in the time of the Haureatic League, but to day well called "the dead B--." If you are inclined to ruminate you can go there, and do so to your heart's content.

come "as little children." Well, it is as "little children," that Catholics ap-proach the Word of God, and as proach the word of God, and as "little children" are all faith, with reverence added, so, too, Catholics come to it with reverence. One of the great prelates in the Catholic hierarchy a America in de welchter that when at in America to day relates that when at college he, as well as all the students, read the Scriptures on their knees. It all sums itself up in a few words. Catholics accept the Word of God and -believe.

You refer me to the Bible and to

You refer me to the Bible and to certain passages therein. I am glad you believe them. So do I. Dear Mrs. M——, my faith is my free mental act, and there is no one to coerce me into it. It has grown with my growth; and is no more trouble to me than the act of respiration, and it is a gift for which, every day, and in the most reverential spirit, I cease not to give thanks to God. Christian Science can hold nothing for any Cath olio. It can bold nothing for me. * olic. It can hold nothing for me.

Always sincerely your friend, -S. M. R. C.

A PRACTICAL HINT.

"Total abstainers can effect wonder If they will make their protests practical," says the Catholic Total Ab stainer "Say to those arranging a content. And now for the more serious part of your letter. It touches me deeply, I know your intensely interested feeling in me and my welfare, and I appreciate it all beyond words; but I coafess I don't know what you mean, quite, when you say: "Why stand back and not take advantage of the teautiful Christ-healing that is accessible to all the world again?" It always has been accessible and I have taken advantage of it. I was born into the belief, and brought up in the belief, and still hold and believe that the healing power of Christ has gone on uninterruptedly from the beginning and will so go on to the and gave it as a legacy to His apostles and disciples: they in turn bequeathed it to their successors. You say: "Can you not believe that something better is coming to the

utterly destroyed. " St. Alexander of Alexandria (fourth century), writing against the Arian heretics, said : "We acknowledge one and only one Catholic and Apostolic church, ever indeed incapable of being overthrown, even though the whole world should choose to war against it, and which will conquer every most un-hallowed opposition of the heterodox." Eusebins (fourth century), writes : "He (God) having completed the voca-tion of the Gentiles, established over the whole earth His City, I mean His Catholic church and the assembly of God fearing men; of which city it is elsewhere said 'Glorious things are said of thee, O City of God. '* * * The city of God, and a God fearing institution, through the whole uni-verse, by means of His Catholic church." St. Athanasius (fourth century), used

St. Athanasius (fourth century), used the term Christian in its strict, Catholic sense when he wrote: "But let us nevertheless, in addition to the above, see the tradition which is from the be-ginning, and the doctrine and faith of the Catholic church, which the Lord indeed communicated, but the Apostles proclaimed and the Fathers guarded, for on this has the church been founded for on this has the church been founded

and he who fails away from this, would not be, nor would he even be called, a Christian." Christian." St. Epiphanius, a Greek Father of the fourth century, wrote: "and at the same time the doctrine of the gospel and the preaching of the Kingdon, which is alone the source of salvation, and the true faith of the Catholic and Amentalic church from which all the Apostolic church, from which all the following (heretics,) which have but the name of Christ, but not the faith, have been cut off and separated. This is the summary and index of the whole

A SAD EXAMPLE.

Crazed with drink, a Detroit boy went to his home on Howard street, and demanded money from his mother and demanded money from instances in the set that he might further enrich the saloon. When his mother refusel to be a party to his excesses the boy "choked her unmercifully until her ories led neighbors to call for the patrol wagon." Police Justice Sellers cries led neighbors to call for the patrol wagon." Police Justice Sellers fined the youthful brute §5 or 30 days' imprisonment. For assaulting his mother the crazed-drunken boy should have been given a long term in a state penal institution; and the salon n keeper who helped him to choke h's mother, by selling a bad boy drinb, should be deprived of the means of making boys drunken, unnatural wretches. I wonder would the saloon keeper, who sold the Howard street youth intoxicants, offer his own son drink that he might choke the being who gave him birth.-Michigan Catholic.

TWO LATE FOR A WILL.

Charles F. Wilson was a wealthy banker in Jenkintown, Pa. He died the other day. He left no will. A half hour before his death he whispered

to his physician : "I want a good part of my estate to

go to charity." He tried to say more, but he could not make himself understood. A few

not make nimber in terstown in tow minutes later he expired. Now his money will all go to three relatives, who possibly have no need of it, and for whom he may have had no factor. a fection.

The time for a man of prope by to make his will is while he is in good the summary and index of the whole treatise against the eighty heresies, and of the one defensive statement rel-ative to the truth, to wit the one Cath-olic church." The Council of Arles, held in the year 314, said in its synodal letter, "Bound and achering together to the Catholic church by a common bond of love, and by the union of that church, our Mother, we have by the 1200

live life as fully as Socialism promises, one might be sure of happiness and 'heaven on earth'; the 'kingdom of God here and now,' and be freed from the necessity of saving. "Before undertaking to study the relations of spending and saving to the progress of Socialism, it may be well, after having described briefly the types of spender and of saver, to ask : Who are spenders and who are savers? I am in a position to

ART MEMORIAL AND DECORATIVE

WINDOWS

against life.

dangerous, and untrue in





THE CATHOLIC RECORD.

The Catholic Record. Fublished Weekly at 484 and 486 Richmond street, London, Ontario. Frice of Subscription-\$2.00 per annum.

EDITORS : EXV. GEORGE R. NORTHGRAVE . Asthor of "Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor. Thomas Coffey LONDON, SATURDAY, JUNE 2, 1906.

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AN IMPORTANT EVENT.

We congratulate the Bishop of Hamilton and the priests and people of that city on the magnificent celebration which took place last week in honor of the Golden Jubilee of St. Mary's cathedral. It was a splendid outpouring of Catholic faith and Catholic devotion, which must have been particularly pleasing to His Excellency Mgr. Sbaretti, the Papal Delegate, who honored the occasion by his distinguished presence. In no other country in the world may be seen more fervent and more loyal Catholics than in the Dominion of Canada, and in no other diocese of Canada may be seen more exemplary Catholic lives and more anxiety to forward the interests of the church than in the diocese of Hamilton.

church. This is not so."

So that the colonel is wiser,

do not appear to be in any very great

After speaking of some other matters,

the colonel whistled " the Protestant

Boys" amid uproarious applause. He

is evidently a greater adept at whist-

There was reference made to Samuel

as "the hero of South Africa." It is

news to us that the Colonel did any

heroic work in South Africa, except to

write some "letters from the battle-

field," which were full of exaggeration

He asked, indeed, as we understand,

or some small command in the South

African army, but did not get it, and

like the great Achilles, he sulked to

such an extent that he was not in any

In a recent discussion in parliament

A HERESY TRIAL.

The trial of Rev. Algernon S. Crap-

sey, D. D., a minister of the Protestant

Episcopal church of America, for

heresy, terminated on Tuesday, May

15th, at Rochester, four out of the five

judges appointed to investigate the case

having agreed upon a verdict to the

effect that his teaching does not con-

form to the doctrine of the Apostle

and Nicene Creeds, which are received

and proclaimed by the church as part

citrant clergyman a copy of the verdict

reached, which declares that after due

investigation of the charges laid against

Rev. A. Crapsey, the judges find that

of its belief.

dread of Colonel Samuel's efforts.

ling than at statemanship.

and Col. Hughes.

battle at all.

Few are now living who saw the be ginning of St. Mary's cathedral and were acquainted with its first Bishop. Hamilton has had a line of illustrious prelates, Bishops O'Farrell, Crinnon, Car bery and Dowling. The present prosperity of everything pertaining to the church within the city and the diocese at large is proof abundant that all these Bishops were in their day faithful to the great trust reposed in them by the Sovereign Pontiff.

To the administrative capacity of the present incumbent of the office of chief pastor of souls in the diocese of Hamilton, Right Rev. Dr. Dowling, may be attributed the prosperous condition of every parish season these later days. In and out of season has he been found faithful and energetic in the performance of even the slightest details connected with the Episcopate. Into this high office he brought the same energy, the same capacity, the same noble ambition to spread the divine faith which was a feature of his character when parish priest of Paris. The parish of Paris became a model under his administration ; and, in his larger field, the whole diocese partook of the same character. In the cathedral city the results of his careful administration are to be seen on every hand. Ard in this connection the energetic and painstak

ing work of Rev. Father Mahony, Rector of the Cathedral, has been, we feel assured, fully recognized and appreciated by his Bishop and the people of the Episcopal city. A Bishop can do much good for God's holy church, but with a loyal, industrious and exemplary clergy, such as may be found in the diocese of Hamilton, the work of promoting the interests of the church of Christ will proceed in a manner consoling to all who desire to see its beneficent influence permeate every avenue of life.

We offer our hearty congratulations to the good Bishop and clergy of the neighboring diocese.

sion, even in presence of the Bishop of 43 per cent. of the whole population, and where there is a very small, but active minority of political Orangemen, it is not to be wondered at that occa-Massachusetts. Only a few years ago the secession of Dr. Briggs from the Presbyterian church taught publicly it is not to be wondered at the occu-sionally there are sectarian extremists. It is only by the efforts of people of this character that the political aspect of the Orange order can be kept alive. A certain class of mediocre bigots can nearly the same things for which Dr. Crapsey has been just condemned, and yet Dr. Briggs was soon after this ordained as a presbyter of the Protest-A certain class of medioere bigots can only secure political prominence through these means. Therefore, it is found necessary to wave the Protestant ban ner every decade or two. Now, as ant Episcopal church, without being required to recant his errors. Canon necessary to wave the Protestant ban-ner every decade or two. Now, as heretofore, the agitation is confined almost altogether to Toronto, which is extremely Tory, and more wildly Orange than any city in Ireland." Hanson of London, England, together with a large proportion of the church of England clergy, recently made a public profession of their belief that the min isters of that church should no longer Col. Haghes continues by asserting regard the facts related in the New " ninety-nine out of every Testament as the basis of Christian hundred Protestant churches labor under the delusion that their church is faith.

This utterance sweeps away the an offshoot of the Roman Catholic history of the birth of Christ by a spotless virgin, of the miracles whereby Christ proved His divine mission, and only than the Catholic church of nineof His sufferings, death and burial, teen centuries, but also he is qualified of His subsequent resurrection and to correct the beliefs and creeds of ascension, and of the descent of the ninety-nine out of every hundred Holy Ghost upon the Apostles in the Protestant churches. He then gives a form of tongues of fire, upon all of recipe, entirely his own, for the supwhich events the truths of Christianity pression of the authority of the Pope. was made manifest by the Apostles to The devil has been trying this for all the first converts to Christianity, in over eighteen centuries, without suc-Jerusalem and its neighborhood espec cess. Perhaps Colonel Samuel will succeed better in the diabolical work. ially. But the Pope and the Catholic people

Against the teachings of these practical Deists, the church of England has taken no action, while the unfortunate Dr. Crapsey, who finds himself surrounded by a somewhat more orthodox body of fellow-clerics, must submit to a decree which will necessarily result in his excommunication, unless he repudiate the doctrines which his fellow churchmen exploit without hir drance in New York and London. And is this the state of affairs which has been brought about by the "Great and glorious Reformation of the six

teenth century ?" Christ declared that even Beelze bub's kingdom, divided against itself, cannot stand, so we are left in perplexity to know how the Pan-Anglican spiritual kingdom can stand under the continual blows which High, Low, and Broad church teachers are aiming at one another.

Col. Hughes suggested the adoption of It is a strange feature of the case that wind breaks for the National Rifle Bishop Burgess of the Protestant Epis-Association, and the Montreal Gazette copal diocese of Long Island has made says: "Sir Wilfrid was heard to murmur a public announcement of his opinion something to the effect that it would be that this heresy trial was a mistake. a good thing if wind breaks could be He said : put on certain members of the house."

"What shall be the attitude of the church toward those who hardly recog-nize the right of the church to dognize the right of the church to dog-matic teaching, and who doubt the facts asserted in the creeds. Let me say, therefore, that it should be one of toleration. We do not wish to multiply heresy trials. The church is en times the twilight will seem to many a thoughtful churchman almost to have become night, and his hold on one or the other of the Christian verities may have been relaxed." Taking all the facts together, the

Protestant Episcopal church of the United States has fallen into as difficult a labyrinth of error as its mother taught.

The Rev. Selden S. Brown, Chan church in England. cellor of the Diocese of Western New York, served personally on the recal-

THE ENGLISH EDUCATIONAL BILL.

The Educational Bill which was re cently debated by the Imperial Parliament for England has been gladly ac-

pect certain members of the Grand Orange Lodge to do at the Canadian meetings of that Lodge. He declared that there are four logical positions in which the government might stand in the changes proposed to be made in the school system. It might adopt 1st a purely secular school system; 2ndly, it might be frankly denominational all ound ; 3dly, it might be based upon common religious syllabus; and 4thly, it might be assumed that there cannot be a common standing point for Catholics and Protestants. He had come to the conclusion that the last mentioned is the only solution of the case which would prove satisfactory in England, and it had been the system adopted by the government in the present Bill. This solution, he said, is the only one the British Government could consistently adopt in the circumtances in which it finds itself placed. It had been said that the same right of religious teaching should be given to

every denomination, but the assumption of those who advocated this solution is that none have dogmas to teach except the church of England-an assumption with a strong touch of arrogance in it. The speaker declared confidently the excellence of such a law, and quoted Germany, Holland, and Quebec as having adopted the very solution which lies at the bottom of this Bill. Surely Mr. Loyd - George falls here into a grievous error. Every Canadian knows that the Protestant minority of Quebec has entire control of its own schools, except in the one respect-a thing which has not been attempted in regard to the Catholic minority under the Birrel Bill. On the contrary, the Birrel Bill weeps away Catholic schools as completely as was done by the Greenway school Acts in Manitoba. And, further, some slight concessions have been granted to Catholics in Manitoba, such as are not contemplated at all under the Birrel Act, which is practically an

act of confiscation, with the penalty annexed that if Catholics object to such confiscation, they will be obliged to give up all aid from the government. In Germany, the school system gives

the fullest liberty to Catholics and Jewish schools to be conducted by teachers of their own faith, the Kaiser himself being fully and personally of the belief that no school system is of any value which does not amply provide for the religious teaching of the pupils.

But Mr. David Loyd - George has not specially in view the purpose of crushing the Catholics of England by the new school act. He equally aims at the Anglican body, and at those Methodists who to the present moment have had voluntary schools under the control of these religious bodies. These schools are all to be practically closed, or handed over to School Boards which will teach only such religion as is desired by the non-conformists. There must be no more denominationalism

The non-conformists are stronger in the present Parliament than they have ever been before in a legally constituted House of Commons, that is to say, they are stronger than they have been since the "Rump Parliament "which decreed the execution of King Charles I, a Parliament from which all friends of the British monarchy had

putting the Voluntary schools under the same regulations with the Board schools. Their wish was to destroy the Voluntary schools entirely. Some allowed their property to be sold under the auctioner's hammer, and others themselves to be sent to prison rather than yield the point, and such were called " Passive Resisters.' Most of the leaders of these Resisters were non-Conformist clergymen.

Notwithstanding all this the law was assed, but the non Conformists kept up the agitation down to the present time, taking advantage of the great landslide of the recent elections. But we do not believe that this landslide justifies the action which the government have taken. There were numerous other issues which had force in the decision given by the voters at the last election, such as the tariff issue, Home Rule, etc.

Home Rule for Ireland had a prominent place in the final verdict. There is no doubt that of the Liberals elected a great many owe their election to the Irish Catholic vote in England, on the Home Rule issue, and this vote was certainly not given them for the purpose of inducing them to pass an unjust educational law against the Catholics of England. After passing such a law, the Campbell Bannerman Government may well expect a reversal of the judgment already given by the electorate, unless they hasten to rem

dy the grievance they have created. We would scarcely have suspected

that the new Liberal government should pass so illiberal an act as the resent one to satisfy a mere minority of the nation, for certain it is that a great majority of the people are in lavor of religious teaching in the schools, as they send their children to them. But even if a minority desired religious schools, their wishes should be respected, as would be the case if the government really intended to give satisfaction to all.

The school systems of Ontario and Quebec, which recognize the rights of minorities, give complete satisfaction in these provinces, notwithstanding the fact that in Ontario the Separate school law was originally bitterly opposed by the Orange element, and others who have always opposed the concession of any favors to Catholics. But when Protestants in Ontario and Catholics in Quebec discovered in fine that the denominational schools inflicted no hardships on their children, Protestant or Catholic, they willingly accepted the situation, and were even content since Confederation to improve Catholic schools by placing them in a position nearly equal to the Protestant or Public schools of the province. The same would occur in England under similar circumstances, if the laws of 1902 and 1903 had not been interfered with by the new British govern ment.

But Mr. Loyd-George is not con tented with arguing in favor of a god less system of religion ; he must ever attack religion itself in his advocacy of that system. He said in this connection :

"What is occurring in England is part of a general movement which has occurred in every democratic country in the world. There are three democratic countries in the world—America, France and England. What is taking place in JUNE 2, 1906.

sectarian and not Catholic Christian. ity." He shows that the Nonconform. ists are not so free from denominational. ism as they would have us believe, and he admits that the church of England has also its denominationalism, being determined to teach the doctrines of the church in the schoolroom without being restricted by vexatious laws prohibit. ing the teaching of any specific relig. ious system. The church will not ask permission to teach it as a something prohibited to be taught, and therefore to be taught only surreptitiously. He says : "I will not sacrifice on the altar of my denominational doctrine, however sacred and sublime to me, the spiritual hope of the nation and the religious training of hosts of children whose only opportunity of learning of Gol and their own divine origin and destiny is in the day school. To do otherwise is, in my judgment, not only a great national betrayal, but a moral and spiritual in-

fanticide on a stupendous scale." We cannot doubt that the new School Bill which has been the standard around which the non-Conformists have rallied. will have to be modified in order to become a nationally acceptable measure. and even the present government will probably be forced to modify it to make t acceptable to Anglicans and Catholics, and to make it the basis of a national system of education.

A REMARKABLE MISSION.

During the past half century of Catholic life in London many notable missions have been given by different orders of priests, for the most part those of the Society of Jesus. It may with perfect truth be said that seldom before in the history of our city has there been a more remarkable outpouring of Catholic faith and love than during the missionary exercises given in St. Mary's church during the past two weeks by two of the most prominent and eloquent priests of the Jesuit order. Rev. Fathers Rosswinkel and Donoher. Rev. Father McKeon, the zealous pastor, and his energetic assistant, Rev. Father Tobin, have cause for much thankfulness because of the splendid results of these religious exercises, at all of which, from early morning until late at night, crowds of devoted Catholics were present. Not a few non-Catholics took advantage of the occasion to hear Catholic truths propounded from an authoritative source. Indeed it must have been a revelation to many of them to find out by practical experience to what an extent they had been misled regarding Catholic faith by those whose intolerance and bigotry are so frequently displayed in press and pulpit.

All honor to the great Jesuits for their noble work and all honor to Fathers McKeon and Tobin for the splendid evidence of religious growth in the east end of the city.

THE WESTMINSTER CONFESSION.

The creed of the Presbyterians is contained in the Westminster Conession. The Rev. Dr. Samuel T. Carter, a

Presbyterian minister of New York, writes to the General Assembly of that denomination, which met at Des Moines, Iowa, on May 18: "Many years ago, when I was or-dained to the ministry of the Gospel,

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VAGARIES OF COLONEL HUGHES.

A meeting of Orangemen of the Midland district was held in Peterboro on May 5th, the purpose of which was apparently to boom the redoubtable Col. Hughes, M. P., of Lindsay, in the canvass for the next Dominion general election, as the colonel was the chief and almost the only speaker of the occasion, and the meeting was wound up by a vote of thanks to him.

Mr. Hughes lamented that there are too many Protestant ministers who are mot acquainted with the great principles of the Orange order ; but he was highly pleased that two ministers were present on this occasion.

It would be more true if the speaker had said that many ministers are so well acquainted with the aims and history of Orangeism that they know it to be essentially an order of intoler. ance, with its footsteps marked in bigotry and blood, and that it does not deserve to be encouraged by any claim ant to be a minister of the Prince of Peace and good will to men. Therefore they denounce this association as arti Christian.

The intolerance of Dr. Sproule, the Grand Sovereign of Canadian Orange-1.m. as evinced by all his addresses to the Sovereign Grand Lodge, is an irrefragable proof of this, as well as the addresses of Orange leaders at every twelfth of July gathering, and in Parliament when any measure affecting Oatholics is up for consideration. We can see the estimate in which

Orangemen of the S. Hughes stamp are held by Liberal Protestants in a pronouncement of Senator Fulford, who on April 25th of last year, while he was visiting London, England, wrote to the London Chronicle :

"I have no hesitation in saying there is no sectarian orisis in Canada. In a population where the Catholics number

he has publicly denied in writings which he has published 1st. The doctrine that our Lord Jesus Christ is God and the Saviour of the world, as taught by the Protestant

Episcopal church in the United States of America. 2ndly. The doctrine that our Lord Jesus Christ was conceived by the Holy Ghost as taught in the creeds above mentioned.

3dly. The doctrine of the Virgin birth of our Lord Jesus Christ. 4thly. The resurrection of our Lord and Saviour from the dead.

5thly. The doctrine of the Blessed Frinity. For many years past, prominent

pastors or presbyters of the church of England and the American Protestant Episcopal churches of the United States have been growing more and more bold in the denial of the most prominent and fundamental doctrines of Christianity, shielding themselves under the pretence that these doc-

trines are among the non essentials of Christian religion and proclaiming that in the exercise of their right of private judgment, which has been from the be ginning the boast of all Protestants, they should be permitted to teach just

such doctrines as they might draw from their reading of Holy Scripture. The doctrines under consideration are, indeed, of the very essence of Christianity, and we confess that we are pleased to find that, in one diocese at least of the Protestant Episcopal church, it will be insisted upon that these most fundamental doctrines will continue to be taught so long as the present authorities of that church remain at the helm in Western New York. But there is no guarantee that

the decision in Dr. Crapsey's case will be permanent. It is not very long since a prominent Unitarian minister was

cepted by the non-Conformist body, the plea that it exempts them from ejected. paying taxes for the support of schools

in which no religion should be taught ; but the actual meaning of which is that the whole nation of children should be taught in schools which teach the religion of a minority of the people. which is the non-Conformist religion. According to this new scheme, nothing in the nature of religion is to be taught except twice in the week after school-hours, and by teachers other than those employed to teach the schools. Besides, the schools under these clauses must admit pupils

of all ages who apply for admission, so 'ong as there are vacant seats in the school-room. It is evident that, under this arrangement, Catholic or denominational teaching will be impossible, even though the school has been built solely for Catholic children.

It is evident that Catholics are in the right in saying that the Catholic and Anglican schools are practically taken out of the hands of their true owners to be given up to the control of the non-Conformists who desire to have no religious teaching beyond the reading of the Protestant bible.

It needs no great cleverness to understand that such a law can have no attraction for Catholics, as it insists upon the handing over of the schools which Catholics have erected for Catholic education to non-Catholic or non-Conformist school boards to be controlled by them, if any apportionment is to be assigned to them by the government ; and under this arrangement, the legal schools of England have all become non-Conformist schools perforce. Even Mr. David Loyd-George the president of the Board of Trade, a member of the Government, in his speech in favor of the passage of the allowed to participate in the Lord's Bill, did not hesitate to speak as offens-Supper on a particularly solemn occa. lively in its support as we might ex. the government for its passage of laws

Until 1870, in which year the Franco-Serman war broke out, there was no national system of education estab lished. The churches attended to the matter of education, and the only churches which did this systematically were the Anglicans, Catholics and Jews. The Methodists had also their voluntary schools, but only to a limited extent, as their voluntary schools numbered only a little more than half the number which were maintained by the Catholics.

In 1870 Hon. Mr. Foster introduced a national system whereby = Board schools supplemented the Voluntary system then in existence under the patronage and control of the clergy. It was not Mr. Foster's intention to do way with religious schools, but to furnish board schools wherever the Voluntary schools were insufficent to do the whole work of educating the children. This advantage was, however given to the Board schools that they were authorized to tax the people for their maintenance, whereas the schoolcommittees conducting the Voluntary schools were not given this? power The incongruity of this was soon found out in the carrying out of the law, and a demand was made to give the Voluntary schools the powers of Board schools. Some concessions were made from time to time in the direction of putting the voluntary schools on the same legal basis as the Board schools. but not until 1902 was a decisive step to this effect taken, Mr. Balfour's government introducing a law for this purpose outside the] metropolis. In 1903 this law was applied to the city of London ; and the non-Conformists, who had made no objection to these amend-

these countries shows that democracy has come to the conclusion that clericalism is its energy. There is no use in saying there is hatred of a special church. It is the instinct of three great democratic pepples moving towards what they be-lieve is liberty of conscionce." lieve is liberty of conscience. It is true, the speaker added :

"The people have made up their minds to stand and rally round the Bible, which they are anxious should be placed in the hands of the children : but that no ecclesiastic or politician shall be allowed to interfere between a child and the great book which had saved England from darkness in the past, and England from carkness in the past, and will continue to illumine the gloom that may oppress her in the future, and principles which will perhaps help to bring about a better state of things

than their parents had enjoyed." Mr. Loyd George may be honestly of this opinion, but we do not believe he will force it upon the people of Great

Britain. His disguised Atheism will not be blindly accepted, and it is our belief indeed that the education law

will be the first nail in the coffin of the new government, unless they heed the warning voice which has been raised against the godless measure they have forced upon the British people.

THE BIRREL SCHOOL LAW.

The Hibbert Journal for April has an article by the Anglican Bishop of Carlisle under the title " Mr. Birrel's Choice," dealing with the possible attitude of the church of England in regard to Mr. Birrell's School Act. He points out to the government and the members of Parliament that the lion of denominationalism is in the

way of the proposed solution of the educational problem. It is, he says "a strong and loud lion; it is also a lion not without nobleness of mien and courage ; but even at its best, denomining laws, now began to find fault with

ationalism is departmental, and not universal religion. In its essence, it is plaining.

I declared in the most solemn manner that I believed the Westminster Confession to be the truth of God. I now. in an equally solemn manner, declare that I do not believe it to be the truth of God ; that I utterly reject it as a or God; that i utterly reject it as a setting forth of the character of the Heavenly Father. There never was, there is not now and there never will be such a God as the God of the West ninster Confession. It is an idol of minister Contession as truly as any wor-shiped in Delhi, Peking or Africa. I believe that the great and true God is infinitely and exquisitely good and gracious; I believe that the Westminster Confession darkens and denies this great love of God, and should not be retained as a confession by any church to day, and that our church is false to its greatest duty of being a true witfor God so long as it retains this

confession." Dr. Carter is right—the Westmin-ster Confession would make God out a bitter, malignant, unjust, cruel and vindictive character. It ought to be a nended.—Catholic Columbian.

The Presbyterian Record at last acknowledges that the story it pub-lished some time ago about the selling of insurance policies against purgatory by missionaries in the Province of Quebec was a pure fabrication, though received and published by it in good faith. We should have thought more of this acknowledgment if it had been made with the finance of the readiness."

ndable readiness which our Pictou friend speaks of. nade with the"comm which our Ficton friend speaks of An apology extorted as this one was, by the painful dentistry of its London namesake, and yielded so ungraciously by the Montreal magazine, does not inspire us with much confidence in its professions of good faith.—Antigonish professions of good faith.-Antigonish Casket.

All mankind is in love with life. Yet a great portion is given to habits which tend to destroy it. How could our inconsistency be made plainer?

We are not glad enough, do not re-joice enough. Therefore are we hearf-less and unthankful, weak and com-plaining.

JUNE 2, 1906.

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MARY'S CATHEDRAL, ST HAMILTON.

GOLDEN JUBILEE CELEBRATED WITH SPLENDOR.

Hamilton Times, May 21,

Hamilton Times, May 21. The grandeur and splendor of the ceremonies attending the celebration of the golden jubilee of St. Mary's Cathe-dral and the immense crowds that par-ticipated were features which combined enterday to make an uncombined are ticipatea were leatures which combined yesterday to make an unqualified suc-cess of an event that will live forever in the history of the Hamilton diocese and Catholicism in this part of the fair

and Cathonicism in this part of the fait Dominion. Every circumstance in connection with the celebration was most favor-able. The weather was ideal. The highest dignitaries of the church in Canada were present to officiate and jubilate with the people. nor was the rejoicing confined to the Cathedral alone for the congregations of the other Catholic churches in the city were well represented and every church through out the diocese did its share in cele-brating the auspicious event. From antil when the clergy entered the sanctuary before 10.30 the church was filled to overflowing, and many were contented to stand throughout the long service. The interior of the old cathedral never The interior of the old cathedrain hever looked more magnificent, and the scene of grandeur and splendor witnessed when His Excellency, the other digni-taries and clergy entered was not one easily forgotten. Back of the main out the diocese did its share in cele-brating the auspicious event. From far off Rome, from Pope Pius X. came a message bestowing special blessings on the Bishop, his priests and people and all who participated. In the throngs of beaming faces none looked more happy than His Lordship Bishop Dowling, under whose adminis-tration the diocese has prospered and

A MAGNIFICENT SCENE.

sis Deo, while myriads of colored electric lights emphasized the beauty

added to the magnificence of the scene

The ceremony meant something more than usual, because H s Excellency the

ELOQUENT SERMON BY DR. TEEFY.

and the whole combined to

of ceremonies.

Bishop Dowling, under whose adminis-tration the diocese has prospered and grown, and Rev. J. M. Mahoney, the zealous rector of the Cathedral, to whose splendid management and financ ing is in a large measure due the clear-ing off of a debt that has clung for half a century to the church. entury to the church.

a century to the church. The result of months of preparation for the jubilee was seen by the faultless way in which the programme was car-ried into effect. There was no delay or earranging, and the fondest expecta tions of the congregation that has looked forward so long to the event were real

than usual, because H is Excellency the Apostolic Dilegate was officiating, and because the jubilee Mass at which he pontificated was the first celebrated after the consecration of the cathedral and altar. He had as assistant priest Very Rev. J. Schweitzer, while the dea-cons of hence were Rev. 1. Connelly THE CANONICAL RECEPTION. THE CANONICAL RECEPTION. Under auspices most favorable and with all the pomp and ceremony be-dating the importance of such an oc-casion the jubilee celebration began on casion the jubilee celebration began on Saturday evening at 8 o'clock with the tendering of a canonical reception to His Excellency the Apostolic Delegate. His Excellency the Apostone Delegator The honcred guest when he reached Hamilton on Saturday morning with his secretary, Rev. A. A. Sinnott was wel-comed by His Lordship Bishop Dowling Father Brady, of St. Lawrence's sub-deacon. Rev. A. Waechter was master and Rev. Father Mahoney, rector the cathedral. The other distinguishes prelates who arrived during the after oon were also greeted at the stations

by local clergy. Long before the appointed hour for Saturday night's reception people gathered along the route and when the procession moved off from the Presby procession moved on front and Sheaffe streets tery, Mulberry, Park and Sheaffe streets were lined three and four deep with a

were lined three and und user and the second of interested spectators. Shortly before 7 30 members of the I. C. B. U., the Ancient Order of Hibernians and local branches of the Catholic Mutual Benefit Association assembled and formed a guard of honor from the Presbytery to the cathedral entrance. The procession was a most imposing one with the distinguished church dignitaries clad in their stately robes, preceded by acolytes, attended by priests and followed by the Catholic societies. As the march to the cathe dral heren the chesisten the cathe dral began the choristers sang and those forming the guard acerdos f honor lifted their hats in reverence while His Excellency and the other prelates passed through the ranks. The order of the procession was :

Choristers. Acolytes, headed by cross bearer.

Acolytes, headed by cross bearer. Members of the clergy. Right Rev. Bishop Scollard of Sault Ste. Marie, attended by Father Schweitzer, Superior at Berlin. Right Rev. Bishop McEvay of Lon-don, attended by Father Alyward, rec-tor of the Cathedral at London. Right Rev. Bishop O'Connor of Peterboro, assisted by Father McColl, rector of St.Peter's cathedral, Peterboro. Right Rev. Bishop Dowling, assisted by Dr. Teefy of St. Michael's College, Toronto.

His Excellency the Apostolic Dele-gate, assisted by Father Brady, rector of St. Lawrence's church and Father Ooty rector of St. Patrick's.

THE CATHOLIC RECORD.

birth of the diocese, how the appeal of the Council of Quebee to Rome was heard and Father John Farrell chosen as first Bishop. In 1851 Hamilton had 4,000 Catholics, Dundas 1,300, and the other places a corresponding number. The whole diocese numbered 28,000. Father Teefy spoke in glowing terms of the splendid administration of Bishop Farrell and Fathers Gordon and Caryon. He contrasted the growth of those early but Masses were celebrated at 6.30, 7.30 and 8 30 in a large teut created on but Masses were celebrated at 6.30, 7.30 and 8 30 in a large tent erected on the lawn of St. Joseph's Convent, oppo-site the cathedral. The weather was ideal, and each Mass was largely at-tended. During the Consecration, headed by the acolytes and cross bearer, the elergy marched three times around the exterior of the cathedral, and a similar number of times around the interior, repeating the prayers and chants appointed for the Consecration services. In a niche of the table of the around the was also con-Farrell and rathers Gordon and Caryon He contrasted the growth of those early days with existing conditions to day, when twere were forty-three diocesan priests, eighteen of other orders, forty chaits approximation of the table of the services. In a niche of the table of the new marble altar, which was also con-secrated, there were placed relies of St. Victor and St. Valerianus. priests, eighteen of other orders, twenty tour missions, fifty one parochial schools seminaries and charitable institutions Although the doors were not opened ntil shortly before the Mass began,

seminaries and charitable institutions. The names of many of those who wrought the change were written in the Book of Life, and the day they had hoped to see they were able to view in hope only. The speaker paid the highest tribute to the work of Mgr. Heenan and Ven. Archdeacon Laussier for their splendid work. Bishon Farrall, who laid the Archdeacon Laussier for their spiendia work. Bishop Farrell, who laid the foundation, was succeeded by Bishop Crinnon, Bishop Carberry, and then the present head of the diocese. The open-ing of St. Anne's church in the east end propulsion was another monument to the ing or St. Anne s church in the east shat recently was another monument to the administration of Bishop Dowling, and the growth of Catholicity. H assured His Lordship that his co-laborers in the easily lorgotten. Back of the main altar on either side were the figures in electric lights, 1856 1906, emblematic of the antiversary. The altar was ablaze with light and color. Across the top of the sarictuary in electric lights were the words Gloria in Excel-sig Deo, while myriads of colored lergy rejoiced with him, that Rome re-joiced with him through its delegate. joiced with him through its delegate, and that his people rejoiced with him and congraturated him on such an auspicious occasion. They all koped that God might long spare him to govern the diocese he had advanced so well. In concluding he asked them to turn their hearts to the Bishop of all Bishops, Jesus Christ, and return to Him praise and thanksgiving for fifty years of blessing and of progress. GREETINGS FROM EOME. electric lights emphasized the beauty of the flowers which were effectively contrasted with palms and smilax. Besides the lights that studded the altar, clusters of colored lights were arranged along the sanctuary partition, and the media combined to form a brilliant canopy. The acolytes in their cussocks and supplices and the dis-tinguished prelates in robes of splendor

greats of plessing and of progress. GREETINGS FROM E OME. At the conclusion of the Mass his Lordship Bishop Dowling, on behalf of the clergy of the diocese, addressed His Excellency. He assured him of the pleasure it was to have him present at the consecration of the Cathedral at the consecration of the Cathedral. Very Rev. J. Schweitzer, while the design cons of honor were Rev. J. Connelly, S. J., of Guelph, and Father McColl, of Peterborough. Father Aylward, of London, was deacon of the Mass, and following message on Saturday, signed by Cardinal Merry Del Val, Papal

blessings to you, the people, the priests of the diocese, and all assisting at the consecration."

which was later presented to His Excel-lency by Mr. Kavanagh. It was as follows:

May it pices four excentely - he people of the Cathedral city and the whole diocese of Hamilton hall with joy the visit of Your Excel-lency. We have been taught to revere and love the Sovereign Pontiff who is Christ's Vicar on earth, and we know that you are his immedi-ate representative in this Dominion of Canada. Our joy is all the greater because you cone to gladden the hearts of all hishop, pitcest on the source of the diocese. Although this goiden is blace of the diocese, although this is the first time we have had the Tour far country, we have hear the city of the source of country, we have heard of the distribution to your zaylous so we have the distribution to your zaylous so we have a stranger of the diocese country, we have heard of the distribution to your zaylous so we have the distribution the sour zaylous so we have a country, we have heard of the distinguished services rendered to the distinguished services rendered to the distribution the your as auditor of the Aposton the still more important office of Bishop of Havana. But most of all our hearts went out to your Excellency when we learned from our baloved Bishop that at such incorvenible sympathy during his late serious linces are sime trained to raise him up in answer such sours of the Catholic pople of the diocese are amply and efficiently supplied. The thore he urgent prayers of his devoted priesis at he pople. Your the weak of the Catholic pople of the stoces by the sanction of the church in a still, for the weak of the catholic pople of the stoces by the success of the can-didates at the public examinations. Is due in a stowed on them by the greatened by the success of the can-didates at the public examinations is due in a stowed on them by the greatened meet weak always in conjunction and harmony with the church. In addition to the parchial schools, we have also in the diocese a coulege for the higher

priests laid the foundation of Caulo lieism in Hamilton. The part of re-viewing this history was left to a stranger, and yet not a stranger, because it was within these cathedral walls that the faith came to him, for which he offered the came to him, for which he offered the everlasting gratitude of a priestly heart. He assured the people he had a deep filial feeling in offering his thanksgiving and rejoicing, for that was the one dominant note of the golden day, to give praise and thanks-giving for the joys and blessings of fifty years. Fifty years, said Dr. Teefy, were not long in the history of an immortal church. There were those present who had witnessed the espousal

diocese the Papal blessing " His EXCELLENCY'S REPLY. His Excellency made a graceful reply to His Lordship and the people for their addresses. His voice is very soft and low and he speaks with a strong Italian accent. and low and he speaks with a strong Italian accent. "It has long been my desire," he said, "to visit the city and the Catho-lics of Hamilton. No better occasion than the present one could have been afforded me-an occasion which marks afforded me—an occasion which marks a golden spot in the history of the diocese, and which gladdens not only you, but every Catholic throughout the Dominicn who takes pride in the achievements of his co religionists. "Fifty years in the histery of a diocese is not a very lengthy period, but for the brevity of time the energetic activity of the Catholics have supplied.

You have shown yourselves to be worthy citizens of a city progressive and ambitious and you have shown what kind of ambition animates the citizens of Hamilton. It is not the ambition and despise which thinks of self others, but it is that kind of ambition which impels to noble things-bhat ambition which prompts emulation in industry, in works of charity and edu-cation, in civil and moral progress-that ambition, in fine, which makes for the betterment and up-lifting of man-kind. I am glad indeed to witness the transformation in fifty years. Through the zeal of your worthy Bishop, through the energy of your clergy and through your cown faithfulness, the others, but it is that kind of ambition through the energy of your bars, the diocese from infancy has grown to strong and healthy manhood. The grain of mustard seed has become a mighty tree so that the birds of the air may come and dwell in the branches thereof. The diocese is abundantly supplied with in stitutions of charity-angels of charity. Our Sisters, give their tender and motherly attention to all who need their motherly attention to all who need their care—orphans, invalids, aged and infirm. The houses of God are erected in all parts of the diocese, and to day, as a crowning work, we have the honor and great satisfaction to assist at the con-seration of this magnificent church; and assuradly it is a remarkable and and assuredly it is a remarkable and ancommon achieve nent that in so short a space of time, a Catholic church so beautiful and so costly could have been brought to such condition as to solemnly consecrated in honor of

solemnly consecrated in honor of Almighty God. This fact demonstrates the strength of your faith and the generosity of your hearts. "But one thing especially makes me rejoice is the fact that your little ones are well trained in civil knowledge in a Catholic atmosphere. One of the most Catholic atmosphere. One of the most important questions for us Catholics is the religious formation of our children. Our holy church has constantly striver Our holy church has constantly striven and will ever strive for that purpose. We Catholics appreciate the value of our faith more than that of any other treasure. We desire that as all know-ledge comes from God, all subjects of secular education be illuminated by the light of faith. The Catholic church will ever insist mone the puppo will ever insist upon the union of secular and religious training, because they value above all else the re-vealed truth of Jesus Christ, necessary not only for the individual, but also for the civil and moral progress of mankind; and because they are con vinced that the principal object of our vinced that the principal object of our present life is the salvation of our souls. What doth it proft a man if he gain the whole world and suffer the loss of his own soul. But if Catholics are un flinching adherents of this principle, they at the same time recognize and respect the rights of others. They do

respect the rights of others. not intend to impose upon others, they do intend to protect their own rights. I am glad to see that here, as in other parts of Canada, Catholics live in peace and harmony with their fel-low-citizens of other denominations. I do not wonder at it ; for Catholics, it is the natural consequence of the prin-ciples of their faith. The true Catho cipies of their laith. The true Catho-lic is a man of peace. The message of the gospel is 'Peace on earth to men of good will.' The true Catholic must be a man of good will. He must respect and love his fellow citizens without distinction of error of a man between the state of distinction of creed or race, because he sees in every man the image of God. that the soul of every He recognizes that the soul of every one is of infinite value because re deem d by the Blood of Jesus Christ. He considers that all men are destined become heirs of the kingdom of Heaven and every true Catholic must be disposed to sacrifice even his life not only for the good of his country, but the welfare of each individual.

but the welfare of each individual. "Accept my sincere thanks for the sentiments you kindly express towards me. As to my visit to your worthy Bishop when he was ill, I did nothing more than a work of mercy. I did it much more readily to show him as a brother and you Catholic people of the diocese. my sympathy and appreciation. brother and you catholic people of the diocese, my sympathy and appreciation. "I congratulate Your Lordship that Almighty God has spared you to give you the ineffable consolation of seeing

the crowning of one of the principal acts of your administration. I con-

omprehend, he asked, Mary, the mother in over for it.

The Blessed Virgin's position as the Mother of God was an indisputable fact, declared Father Connelly, who after dwelling on the great blessings and honor s bestowed on her by her divine Son, asked was it possible to go to far in respect, love and obedience to Mary as the Mother of Jesus. Was it not from the cross that Christ Himself preached devotion to His Mother when St. John stood at the foot of the cross and the dying Saviour said to him, 'Son, behold thy Mother and Mother behold thy Son.' St. John represented the human race, said the speaker, and thus the church taught and preached in every century devoand preached in every century devol-tion to her. Those present were com-memorating the blessings which her intercession had brought down on the diocese. They had always been taught to look to her for intercession in obtaining mercy, graces and favors, and he urged his hearers to renew that devo-tion that the blessings might be multi-

The work of the choir, especially the plied. The work of the choir, especially the rendition of the Mass in the morning, was splendid and was specially praised by His Excellency. Father Donovan, the new superintendent of Separate schools, had charge of the choir, which was assisted in the evening by boys from St. Mary's school. from St. Mary's school.

Greetings to Mgr. Sharetti.

Hamilton Times, May 22. One of the prettiest and most in-One of the prettiest and most in-teresting coremonies in connection with the celebration of the golden annivers-ary of St. Mary's Cathedral took place this afternoon when the children of the separate schools of the city assembled to extend the inbiles creating to His Fr. separate schools of the city assembled to extend the jubilee greeting to His Ex-cellency, Mgr. Sbaretti, the Apostolic Delegate. They marched in a body from the vari us schools and arrived shortly before 3 o'clock at the cathedral, which was searcely large enough to accomp before 3 o'clock at the cathedral, which was scarcely large enough to accomo-date them, although no adults except members of the Separate School Board were admitted. Hymns especially appro-priate to the occasion were sung by the combined classes. Within the sanctuary with the delegate were the other we with the delegate were the other pre-lates, local clergy and visiting priests. Seven little girls from St. Catharine's — Irene Duffy. Seven little girls from St. Catharine s class, St. Anne's school — Irene Duffy, Gladys Dore, Rita Ryan, Bernice Nelson, Mariette Cace, Kathieen Hayes and Ethel Mooney, dressed in white and wearing floral wreaths—presented His Excellency and the Bishops pres-ent with beautiful bouquets.

The following address was read and presented to the delegate by Joseph McGowan, of St. Mary's school :

presented to the delegate by Joseph McGowan, of St. Mary's school : May it please Your Excellency.-We, the children of the Separate schools of the Cathe-draic core of the Separate schools of the Cathe-draic core of Hamilton, beg leave to approach your Excellency to welcome you to our midet, and tender to you our sentiments of obedience ing to visit us on the occasion of the golden jubilee of the diocese, and the consecration of the Cathedrait to you for coming to us in this beautiful month of May, the fastal month of our beloved Bishop, who was and comes to visit our schools so often. We show that you represent the great White Shepherd at Kome, the skintly Plous X, whose tender loy or our burnace white the children value and comes to visit our schools so often. White Shepherd at Kome, the skintly Plous X, whose tender loy or the lambs of the flock is ac-visit of the little ones. We are glad to be schools, not oaly to secular training bulkes of the Province of Ontario, the ball of the ed-schools, not oally to secular training bulked of the Province of the bisese of Hamilton boug trained in mind and heart to be come faithful mombers of the children in the schools and we love our devoler of the able to the disconse of the diock as well as useful and loyal clitzens. We are glad to be come faithful members of the children that bout be templed to invite you for a sevel your Excellency will be pleased to Kerw that in the schools of the dioces of Hamilton more than six thousand children are being trained in mind and heart to be come faithful members of the observe that your schools and we love our devolar that your might be able to tell the ploy for a sevel as useful and loyal clitzens. We are policer that your might be able to tell the little of the hearbers of schools and we love our devolar that your might be able to tell the ball of the schools of and we love our devolar that your might be able to tell the ball of the hearbers of the diocese, together with our beloved teachers, the Papia bleasints. The school t

The school trustees were especially mored by being presented to Mgr.

honored by being presented to high Sbaretti within the sanctuary. The Pontifical Mass of thanksgiving celebrated at the cathedral at 10 o'clock this morning, by Most Rev. C. H. Gauthier, Archbishop of Kingston, was largely attended. The jubilee music was reproduced by the same

institution, and His Excellency will re-The Cathedral sanctuary presented a

pretty scene yesterday afternoon, when the children of the Separate schools ex tended their greeting. The flowers presented to the Delegate and Bishops

presented to the Delegate and Delegate were very beautiful. In replying to the children's address His Excellency spoke as follows: Your Bishop is very fortunate in having for his festal month the month

having for his festal month the month of May-the month of the revival of nature, the month of beauty, the month of flowers, the month upon which de-scends the realization of the hopes of those who till the soil, but, above all, the month of our Blessed Mother, the " Mother of beautiful love and holy hope," the mirror by which all the earthly and heavenly beauties are re-flected, the Mother who with her sweetnected, the mother who with her sweet-ness and with her perfume of her love for us, inspires us with confidence and draws us to taste the ineffable joy of her motherly affection.

The month of flowers recalls to our minds the flowers of mankind, and for your Bishop and for us all the most lovable flowers are our children. So 1 well understand how your zealous Bisho goes to visit you so often, and to day I share his joy and delight and consola-

we feel the greatest interest in our children. It is our ambition to give you the best secular training we know, combined with the fullest religious edu-cation that is possible. And we are glad that in this Province of Ontario the right to give this education is re-spected. And it seems to me that the results of this system of liberty are not second to those of any other system. The children educated in our schools are not inferior in secular knowledge to other children and they are superior in the knowledge of truths still more necessary for their welfare-the truths

of religion. Peace and harmony reign among all Peace and harmony reign among all the citizens of this Province. They love and respect one another. They march shoulder to shoulder for the common welfare of this country, and they would be ready to stand together the citizens of this Province. they would be ready to statut together in her defence in the hour of danger. I think that the Province of Ontario for the spirit of Canadianism is the "ban-ner Province of Canada." I admire your love of country, but I do not wonder at it, for I see on all sides so onder at it, for I see on all sides so wonder at it, for I see on all sides so many reasons why you should be pa-triotic — your great resources, your splendid progress, your beautiful and heroic history and, above all, the free-

Our ambition is to make you, my children, worthy citizens of this great children, worthy citizens of this great country; to instruct and form you, so that when you come to manhood's es-tate, you will be prepared to discharge the duties and responsibilities of the vast and magnificent heritage which will be yours. Be faithful and at-tentive then in your studies; be tentive then in your studies; be obedient to your parents, your teachers and your superiors; be exact in the porformance of your religious duties, and later in life when you are men and women, you will be worthy successors to your worthy fathers and mothers; a credit to yourselves, your church and your country.

vour country. His Excellency, in the course of his remarks, also paid a tribute of praise to the members of the local Separate School Board for the interest which they take in their work and for the suc-cess which attends their efforts. He likewise congratulated the children on their perference in alchest their proficiency in plain chant.

Loretto Academy's Greeting to the Apostolic Delegate.

Hamilton Times, May 25. St. Mary's Jubilee celebration closed on Wednesday evening when a reception was tendered His Excellency the Apos-tolic delegate at Loretto Academy. The interior of the assembly hall presented a most attractive annearance, being proa most attractive appearance, being pro-fusely decorated with the papal colors, white and gold. The children in choruses also wore costumes of white and gold.

and gold. Five little pages, suitably costumed, —Masters Goodrow, Arnold, Dougherty, Malone, Gibson Arland, Lewis Arnold, —stood on either side of the delegate. His Lordship Bishop Dowling, Bishop McEvay, Mr. J. P. Downey, M. P., of Guelph, Mr. Adam Brown and several other promineat citizens, were present. The feature of the evening was the presentation of an address and floral presentation of an address and floral presentation to the delegate by Miss presentation to the delegate by Miss Bessie McEvoy. Bouquets were pre-sented to the Bishops by Miss Mo-Guire, of New York, and Miss Mo-Intyre of this city. The address was as follows : Welcome Your Excellency, the representa-tive of Our Holy Father, Pius X, Christ's Viear on earth, welcome honored guest of our jubice celebration The fittleth anniversary of the diocese of Hamilton-such is the event to the celebration of which Lorento's children greet you. Often In the past have the walls of our Alma Matter resounded with pasens of joy, but to day, our hearts are filled with unagual glad-ness, and thrill with the glorious notes of the

at the consecration of the Cathedrai. It was a day of joy and thanksgiving for all his people. He thanked God that he had been spared to see the celebration, and expressed his gratitude to all the prelates who assisted. His Lordship received the following measure on Saturday signed

Secretary of State : "The Holy Father sends special

An eloquent SERMON BY DR. TEEFY. An eloquent discourse was given by Rev. Dr. Teefy, who preached the jubilee sermon, taking as his text words from Leviticus XXV. 10: "And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the in-habitants of the land, for it is the year of inbile. Every man shall return to ADDRESS FROM THE LAITY. Ex-Ald. M. J. O Reilly and ex-Ald. Wm. Kavanagh, then advanced to the foot of the throne, and on behalf of the laity Mr. O'Reilly read the address, of jubilee. Every man shall return to bis possession, and every one shall go back to his former family."

follows: His Excellency Most Rev. Dinatus Sharetti, Apostofic Dilegate to Canada, May it please Your Excellency-The people of the Cathedral city and the whole diocese of Hamilton hall with joy the visit of Your Excelback to his former family." In his opening remarks the reverend speaker said that with all respect and humility to His Lordship the Bishop of Hamilton he felt that the part assigned him could have better filled by one of his own household—one who would have sketched with personal reminiscences

his own household—one who would have sketched with personal reminiscences the growth of Catholicity in the dio-cesse, one who have told the story of how the cathedral rose from the ashes of the old one, how the first corner stone was laid and the rapid progress stone was laid and the rapid progress as the years rolled by. There were those whose memories must be stirred with these reminiscences, the story of the early days in which they took such early days in which they took such an active part, and their bishops and priests laid the foundation of Catho-

Bloord, who, while elected by the people and forming a corporation in themselves act always in conjunction and harmony with the Inculation to the parachial schools, we have allocation of our young men, conducted by pringularly blessed in fostering vocations and farmishing the dioceses, which has been singularly blessed in fostering vocations and prisethood. Our daughters, too, are specially trained in maidenly grace and wisdom by the consecrated ladies, who conduct the various academics. Proud as we are, however of our commented ladies, who conduct the various academics. Proud as we are, however of our commented ladies, who conduct the various academics of learning, we must not forgat on mention the institutions of charity, with the diocese is so abundantly supplied. The orphan, the invalid, the sked and infirm are tenderly caref for by mileisering angels in listy for charitable or benevalent purposes also abound, having been formed with the prove, to whose direction they yield a ready and willing compliance. We rejotee then, to day. Your Excelleng, at the blessings that have come to the diocese during the satifity years. We rejide in par-ticular that God has spared our Right Rev. Bischoet and the golden jublies of the diocese at whose cradle be stood fity years are. We thank God for the main widdom has gruded. Nor must we forget our devoted priests, whose uniting zeal and dielity to dury have endered them to enwein a diocese and which His priest and has spared our with the schedral and the golden jublies our devoted priests, whose uniting zeal and fieldity to an extent that we are evoluent purposed and extend then, unless by the calls wiedom has ereated and which His primet hand has ready to submit knowing that his vice in our regard is the voice of Gold. We are proud to invo and reverence or God. We are proud to invo and reverence or God. We are proved the indower the our of God. We are proved to by their and our Spiritual cases we are always ready to submit knowing that his price in our every is the holy ch

the Gospel emn manner ninster Con-Jod. I now, nner, declar be the truth eject it as a acter of the e never was, of the Westas any wor-or Africa. I true God i y good and the Westminnd denies this should not be y any church ch is false to g a true wit-t retains this

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with life. Yet iven to habits it. How could de plainer? ugh, do not reweak and com-

Catholic Societies. His Excellency was attired in cappa magna, while Fathers Brady and Coty wore the gold vestments The proces-sion entered at the eastern door on the sion entered at the eastern door on the north of the Cathedral where the hon ored guest, the Apostolic Delegite, was canonically received and the incense presented by His Lordship Bishop Dowl-ing and Rev. Father Mahoney, the rec-tor. Marching up the contre aisle the procession entered the sanctuary where prayer was chanted by the rector, after which His Evcallency, ascended the which His Excellency ascended the altar, chanted the prayer of the patron of the Cathedral and bestowed the Papal blessing.

This was followed by Benediction of

master of ceremonies. As an act of grace and courtesy to the honored guest, His Lordship Bishop Dowling

placed the delegate on his own throne while he himself occupied a somewha

elevated platform on the opposite side of the sanctuary, facing His Excellency.

present who had witnessed the espousal of the diocese and the placing of the first episcopal candlestick in the altar, and whose memories would trace the progress of half a century. The years, he reminded them, were not to be traced, however, by time, but by in dividual lives. dividual lives.

present who had witnessed the es

At length and in eloquent language Dr. Teely pictured the pioneer days of the church in the Hamilton diocese : the conditions prevailing in this city, and to points where man's foot had hardly trod at that time. There were hardly trod at that time. There were no churches, schools or houses for priests then, no railways and only two or three high roads. In referring to the pioneer work of the early days Father Teefy eulogized the memory o' one whose name, he said, would ever live in the cathedral's history—Vicar General Gordon, the first resident priest here. A letter written by the Vicar General in which he related the trials and hardships and expressed his This was followed by Benediction of the Most Blessed Sacrament by the Apostolic Delegate, assisted by Fathers Coty and Brady. Father Weidner, of the cathedral staff, was deacon of ex-position, and Rev. Father Waechter, C. R., of St. Jerome's College, Berlin, master of corsumptions. As an act of

trials and hardships and expressed his

Vicar General in which he related the trials and hardships and expressed his pleasure at the gratitude shown by the settlers for the visit of a missionary was read. Vicar General Gordon com-mended the Irish people for the tenac ity with which they clung to their faith, and ended the epistle with the comment "God bless them, for they are a good people!" Father Teefy paid a high tribute, too, to the German people, for the splendid work accomplished by them, and the achievements of the zealous missionaries and Jesuits who had done so much before the dioces was estab-lished. He praised these priests for the tremendous difficulties they over-came and their supreme confidence in the number of priests that came from St. Jerome's, Berlin. Whatever national-ity, they came as Catholics, with the common faith and hope, to lay the stones for the temple of Hamilton. Religion, said Dr. Teefy, might be in the heart a lifetime, and the embers of faith smoldering for years, but if it was to pass on from generation to genera-tion it needed organization; the hand of Christ to guide it, and sacrifice to sanctify it. EARLY DAYS OF THE DIOCESE. Among others present was the Very Rev. Dr. Klopper, Berlin, Provincial of the Order of Resurrectionists of America. THE CONSECRATION CEREMONIES. THE CONSECRATION CEREMONIES. With ceremonies most impressive and solemn, the most important event of the jubilee celebration, the consecra-tion of the cathedral and the beautiful tion of the cathedral and the beautiful altar, took place yesterday morning, beginning at 6 o'clock, and occupying nearly four hours' time. Right Rev. Bishop McEvay, Rector of the cathe-dral before his appointment to the Lon-don see, officiated, and was assisted by Rev. Father Coty, of St. Patrick's, and Rev. Father McColl, rector of St. Peter's, Peterborough, Father Waech-ter, Father Weldner and Father Mahoney, as archdeacon of the cathe-dral. Very Rev. Dr. Kloepfer was master of coremonies. On account of the length of the ceresanctify it.

EARLY DAYS OF THE DIOCESE. Father Teefy told the people of the On account of the length of the cere-mony the congregation did not attend,

acts of your administration. I con-gratulate the clergy upon this result, due in a large measure to their zeal. From the bottom of my heart I con-gratulate the faithful of this diocese to gratulate the measure the grate the measure of the seal whose faith and liberality is due the

accomplishment and the consecration of this beautiful temple. mony which exists here among all. Where the Bishop, priests and people are united in the pursuit of a lofty aim,

are united in the pursuit of a forty aim, as they are here, you can depend upon the result being what you desire. "May Almighty God bless you and all the diocese, that future generations, then be done are a compared on the part of the second second by the second secon stimulated by your example, may, with the grace of God, always strive with ever increasing energy for their own salvation and for the triumph of our mother church.'

THE EVENING SERVICE. In the evening the Cathedral pre-sented another brilliant scene, and long before the hour for Vespers to begin the seats were all occupied. By 7 o'clock the church was filled to overflowing. His the church was filed to over the second provided the most Blessed second provided the second provided the

sent. Benediction of the most Blessed Sacrament was given after the sermon, which was preached by Rev. Fatter Con-nelly, S. J., of Guelph. Father Connelly's discourse was eloquent and inspiring. He is a most interesting speaker, with a fuent dic tion and persuasive manner. The cath edral's patron was the subject of his theme which was based on the words, "He that findeth me finds life." Father Connelly referred to the letter issued "He that findeth me unds life." Father Connelly referred to the letter issued by his Lordship and which was read in every church throughout the diocese yesterday. In the communication His Lordship had not forgotten to remind his neonle that it was largely through his people that it was largely through the intercession of the Immaculate Vir-gin that the diocese had been so blessed gin that the diocese had been so blessed for fifty years. He thought it would not be amiss on such an occasion to say something about the fundamental truths which lay at the foundation of the Catholic church's devotion to the Bless-ed Viscin. The higher a parameter and Catholic church is devotion of the second ed Virgin. The higher a person ascend-ed, the closer they reached to perfec-tion, the nearer they approached to God, said the reverend speaker. Who could

choir under the direction of Father Donovan. St. Mary's hall presented a brilliant

scene last night, when a reception was held by the delegate. The decorations of white and gold—the Papal colors were most artistically arranged, under were most arisidently arranged, inder the direction of the Ladies' Benevolent Society, and presented a beautiful appearance. Thousands of citizens who desired to pay their respects to the Bracellance were presented by Rev. His Excellency were presented by Rev. James Mahoney, rector of the cathe-dral. The reception took place under dral. The reception took place under a large conopy, in the rear of which were pictures of His Holiness Pope Pius, the Apostolic Delegate and His Lordship Bishop Dowling. Bishop McEvay, London; Bishop Scollard, Sault Ste. Maria; Bishop Dowling and many of the local elergy and visiting nany of the local clergy and visiting

priests were present. Beautiful souvenir cards of the Beautiful souvenir cards of the jubilee with the inscription, "Souvenir Golden Jubilee, St. Mary's Cathedral, May, 1906," were given to all who attended the reception. During the attended the reception. Fully the evening, an orchestra, under Mr. D. Nelligan, played in a marquee on the lawn adjoining the hall and chapel. Archbishop O'Connor, of Toronto, was unable to remain over, having to

was unable to remain over, having to officiate at a confirmation service in the most northerly part of his diocese.

most northerly part of ris diocese. Yesterday afternoon the Apostolic Delegate and visiting prelates had a short drive around the city, and shortly after 3 o'clock went for a ride through after 3 o'clock went for a ride through the blossom section to Grimsby on the private car Vineyard. The delegate was much impressed with what he saw and comparing it with sunny Italy, said it was the garden of Europe reproduced in Canada.

Mgr Sbaretti's Reply to the School Children's Greeting.

Children's Greeting. Hamilton Times, May 23, 1906. The celebration of the golden jubilee of St. Mary's Cathedral will close this evening, when an address will be pre-sented and a reception tendered the Apostolic Delegate, Mgr. Sbaretti, at Loretto Academy. To-morrow the Loretto Academy. To-morrow the Sisters of St. Joseph's Convent will celebrate the fiftheth anniversary of that

4

Mater resounded with posens of joy, but to day, our hearts are filled with unusual glad-ness, and thrill with the glorious notes of the "Jubilanies." Fifty years, since this then infan) diocese took its place among these of the Mohaer church; and who can bell the varying trials of each decade of years from then sill now, when its stands to day crowned with goldon laurela-in the garden of God-a giant see opreading its braches far and near, sheltering 'debloyed Babop who for seventeen years has ruled so wisely and so well the flock committee to his care-a devoted dergy and faithful people. Fittingly to celebrate this annuiverser we are honored by the presence of Your Excel-lency : would that we could express in words the gratitude that fills our hearts, but the scene around you must speak for us-the offer to Your Excellency a tribute which our lines would fain express. The decaden of the dot and reverend elergy, loved parents and friends uniting to honor the occasion, and to offer to Your Excellency a tribute which our lines would fain express. Accept the Loreito's greeting-May the re-membrance of it his for the decades of years will hencrice the brow of this fair diocese, but that never ending glory. Wherein angel choirs will, forver join the '' Jubilantee of Aserna will hencrice the brow of this fair diocese, but that never ending glory. Wherein angel choirs will, forver join the '' Jubilantee of Aserna will hencrice of the stored be as of the storen." The programme follows : Chorus-(a) Ecce Sacerdos Magnus (b) Loreito's Greeting Coorus Calden beat of Livilien

FIVE-MINUTE SERMONS. Feast of Pentecost.

THE GUIDANCE OF THE HOLY SPIRIT. If any one love Me he will keep My word, and My father will love him, and we will come to Him and make our abode with Him; he that loved Me not, keepeth not My word. (Goepel of the Day.)

To day, dear brethren, the church To any, dear brethrea, the church sends up her voice of praise for the coming of the Holy Spirit. On this day the Holy Ghost, the personal love of the Father and the Son, came upon the disciples in that upper chamber in the disciples in that upper character in Jerusalem, where they were gathered together in prayer swalting the promise of the Father. He came upon weak and timid men, but when He had poured Himself upon them behold we have the besought the Lord that it might depart from me, and He said to me: My grace is sufficient for thee, for power is made perfect in infirmity." (II. Cor. xii. 7.) XII. 7.) These words, while they warn us that we cannot look for freedom from temptations, give us confidence that with God's help we need not fear them. great Apostles, the teachers of the divine word, the fearless and untiring searchers after souls, the founders of the churc The thief may try the doors and windows of the dwelling, but if they be

The church. Ah ! what a change had been wrought in these timid followers of Jesus, who had fied from Him in the hour of His need, and who, after His resurrection, lay hid with barred doors for fear of the lay ind with Darred actors for lear of the Jews 1 Their fear and their weakness have disappeared, and the whole world is not large enough for the exercise of their zeal, nor less than the conversion of all nations the end of their noble

properly secured, he can do us no

Faithful souls guarded by prayer

and strengthened by the sacraments are in the midst of temptations, like the three children in the flery furnace :

"Not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on

Wilful and deliberate consent to any

He that loveth the danger shall

avoided and must not be led by had shows, pictures or books. The care of avoiding all approaches of this sin might be so excessive as to lead to scrupulosity. Scrupulous re-sons create sin, and to create means to

form out of nothing. So they make

sin out of the ordinary occurrences of

life, or the ordinary duties of life. No human being can be kept in ignorance

of all sin, because he would have to be

blind to all that is going on in the world. Innccence cannot be kept

simply by ignorance of evil. As sol-

diers are trained for warfare, so Chris-tians must be trained for the battle of

THE DEVOUT AIMS OF COLUMBUS.

BY JOSEPH JORDAN DEVNEY.

On May 20, 1506, Christopher Colum

not sought.

bus, the gr

God's grace is always suffic

them." ient.

ambition. But, dear brethren, the self-same Holy Ghost, Who brought about this change in the Apostles, comes to us, nay, abides in us, if we fulfil the con-dition our Lord lays down-namely, that we love Him. And He makes the test of our love the keeping of His word. If we love Him the Father will Wilful and deliberate consent to any temptation against purity with a knowl edge of what you are about and fully meaning it, constitutes grave sin. The smallness of the matter does not find place as in other transgressions. Death can follow from the very slight prick of a sergent's tooth, because the one drop of poison corrupts the whole mass of blood in circulation. To con sent to slip down the first few yards of a precipice means the abyss. There are frosts that blight and destroy so this sin lays waste the inward kingdom will come to us and make their abode will come to us and make their abode with us through the indwelling of the Holy Spirit. The Holy Spirit is our sanctifier. It

is He to Whom are ascribed the works of love. He dispenses the graces which the merits of Jesus Christ have won for are frosts that blight and destroy so this sin lays waste the inward kingdom of the heart. "Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or obedience unto justice." (Rom. vi. 16.) us. He purifies from sin and unites our souls to God. He dwells in every one who is free from grievous sin, and by His light and strength He gives us help to overcome the temptations which He is the Spirit of joy and sweetne

"He that loveth the danger shall perish in it." (Eccl. iii. 27) Hence bad company, bad reading, bad conver-sation and bad plays are to be avoided. Temptations arise both from the senses and from the imagination. The imagination creates a world for itself and fills it with creatures which excel in brilliancy anything that the existing world can produce. These may be the source of temptation, and as such be avoided and must not be fed by bad shows, pictures or books. filling us with the fear of God, urging us on in the love of God, guarding us from the loss of God's friendship by the winning sweetness of His consolations. How greatly, then, should we love and adore the Holy Ghost, the third Person of the Blessed Trinity! We should often call upon Him and pray to Him. We do not invoke the Holy Ghost enough. We pray to the Father and to the Son, and so indirectly honor God, the Holy Spirit but we should pray more frequently to Him directly. We should call upon Him directly. We should call upo Him to give us, if we have it not, th grace of God, and to increase in us the fire of divine love that we may realize in ourselves the promise of the abiding of God in us by keeping His laws. What folly it is for us to imagine that

God can have a dwelling-place in our sin-stained soul! How can the Holy Spirit find pleasure in one who by mortal sin has made himself God's enemy; who has been guilty of a de liberate act of rebellion against his Maker and been unfaithful to or left unheeded His own sweet drawing ? Ala for us. if this Pentecost finds us in this awful state ! Alas ! if the voice of our conscience has been silenced ; this day then brings no joy to us! The Holy Spirit has no abiding place within our souls. We have not loved the Son because we have not kept His words: "He that loveth Me not keepeth not My words." And because we have not loved Him the Father and He will not come to us. The loving Holy Ghost is not master in our house ; we have driv en Him out Who was our best friend and Will you remain thus, you who are in sin? Let not this day go by and tomorrow find you unrepentant. Grieve for your past offences, keep the law of God, and you shall have the fulness of the Holy Spirit.

THE CATHOLIC RECORD.

temptation, and, we may state, in a particular way to temptation against purity. The seed of this temptation may be considered as part of man's original corruption, and man is ever subject to it during his sojourn on earth. "Lead us not into temptation," is the petition our Lord taught all as a daily prayer. To convince all of the danger St. Paul tells us of himself: "Lest the greatness of the revelation should exalt me, there was given to me a sting of my flesh, an angel of satan to buffet me for which thing thrice I besought the Lord that it might depart from me, and He said to me : My emptation, and, we may state, in a **Baby's Second Summer** will be a happy, healthy summer, if mother starts NOW to feed Nestle's Food Just add water-no milk. Always ready for use. Sample (sufficient for eight meals) sent free to mothers.

THE LEENING, MILES CO., Limited, MONTREAL

een long years, he tells us himself, he besought the King of Portugal to pro vide him with the necessary means to sail westward to the land of the spices, but in vain. He would probably have been successful, but the share of the profits and the honors which he demand ed were considered too great. He would take nothing less, because he believed great riches were to be gained from the enterprise, and he wanted a proper share in order to execute his plous de signs. Finally, when the King, having secured his ideas, sent out an expedi-tion surreptitiously to try the scheme, and thus avoid paying Columbus what he demanded, the future discoverer promptly and properly quit Portugal and sought the sovereigns of Spain to back the enterprise. Here he labored eight years more before good Queen Isabella, acting independently of her husband, King Ferdinand, made the heroic declaration to undertake the en terprise for her own crown of Castile, and pledged her jewels to raise the sary funde.

This assistance would have been granted Columbus sooner but for the same reason he failed in Portugal. They said he asked too much. But his high aim caused him to remain firm; it aided him in his arguments before the throne. In writing about it later he said : "In thinking what I was I was overwhelmed with humility, but in remembering what I brought I found myself equal to crowned heads. I was no longer myself, but the instrument of God, chosen and marked out to ac omplish a vast design."

But after eight years of working and waiting negotiations were broken off. 'Twas now twenty two years since he first solicited aid, and he was getting along in years, but his zeal had not abated in the least. So, mounting his mule, he started for the court of France to press his suit. Ere he had traveled far, however, he was overtaken by a mea-senger, who brought him the happy news that the Queen had changed her mind. He immediately returned to the court and a contract was entered into April 17, 1492. As soon as it was signed Columbus, with tears of joy, de clared that he would devote a large share of what should come to him to the rescue of the Holy Sepulchre. Since the mouth speaketh out of the fullness of the heart, it is evident that this was uppermost in his thoughts.

THE AGREEMENT. The conditions of the agreement which he had sought so long were that he be made admiral over that part of the ocean lying west of an imaginary line, drawn from pole to pole, one hundred leagues west on the Cape de Verde and Azore islands; that he be made Viceroy and Governor over all conti nents and islands he might discover beyond said line ; that he be succeed in these offices by his heirs forever; that he be granted a tenth part of all valuables found in said jurisdiction and Valuables found in said jurisdiction and of all rents and revenues arising there-from, and that he be permitted to de-fray one-eighth of the expenses and re-ceive one-eighth of all lands, etc., to-gether with the salary corresponding to the rank of admiral, viceroy and gov-

But though the long sought for agree ment was signed, much had yet to be done before the expedition could sail. It was difficult to get ships and still

mained firm as adamant in his deter-mination to proceed. It took bravery of the highest type to sail on and ever on, day after day, week after week into that see of darkness, with its socumu-lated superstition of ages, and with three crews on the verge of mutiny. But Columbus was equal to it. He placed his trust in God, which gave him the strength he required. He shut himself up daily at a certain time to meditate and say his office like a monk. He encouraged his men, and at last every heart was overjoyed with the He encouraged his men, and at last every heart was overjoyed with the sound of the signal which indicated that land had been sighted. In the early morning they disembarked, and for the following description of that event we are indebted to Murray:

"Scarcely had he (Columbus) touched the new land when he planted in it the standard of the Cross. His heart-great, noble heart that it was I-swelled with gratitude. In adoration he pros-trated himself before God. Three times bowing his head, with tears in his eyes, he kissed the soil to which he had been conducted by the divine goodness The sailors participated in the emotion did, elevated a crucifix in the eling, as he did, elevated a crucifix in the air. Raising his countenance towards heaven, the gratitude of his soul found expres-sion in this proper the furth economic the gratitude of his soul found expres-sion in this prayer, the first accents of which have been preserved by history : "'Lord ! Eternal and Almighty God! Who by thy sacred work hast created the heaving the active active the bound the who by thy sacred work has created the heavens, the earth and the seas, may Thy name be blessed and glorified everywhere. May Thy Majesty be ex-alted Who hast deigned to permit that by Thy humble servant, Thy Sacred Name should be made known and preached on this other part of the world. this other part of the world.

" Standing up with great dignity, he displayed the standard of the Cross, displayed the standard of the order, offering up to Jesus Christ the first fruits of his discovery. Of himself he thought not. He wished to give all glory to God, and he named the island San Salvador, which means 'Holy Saviour."

Space is too limited to follow Columbus home again and back on his thre subsequent voyages to America. If we could so, we could see that up to his very death his life was marked with great devotion as before. Whether feted by kings and princes or suffer-ing the humiliation of being a prisoner in chains : whether on the top wave of prosperity and popularity or in the depths of misery and neglect, he never forgot his Creator. One of his very ast acts was to confirm his will which bound his heirs to execute designs for God's bonor mentioned in the begin ning of this article.

A CANDIDATE FOR CANONIZATION. Columbus has been honored by hav-ing been promoted as a candidate for canonization, and excellent evidence of to be classed among those who the last rank of the common soldiers, if the genuineness of several miracles at-tributed to him has been produced. conld. Count Roselly de Lorgues who made extended researches, declares he was a saint as far as it is permitted to apply that term to one not canonized. Father Knight, S. J., who also wrote his life, agrees with this opinion. In-deed, all who study his life are deeply impressed with his piety and many a beautiful tribute has been paid him by ron Catholica. One of the former having.

Washington Irving, says this of him : "He was devoutly pious. Religion mingled with the whole course of his thoughts and actions and shone forth in his most private and unstudied writings. Whenever he made any great discovery he celebrated it by solemn thanks to God. The voice of prayer and melody of praise rose from his ships when they first beheld the New World, and his first action upon landing was to prostrate himself upon the earth and return thanksgiv Every evening the 'Salve as' and other Vesper hymns Regina were chanted by his crew and Masses were performed in the beauti and Masses were perform ful groves bordering the wild shores of this heathen land. All his great en erprises were undertaken in the name

They are little known, save to the few whole lives touch theirs, and when they pass on the world will not note their absence. But earth will be poorer and heaven richer for all that. UNSEEN ANGELS. THEY ARE ABOUT US EVERY DAY. There is a picture called "The Angel Consolation." A woman site

the low rocks, looking out upon the sea. Desolation is all about her-not a flower, not a tree on the shore ; only sand, rocks and breaking waves. Down into the waters her heart's treasures have gone. Her face is stony in its of the Holy Trinity, and he rartook of despairing grief. Almost touching her the Communion previous to embarka shoulder, hovering over her bowed

JUNE 2, 190:.

All Thinking Men

must take thought of the time when their energies will become impaired, when their ability to produce the necessities of life is not sufficient for the requirements of old age. Such reflections suggest the usefulness of a policy of

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racing for-what you are fighting for. | inent decree. He taught by example If your goal is the establishment of yourself as high and mighty in the before He taught by precept. "Jesus," says the gospel, "began to do and to teach." We are drawn to Him more of sight of men, as rich and powerful in the sight of matter, then indeed you must lay aside all other considerations and hend all energy to crossing the tana shead of roughting splatting teach." We are drawn to Him more by the charm of His public and private life than by the sublimity of His doc-trines and the eloquence of His words, of the Day of Redemption. They gentaps ahead of your fellows ; planting the flag on the conquered fortress. erally consist of the Rosary the chanted "Litany of Loretto, " a brief instruction drawn from Our Lady's life Bat if you feel that self respect counts for something : that honor and truth and decency amount to anything : that and a hymn in her honor. There is, too either at the beginning or the end of the month, a May procession and the all does not die at the close of this little day-then you must be content " aler rau," if you did your very best honestly, or to be found wounded in

solemn crowning of her statue. And yet, what mean all these ceremonies? Whence their warrant? Ask the moon when se its lustre. As that gentle luminary draws its mild radiance from the light and life giving sun, so does Mary draw her splender from Him for Whom she was created, Whose invored one she is, Who choes so oft to act through her and by her in favor of the start and the second second second second for the second second second second second second for the second secon His other creatures.

As implicitly we praise the source light, when we praise the mild orb that reflects its glory to us, so do we oraise the Lord and Life giver when we praise His all perfect work, His

we praise His all perfect work, His masterpiece, Mary most holy. And so we honor her without mis-giving. So daily and many times a day, more especially daving the bright days of the month particularly conse-crated to her, we race bo undoubting and unfearing, the algebra salutation : "Hail, full of grace, the Lord is with thee." nevitable hour, the hour of death. Catholis Union and Times.



JUNE 2, 190

CHATS WITH Pocket

Do things for you Never lean. Sta They were given i

Look shead. The ing on the ground with the past. Ma with the past. Inta horizon your goal. There are three the world—the with the cant's. The fit thing; the second the third fail in evthe three are you i If you hit the n little above it; ev feels the attraction

Keepin Do not flatter yo authorizes you things to your in trary, the nearer with a person, the tact and courtesy cases of necessity your friend to lee from his enemie enough to tell to never forgets that versal,-Oliver W Near Us

The surprise of finding how we have lain in have gone far aw was close by our Men who live apt to come, as i living, to the com only richer, but a to them at first. seeking after per seems to them a away from them away from them go through vast get it. They mu must see every hap guarded ag have peace. Up has it come with ce could com with contentmer well have bee ginning as at They have made treasure, and w to pick it up, lo side the footprin they set out to t Christian Chars

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"Beyond a which need not small, wealth human who laugh are dav Mr. Jame York millionair his wife for court: "If I would have be day, but being ear the ills t Prosperity tu Gradually it g say in the ho apart. I becan we increased thousehold. It spend \$50,000 atisfied. I co more money. ure and I am ly busy. An others who a wealthy man n There are tions describ Mr. McOuad riches. Most Christian cha of its fruits in

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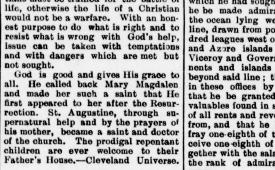
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their lives.

wrote!

you fought as well as you possibly There is in such defeat a victory that outshines the most glowing triumpha at all time. It is when there is no voice ready to cheer, no hand ready that the temptation to lag behind c desert is strongest : and in just such measure as one determines to face the odds bravely and go down honorably, it it must be so, is victory worth the There are men and women in every part of this land to day who are growing into the full stature of true heroes.

> thee." And then, with a keener sense of our owa necessities- pray for us sinners now-to-day and every day we cry-but most at that uncertain, yet Wilson's PADS ONE PACKET HAS ACTUALLY KILLED A BUSHEL OF FLIES Sold by all Druggists and General Stores and by mail. TEN CENTS PER PACKET FROM ARCHDALE WILSON, HAMILTON, ONT.



TALKS ON RELIGION.

BLESSED ARE THE CLEAN OF HEART-"FROM THE HEART COME FORTH EVIL THOUGHTS." (ST. MATT. XV. 18.)

The attention of men is directed es pecially to external acts and to the external consequences of sin. They do not generally trouble themselves very much about that which really consti much about that which really consti-tutes sin, because it is the essence of sin. Sin by its very nature is an act, but it is not an act so much of the b dy as of the will. The external act which follows, or may follow, does not add much to the grievousness of the sin except that it gradually makes the act of the will more distinct and energetic of the will more distinct and energotic and, on occasion, produces scandal. The peal of thunder calls attention to the deadly flash, but does not add to its force. Since sin is an act of the will, it may be complete and grievous without going beyond the mind of the sinner Suppose that any suggestion of hatred, of malice or impurity be brought before the mind, and the will accepts and welcomes the thoughts in stead of rejecting them, and has the knowledge that such ideas or thoughts are hateful to God, then the act of the will is a complete and distinct act o rebellion and a mortal sin, though there has been no external act or

of what transpired within the signal mind of the culprit. Sins of thought are our most danger ous enemies, because they belong to

our moral kingdom and are so easily committed, and because sins of thought are the foundations of all the evil which men commit. "An evil man out of an evil treasure bringeth forth evi

things." (St. Matt. xii, 34) We are not permitted to abuse or misuse any of the powers of mind or body which God has bestowed on us. These sins do not necessarily imply that injury is inflicted on others. However, if such be the case, a fresh ent of evil is introduced. elen

longer endeavoring to make his dis-coveries yield proper and adequate compensation. Instead of detracting, it The sixth and the ninth Command The sixth and the ninth Command-ments prohibit all sins of impurity, be they of word, or act or of thought and imagination. T. e Apostle says: "The Lord is the avenger of all these things, as we have told you before, and have testified." (i. Thes. iv. 6) adds lustre to his fame to make mani-fest the fact that what he did was for the glory of God.

What wonderful and commendable injection of the state of Every rank and station is exposed to

non mere the

reatest discoverer of all time. the voyage, which was popularly looked upon as foolhardy. But at last all was in readiness. The expedition was placed under the special protection of and one of the most remarkable men who ever lived, was called to his re ward. This year therefore, witnesses the four hundredth anniversary of his the Blessed Virgin, and the crews of the three small ships, with Columbus at their head, marched to the monastery of La Rabida, where they heard Mass and received Holy Communion. What death. In commemoration of that even it is considered appropriate to call to mind a few of the pious acts with which his life, was filled, also to point out some of his sublime ambitions and an edifying spectacle it would be now show what an immense influence they a days to see a party of explorers, bound for the North Pole, for instance, had on his accomplishments. It is refreshing, too, in this materialistic age. emulating this devout example ! A favorable wind having sprung up on August 3, the admiral boarded his to review the deeds of a truly great who had an infinitely higher aim in life than to make money merely for money's sake, but instead devoted his energies to the accomplishment of great hagship, the Santa Maria—which name he had changed from Galleya — the anchors were weighed, and with a lond

works for the glory of God. voice he ordered the sails unfurled in Many histories of the life of Colum-bus have been written, and consequentthe name of Jesus Christ. ly the story of how, on that never to be-forgotten Friday morning, Octobe At last he was aflot. Over a score of years he had longed for this moment. 12, 1492, the illustrious navigator and So confident was be that he would reach Asia that he carried with him a American soil is well know. Most of the events which led up to this inci latter from the King and Queen to the Great Kahn, the ruler over a vast territory in the East, whom he hoped dent, as well as the subsequent ones, have also oft been told. But there is a and believed would accept the Catho-lic faith and be baptized with all his people. He felt sure also that the feature of his life which has seldom if ever, been made sufficiently prominent-that is, his ardent desire to do God's will as he saw it, namely, to rescue the Holy Sepulchre from the Turks; to carry the divine faith to the heathens beyond the seas; to found religious institutions; to aid the Pope necessary funds which he needed for the rest of his work would be forth-coming. This must truly have been a

an abundance of evidence to indicate

that it was his ambition to execute these projects which caused him to persevere a fifth of a century secur-

ing the necessary means to make his westward trip and fifteen years

NDERFUL PERSEVERANCE.

happy moment. The story of his heavy trials on this His sailors voyage are well known. His sailors begged and entreated him to turn back, and finally even threatened to in case of need; to educate missionar-ies; to assist the poor and do other pious works. Noble resolves these for throw him into the sea, but he re a layman of humble birth, but they show unmistakably the lofty character LIQUOB AND TOBACCO HABITS of the man. That his zeal was deep seated cannot be doubted, for there is

AFLOT.

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession I standing and personal integrity permittee

by : Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Premier of Ontario, Rev. John Potts D. D., Victoria College Rev Father Teefy, President of St. Michael's College, Toronto, Right Rev. A Sweatman, Bishop of Toronte Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

BROORD, London. Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthru, safe inexpensive home treatments. No hypodermic indections ; no publicity ; no loss of time from busines, and a certainity of ours. Consults-t'on or correspondence invite'.

tion. He was a firm believer in the efficacy of vows and penances and pilgrimages and resorted to them in times of difficulty and danger. The religion thus deeply seated in his soul diffused a sober dignity and benign composure over his whole demeanor. His lan guage was pure and guarded and free from all imprecations, oaths and other irreverent expressions.'

Such was the man who conquered the Sea of Darkness, loosed the chains of bondage and caused the size of the known world to be doubled; whose known world to be doubled; whose courage was maintained by his faith in God, and who died four hundred years ago at Valladolid, Spain, with these God, and who died four hundred years ago at Valladolid, Spain, with these true Christian words on his lips : "Into Thy hands, O Lord ! I com-mend my spirit." Requiescat in pace !

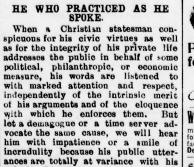
VICTORY IN DEFEAT.

The road of life runs uphill to the very end. It is a climb from the day reason dawns on the mind to that in which all the faculties are sealed in death. And few but find it a hard, stony way, ever seeming to demand more strength, more endurance, more patience than they can give. Disap-pointed, depressed, discouraged men drag on, some trusting, some hoping, some complaining. Yet no one ever goes so far on that road, but taking one more step, how-ever toilsome it may be, the views spread out below a broader prospect. Shadowad by the care and weigh ed Shadowed by the care and weighted with fsorrow, it is hard for some to see others pass them and torge ahead. It gives bith to Discontent and Jealousy-the parents of absolute misery. It either makes one feel as if there were no further use in trying, or or it arouses the baser part and re-places right ambition with a dogged determination to keep pace by foul means if need be, to win at any cost. In either event the moral perspective of life, as planned by the all wise In-telligence, is twisted and distorted be-

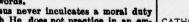
telligence, is twisted and distorted be-yond repair. Such a sad state is brought about by a misconception of what victory really is. The great lesson we must learn is that sometimes—yes often—it is de-feat ! It all depends on what you are beauty of His moral maxims, but their intrinsic excellence is enhanced by the splendor of His spotless life and His words. Jesus never inculcates a moral duty which He does not practice in an em-

form, is an angel, white robed, softly striking the strings of a harp. Does the mourner know how near to her the angel is ? Does she hear the celestial music? No; she sits in dumb uncon scionsness, sad and lonely, while God's minister of comfort waits so close, and the notes of sweet music fall unheeded on her ear. Is not the picture true of many

sorrwing ones? Is it not true, too, of many hungry lives, starving for other blessings? They do not take the gifts that the common days bring. Angels come to them unawares in homely or unattractive disguise, walk nomely or unattractive disguise, walk with them, talk with them, and them only become known to them when their places are empty. We do not begin to recognize the worth of even our nearest human friends. With a wealth of precious love, and almost infinite help-fulness, they move beside us along the fu'ness, they move beside us along the years ; but their garb is plain, and we do not see the splendor that is in them. It would be well were we to pray to have our eyes opened that we might see the common angels God sends to bless our lives.



private character. This line of reasoning acquires over whelming force when it is applied to our Saviour. We admire, indeed, the our Saviour. We admire, indeed, the beauty of His moral maxims, but their



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CHATS WITH YOUNG MEN. Pocket Wisdom

Do things for yourself. Never lean. Stand on your own feet. They were given to you for that pur-

Look shead. There is nothing elevat. ing on the ground, and you are done with the past. Make the ever-receding

with the pour goal. horizon your goal. the world—the will's, the wont's and the cant's. The first accomplish everye can't s. the second oppose everything ; e third fail in everything. Which of

the three are you? If you hit the mark you must aim a little above it; every arrow that flies feels the attraction of the earth. Keeping Friends.

Do not flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the conthings to your initiates. On the con-trary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good breeding never forgets that a nour propre is uni-versal.-Oliver W. Holmes.

Near Us All the Time

Near Us All the Time. The surprise of life always comes in finding how we have missed the things which have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living to the conviction that life is not

living, to the conviction that life is not living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far seems to them as though it were far away from them; as though they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger or mis-hap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich, or poor, only with contentment, and that they might as well have been content at the very beginning as at the very end of life ver They have made a long journey for their treasure, and when at last they stoop to pick it up, lo, it is shining close be side the footprint which they left when they set out to travel in a circle !

The highest ambition of most young

people is to be rich. They little r people is to be rich. They little real-ize what that means. Andrew Car-negie, in writing to a London news-paper a few days ago, declared the ad-vantages of wealth are trifling. He

Beyond a competence for old age, which need not be great and may be small, wealth lessens rather than inhuman happiness. Millionaires who laugh are rare." Almost the same day Mr. James T. McQuade, a New rk millionaire, who had been sued by his wife for separation, declared in court: "If I had been a poor man, I day, but being a rich man, I have to bear the ills that the rich are heir to. Prosperity turned my wife's head. Gradually it got so I no longer had any house. We slowly drifte apart. I became wealthier, and as I did e increased the size and cost of our household. It was nothing for us to spend \$50,000 a year. Now I am dissatisfied. I constantly am craving for satisfield. I constantly all charge of a fail-ure and I an constantly and unceasing -ly busy. And I know hundreds of others who are in the same way. A wealthy man never can live happily."

The greatest strength of character must be developed with a free mind, absolutely untrammeled by orders from There are exceptions to the condi-tions described by Mr. Carnegie and Mr. McQuade; but the happiness of rich men is due to other things than riches. Most important of these is Christian character and the exhibition of its fruits in daily life. A speaker at the International Student Volunteer convention in Nash ville said he had received vention in variant in a state in a factor of the recently a letter_from a college chum whose life was devoted to money making. He wrote 1 "Bob, poverty is hell !" Bob replied : "Bill, to be without the love of Christ is hell !" Bob was right, and rich as well as poor find it to be in their lives. Our Farmer Boys. The lament ever comes up anew, says an exchange, "The boys are leaving the farm," and why should they not, if they have the energy and intelligence and the education to struggle with the problems and to avoid the false allurements of city life? They doubt-less have the physical endowment—a strong constitution and muscles inured labor ; but it is not to be expected to labor; but it is not to be expected that bone and sinew and muscle will en-able them to win the race to fortune unless they have the active brain and strong mind that will enable them to overcome obstacles. So also these essentials are necessary to enable a boy to draw the wealth from the soil. If he to draw the weath from the shift. It has does not succeed in making his mark as a merchant or manufacturer in the city he becomes a slave to the city grind, and with his first gray hairs is no longer eligible, with impaired health, to make more than a pittance. If he stays of the farm he may be equally a failure, but it is not likely; and in this day of improved machinery and implements farm labor is not so exhausting as it once was, and there are few farmers that do not live better than their city brothers of the same grade. It is cal-culated that where one boy in ten thousand who leaves the farm for the city acquires a large fortune, only about one in one thousand gains a com-petency, while the vent majority live does not succeed in making his mark as about one in one thousand gains a com-petency, while the vast majority live "from hand to mouth" or sink into abject poverty. Success in any line depends on health and push and the ability to grasp the opportunity when it offers and the strength of mind and heavy to held on some one has a foot

all who are aiming at perfection it is indispensable. Self control is a spiritconsiderable notice of its own when it died fifteen years later in Half Moon street, Picadilly. This parrot could whistle "God Save the King" and "The Banks of the Dee," and would go back and correct itself if it whistled a note wrong. Its master was said to have refused 500 guineas a year to show it in public. ual brake by which we regulate our conduct. The word brake is a common nechanical device for arresting or remechanical device for arresting or re-tarding the motion of a car or vehicle by means of friction; a continuous brake with which trainmen are familiar is a series of car brakes so arranged that all can be controlled from one point on the train. Now, we all know what is likely to happen if the brakes are not working promety or if brakes are not working properly ; or if control of them is lost before some seri-

t a spe

t the Terminal ?

and winding road we call life, and to go safely through the fearsome tunnel

of death, which is the only passage to

the Light and Peace of God beyond.

It is well known that long continued

employment in the service of others

often cripples originality and individ-uality. That resourcefulness and in-

ventiveness which come from perpetua

stretching of the mind to meet emerg-

ends, is seldom developed to its utmost

in those who work for others. There is not the same compelling motive to

expand, to reach out, to take risks, or

is made for him by another. Our self made men, who refused to remain employees or subordinates, are the backbone of the nation. They are

the sinews of our country's life. They

got their power as the northern on

gets its strength, by fighting every inch of its way up from the acorn with storm and tempest. It is the hard schooling that the self-made man gets

in his struggles to elevate and make a place for himself in the world that de

velops him. As a rule men who have worked :

long time for others shrink from great

responsibility, because they have al-ways had others to advise with and

lean upon. They become so used to working to order-to carrying cut the plans of other men-that they dare not

plans of other men-inter they have not trust their own powers to plan and think. Many of them, after a while, unless they are in very responsible pos-itions, sink into mere automatons. They become more or less helpless, and

dependent upon others, because they

have never developed their own self-

reliance.

to plan for oneself, when the programme

made for him by another.

encies, or from adjustment of means t

Young Men in Business for Themselves

it in public. Are You One of These "Mabel, put down your book, and help me a few moments," called a mother to her young daughter. Mabel read on without seeming to hear. Presently her mother called her

ous obstacle on the track ; or a broken again. "Yes, mamma," said Mabel, "1'll be oridge or a washout ; or a train coming right against another on the same track d of forty or fifty miles an hour.

down in just a moment." The time went on, and presently the mother called a third time. "Please let me finish this chapter, Every railroad man understands the necessity of having the brakes all right and under perfect control. Thus only can collisions and wrecks be avoided, called Mabel. The mother did not answer, but and passengers and property be brought in safety to the end of the run.

tired as she was, she did the work alone. Not being called again, Mabel decided that her mother did not want The great business of the brakeman in the spiritual, as well as in the physiher and bent over her book with re cal order, is to carry out his orders, keep a clear head and alert vision, and newed interest. She kept her room all morning, and did not think of her that the brakes are all right, in and the work down stairs. good working condition. In what state are his brakes who ignores the rules of the road, or who has begun to take them lightly; whose head is muddled nother Mabel did not mean to me entirely selfish. She did not understand how nuch her mother needed her help. She with strong drink, whose eyes are misted with passion. What is there for thought only of her own pleasure, and was inclined to be cross and fretful if him but imminent disaster and dis-grace, and the final dread accounting nterfered with. There are hundreds of such girls.

They do not mean to be wholly selfish; no doubt they think they love their mothers, but they love their own way at the Terminal ? The grace of self-control — that mastery, spoken of by the apostle, and promised only to him who restraineth himself—is the grace of strength. Then the man, self-disciplined by penance, also.

Girls, God gives you but one mother. See to it that you show your love for her in a way that will gladden her heart and lighten her cares.—The prayer and almsdeeds, and strengthened by the sacraments, has the brakes in order and able to apply them, to forese Friend. the broken bridge, the engine run amuck and every danger and obstacle which can impede its progress over the long Filial Obligation.

Who is the most helpless creature in the living world? A creeping insect, a blind worm, a fledgling bird, a minnow in the stream? None of these; the in-sect, however tiny, knows his little paths to safety; the worm understands where to seek the shelter of the earth; the little fish is able to capture his food and to escape his foes; the young bird must preen its wings for flight soon after it breaks through the shell. Little cubs and kittens become strong, active, self-dependable within a few weeks after their appearance in the The highest form of life is the world. slowest to ripen and strengthen -the most helpless creature on earth is a human baby. The little hands are stretched out for

help; the little mouth opens pitcously in cries for help, and help is at hand in the loving care of father and mother. The wailing infant is comforted; its slightest wish is anticipated; it is guarded against heat and cold, hunger and thirst. Love surrounds it and envelops it, else would it perish miser ably. Then when the little feet grow

stronger, they must be guided into safe paths ; the little hands must be kept oaths from the finger burning fires of mis chief; the little heart must learn to love those that have so loved and protected it. So it runs from babyhood to blossoming youth. The watchful providence of the parents stands for the higher providence of God. Who loves not his father and his mother loves not

the Almighty Father. Who is ungrate-ful and disrespectful to those who have so loved and cared for him is unworthy to be called a child of God. There is an old story of a poor wood cutter who was met by the King of the

country upon the high road. The poor man, bent under his heavy burden of logs, toiled painfally up the hill. The logs, toiled painfully up the nill. The King, who was in a most kingly state of discontent, paused at the top of the hill to watch the toiler. "My good man," said he, as the good man, stop-

THE CATHOLIC RECORD. nsiderable notice of its own when it DEVOTION TO THE SACRED HEART

OF JESUS. The Catholic Book Exchange Devotion to the Sacred Heart of Jesus may be said to be both an old and a new devotion. In one sense, it is as old as the worship of the Sacred Body of the Lord, that is, as old as the Holy Eucharist and as the Incarnation itself, Encharist and as the incarnation itself, and as necessary and universal as that worship. For the Sacrod Heart is a part, and one of the principal parts of the Lord's Body, which has been adored ever since its conception in the

sacred body of Mary, and must be adorned by every Christian. In an-other sense, also, it is as old as Christianity, that is, considered as a devo-tion specially directed toward the Sacred Heart, and not merely included in the worship of the entire Body of

Christ. It was a devotion of the Bless Virgin Mary, of St. John the Apostle, of St. Gertrude, St. Bernard, St. Aloysius, St. Francis de Sales, St. Jane Frances de Chantal, and other saints. But, in this special sense, it was a private and not a public devotion, a particular and not a universal devotion. As a special public and universal devotion it is comparatively new and recent. The reason of this is, that the Holy Spirit did not inspire saints, devout persons, prelates of the Church, and the Holy See to make it a public and universal devotion, until these modern times. The Lord reserved it as a

times. The Lord reserved it as a special means of grace for these latter days, the wicked and dangerous period in which we live. It has been made known and introduced by revelations and miracles, propagated by the efforts of enlightened, faithful and zealous servants of our Lord, approved by the Vicar of Jesus Ohrist, and made obligatory in so far as the appointment of a special feast in nor of the Sacred Heart is concerned -a feast which we hope may one day be made one of the great feasts of obli gation. Through the piety of many devout adorers of the Sacred Heart, religious congregations and confraterni-ties have been founded in its honor, ties have been founded in its honor and the devotion has spread among th faithful in a wonderful way. Immense portions of the Catholic Church have been consecrated by the prelates ruling over them to the Sacred Heart, and numberless churches, altars, and shrines have been built and dedicated under its august invocation. The spiritual bene-fit which the Church and a multitude of her members have derived from this

new fountain of grace is incredibly great. There is, therefore, every rea-son and motive why Catholics should cherish and seek to extend this devotion as much as possible. This devotion is directed to the Heart

of Jesus, as the bodily seat and instru-ment of the human affections of His Soul, and more especially of His love to men. This human love of the Soul of Jesus is the love of a Soul united to the Divine Nature in the Person of the Word. It is therefore the love of God. The Sacred Heart of Jesus, the bodily organ of this love, with and through His Soul, is also united to the Divine Nature, and is, therefore, the Heart of Nature, and is, therefore, the field of God. The Soul and Body of Jesus are defined by this union, and are wor-shipped with supreme adoration, or wor-ship of Latria, in themselves, on account of their belonging to a Divine Person. For this reason, divine worship is due to the Heart of Jesus, and is given to

it by the Catholic Church. God has a real human heart, and loves us with a tender, human affection, con-joined with His divine love. God is Trinity in Unity; Three Persons-the Father, the Son, and the Holy Ghost. God the Father so loves the world that He sends His Only Begotten Son to re-deem all men. God the Holy Ghost so loves the world that H_3 dwells in the at a dependence and boldness. Self reli-ance is a powerful man-developer. Some employees have a pride in work-ing for a great institution. Their identity with it pleases them. But, is not even a small business of your own, which gives you freedom and scope to gourself, better than being a perpetual clerk in a large institution, where you are merely one cog in a wheel of a vast machine 2 - O. S. M., in Success. bitter. men who are not in mortal sin into unity and conformity with itself, and draws the hearts of all sinners, if they yield to its attraction, out of the state of sin into the state of grace. Devotion to this Sacred Heart is the most certain means of sanctification for the just and conversion for sinners which can be employed, when it is joined, as it must always be, with devotion to the Immac-ulate Heart of Mary. It is the shield ulate Heart of Mary. It is the shield and sword of the Church in the warlare which is waging with the powers of darkness. The banner of the Sacred Heart is the banner under which we must march and fight, in order to con-quer our spiritual enemies. The pas-tors of the Church and the great chamtors of the Church and the great champions of the faith have given you the



example which you ought to follow, by Sacred Heart of our Lord. Follow this example, especially during this month of -the month specially consecrate June-the month specially consecutive to the Sacred Heart-by adoring the Heart of Jesus, and offering your hearts to Him in grateful love, as a return for that love which is ever burning for you and for all men in that sanctuary of grace and perpetual adoration — the Sacred Heart of Jesus Christ our Lord, to Whom be praise and glory, for ever, with the Father and the Holy Ghost.

THE LOOK OF A CHILD.

Amen.

"The look of a little child is some times a wonderful thing," said the man who has risen high on the ladder of success. "I remember that the greatest lesson I have ever learned in my life was pointed out to me by my daughter, who was only five years old at that time. That was filteen years ago, when I had just attained some measure of distinction in the business world, and I felt that I could afford to world, and I felt that I could allord to rest on my cars awhile. I had never been a drinking man, but frequent con ferences at hotel lobbies and after theatre talks with my associates began to tell on me and I am ashamed (o confess that I came home many a night slightly the worse for wear and 'booze' The habit of imbibing grew 'booze on me, in spite of tearful entreaties from my wife, until I took a bottle of

whisky home one afternoon. After dinner I made for that bottle, which I had left in my study, poured out glass and raised it to my lips, when I caught a reflection in the polished woodwork of the wall. I turned quickly, and there was my little daughter standing in the doorway looking at me. I could never describe the expression on her face. If one may say pression on ner race. If one may say it of a child, it was a commingling of reproach, pity and disgust. Probably she had overheard conversations between her mother and myself —per-haps the mother had instilled her feeling -perhaps it was instinct. I have not taken another drink from that day to this.

Good people are not always good-tempered people. They suffer from a sort of spiritual dyspepsia. Religion which should sweeten them sours instead. The world wants people them sours them can grow better without growing





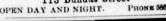
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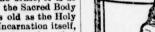
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A Little Boy's Gift. One of the most prized gifts received at Easter time by the Sisters of St. Francis' hospital, Trenton, N. J., was a bag containing 1,200 pennies, repre-senting two years' savings of a nine-year old boy, Raymond Shannon. The little fellow took the money to the hos-pital himself and was about to go away without a word of explanation when without a word of explanation when one of the Sisters called him back and drew the story from him. He said he began to save two years ago of his own volition, and had let no one but his mother into the secret.

Girls Should Know That the home kitchen, with mother for teacher and a loving, willing daughter for a pupil, is the best cook-

for best in a pupil, is the best cook-ing school on earth.
That " the most excellent thing in a girl "—a low voice—can be acquired only by home practice.
That true beauty of face is possible only where there is beauty of soul, manifested in a beautiful character.
That the girl everybody likes is not affected, and never whines; but is just her sincere, earnest, helpful self.
And, fnally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is

beautiful things on earth is a purity modest, true young girl-one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal-which all should try to he.

day ! "How can you support life on such a "How can you support life on such a wretched pittance?" asked the King. "Ah, thank God! I do more than that," said the woodcutter. "Out of my sixpence a day I am spending money, I am putting out money at interest and I am repaying an old debt." "What—how? Explain."

"What-how? Explain." "Easy erough, sir. Twopence to spend, twopence to lend and twopence to repay. The loan is the twopence which it costs me to bring up my two children, who, when I grow old, will ropay me. The debt is the twopence which go to keep my old father and which is but repayment for his support of me when I was unable to work. The which is but repayment for his support of me when I was unable to work. The other twopence provide bread for my wife and myself. Thus, you see, sir stranger, that I am spending money, putting out money at interest and pay-ing an old debt." Filial love is the most blessed repay-ment of the most sacred debt. And as all debts should be repaid with principal and interest, it becomes the child to

all debts should be repaid with principal and interest, it becomes the child to love its parents — not more than they love it, for that would be impossible, but with a love exceeding the bounds of obligation. Honor thy father and thy mother, says God in His command ment, and honor implies loving venera-tion—a tribute second only to the adoration which we reserve for God alone. alone.

Archbishop Keane would have the employe understand that wages taken for time that has been squandered is body to hold on, once one has a foothold. But the boy is not going to stay on the farm simply because he is told it is his duty to do so or that it is to his interest. A little experience is sometimes a good thing for a boy to have. The Grace of Self-Control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. There is no greater grace than that of self-control. The colored died in 1787, a very large proportion of his oblicary notice in the is remarkable bird, which had another is proved to this remarkable bird, which had another is proved to this remarkable bird, which had another is proved to the proved the proved



HAMILTON, OHL JUIY 14, 02. Would be afflicted with melancholy spells, all this being the effects of a miscarriage. I took two bottles of Pastor Koenig's Nerve Tonic and it had every desired effect. The Tonic is one of the wonders of the universe.

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BOISPALE, N. S. My case, I believe, came from hard work and other troubles, exposed to heat as well as cold. I was subjected to considerable ill-usage, my stomach was out of order, and I had no ap-petite. Tried different medicines without any relief, but Pastor Koenig's Nerve Tonic had the desired effect, for which I feel thankful. I re-commend it cheerfully. REV. J. McDONALD.

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Health in The Home

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ANGLICANISM.

Toronto, May 19, 1906. The Editor CATHOLIC RECORD, London

Sir,—Having been a constant reader of the RECORD for many years I was much struck with some remarks in a recent number (a copy of which I have not by me and therefore am speaking from memory), on the best method of dealing with those outside the church, with special regard to naveous below TRIBUTE TO PATHER ROUSSEL. The Comber Herald of recent data contains the following reference to Rev. Father Rous-windsor: "The rev. gentleman has done good work in the Stapies parish. He found the church very much in debt, and this has been quared away, while he has added materially to the number enjoying membership. Besides being a de-vout Christian, Father Roussel is a strong advocate of temperance and always stands for every good movement for the moral and spirit-ual welfare of the people. The rev. gentle-man is noted for his kindness of heart and social qualities, not alone by his sown people, but by all denominations. Father Romsel's departure, while wish-ring him success in his new field of labor, will be regretied by every one. Rev. Father Com-been appointed to the Staples parish." PRESENTATION TO REV. FATHER O'NEIL. To our beived pastor, Rev. M. J. O'N.I. ing with those outside the church, with special regard to persons belong-ing to that section of the Anglican body known as "High-church," "Rit-ualist," "Tractarian," "Puseyite "— call them what you please. The re-marks were those, if I remember aright of Father Benson, of Cambridge, England, and of others whose names I forget. While not for a moment paring down or minimizing the teaching of holy church about sectaries, or even breathing the idea that the Anglican Establishment is anything more than a human institution, the remarks I allude Establishment is anything more than a human institution, the remarks I allude to seemed to me to indicate a beautiful spirit of interested charity, and taken as a setting forth of means by which to win Anglicans to the true fold, my re-flection was "these men know HOW TO DO IT."

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been appointed to the Steples parish." PRESENTATION ON REV. FATTER O'NEIL. To our beloved pastor, Rev. M. J. O N.41: Dear Rev. Father-Pardon us for a few minutes this morning for whiles we thoroughly realize your opposition to formalities under such circumstances we feel that this oppor-tunity of expressing our feelings towards you, should not be denied us. Although you have been with us but two short years, the an-nouncement that you were to be taken from us cast a gloom over the members of this parish. At the time of your coming here we were still truggling with the difficult problem of a church d.bt; and owing to the fact that we felt, and still feel proud of our church, we were more than axious to see in you that fervor, zel and ambition, which would enable you to our undertakings, to a successful issue. And, to day, before saying farewell, we wish to expressio you our hear fielt gratitude for the patient, untiring and self sacrificing apirit with which jou have met our proudest hopes. We feel deeply grateful to you, Rev. Father, for your carnet labors among us-for you stopped a nothing that would add to our good, spirit-ual and temporal. Your patient endurance with our many shortcoming, your truly able and plous exhortations, your truly able and plous exhortations, your truly able in time of need have been consoling and edify ing in the extreme. And now that you are to fill a more important position in our Master's vineyard, we wish you. Rev. Father, every success and blessing. As a token of our sin-crity, blease accept this little purse, and re-member your humble patishieners of Thame-senied by F. J. Daly. The address was read by J. Cunningham, A trudeil and F J Daly. Rev. Father O Neil replied as follows : My Dar Friends.-You have come to say good bye. It is a task no less pleasant for me than that off repeated word "good bye," Nature, ab other times a kind consoling mother, seems to have reserved any bitteraess abe possesee, for that last moment—seems Now we will look on another picture. Your issue of this date contains what (inasmuch as the name of no other jour-(inasmuch as the name of no other jour-nal is given) I assume to be a communi-cation entitled "High Mass on Low Sunday in a Protestant church," by "Llaretaw." I had to go over this once or twice before I could quite take in the situation. Then I said to myself (having in mind the words above re ferred to of Father Benson and his triand.) "hare is antithesis indeed." friends), " here is antithesis indeed."

The first few times of " Llaretaw's "

The first few times of "Llaretaw's" production rather prepared me for something better than what followed, to which I will now briefly refer. To begin with, what business had Llaretaw at the High celebration at the church of St. John the Evangelist, Montreal, at all ? Is he not aware Montreal, at all? is ne not aware that Catholics are forbidden to join even outwardly in such worship? I pass over the details of decoration so closely conned by him and come to his Shakespearian simile-a strange piece of bad taste, Mr. Llaretaw, to put the Holy of Holies side by side with the Bard of Stratford's dubious hero. It

Now we come to fasting communion. Let me tell this writer that it is, or Let me tell this writer that it is, or was in my day, (for I spent twenty six years of my life in the very atmosphere of the Oxford Movement), a very common practice to say the least, to receive fasting, and that fasting at this and at other times is not as much unknown to High Churchmen as this writer would have as supcose. What message of departure means the separation of a pastor from his flock it comes with a greater force. The mutual relations of pastor and people are of the most intimate character. It is a perfect image of that union of Christ with His church, and when that union is disturbed even by temporary circumstances of time and place our frail nature is grieved. But if a mere shadow of that gloom which fell upon the spottees on that great Ascension day, and the sorrow which filled their Master's heart at leaving them behind, is permitted to pass over us now, on the eve of the nincteen huncred and sixth anniversary of that day, sill we shall be united by the same heavenly ties that have bound us alt together-charity, frit ndship and good will. Christ is with His church as much after His ascension as be-fore, and His church is as much united with Him, so may it be with us. Your splendid de-votion to the priest, who is Christ's representa-tive, is well shown to day, in your all too flattering address, and the generous gift accompanying it. I accept bot his one and the other as a mark of the isteem which you have slaws shown your priest. Inden as a sign of the faith which they have instilled into your hearts. The world calls you priest-ridden and this the tyranny of the priest. Could it but de-scribe our feeling at this moment and did it but understand how hard it is under such circum-stances, to asy "good bye." it would see how sweet that tyranny is—both to the tyrant and his yielf. writer would have us suppose. What does he know about the "hearty break fast" of the men and women at whom he was gazing ? Was he on that morn-ing sufficiently ubiquitous to have been esent at their matutinal meal? Where present at their maturing nor Luther hav-is the writer's authority for Luther hav-ing had anything to do with the com-pilation of the Anglican liturgy? Possibly Llaretaw can give us authority and even date for the supposition of Cranmer and his contemporaries having sent the proof sheets over to Germany

for Martin's revision. Forty years of Catholic life have only served to strengthen even to certainty my conviction that the poor Anglican establishment has nothing divine about

sweet that tyranny is—both to the tyrant and his vicitm. I thank you for your kind words and good wishes and your handsome gift. They will cheer me on to achieve greater things in the work which has been made so casy and so happy by your hearty co-operation during the short period we have labored together in the short period we have labored together in the wineyard of the Lord, the reward of which. I hope, we shall all enjoy together one day where there will be no (more sorrow, no more parting. Good-bye. it-at best a mere human institution but that need not cause us, in dealing with her members, her doctrines or her gentlemen, and to stoop to ribaldry and irreverence. Under the latter head I must place this writer's poor parody of the noble lines of "the church's one foundation." I was stunned almost to

foundation." I was stunned almost to think that a Christian, not to say a Catholic man, could compose such a parody. It disagreeably reminded me, sir, of some of the vile parodies of such noble and sacred hymns as "Pange lingua," current during the Reign of Terror in France. Terror in France.

"There are more flies caught with good words and gentle deeds will tend WANTED. GOOD HOUSEKEEPER. FOR THE CATHOLIC RECORD.



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Skin, and act directly on the liver, thus curing the constipation. FRUIT-A-TIVES are the natural and logi-cal cure for all kidney troubles. They are made of ruit and tonics-are pleasant to take -and a guaranteed cure when faithfully used. soc. a box or 6 boxes for 32.50. Sent on receipt of price if your druggist does not handle them.



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to do God's work of winning souls a thousand times better than such pro ductions as that of "Llaretaw." May we have no more of them ! HE KNOWS NOT HOW TO DO IT.

Your obedient servant. SPERO MELIORA.

A SOLID INVESTMENT SOCIETY

The attention of our readers is called to the advertisement of the Guelph and Ontario Investment and Savings Society, which appears in another column. The Society, which has its head office at Guelph, Ont. is one of the soundest and most flourishing of Canadian mone-tary institutions. With assets of over \$2 000,000, a Reserve Fund of nearly \$200,000, and its funds almost entirely invested in first land mortgages, it affords investors in its Debentures un doubted security of the most substantial character. The Scciety's Debentures are issued to the public in sums of \$100 and over, and bear 4 per cent. interest,

payable half-yearly. Mr. J. E. McElderry, who for the past eleven years has been Manager, and for many years previously had occupied a seat on the Board, has re occupied a sear on the board, has re-cently been appointed Managing Direct-or of the Society. Of Mr. McElderry's appointment the Guelph Mercury says:

the Gueiph Mercury says: At a meeting of the directors of the Guelph and Ontario Investment and Savings Society Mr. J. E. McElderry. the cflicient local manager, was appointed to the vacaony on the directorate caused by the death of Mr. John M. Bond, and will now be known as managing director. The appointment is a tribute to the estem in which Mr. McElderry is deservedly held by the Society and the public by reason of personal popularity.

Mr. McElderry is well known, not only in his native City of Guelph, but also throughout the Province, as a care-ful and able business man, whose reputation for honesty and square dealing ensures the confidence of the public in the prosperous Institution with which he is connected. As evidence of the high standing of the Guelph & Ontarlo Society it may be pointed out that, by Order of the Licutenant Governor in Order Council, Executors, Trustees and Municipal Councils are authorized to invest trust funds in the Debentures of the

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