Catholic Record. The

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 17, 1906

The Catholic Record. LONDON, SATURDAY, FEB. 17, 1906.

A REMINDER.

"When he was little he trod on my apron, and when he grew up he trod on my heart." How many mothers say that! And they want so little! They give and give to us and keep us for aye in the mysterious place called a mother's heart. There is not a wastrel in whom a mother cannot discern some good. He may be unsightly to others. but to her he is the baby she crooned to sleep in her arms-the boy she was proud of-the man for whom she still dares to hope. Yet is it not true that some mothers are neglected by their children ? Sometimes they are thrust into the poor house ; at others they lead lives bereft of love and sympathylonely, save for the memory of the little ones in the cemetery who would have been different if they had lived. There is nothing on earth worthy of a mother. But give her love-show her, you grown ups, that you are still the baby who trod on her apron, and she wants nothing better this side of Fadder, he's going to die." Heaven.

THERE ARE OTHERS.

A contemporary, taking its cue from a certain Protestant divine who likes notoriety, waxes sarcastic over the gambling and drinking among what are called "Society" men and women. The preachment may be founded on fact, and then again it may be due to a vision which sees things through a \$10 per week salary.

As to gambling, we have to take our contemporary's word. It may be that society women gamble much, and, under the spell of the desire to win, resort to the devices of the professional gamester.

When, however, our friend has time he should look, and critically, at our euchre parties and tell us what he thinks of them. The men and women who hover around the card tables in our halls do not play for money. They may not, of course, have any to risk, but they do play feverishly for a bit of china and display as much of the gambling spirit as do " Society " people. These parties are perpetrated, we know in the name of Charity, but it seems to us that charity could be better served by leaving wives and mothers to look after their domestic duties, and spend time otherwise than in cackling banalities and fingering paste-boards. We do not wish to blame these diversions for the finished gambler - the man who is dominated by lust for unearned wealth, but the young man who attends the euchres may later on be graduated into the poker class.

SHORT TALKS TO YOUNG TOILERS.

BY REV. FRED C. O'NEIL.

good," is the keynote of the " Talks." In "Life's Contest" the author gives a picture of a football game. The bleachers are crowded, the air aflame with color and quivering with song and cheer. "Jerry," Yale's star. half back, is on the side lines. Yale ends the first half with a score against her. When play begins anew " Jerry" is behind the line, and he makes a glorious run, which results in a victory for the sons of Eli. So life is a contest. Boys will be thrown many a time by the "tackles of temptation and trial. But be in the game always-grit your teeth-don't be a quitter. " If you youthful workers will only

dig your heels in the sod, and push on to the goal of your existence, Angels will applaud your run and the Great Captain, Who witnesses your efforts, will crown you with an eternal diadem of glory.

" Father, mama wants to know if you won't come down and bless Mike before given to Canadians. One word from he goes. Mike's me brudder. He's de bey not run away an joined de navy. He ain't took care of hisself and now he's going from me an' mama ; yes,

And the priest gres to the tenement with the cracked stairs that twist any standard of action that is in honor ankles. He notes the sorrow of the mother, listens to her talk of Mike when he was a member of St. Aloy. sius' society, and tells this and other things that make a last ing impression on the young, forcefully and gracefully. After trying to lead the wayward son to the arms of Jesus, he asks his hearers to think that the young life just come to a close was hastened to its ruin by dissipation-

by drink. We commend these "Short Talks" to clerics and parents. They are fresh, interesting, woven and spun so deftly that readers will say, with Freckles, one Cough Cure. of the author's heroes: "Fadder, please say some more."

The book is from the Christian Press Association Pablishing Co., New York. Price 75 cents net, postage 8 cents extra.

PATENT MEDICINES SHOULD BE REGULATED BY LAW.

We have at the request of many of our subscribers showed to what lengths the manufacturers of some patent medicines go to sell their wares. Advertising so framed as to attract and gull the ailing ; latters of approval from individuals who betimes have, according to the directories of the cities given, no abode fixed or otherwise ; letters from the "great doctor " who is in the business for money-these and other devices are employed to convince us that health can be found in liquids and pills which may, and as investigation has shown, do, contain morphine, strychnine, cocaine, sulphuric acid, alchol, etc. But that is an old story. And yet despite this, and the villainy evealed by the investigator-the manner in which letters from girls and women are treated by the "great specialist," or rather by his underlings, the patent medicines find purchasers. Instead of seeking relief at the hands of a physician whom we know, we swallow bottles of stuff at the behest of an individual of whom we know nothing, who may be an M. D. or an unprincipled charlatan. In quest of health we may be temp:ed to try anything ; but common sense should make us think twice before committing our physical fortunes to patent medicines. The style of these advertisements should put us on our guard. It is exaggerated to begin with ; and the touching allusion, he, the "specialist," who wants no paywho seeks nothing but our well being, should be more than enough for any gullibility however great. It has been pointed out by reput able physicians that mothers do their children harm-irreparable sometimesby dosing them with patent medicines Another fact is that some women get their first lessons in inebriety through the patent medicine, and through them also men become addicted to cocaine etc. It is well known that many testi monials printed by these " concerns' are born of forgery and lying. Now Mr. Edward Box comes forward with a scheme to protect the American public against the patent medicine fakir. He has drafted a bill to the effect that " patent " or " propriet. ' medicines shall have printed in ary ' plain English on each box or bottle a complete schedule showing all the ingredients contained in such "patent" or proprietary " medicine and the exact propositions of each ingredient thereof.

and morality will give their attention and support to this Bill. Let the people know what is in the nostrums for sale. They have a right to know : they should insist upon knowing : and if at all willing to use their power, they can have legislation that will be an effective deterrent to the wiles of patent medicine humbugs. If, after the label on every "patent medicine" shall honesty and by law tell exactly insist in taking it, that is their business. But they must do this with their eyes open. That much is their sophistry can gainsay to any man or woman that right. It seens to us that members of medical societies should do lic in this matter. They know what danger lurks in these "medicines,"

and that knowledge pertaining, as it is obvious, to the common weal should be own them must have greater weight with us than the maunderings of manufacturers who trade on the credulity and hopes of

suffering humanity, and who in their quest of the dollar respect neither the religious garb nor honored names, nor

mong self-respecting citizens. According to the Mail Order Journal the Commissioner of Internal Revenue of the United States has decreed that manufacturers of patent medicines containing a high percentage of alcohol must pay a special license as rectifiers and wholesale liquor dealers. The remedies coming under this tax are as follows : Atwood's La Grippe Specific, Cuban Gingeric, De Wette's Stomach Bitters, Dr. Bourier's Bachu Gin, Dr. Fowler's Meat and Malt, Daffy's Malt Whiskey, Gilbert's Rejuvenating Iron and Herb Juice, Hostetter's Stomach Bitters, Kudros, Peruna, Rockandy

CHURCH OF THE TOILERS.

REV. DR. BARRY ON CATHOLIC ADVOC-ACY OF THE RIGHTS OF LABOR.

The Rev. William Barry, D. D , the eminent author, in a recent issue of the Catholic Times of London, defines the Catholic position towards politics and towards the great Catholic ferment which makes for better and brighter lives for the people. Writing of the down trodden masses of Great

Britain, he says: "No one will deny that in this coun try the Catholic church ought to be a workingman's church first of all, whatever else it is afterwards. A nong its members we count a few old fami-lies of high degree; but our middle class remains, like Reuben, without inclass remains, like reubel, which is the reubel, which is crease; and in Lancashire, as in London, it is the toiler who has no capital, but his two hands, that bears out same. He it is, also, that from scanty earnings has done most to build up church, convent and parish, though we never can forget the large hearted of others who had more from Church and school be-

which to give. Church and school be-ling to the working class. Catholics are agreed in religion but in nothing else. There is no but in nothing else. There is no power on earth to which they will harken that can counsel them to be of one mind in politics. I read letters often in our newspapers which seem to argue as if any man who gave his vote for Liberal candidate was there by suspected of heresy. But reasoning of this kind is neither sound doctrine nor very deep logic. Between the pro gram of an English party and the inter shurch's creed such distance venes that no conclusions binding on the general conscience can be drawn. must each decide for ourselves. To put the matter plainly : If I were voting at all in the forthcoming election, I should myself, on principle prefer the Labor candidate, and in default of him the Liberal, in my dis trict, but on no account would I lead a hand to keep in the present minis-try. Yet I trust that I should never try. let i trust that I should hever be so wanting in sense or religion as to set down my Conservative neigh bors who voted the opposite way in a black list of heterodox persons. 'In dublis libertas.' Men will take different views of their party, and they have a right to take them, in these natters matters. "I am, therefore, a friend to the Labor party, though I can not assent to all they say and do. Like many of our Catholic artisans, I hope the numbers and influence of that party will be increased in the house of commons which has shown repeatedly during these last years that it does not un-derstand what are the just claims of the people as a whole, and makes no understand them. "We are supposed to be living in democracy. But we are living in plutocracy. And this is what the Labor party realizes; this is what gives them a task and a future. I am what I am gives them a task and a litture. I am all for the rights of property, but for none of its wrongs. I see public rights every day invaded, hampered, given away, sold for a mere song. But I do not see either of the 'historic' parties troubled about that, or rather I see how they both unite in creating or upholdin monopolies which go clean hings the young understand, it is ound to tempt the appetite of any ealthy boy. "Have all the fun you can, but be against the country's welfare.

ended the Dock strike. There was a ended the Dock strike. There was a Labor candidate for you. Then came a greater still—Leo XIII—with his Letters Apostolic, in which the church's tradition of justice for the In Germany, Belgium, Switzerland, Holland, the words Leo were translated into action. In America Bishop Spalding was invited to adjudicate between labor and capital, with effect as beneficent as Manning's in London. will mention another most encourag shall honesty and by law tell exactly what is in the bottle, the people still insist in taking it, that is their busi-at Lambeth a defense of Catholic social action, according to the mind of Pope Leo, and his conclusions were adopted by the entire meeting, only a absolute right, and no argument or few hands being held up against them. so histry can gainsay to any man or What does that show? I believe it shows that the principles of our faith are not at variance with sound nomics, but favorable to them; with sound eso something towards protecting the pub. lic in this matter. They know what the two need not fear the fallest dis cussion where the rights and claims of labor are concerned. We do not ask for the exploiting of any class by any other. All we ask is to get our

"Catholics are now, at home and abroad, passing into the ranks of democracy. It is their bounden dut to speak and so to act as that the It is their bounden duty so rible blunder of the French Revolution shall not be repeated. Political justice demands that the religion of citizens shall not be sacrificed to the irreligion or anti religion of a codless depart ment of state. The Labor party is not opposed to our liberty; but it may well need education in our principles. Who can give it better than the Catholic workingman, a loyal follower of L30 XIII ?"

NEEDS OF THE DAY.

The shepherds and the Magi passed through a world dull of hearing, and dim of sight, to the things which they had heard and seen, knowing but not doing, seeing but not going. The wise men in their doubts went to the learned teachers of Israel for knowledge in their search for the sign of the Great King, and they were confirmed in the object of their journey by the story of the prophets as told them by the priests who pointed the way to the manger, but did not themselves follow it.

It has been so with man since; it is so with the world to-day. Many have knowledge of the truth of Christ and lack the moral courage to follow His laws. Many are within sight of Beth-labem and yet seem not to see it for lehem and yet seem not to see it, for their eyes are dimmed by the clouds of

their eyes are dimmed by the cloud's of sin and worldliness which have fallen around and about them. Men question who and what and where is Christ, but seem not to wait for the fullness of an answer, but are carried away to the consideration of other things by the burtle and strift of life. The by the bustle and strife of life. The world makes little of religious things and has little use for Christ. Neither and has little use for Onrist. Netture religion nor its great Saviour seem to have any commercial values, and the absence of such values seem to prevent man from considering them at all.

The world is running mad after wealth, position and passion. The commands of God weigh for little in the estimates of many of our world to day. The thought of Christ, of salvation, of eternity, has little place in their con-sideration, yet the angels still sing in praise of the new born Saviour, and the

star of Bethlehem is in the heavens. The results of the coming of the Child to Bethlehem are enjoyed by the world of to day in the sweet influence which the results of the coming of the problem. His religion has exercised through the civilization which has been es ablished by those who believed in Him. Our

UNHAPPY MARRIAGES.

THEIR CAUSE AND THE REMEDY. In the course of a lecture on "Mar riage," delivered at St. Ignatius', Stamford Hill, London, the Rev. Terence Donnelly, S. J., said they had only to look about them to find that marriage as destined by God was often not fulfilled ; too many entered into the marriage state and the result was disastrous. Instead of being a bless ing it had proved woe to many. There were far too many rash marriages. There were those who never oight to have married the person they did, and who might have been happier with some one else. Where persons mar-ried those who were much above them to follow. Nowawas sure misery was sure to follow. I day, unfortunately, many did not to realize the sanctity and unbreak-ableness of the marriage tie, for there was no tie on earth that could be compared to the marriage tie. It was, therefore, most important that those who entered into the matrimonial state should think well beforehand. If there was more forethought before marriage there would be less need for after

thought after marriage. IN CHINA THE HUSBAND DID NOT SEE HIS WIFE'S FACE

till just before marriage. In this country husband and wife saw each other many times before marriage, but did they know each other any than the Chinese man or woman? He made bold to say, very little better. They met one another in the evening, when each looked at their best. How would the lady look at breakfast next morning? That would be a better test. What did the lady know about the man? Very little, for she only saw him at his best. After marriage she would perhaps say, "I did not know you drank." No; he did not know you drank." No; he did not-till he had left her in the evening. Yes, people knew very little about each other. Many unhappy marriages would be avoided if only husbands and wives would practise loving patience towards each other. They should respect difference of character and temperament. They would meet it at most unexpected moments, but EACH SHOULD LEARN TO GIVE WAY TO

THE OTHER, not in essentials, but in accidentals, in those things which tend to make life sweeter and happier. Courtesy was also wanted to make married life happy, but courtesy often ceased the day after the marriage had taken place. The wife who did her best for her husband craved for the word of sympathy, yet it often happened that a man would not treat the meanest tramp in the street as he treated his wife. Husband and wife at the present time were often separated all day; the hus-band had his interests and the wife had hers. If there was more unity between husband and wife with regard to their interests greater happiness would exist. The husband should listen to what his wife had to say on matters that were of interest to her, but he too often did not notice them. In clusion, the rev. preacher urged Cath olic mothers and fathers to assemble the children together each evening and recite their prayers-a practice which would bring down upon them man blessings.-London Catholic Herald. many

THE PROPOSED CONFERENCE OF MISSIONARIES TO NON-CATHOLICS.

The proposition that was sent out on The proposition that was sent out on the feast of the Epiphany to hold the third Conference of Missionaries to non-Catholics has met with most hearty approval by the missionaries in the field. So that it may be considered definition catholic that the Conference

interesting topics. The difficulty will be judicious elimination and concentration. What is of seeming urgency at tion. What is of seeming trendy at this stage of evolution is to perfect organization. Father Kress thinks that the foundation of a closer union is reason enough for coming together. The Catholic Missionary Union, a legal corporation hierarchical in its organization, is a convenient nucleus. ome means be devised whereby the existing Apostolate bands may have a voice in its counsels? Either by a term in the election of directors or by presentation of petition at its meetings. The time of the Conference is Mon-

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day, June 11-to last three days. The executive committee again write: suggestions. The stimulation of this bulletin will undoubtedly develop a little more thought on the subje matter of the Conference. As the ad-vancement of the church is the one thing that is close to our hearts, any co operation that will promote this end is not only invited but solicited.

THE ORANGE RITUAL.

PENALTIES FOR MARRYING & " PAPIST " WIFE.

London Catholic Herald. The following has appeared in the Darby Journal, over the signature of Honesty":

I was very much interested in the correspondent which appeared in last week's issue of the Journal regarding the Rules and Ritual of the Orange institution. But there is one fact, big in its bearing on the North Tyrone elec-tion, which your correspondent "Historicus" failed to bring out. Perhaps he did not know it. In the Ritual of Introduction to the Orange Degree, which, as "Historicus" correctly states, was committed to the risk of print, though I see a foolish attempt to deny this fact, it is expressly worded: "I am not nor never was, and never will he a Roman Catholic, and that I am not married to one, nor will I marry one, or willingly permit any child of mine to marry one." The rubric of mine to marry one." The rubric of this particular declaration is as follows: "The candidate shall then be brought to the right hand of the mas-ter, when he shall kneel down and take the following obligation." This rabrie "The candidate shall then be makes it clear that the obligation are one not only of great solemnity, but of a very binding character as well, and we have several instances of Orange testimony in open court as to the strict enforcement of this obligation. At the Royal Commission of Inquiry in-to the Belfast riots of 1857 a Mr. G. Gwynne, for instance, testified—"When ever a change is brought against a member for marying a Roman Cathor. ember for marrying a Roman Cathomember for marrying a koman Catab-lic he is uniformly expelled. The offence is so rank that they do not trouble about proof of the charge." In Han-sard's report of the debate on the Party 1870 Processions Act, 30th of March, 1870, Mr. McCarthy Downing, qu ting from printed proceedings of the Irish Grand Lodge for 1869, states that in Armigh county alone during that year twenty-three Orangemen were expelled for the offence of marrying Papists. This Orange obligation has found expression in many an Orange ditty-

Let no loyal Protestant e'er have it said That he to a papist wife e'er should get wed; She's hateful, deceitful, she ll prove false to thee; She's worse than the devil, if worse there can be,"

And what is true of the Catholic wife must hold of the Catholic husband. Now, the identity of interest and identity of views between a constituency and its representative make the union between both be spoken as a marriage.

It is safe to say, writes Bishop Spald ing, that nine-tenths of the story books written for boys are worthless or harmful, and the Catholic periodical boy literature is also, as a rule, foolish and false. Better let them play or sleep, or perform any idle task than to read some of the stories that are floating around the country. As well expect them to attain bodily health and vigor on a diet of gin and doughnuts. The words cannot be applied with propriety to the book before us. The author knows his boys, and talks to them in language intelligible and interesting to the young. And this in itself is no mean accomplishment. For many a clergyman habituated to the use of theological terms, may not, when he undertakes to talk to boys, score a brilliant success. And, failing to reach the heart, he cannot hold the boy for long.

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The world of the boy is filled with things wonderful and beautiful. Under the chaff and slang and the buoyancy of spirit that drive the prim and precise to destraction, is a questioning and wondering soul-the germs of a character that can be developed along the lines of Christian manliness. By means of examples they can be made to understand that vice is degrading, ignorance is dishonorable, and that clean living and good works are a good investment for this world and the next. They do not like being preached at. But they enjoy a good story even if told for a purpose. And so Father O'Neil gives exceilent

advice to his boys, but he sends it into their minds via a series of charming tales. By itself it might seem dry; coated with humour and pathos and the things the young understand, it is bound to tempt the appetite of any healthy boy.

humanity has been ennobled, our civilization has been effected, our world bettered.

The world needs faith to day, as it has always needed it. It needs men and women who believe in Carist, who have the courage of their convictions, who are not afraid of difficulties, who have courage in the presence of temptation, who measure up the strength that is necessary to live the life of men and women of faith, whose rule of action is bedience to God's commandments and the procepts of His church, who love Bethlehem and Calvary, who believe in Christ as the Saviour and in His law as the condition of salvation. Let us learn to do the will of God, to

follow in all the circumstances of life God's holy law, to be earnest and sin cere disciples of Christ, and at the same time, to consider that upon each one of u is placed the mantle of the apostolate of truth, that in our own way we should not only follow the law of Christ, but should strive to lead others to the knowledge of the same truth and thus the guide them to the crib of Bethlehem may adore their where, with us, they

Lord and Saviour .- Bishop Conaty.

A Touching Tribute.

On the anniversary (4th January) of Cardinal Manning's death, his grave in Kensal Green cemetery was, as usual, decorated with flowers by the Sisters of Nazareth. Twelve stamps were sent by a poor lady to Rev. Mother, Nazareth House, Hammersmith, with the follow-ing touching note: "As some of your Sisters always go to Kensal Green on the anniversary of our beloved Cardinal Manning's death, I take the liberty to enclose twelve penny stamps to add a few flowers to those they always take. Ishall feel very thankful to you.-Anr Gentges."-London Catholic Herald. -Anna

Says the prayerful man, " Forgive us our trespasses as we forgive those who trespass against us." But often he refuses to forgive others. Think what

definitely settled that the Conference will be held.

The time, too, seems to be agreeable to all but a very few, and we hope that these few will be able to arrange their dates so as to be present. The sug-gestions as to plan and scope that have been made are exceedingly interesting, and they widen out the field of discus-To enumerate some few of these sion. suggestions, the principles held and acted upon by the Catholic Mis-sionary Union should be emphasized in the light of what the Union has accom plished; mission movement as a reform avement socially and religiously Influence of missions to non Catholic on Catholic Education; A paper ap pealing to Eucharistic League religiou community for their assistance in pro pagating the Apostolate of prayer for conversions; A paper on conditions in Philippines: Dr. Guinan-Let fewer papers be read and specialists be in-vited, and Missionaries assigned in adto discuss papers : Father Mc Hale, Lazarist-Co ntemplated gather ing should call public attention to the work going on, and not allow the clergy to forget their obligations to the other sheep: Father Hendrickx—Practical means of simplifying work of single Missionaries; Uniform style of dodger printed printed by thousands ; questions of cheap literature for distribution : other suggestions-missionary side of the parish priest ; Questions of students for the Apostolic Mission House need of uniformity of methods and means of enforcing such ; Question of representation — All Catholic fra-ternal societies should be invited to send delegates : Knights of Columbus, Ancient Order of Hibernians, Catholic Total Abstinence Union and others Father Walsh of Boston suggests Union and others. Field of native born Americans wh never had the faith-they who have lost the faith-Negro Field, Indian Field, Immigrants; Foreign Mission Field. The crying needs-money and The crying needs-money and The newly founded Church prayer.

Extension Society. You will see from this wealth of sug-gestions that there will be no lack of

Outside the marriage be hardly a closer union of feeling, and surely we are entitled to an answer to the question people are everywhere putting, as to the removal of the deterrent impediment between Mr. Denis Henry and his Orange betrothed.'

FOUR VENERABLE JESUITS

CELEBRATE THEIR GOLDEN JUBILEES AFTER MANY YEARS IN THE SO-CALLED DEALLY TROPICS.

In the December number of The atholic Standard, of British Guiana, appear pictures and biographies of four venerable Jesuits who have just celebrated their golden jubilees, and who are living proofs that even in environnents generally considered to be dis tinctly unfavorable, virtuous, sober and laborious lives make for longevity.

The jubilarians are Rev. Virgil Gambetta, S. J., Rev. Antonius Maria Camilo Baroni, S. J., Rev. Aloysius Vincent Innocent Casati, S. J. and Brother Daniel Edward Reynolds, S. J. The three priests are natives, respect-ively, of Rimini, Piacenza and Milan, in Italy. Brother Reynolds was born in

"In congratulating our dear jubilar-ians," says our British Guiana con-temporary, " on the attainment of the fiftieth year of bearing the yoke of the Lord, which they have found, in spite of trials, so sweet and light, we must note that their services to their God and fellow men are all the more strik-ing when we enumerate them collective-Of two hundred and seventy seven ly. years their combined lives, two hundred have been spent as leaving all things and following Christ, one hundred and twelve years in the sacred priesthood and over 37, 500 offerings of the Holy Sacrifice; that one handred and thirtyfour years have been spent in these so called deadly tropics, and only one has returned to Europe on leave, and that but for a year. Of these one has be unlet for a year. Of these one hundred and thirty four years, one hundred and three have been spent on the swampy coast lands of British Guiana."

THE CATHOLIC RECORD.

A DAUGHTER OF NEW FRANCE.

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Montigny,

it well.

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BY MARY CATHERINE CROWLEY. CHAPTER XII.

LE DETROIT.

There as host sat Hector Louis

Godtroy de Tonnancour, the Sieur de Lavallee Rene, Michel Trottier, Sieur

de Beaubien, and others. Monsieur de Cadillac of course occu

pied the place of honor at His Excel-tency's right hand, and truly he graced

Swatly the time sped as the wine went round, and festivity, wit and

brilliant repartee were the order of the

As the mirth waxed louder, my at

turning to the company, "an old sorcer-ess asks permission to read the future for you; shall she be admitted ?" "Verity yes! by all means," rang

for you; shall she be admitted ? "Verity yes! by all means," rang the gay response around the table. "Monsieur 1: Gouverneur, would it

not be well for us to change places that

she may not recognize any one by the position he occupies at the board ? suggested Godtroy de Tonnancour.

and when the party were once more seated, the fortune-teller was conducted

She was a tall woman, almost mascu-

line in appearance, dark - skinned, withered, and notwithstanding her

withered, and hotwithstatung hot erect bearing, evidently quite old. Upon her shoulder was perched a crow with draggled plumage. The bird cawed shrilly as it found itself in the

midst of a blaze of light. At sight of

this ugly and bizarre witch and her familiar of evil omen, I must confess I

feit a slight uneasiness, and quietly crossed the first and second fingers of

my right hand to ward off any harm that

might threaten from the presence or auguries of the hag, whose piercing black

eyes seemed to read the soul of every

man, as her glance roved from one

another of the festive company. "How are you called, dame?" de-manded His Excellency, leaning back in his chair, and looking as though he hall regretted having permitted her to

"I am known as La Jongleuse," she

answered in a voice that had not, des-pite her age, entirely lost its natural

men are willing to test your art, 'coa-tinued De Calliers, 'but I warn you, read them good fortunes; for here in this Now World, where life hold so

many chances and mischances, we like

"I decipher what is written in the

palm and on the countenance of each one who consults me, Your Excellency," replied the witch; "it is not for a e

either to add to or alter what I see

The sorceress proceeded around the

not unpleasant auguries.

there set down.'

Well, sage woman, these gentle-

into the room.

proposal was quickly adopted,

"I cannot say for certain," answered the witch, cautiously. "It will de-pend upon your own course. Do not be reckless in your ambition. One day the Nain Rouge will cross your path. Have a care; if you offend him, your property will be lost to your heirs, your name will be scarce known in the iter concerts to cound." The banquet hall of the old Chateau presented a picturesque scene to the Governor's guests upon the evening of this tare well dinner. The lights of many candles shone upon the rare pel many candles shone upon the rare per-tries, the tapestries and painticgs, the antiers and deer heads on the walls, and caught an answering gleam from the sabres crossed above the chimney-piece. The table with its fine napery, city you are to found." "Merci, wise mother, I shall not for

get your warning," cried my brother in gay good humor, as he pressed a coin into her hand. "There is but one part of your forecast which I do not silver, and glass, for richness compared favorably with those I had seen in the Old World, and around the generous into conceive possible; namely, that the fleur de-lis shall ever cease to float over any land I may settle. By a new flag board were gathered a company as illus-trious, as was to be met in New France. you would say, I ween, but another Bourbon banner to replace the old, so Callieres, the Royal Representative long shall it wave." on his left was the Chevalier de Cham on his feit was the outwitter de Ouan pigny; in the circle I recognized Jacob de Marsac, Dagneaux Douville, De Montigny, the Sieur de Repentigny,

wander far from it; for a season you will rule in a land of summer, but you will die in the country of your birth." " And my children, will they inherit

these estates and riches whereof you speak ?' murmured Cadiliac, half to himself.

"I cannot say for certain," answered

A just interpretation, Sieur de la he," said the Governor, graciously, Mothe "And now, gentlemen, allow me to propose a toast to the success of the venture whereof our friend the sorcer-ess must of a surety have got wind." echoed each

"A toast, a toast !" echoe uest, as he sprang to his feet. guest, as he sprang to his feet. Once more the silver cups were filled to the brim with the deep red wine, once more they were raised aloft. All eyes turned upon Cadillac, as he stood before the company, bold, nonchalant, spirited, daring.

spirited, daring. "To the future beautiful city of Le "To the inture beautiful city of Le Detroit," cried Monsieur de Callieres, with enthusiasm. They drank the toast gayly. "And to the good fortune of our brave Sieur de Cadillac," continued His Evcellancy.

tention was attracted by a slight com-motion at the door of the hall, and presently an attendant approaching the Governor said something to him in a " Messieurs," cried His Excellency,

His Excellency. The sentiment was readily applauded in still another bumper of Bordeaux, and forthwith the company broke up. The next morning, it being the eighth day of March, 1701, we left Quebec for

Montreal. Although I had been at home since Although I had been at home since the summer before, on only a few occa sions had I been able to see our dear Barbe, or as I must now frequently name her in these memoirs, Madame de Chateauguay. She had lived in great seclusion at her seigneury on the St. Lawrence, coming down to Quebec but two or three times.

but two or three times. When the date was set for our de parture, however, Therese sent a letter to apprise her that Cadillac and I would

stop at Chateauguay to bid her adieu, which we accordingly did. So pale and wan was she that my heart bled when I saw her thus, and told her as much with gentleness-I who had been wont to comfort the little griefs of her childhood. I begged her, too, not to be in over haste to enter the convent, as it was rumored vas her intention; and she so far heeded my words as to demurely pro-mise that she would consider well be

ore taking so serious a step. Our Sieur and I made the voyage to

Ville Marie without further incident of note. Three months passed ere the expedition was ready to start. To avoid a possible attack from the Iroquois, Monieur de Callieres had decreed that w should take the upper route, by way of the Grand River of the Outawas.

At length, on the fifth day of June, we set out from La Chine with fifty soldiers and an equal number of arti-

sans and traders. Monsieur de Tonty, who had come back from Michilimackinac, was my brother's captain ; Messieurs Dugue and Chacornacle were the lieutenants Monsieur Vaillant came as missionary to the Indians, and for our chaplain at the post, I found, to my great joy, that we were to have one whose name has been indeed long absent from these memoirs, yet whose influence for good table, and as in turn each officer with I might write down upon every page of my life. The dear friend of my h hood, Father Constantin del Halle,

the cances with supplies and men, they lesped forward like the deer of the forest; on, on we pressed up the tide, and as we passed, the people of the little cotes along the water's edge came out to gaze aiter the expedition and to even up to us a "Diene rous source" cry out to us a "Dieus vous sauve

Soon the boatmen broke into a song, keeping time as they rowed to the rain-

Trois beaux canards s'en vont baignant, En roulant ma boule. Le fils du roi s'en va chassant. Rouli, roulant. ma boule roulant, En roulant ma boule.

Le fils du roi s'en va chassant, En roulant ma boule-Avec son grand fusil d'argent. Visa le noir, tua le blanc, Rouli, roulant, ma boule roulant, En roulant ma boule.

Oh fils du roi, tu es mechant. En roulant ma boule— D avoir tue mon canard blanc. Rouli, roulant, ma boule roulant.

. . . Par dessous l'aile il pord son sa 3g, Ea roulant ma boule Par les yeux lui sort'ai des diamantes, Et par le bec, l'or et l'argent, Toutes ses plumes s'en vont au vent, Rouli, roulant, ma boule roulant, Ea roulant ma boule."

An interval of steady work followed, and then they raised another folk song

"Nous etions trois marins; Tra, lala, lala, lidera; Nous etions trois marins, Qui allions en voyage. On gall On gall

ons en voyage

Le vent nous a 1st.28; Tra lala, lala, lidera; Tra lala, lala, lidera;

Thus with stout hearts and merry chansons, we floated onward until the sun set, and above its rosy afterglow the evening star shone in the western sky, like a beacon of promise to guide us still. When it was nearly dark, for the moon rose late, the boatmen made for a point on the margin of the stream where there was a little beach, and presently we stepped upon the sand, and the cances were pulled up out of sight among the trees that skirted th

Here in the thicket the men built fire and prepared our evening meal and here, having dined, we posted a guard against a surprise from the rages, and encamped for the night. Day after day, we continued our route, pressing on during the hours of light, and resting in the darkness of the

orest; ever in danger from a savage foe, yet ever looking forward with glad hearts to the beautiful land of promise beyond. th It being the summer season,

weather was for the most part clear and bright, and in the evenings when the mosnlight shone upon the waters, or glanced lance-like through the openings of the woods, one grew almost content thus to woo Nature in the wilderness; thus to but now and again we had days of rain, with thunder and lightning, when, for-sooth, the jade appeared sullen enough, and we endured no little discomfort. Often too, by the way there were mutterings and complaints, several of

the men and one of the officers becoming disaffected. The other officers were, happily,

comrades and wasted no tin

a few who belonged of right to the estate of gentlemen—younger sons of our Canadian seigneurs, who from a love of adventure and a desire to better their fortunes had come to us as barge-men, voyageurs, and even as artisans, albeit 'twas afterwards discovered that these last must needs must be appren-

ticed to their trades. The voyage was not without its plaa-sures and pastimes. By day there were always news scenes to charm the eye and at night, when on the border of some grove or upon a pleasant island our camp fires were lighted, Monsieur de Cadillac and his brother officers gathered about the cheerful blaze Well I recall these hours when we amused ourselves with gay conversa tion and reminiscences of bygone days,

that this Post be called Fort Pontchar-train." the Blessed Claire in her cell," ex-claimed Father Constantin, with pious At these words he thrust the end the staff into the ground; the swords of Messieurs de Tonty, Dugue, Chacorn-acle, and my own as well, flashed in the enthusiasm. On the margin of these fair waters we

sunlight, and there pealed across

the waters a rosy afterglow, wherein shone lights of amethyst and amber; and the stars came forth, and, later,

TO BE CONTINUED.

THE SPOT OF DREAMS.

Joy and trepidation were upon th

where only artists of note competed

cartoon accepted must equal theirs in

liscussions at night in the inns where

Hans passed by their open air tables

ands. Then he would lie on his back

to all demands

The designs were coming in f st, and Conrad had turned to the boy sharply

That very day he said it again

To-morrow, sir," stammered the

" I would swear you have not even

of saying

culprit.

begun it !'

and asked for his.

row.

Conrad numbered among |

scholar

river bank, the first white

lac du Detroit!

encamped, and the following day took to the canoes once more for the last stage of our voyage -- a short one, as it proved, for after two or three hours, as we rounded a point at the southern extremity of the lake, we saw ahead of us two islands.

"See yonder, illustrious Sieur, the two sentries set to challenge our pro-gress," called Rene de Monteil,dit Sans Remission, one of the bargemen, to Monsieur de Cadillac. Thus there was work of some kind for every one, while the sun sank to the west, leaving at last upon the face of

" The island to the left, in its habit of rich verdure, puts me in mind of the courtier in velvet who guards the sleep-ing room of the King," I ventured in a low tone to Lieutenant Chacornacle, whose place in the boat was near to mine.

the moon shone down upon the sturdy band of weary and houseless men sleep " And that other enveloped in woods, has it not a likeness to a mysterious chief enwrapped in the folds of a fine pelt or blanket ?" said Dugue, leaning ing upon the settlers of Le Detroit.'

" Perchance the Manitou of the strait has stationed his spirits there to forbid our nearer approach to his resting place," I heard the soldier La Girofle place," I heard the soldier La Girona remark to his comrades in a neighboring

We will render them powerless, if any such evil spirits there be," said Father Vaillant, in a lond voice; and therswith he made the sacred sign over the island, while Frere Constantin muraured the formula used for the blessing of the new lands.

beauty and dignity. High ran the fire of emulation, and hot and long were the We passed the place unmolested Anon, at a signal from our Sieur, the boatmen rested their oare, and the graceful cances of elm bark drifted on the apprentice painters congregated. the current, as with a keen interest mingled with a feeling of awe we looked before us down the broad shining river,

the real Detroit ! Monsieur de Cadillac rose from his place in the canoe and surveyed the scene.

It was a prospect to make the heart thrill with joy and thankfulness to God, Who has made Nature so surpassing fair even in her remotest retreats and fair even in her removest retreats and Who had brought us safe through so many peris to this beautiful country. The time was about three hours after noon on the twenty fourth day of July.

midsummer heat was oppressiv but for the nonce, I wot, not one of th

company was conscious of it. Bsfore us, with the sun shining full upon it, stretched the broad river, argued another, he would certainly fail; but his love for Holy Mary was likely away, away, as far as the eye could reach : in the distance a glittering sea to lead him to the attempt where she was to be the subject, even if strength reach ; in

of gold and silver-near by a swift curto achieve should be wanting. rent of sapphire waters. On either side of the strait (as former as they spoke—a rather tall youth, slender, with the soft hair of childhood voyageurs had told Cadillac) lay fine verdant plains adorned with many touching ear and neck under the round fruit-trees. In the air was the frag-rance of the wild vines of the grape and brown cap. He smiled, greeting them, but would not sit. Often he had said of sweet growing plants, and at the sound of our voices a deer that had he did not like their tankards ; and they had answered, mocking, he was not past the taste of milk. Better than the come down to the margin of waters to drink, bounded away and was lost in a platz he loved the long, lone country roads in the twilight, the lines of clump of chestnut trees. I was rejoiced that of our party got a shot at his syl van majesty; at the moment, it seemed poplars against the fading rose, the delicate breeze that scarcely spoke. report of a musket would There was, at the edge of the woods, a chapel dedicated to the Queen of the have grated on the ear of any man with

a love of Nature in his soul. And so I think would our Sieur have Angels, and here he came almost every night, bringing wild flowers in his felt had he marked the circumstance. But he? As he stood looking down in the grass outside the sanctuary and the river, he seemed for a moment as one exalted, so that the eyes of all in wait for the stars to appear. Hans' wooing the Blessed Virgin Mary and God's stars. No wonder Conrad said the lad had the soul of a poet. the boats were turned upon him. A light not from the sunshine shone upon his face, and his form took on a grand-eur as if the archangel Mishael had knighted him with his celestial sword. Yet Hans made large demands upon his master's patience. He was dreamy, he was unpractical; he had a great way

For he was upon the threshold of his heaven given inheritance, and as he bared his head and raised his eyes to sky, I knew his prayer was some thing such as this,-

"O God, Thou hast delivered unter me great possessions. Praise and thanks-giving be unto Thee, and blessed be Thy name forever.

So grand was his bearing that Chacorhispered me 'twas like a king

knew was that he had seen in sleep, smiling upon him, a face he could wait for until he should be dead. Strange perfumes crossed the air as he labored -the flowers, he thought, of that wondrous meadow. He smiled pityingly at the pot of geraniums, the pet of besil on his window sill. The old woman blue waters, and re echoed from the with whom the student lodged wondered triumphant cry,-" Vive le Roi ! Vive le Sieur Cadilwhat strange thing the boy was trying to sing over his drawing in that close-shut room. But he traced a scroll at the base and wrote, feeling some agony "Thereafter the position for the stockade was selected, and in the near-by groves the axes of the woodsmen were soon ringing, that the first rude pretection of the post might be estab-lished by night."

of denudation in the words, Assumpta est. . . . He threw down the pencil est. . . . He threw down when he came to her name. The design was placed upon Conrad's easel the third day. The old man drew

easel the third day. The old min drew his breath sharply when he saw it, and looked about for the boy; but Hans had fied. Days elapsed before he returned; and then it seemed to the master he was sad, but neither spoke of the cartoon. week later one of the judges, meeting the painter on the street, congratulated

im warmly. Conrad's gladness had been ready long before, and now beamed out

"Ah ! My Hans ?" he chuckled. "Nay, good master ; Ludwig has it." "Ludwig ? Gott im himmel ! You have given it to Ludwig ?"

"It was closely contested. But we do not like the yellow tone of Hans'; it school of Conrad the painter, in the old city by the Rhine. His pupils were admits too much light, and he ignore to furnish designs for one of the cathe dral windows—an honor above words, some of the main laws of glaziery. The whole figure would have to be re handled. and it was clearly stated that the

Conrad's head fell. He had not thought of the leading himself. He could well see how the lad would overlook it. And Ludwig had got the win-dow. Loyally the old man tried to be glad, to be impartial, but the angry tears stung his eyes ; for he knew what tears stung nis eyes; for ne knew what quality of vision was in the design of Hans the dreamer, and Ludwig's natural tendency was toward the paint-ing of hams and melons. Ludwig's cartoon was very careful, even elaboralmost all the art promise of the coun-try; and now Jalius, now Otto, now Albert was the name applauded. Had you asked Conrad himself, he would have told you, with clear eyes that had no guile in them, that he hoped the boy Hans would get the window; addate. From life, with much correctness he had drawn Katrina, the innkeeper's ing, with religious discretion, that the daughter, in a blue dress and with her prize must, however, go always to the best. Among the fellow-students there plump chin upturned. It was well com posed and true to nature. Conrad had seen Madonnas done like his before. was a doubt whether Hans would compete at all. They were accustomed to lo k upon him as a child—and a child he But even that color feat of the boy Hans' painting, in the sweat of his brow, the mist and fire of the opal for certainly was at heart. How could he expect-he who was nothing but a brow, the mist and fire of the opal for St. Mary's glory-even that had told against him. It admitted too much dreamer — to measure himself with them, the designers, the anatomists, the profoundly versed in composition? The attempt could only be idle. True, light.

Conrad called the lad to him softly and told him as one tells of death. got no answer, and asked Hans what he thought.

"Think, sir ? I think it very natur-al. The work in it is exectable. But

I did my best." And with that he went back to paint in the background of Conrad's " Holy Full soon he heard that the Family." Full soon he heard that the prize had gone to Ludwig and his stout wench in the fairing robe. It did not affect him very much; his whole soul had cravel a share of work and glory in that stupendous Gothic structure he called in heart's heart the "spot of dreams ;" but, since that was denied him, he did not care who was preferred. The sorrow that went deepest with him -and it did go to the core and the marrow-was that his Lady had refused his service. If she had had any pleasure in him, she would have let him work for her. He had thought that she indeed had helped him in his trouble ; but, if ok him now, then he h d been she forso in error from the first.

Lonely the boy wandered out to the Chapel of Angels, but he found no solace. His Lady and Mistress had ropplead his here. He repulsed his love. He came in the conlight to the minister, where day by day mallet and chisel rang, and joyous workmen crowded the scaffoldings stark in the blue. The flying arches sprang upward ; everywhere the carven stone lossomed into flower and figure ; and here, in the nether shadow, stood he, Hans, who was an orphan, whom God had made an artist, but who neve would have a share in that. "Perhaps," would have a share in that. I remaps, he said to himself—" perhaps I am not worthy to work for her." And so he went home, with his head low and his face white with pain in the moonlight.

drove him from friends and land.

rad, who best knew the boy's sensitive

ness, could but agree that disappoint-ment and humiliation had proved too

much for him. At heart he did not

wonder that Hans would not endure the

seeing of Ludwig's subject preferred.

It was gall to his own soul. But the

years passed, and no tidings came from

the wanderer. Hans himself traveled on foot to

the Netherlands and France and Italy,

studying everywhere as he went. Once and again he found a patron.

Twice he set forth as a pilgrim to the

a letter went to Conrad the painter;

turned back resolutely to the painting of Madonnas. By these Giovanni d'Ale-

magna had his greatest fame; though

he was also an architect of no mean

and jovial. But there was one subject

acquirements, and his designs

it brought no answer, and the

realized it must be too late.

Con

writer

were

not heal

Then he

I had not the idea." " The idea, you son of Mischief, when

FEBRUARY 17, 1906.



e merry jest extended his hand for her keen scrutiny, she studied it closely, to go with us as the first cure of Le following its lines with her thin finger, sometimes breaking forth into guttural Detroit. As we gathered for the start on that exclamations of satisfaction, again shak bright June morning, our little convoy of twenty five canoes made a brave

ing her head ominously; nor did the attempt to disconcert her by the changpageant on the sparkling waters of the river. There in the sunshine were the ing of places prove in the least effect-To each man she told some inci dent of his past, or matters that showed her to be at least marvellously shrewd in her divinations, and ventured also a prediction for the future. More than the of these latter I have since heard At last she came to La of as verified. Mothe, who had dropped iato the chair beside me.

As her sharp eyes peered into his andsome, strongly marked face, they flashed brighter, and when he held out his hand she caught it eagerly ; at the same moment the crow flattering its wings stretched forward and viciously picture they presented must have de-lighted the eyes of the habitans and cked at him.

dignitaries who thronged upon the green banks of the stream to watch our This attack was greeted by a round his fellow officers of lively sallies from his fellow officers but checking the bird by a tap upon it head, and with a look compelling silence, the sibyl began to read the destiny of my dear brother. Of what she said I remember well-

nigh every word, so strange it was. "Ah, chevalier," she cried, " yours

is, forsooth, no common fate. You will soon uadortake a long and perilous voyage ; you will found a great city lands and money shall be yours." hesitated and turned away.

Stay ! that is not all," urged Cadillad

upon the store. It was, I think, one of the most Alack, monsieur, I do not wish to thrilling moments of even his adven-turous life, and as I looked upon him tell you further; I was to predict for the gentlemen only pleasant things, is y own heart bounded with a sense of it not so

" Chut, it is my will that you disclose to me all you can discern of my future," protested La Mothe, with im-

my own neart bounded with a sense of exultation. Were we not going to take possession of a new and most fair land; to plant a colony whither, according both to the missionary's prophecy and the prediction of the sorceress, the inture, protected in isotate, inter-patience. "So be it then, mon chevalier," re-plied the hag. "Alas! now I see your star obscured by clouds. Your colony will be rent by dissensions; you will pursue a mistaken policy with the Indians and they will prove treacher-ous. The English will one day possess your city. They will tear down the desured is, but their standard shall one the prediction of the sorceress, the trade of all the world should one day come? Were we not going to set up the lilies of the Bourbon at the Gates of the West and say to the English, "Ye shall come no farther !"

eparture.

With a joyous "Hoop la!" the bargemen bent to their task; there was a long sweep of gleaming oars fleur-de lis, but their standard shall one another and another as though a brisk wind rippled the surface of the river. Under a new flag your city will attain a prosperity wind rippled the surface of the river. greater than will come to any town in New France. You, however, will the sunlit current; freighted as were day be torn down.

1

and my friends smok tobacco. The while, in the men's camp, there

were laughter, jest, and frolicsome dancing, wherein the picturesque red dancing, capped forms of the voyageurs mingled with the painted figures of our Indian couts.

From the river Creuse which falls oldiers in their blue coats with white with rapid current into the Outawa facings, the artisans in their blouses, we had a land carriage to another voyageurs and coureurs de beis river, and thence a portage of two leagues to the Lake of the Nipicerines. with leathern jerkins brightly broidered with porcupine quills, red caps set jauntily on their dark heads, and upon Again, on the River "des Francois" there were short portages to avoid the their swift feet gaudy Indian moccasins; five cataracts of the stream. From this the black robed Jesuit and the gray point, however, the navigation was frocked Recollect missionaries holding easier, and in coasting along the Lake aloft the Cross beside the banner of of the Hurons we met with many fair little islands which served us for St. Louis; the officers resplendent their gorgeous uniforms and white plumed cavalier's hats. Truly, the shelter.

At length, after the thirty portages we had had in all, the broad the lake opened before us. Our voy ageurs made objections to venturing on its expanse out of sight of land ; there fore we kept along the eastern shore, Monsieur de Cadillac was the last and finally some six weeks after we had to embark. Having seen that all arrangements were complete, he stepped left Montreal, our small flotilla reached the ruins of Monsieur du Lhut's abaninto his canoe and it was pushed out doned trading post, Fort St. Joseph from the strand. Still, however, he stood erect, a most imposing figure in Having tarried to examine the place, our Sieur gave orders that we embark his azure habit with its crimson sash. anew, and ere long we entered upon the river which the Baron la Honton a scarlet mantle thrown back from his a scartet mantle thrown back from his shoulders, his sword by his side, and the breeze stirring the long thick locks of his black hair, as he waved his chapeau in a last adieu to the friends described to his friends at Quebec as "the Neck," but which we now know

as the upper part of "the Strait." It was a tranquil scene, and on either hand the green, level country stretched away as far as the eye could reach, except where here and there forest intervened. Next we came to a curious place,

nultitude of half-submerged islets where we saw Indians spearing fish, and where wild ducks and other water-fowl abounded.

We shot so great a number of the ducks that all available space in the cances was taken up with them. Then we floated onward over the placid waters of the little lake of St. Claire. Entranced by its peaceful loveliness, I cried out-

Ah, truly, mon chevalier, you did well to liken this clear lake to a shimmering pearl."

"In its pure and retired beauty it forms to my mind a vraisemblance

nacle whispered me twas has a kine a kine come to his realm; and in truth, it greatly impressed all of the company. The moment passed; La Mothe looked down at the chart in his hand; the cap you have the shape o

tain of the voyageurs, who had before come through these waters, gave a word to his rowers which caused them to bring him quickly alongside the bark of Cadillac.

According to the chart, a short distance below the two islands, there had once been an isolated Indian village called by the savages Teucha-Grondie The captain spoke a few words to our Sieur and pointed to the shore.

Then we glided on, until at a favor-able place on the westerly bank, Monieur de Cadillac gave the word for the beaching of the canoes. It was obeyed with alacrity, and anon the men leaped out and, uniting in willing energy, amid langhter, jest, and singing, dragged the boats far up on the pebbly strand.

A small number of Indians, Outawas and Hurons whose lodges were near, startled yet friendly, came running

down to meet us, and we gave them pres-ents of beads and cloth which we had had brought from Montreal.

On the crest of the green bank all of the company fell on their knees, while the missionaries Del Halle and Vaillant with prayer and chant set up the symbol of Christianity. Beside the Cross stood Monsieur de

Cadillac, clasping the staff of the Royal Standard ; indeed, to my mind the gold-en lilies gleaming on their white field med fairer than as the silken banner floated in the summer breeze

feet once more, the clear rich voice of La Mothe awoke the echoes of the fair

olitudes,-"I hereby take possession of this site and of the lands on both side of Le De troit, from the Lake of the Hurons to the Lake of the Eries, in the name of his August Majesty, King Louis XIV. of France, for the erection of a Fort and Trading - post according to the power

On the morrow he did not go abroad. nd authority granted to me by the Royal Minister, the most illustrious Comte Pontchartrain. And in virtue of All that day, all the next, he worked in his little bare room, scarce taking the authority and powers vested in me as Commandant of this same, I decree food, unconscious if there was still any material world around him. All he

you know you must fill that simple shape with an Assumption ! What more idea would you like to have ?" After that the old town and the school of Conrad saw the lad no more.

Lond was the laughter when it was " I would like much, sir, to have an found that this child of dreams could idea of the Assumption." The wizened old teacher lifted hands be smitten with a jealousy of o intolerable and unforgiving that it

That was

To-mor

in despair. And Hans, much perturbed betock himself to the saying of Hail Marys. It was the only fount of inspir-ation he had never known to fail. He was sad as he lay down that night

in the grass behind the chapel. But the wild apple boughs swayed gently above him; between them the sister stars pierced into the velvet blue, and the crescent moon stole silvery into view at the last glow of the horizon.

Ere he knew it, they had lulled him to sleep. And then the boy Hans had an extraordinary dream. He was lying in the selfsame spot, made fresh and beautiful in spring-time,

Twice he set forth as a pigrin to the holy spots of Palestine; and at length, having won fame in the art-loving com-munes of Italy, he decided that this should be his home. From Bergamo at the selfsame gloaming hour; and into that mysterious twilight scene, where the trial of red had been, grew a won-drous clear color like the mist and flame of opal. 4 Woman with a face of joy unspeakable stood in the glory ; while, at the edge of the light, angelic wheeled round her ; from the shadowy meadow ascended incense of countle flowers-Hans had never guessed how the generous spot ran over with them; and the pulses of viols, beating in some rare melody, cadenced a song the sense

requently prized above those of native of which he understood, the ugh it was draughtsmen. So his skill grew and grew; and to only the inarticulate throbbing of everything he touched a peculiar grace of inimitable beauty was imparted. His stringed instruments swelling to one grand choral : "Assumpta est Maria one was the artistry of the soul and eye and hand. And he had grown bluff

coelum ; gaudent angeli, laudantes medicunt Dominum !" Hans awakened through excess of

he could not speak of, and that was his happiness, and went stumbling home, half blind, half dazed. The road was boyhood's "spot of dreams." Some-times he would close his eyes and think intensely still, the heavens powdered about it. He had built cathedrals him-He took a tallow dip and with stars. self since that, but there was one from scratched a design-a mere blot with which, as a lad, he had been excluded, web-like lines. How he hated to do it ! How impossible it would be for him ever and the old wound would Travelers occasionally brought him, in scraps, tales of the solemnity and magto paint what he had seen ! How his hand would deflower it ! But she had given it to him, and so he must do his nificence of that place.

One day the ineradicable desire of land and tongue, the passion of home-sickness often stifled, laid its spell so potently upon the aged painter he undertook the long, difficult journey for the first time. He could remember as

above this oasis in the wilderness. And now, as the resolute band of offi-cers and soldiers, voyageurs, civilians, and coureurs de bois sprang to their

he passed them smiling, the clear river, the meadows breaking into strata of blue blossoms or whitening with lilies of the valley. He could smile at the the blue bigsoms of the could smile at the of the valley. He could smile at the recollection of the boy Hans, so simple, so deadly in earnest, so tragic-full of childish and unchildish sorrows. There was the window in the gray, gabled street-no more geraniums or basil at the sill, but still the window of that most foolish, perhaps lovable boy. shrunken surely and weather stained, the house where Conrad the painter had lived and held his school. And then the old man Giovanni d'Alemagna-oid as Conrad himself by this time-picked out of his memory the old way to the minister. Miles away he had seen it; an arrow of gold first, a steeple above the haze, next a carving, gem-like upon the city. Then at the walls he lost it. And here he was at the door! His breast tighthe was at the door! his blead pain, ened in the grip of that old, old pain, smoothed almost into silence. The moonlight seemed to have come back over buttress and scaffoldings. Strange how this caught his breath! Strange the noble arch his limbs how beneath seemed to weaken !

A canon hastening to Office paused in the portal

You are weary, sir. Come within and be seated.'

Not weary. This spot, not seen

since childhood moves me." "Ah, no wonder! Was it completed -- the carvings, the stained glass ?"

"Almost completed. I mind me, when I left the city, the scholars of Conrad were making a design." "For a window? You are keen of

memory, sir. It is sixty years, it I err not "They pass quickly. Ludwig of

Bremen-is his window set ? Long since-though, indeed, not dwig's. His was so badly injured Indwig in the firing it went perforce to the ash-heap. And as the poor youth died atter, Conrad pressed for ward another design. There was some trouble about it at the time. I do not quite recall the circumstances. The Conrad school were a turbulent ele ment, but C nrad put it to them by vote. It is a very beautiful window, whoever may have been the author."

A bell haster ed the speaker toward the inner shadow, and the traveler turned away. He hid a dread and a fear to enter. To morrow, perhaps, bat not to night-not with the old fear to enter. regret so acute and so bitter on him So not even Ludwig had got it! Poor Ludwig, dead at twenty! Katrina must have married someone else. How idly he, Hans, could wonder about it! dispassionately! Much of the sharpness of life must have lost its edge, And Conrad had proposed a The scholar he com favoritism mended would be his best. There was must be himself, if of the canon's prewas the grandsire knew decessors, it the Conrad school!

ories: but French merchants with gold-ware nade the house noisy. The Angelus chimes, winging like

startled birds from the cathedral tower, wakened the pilgrim at first blush of morning. He rose more feeble than of wont, aged perhaps with half a century of changes weighting his mind. He would go now, in the dawn of the new day, fresh from the slumber, and enter bravely. Was he so sensitive still ?

It caught his breath, this silence, so vast and solemn, where in the cool hollows had echoed hammering and the voices of masons. Yet how his soul soared and expanded, to embrace at a the whole wide genius of the spot l' Long he paused before he could advance one step. The color was toned already to a beginning of sober richness. A new decoration, of which

note what qualities stand out in that description. Thrift and industry are he leading teatures. Her husband shall have no need of spoils. She bath sought wool and flax. Her lamp shall not be put out in the night. She hath not eaten her bread idle." Such are the prominent traits. Other more glorious features are there, but these are emphasized. Perhaps the context called for it, as the writer was more concerned with describing a good wife and so laid stress on the qualities that

and so thid stress on the qualifies that appeal to a prospective husband. Such, then, was the mother before she became Christian. Antiquity was prope to consider her merely as a slave; Christianicy made her man's equal. From a companion she became a last-ing field. She was still to he in the She was still to be in the ing friend. home, but she was to be queen of it. How did Christ bring her to her king-dom? The foundation of the Christian mother's throne was laid by Christ on the solid, immovable foundations of an enduring marriage. Christ had that foundation laid in heaven and forbade the hand of man to disturb it. If you would not dethrone the queen of the household, if you would not degrade her to the state of a slave or a modity, then beware lest you unsettle that foundation. In the second place Christ erected

the Christian mother's throne on the mutual love of man and wife. His mind is revealed to us in the second chapter of St. Paul's letter to the Ephesians. Christ willed that the household should be united in a love like His own love for His Church, and we all know how Christ loved His own love for world, even until He laid down His life. "Husbands love you wives as Christ also loved the Church, and delivered Hi uself up for it."

Safeguarded by a husband who until death would be hers alone, and until death would love her with the love of Christ, the Christian mother was estab lished in her kingdom What should she be according to Christ's mind? Nowhere do we find Christ giving a special description of a mother as He would have her. Yet from many sources we can gather what He though on the subject. There was a particular tenderness in the heart of Christ for a mother. It was not an accidental coincidence, we may be sure, that coused Him to perform at Cana His first miracle at the request of His own mother to relieve the embarrassment of a newly married couple. Christ's uniform way of acting towards mothers assures us that He took advantage o that opportunity of a mother s request and a marriage feast to begin the ser of wonders with which he was to bless the earth. It was the same tenderness of heart that made him cure the daugh new cartoon ! Whose? The old man's ter of the Chanabean wo nan after a artistic honesty was above false dealing test of faith such as a mother's low alone could endure. The evangelist would seem to wish us to take note of the same sympathy of Christ's and Adolf, who drew so very well. Were they dead, too? How old he son, he tells us how Christ, with de cate consideration, "gave him to His mother." After a more striking fashion the Conrad school 1 The painter slept that night at the hostelry where the old names evoked going forth to mothers in the scene going forth to mothers in the scene that artists have painted in so many touching ways, the scene of Christ's blessing of the little children. In the tenth chapter of St. Mark's gospel, just after Christ had set forth His just after Christ had set forth His teaching that Christian marriage was not to be dissolved, we read, "And they brou ht to Him young children that He might touch them. not And the disciples rebuked those that brought them. Whom Jesus saw, He was much displeased and saith to them; Suffer the little children to come unto me and forbid them not ; for of such is the kingdom of God. And embracing the kingdom of God. And embracing them and laying His hands upon them, He blessed them." Finally when Christ was suffering on the Cross, even in the agony of His Pain, He could not lorget sympathetic interest in mother 1. He was counting, we might say, richness. A new decoration, of which he had never thought, was added in sculptured tombs. Here, Herman, the Bishop who confirmed him. There, the great lady whose charties had been that supreme hour. Yet He had time and speech to spare to look to the struct the mother in her duties and struct the struct hood. futur when He put her under the care of His help her in their performance. beloved disciple. All these various instances give us an insight into the mind of Christ. Motherhood was something He loved

congratulate themselves on the fact

their little ones that He may press

Christ chose her and endowed

THE CATHOLIC RECORD.

done so much for Christian motherhood as the example and influence of Mary. The Madonna and Child have dominated "ne Madonna and Child have dominated Christian art, have blessed Christian homes and have been a solace and an inspiration to Christian mothers in all their white and privileges. "Who their pains and privileges. "Who shall find a valiant woman?" asked the writer of Proverbs when about to put before us the Old Testament ideal of

Is it any wonder that the race of Diristian mothers, which looks to Christ its Teacher and Mary as its model

and the first of its line, has been one in which the Church has gloried through all ages? The Christian mother reared her children for martyrdom when Chrisianity called for that. She taught he children the law of God and sent them to rule and be ruled in all the governcents of the world when Christianity wanted citizens or rulers. Sie senther daughters forth to toil for Christ in cloister or school or to be, like herself. the Christian mother of another Chris-tian family. She brought up her sons has hamily. She brought up het som in piety and was glad to see them at God's sltar or aiar on the dangerous helds of missionary work when Christi-anity needed priests and apostles. She had a mother's heart and felt the separ tion of death that God called ior, but he was worthy of her high lineage and

of the first Christian mother who stood by the Cross. The Christian mother could not accomplish all these grand results of his-tory without care and watchfulness in the kingdom over which she was queen. If great men in church and state have

gone forth from the school of home, it is because the teacher there has not shirked her duly of true education. Sometimes the mother may think that she can throw the whole burden of raining her children on the church or school, and the temptation is es pecially strong in that direction to day, when thanks to the generosity and self-sacrifice of our Catholic people, one of the most striking facts in the istory of education has been accom-plished here in our country. We relished here in our country. We refer to the solendid system of Catholic education that Catholics have built up. Yet with all that the Christian mother cannot omit her important share in the great work. She must ally herself with school and church. School and church are almost helpless against nome if it refuses to co-operate. The lessons of school must be supplemented by the watchfulness of the She must see that her children apply themselves to the task set them. She must not tolerate tardiness or truancy or a want of neatness. She must strengthen the hands of the teacher by firmly upholding authority and by not allowing maternal love to blind her to the faults of her child en or straightway take eir part without hearing the teacher's side of the case. The lessons of church, too, must be worked out and enforced at home. The living, acting mother is the church for the child. Practical Christianity is taught to childhood more by the example of the mother and her training than by learned sermons or dry Catechism classes. The regular home life, the morning prayer, the hours of study, the hours of healthful, holy amusement, the even hours of ings at home and not on the street, the good book and the good paper, the banishment from the house of that Sunday abomination, which by every device of picture and humor is destroying reverence for parents and elders and attacking the sacredness of the family, finally after happy talk and true mirth the old Catholic practice of common prayer and the contented wish-ing of "good night," such in its main outlines is the mother's kingdom at work, such is the Christian home under the charge of the Christian mother The church has all along been anxious

this outfit for this noble woman, whose life has been devoted to charitable work. Every cent raised for this pur-pose was either sent to the Mayor or the Metropolis, and a sufficient amount was reached to make the purchase. " The first large subscription cam

from C. O. Livingston, who donated \$25, and the day following Miss Helen Coachman, the daughter of W. W Coachman, called at the Metropoli before us the Old restances loss of motherhood. Happily we can now answer that question. God has found the valiant woman who is the New Testament ideal of motherhood; and the Godoman, called at the Metropolia and leit the same amount for the pur pose. This was encouraging to the Mayor, who took hold of the morement the valiant woman who is the New Testament ideal of motherhood; and the discovery of His wisdom, the creation of His grace is Mary. The Mayor presented the Sister with

the horse and pnaeton in front of the Exposition Building. Sister Mary Ann was deeply touched, and Mayor Nolan also was overcome, and could make no presentation speech. The Mayor, after presentation speech. enfeavoring to talk, handed Sister Mary Ann the following letter." "'Sister Mary Ann-Your name is a

household word in Jacksonville, Every one who knows you loves you, those who know you best love you best Incess who know you best love you best I present you herewith a horse and phaeton, with harness. I know that the accunalated weight of years presses heavily upon yoo, and I wish to lessen for you the care and weariness of walking. I do humbly trust that this gift ir m the citizens of Jacksonville may prove a blessing, and for the humble part that I have taken in the matter let me ask that sometimes you may my name in your prayers, for I am sure that purer invocations never gathered around the bright throne of grace. "" Yours very truly,

"GEORGE M. NOLAN, Mayor."

The horse was named 'Judge and will be called Judge. The phaeton was donated by Mrs. Covington, the harness by McMurray & Baker, and Cohen Brothers donated a heautiful and expensive lap robe. "With commendable generosity, the livery stables of the city have decided livery stables of the city have decided enrich your blood and brace to care for Sister Mary Aun's horse starved nerves with Dr. Williams

charge of St. Mary's Home, say:

afflicted, this dear Sister regards neither time nor fatigue, and at her age it is difficult to travel as she does from house to house without a conveyance, thus using up her strength, preserved to enable her to should be further for years to come the spiritual and temporal welfare of the poor and

SOME TRUTHS ABOUT KNOX.

Speaking recently to a large ercwd in Lothian Road Edinburgh, Scotland, Rev Father Power said that it was with feelings akin to dismay that many citizens of Edinburgh had learned from an advertisement in the public press that Lord Ardwall, one of the newest members of the court of session of Scotland, had consented to take the chair at a public demonstra-tion in honor of John Keox. Without holding any communication with any legal authority from the lord chancellor downwards, he respectfully submitted that he was only voicing the opinion of many hundreds of the aglish bars when he said that for one his majesty's judges to occupy such a position on such an occasion, and to rub shoulders with persons of the stamp of Mr. Primer and the Trustees, was an unprofes-Hope sional and an unseemly thing, a re-grettable forgetfulness of the judicial to day. status, and a deplorable misuse of an office that had hitherto been esteemed, both in the political and religious phere, as unbiased, inoffensive and inco ruptible. The cult of Knox was not lased on history. It was the outcome of religious anti

oathy, and its muenature was depicted the scurrilous anti-Catholic addresses delivered last July at Holyrood before thousands of innocent children, struct the mother in her duties and emetograph, under the presidency of struct the mother in her duties and Lord Ardwell, as listening to these who were to be represented by the cinemetograph, under the presidency of

Before and After.

Professor Pollard, of University Col-lege, London, in his "Life of Henry VIII.," gives this singular answer to the question as to whether the church in England was the same after as be fore the so - called Reformation : "I " It is, of course, the same church. A man nay be described as the same man be-ore and after death, and the business of the coroner's jury is to establish the identity, but it does not ignore the vital difference." Catholics, of course, realize that a church which has lost the Apostolic Succession is dead ; but we should hardly exceet an Anglican writer to admit the fact or the cause Mr. Polland describes the dissolution of the monasteries by Henry as a gigan-ie bribe to the laity; adding that the monastic ideal " is abhorrent to a busy, industrial age, and every principle is hated most at the time when it is most needed."

Catholic literature in great quantity and of like merit for Catholic chil dren is one of our recent blessings And as it may be had at very modes figures, there is no reason why it shoul not be found in every Cathelic home. n why it should A soul's continual seeking after God

pleaseth Him much; and the finding pleaseth the soul and filleth it with joy.

AGONIZING NEURALGIA

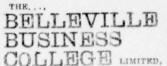
DUE TO POOR WEAK BLOOD-DR. WILLIAMS' PINK PILLS WILL INSURE A CURE.

Neuralgia is the surest sign that your whole system is weak and unstrung. Those sharp, stabbing pains are caused by your jangled nerves. But your nerves would not be jangled if your blood was pure and strong. You can't cure neuralyis by liniments or hot applications. They may relieve for a moment—but they can't possibly cure. You can never cure neuralgia until you and phaeton free of cost." In a letter thanking all concerned in the gift, the Sisters of St. Joseph, in rge of St. Mary's Home, say: In her rourds among the poor and Mr. John McDermott, Bond Head, O says:-" As the result of a wetting, was seized with pains in all parts of m body. I consulted a doctor, who t me the trouble was neuralgia. treated me for some time but di He did r help me. I had often read of Dr. Williams' Pink Pills, and decided to try them. By the time I had taken three boxes, there was a good improve ment in my case, and after I had taken ten boxes every ache and pain had dis appeared, I had gained in weight and felt better in every way. I shall always have a good word to say for Dr. Williams' Pink Pills."

When the blood is poor, the nerves ars starved: then comes neuralgia, insomnia, St. Vitus dance, paralysis o locomotor ataxia. All these troubles are cured by Dr. Williams' Pink Pills, because they actually make the rich red blood that feeds and soothes the starved nerves and sends health and starved nerves and sends nearly and strength to every part of the body. That is why these pills also cure such troubles as rheumatism, anaemia, chronic erysipelas, indigestion, and the special ailments of growing girls and women. But you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. If in doubt, write around each box. If in doubt, writ the Dr. Williams' Medicine Co. Brock ville, Ont., and the pills will be sent by mail at 50 cents per box, or six for \$2.50. If you are ailing try them

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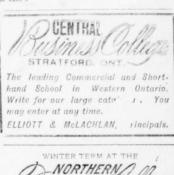
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A strong reliable school situated in one of the most progressive manufacturing cities of the Dominion. The attendance is steadily increasing and the demand for its

great lady whose charities had been a byword. Yonder, the Count Palatine, the most warlike man of his day. Were they all dead ? The whole life of the splendid, populous city lying in the aisles now, or low before the altar, with its effigied features worn by strangers' feet !

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and considered as sacred and working of every attention and blessing. To be a mother was, in Christ's eyes and in the love of His heart, to be a privi-leged being. The history of the church has shown that those who de serve the name of Christian mothers construlate themselves on the fact Tremulous and stunned, the old man staggered forward. Why was he left ? His course must be long finished, if they had all completed theirs. Sud-denly the organ pealed forth in thunder and gigantic flutings, swelled to an anthem, glad, triumphant. The music lited him, bore him forward; his heart beat faster. Lite must still be worth and are proud to be able to answer Christ's loving invitation and to bring them to His heart. Yet all these incidents in Christ's living, for he still answered to the song

of hope. Then Giovanni d'Alemagna paused, incredulous. Nothing had prepared him for this. The stained glass in the aisles was rich, subdued, tempering the outer brilliance; but in the eastern aspe shone out a window that was a flame. The opal shafts of sunrise volleyed through it — a great golden window stemming the flood of dawn behind it; and in the midst of it Mary Virgin, ascending heavenward. She was so beautilal, Hans, who had made her, could recognize his dream.—Ga-briel Francis Powers in the Ave Maria.

CHRISTIAN MOTHERS.

THE INFLUENCE OF HOME TRAINING

from Christ to everything He touched, He has almost made a sacrament of the great privilege of motherhood. We have said that Christ nowhere gives us a complete picture of the true Christian mother such as He would have her. What need had He to pic-There are, perhaps, no two words that deserve more to be associated than that deserve more to be as obtained that Christianity and motherhood. History bears strong witness that they belong to each other. Among pagan peoples, indeed, the mother was held in honor, but with them she partook more of the ture that ideal in words, when He gave us the living reality ? The first Caristian mother was the Mother of nature of a being necessary to the ex-istence of the state than as one worthy Christ. of esteem in her own right. The father stood prominently forward; the mother was kept in the background. Among the Jews, too, the mother was revered more than among pagans, but even there she held a subordinate place. In the splendid sketch of the valiant woman given in the last chapter of Pro-verbs, we have the Old Testament ideal of the mother. It is instructive to stood prominently forward; the mother was kept in the background. Among mother should have. The stream of her

church has plessed these organizations and encouraged mothers to be members of them for the practical good they accomplish and for the blessings and considered as sacred and worthy of which God conveys through them.

History, the church, Caristianity, Mary, Carist, all demand that the race of Christian mothers should not die out or degenerate from the high thoughts Martyrdom that are their homage. Martyrdom has not yet gone out of fashion, good citizenship is still in demand, all the white harvest field; of Christ have not yet been reaped for Him, and the Chris-tian mother must remain with us to give us men and martyrs and priests and nuns and apostles and other Chris tian mothers until the and of time. life are insignificant when compared

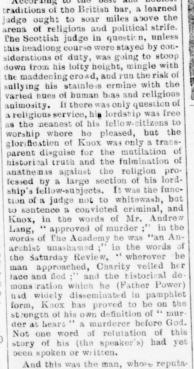
with the greatest fact of all. Christ blessed maternity ; He threw around it The throne that Christ built for her she must continue to occupy. Her marriage must last till death. She must have the Christ-like love for her buckend. The provide that Christ the solicitude of His love. but He did the solicitude of His love, but He did much more. He sanctified maternity. When He became man, He might have created the body and soul as He did in the case of Adam, or in many other must have the Christ like love for her husband. The royalty that Christ gave her she must not disdain or relin quish. She must be proud of the privi-lege of motherhood that Christ loved the case of Adam, or in many other ways known to His oranipotence, He might have been made flesh; but He chose to be conceived, to be the bless-ed fruit of His mother's womb, to be and sanctified. She must be glad to bring her children to Him for His blessing. She must be the ally of the church and the school. The work of ed fruit of His mother's womb to be born just as other children. Christ willed to make human generation the divinely appointed instrument by which His human body would be form-ed. His wisdom had devised that pro-cess; His Incarnation now sanctified it, and by the virtue which went out from Christ to everything He touched, We has atmost made a sacrament of both must be supplemented by her Neither will be just what it work. ought to be unless she is what she ought to be, a true Christian mother.-Messenger of the Sacred Heart.

THE METHODIST MAYOR AND SISTER MARY ANN.

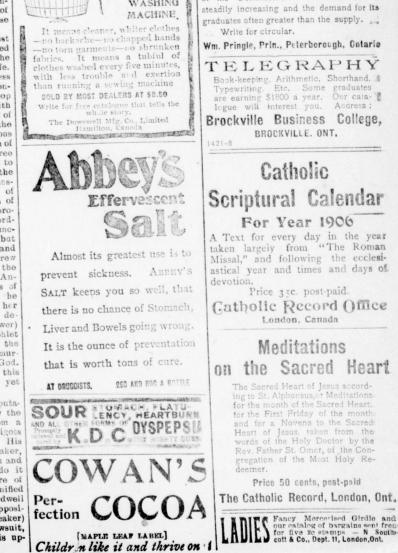
ACKSONVILLE'S EXECUTIVE PRESENTS HORSE AND BUGGY TO A BELOVED RELIGIOUS.

In the Jacksonville (Fla.) Metro-In the Jacksonville (Fig.), Master polis we find a report of a charming ceremony that will give pleasure to Catholics everywhere. The ceremony

effusions and travesties of the truth. According to the best and nobles



And this was the man, whose reputa-tion has been finally besmirched by the unsparing hand of history, whom a learned judge at the bidding of bigots proposed to honor the Synod hall. His first duty, it seemed to the speaker, was to cleanse the idol of its stain and then he would be at liberty to do it homa.e. The very serious nature of nomage. The very serious nature of this ill-considered and undignified action on the part of Lord Ardwell might be brought home by the supposi-tion that he (the reverend speaker) having become involved in a lawsuit, was to stand his trial before this up



visiting from home to home in Hull, you could find said fible or New Testament to have been pid with the home at the request of the priest, and with his exhortation to read it. And to cover go you, we excended our off r to the French Catholic homes of Orlawa. "You r ply: "We have not time, however, to investigate. We cannot undertake the task." I can only conclude that fearing you would not care nenegh to pay your fare, you prefer not taking the trip. It seems to me it would be your unight be in a position more incelli-gently and truthfully to defend their cause. If you enally have not time to investigate why not appoint the Rev. F. X Branet as how our place. If you french Roman Catholies of Quebec or His Apostles to be the only or even the principal or sufficient guide to a

knowledge of Christian faith. The Catholic church recognizes the very great value of the Bible, but does not assert it to be the only authority on religion. Christ instituted a church, a living authority, which He commanded all to hear and obey : " and if he (an erring brother) will not hear the church

let him be to thee as the heathen and the French Roman Catholics of Quebec the publican. (St. Matt. xviii., 17.) ell supplied with Roman Catable blocks, would rejoice more over the fact than but thei act, plain and irrefutable. In *cy are not well supplied*. The Bible is ally a closed book to the French Roman The Catholic charch, however, enare not seen to the Freedom people of Canada. Deeple of Canada. Deerlie of Canada. Deerlie the Canadian Baptist slee con-ter in the Canadian Baptist slee Palace, a pricet told a French Cana set aside the scriptures (a Roma of the four Gospels) that he had bee ton much, and to follow the Pope ton much, and to follow the Pope

courages the reading of the Bible by those who read it in due obedience to the teaching of Christ that they should hear the church, but it should be read in this spirit, and not in the spirit of

tan to set aside the scriptures (a Romat litho of the four Gospell) that he had beer valing too much, and to y pricest Brunet of trawa, which appeared to he some edition of our paper in which he says: "None of the desis here receiled thy ing given the advice question. But Mr. MacFaul probably index to an Interview I had myself lately the French and an interview with Mr. J. traise, the French Chadian and proceive of his." I have jute had an interview with Mr. J. traise, the Mr. Brunet raid. In his presen-d that this father he law: "Set that book for of Christin the actual words of the four spells) you have been reading too much, foi-epared to take outh. rebellion which is condemned by St. Peter (2 Pet. iii., 15 16) and whereby some read the epistles of St. Paul " in which are some things hard to be understood, which the unlearned and

unstable wrest, as also the other Scriptures, to their own perdition." That the Catholic church encourage

the reading of the Bible is clear from menared to take oath. Mr. Brunet, not myself, is guilty of wilfully hisinforming the readers of the RECORD when the letter of Pope Pius VI. to the Archbishop of Turin in 1778, in which

is suma-field at the paiace but was part but is field at the paiace but was admitted but is admittance" I was admitted but is fused an interview. Here are the facts, Mr. Carrise, a French Roman Catholic, Mr. Carrise, a french Roman Catholic and in addition to attending Mass every God, and in addition to attending Mass every Sunday morning in his own church, has attend-Sunday morning in his own church, but so the suma in our mission hall. Through the sunday morning in his own church, but by he says : "You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every A and in the rest of the second secon me to draw from them purity of morals and of doctrine, to eradicate the errors wnich are so widely disseminated in these corrupt times.'

This letter, which is found at the beginning of our English Catholic Bibles, shows how the Bible is esteemed went We were politely admitted, and went. We were politely admitted, and own nuo one of the lit le reception rooms r. Brunet entered and on finding out who I is helsaid; "Oh you have been up here be-re.... I will have nothing to do with you. re.... I will have nothing to do with you. by the highest authority in the Catholic church, and it refutes all those false missionaries of Ottawa, London, and elsewhere, who have the hardihood to assert that Catholics are not allowed to read the Bible.

The fact is that, of late years, the hundreds, we might say truly the thousands, of Protestant preachers who have attacked the truth of the bible, make it clear that the Catholic church stands alone to day in upholding the infallible authority of the bible as God's true Word, while the Protestant churches are busy in assailing its authority,

inspiration and truth. Brunctdid-refusetcidiscuss religious questions with a Protestant pastor. If the Roman Catholic church is the only true church, out of which there is no salva-tion, surely any priest would be glad of the opportunity of proving the same in the pres-ence of a Protestant minister meet the priest come to my home with a Protestant who wishes to have his minister meet the priest and issure you he (the priest) shall have a mest confail welcome and a good and olain reson for our faith in Christ and in God's Word alone as our guide in religious maiters. If you will give me space I shall be glad at a future time to buch upon other points in your article. I remain. Mr. McFaul asserts that French Catholic bibles are not to be had in Ottawa in the best Catholic bookstores. We are not well acquainted with the bookstores of Ottawa, but if an order be sent to Messrs. D. & J. Sadlier of Montreal, or to the CATHOLIC RECORD Office, London, for 50,000 bibles, it will be filled without deticle. I remain. Yours incerely. Ogto R. MACFAUL. Pastor French Baptist Church, Ottawa. Jan 3ist., 196 lay, and the prices will be reasonable.

We have, for example, an edition of the New Testament which costs only 25 cents.

The Rev. Mr. MacFaul repeats his at a negative conclusion." bsurd offer to accompany us around Ottawa and Hull to the French Catho lic homes to discover where a Bible Josh Billing's or Artemus Ward's or a complete New Testament is to be sketches, but we confess it does astonish found, with the promise to pay us \$5 us, emanating from the lips of a grave for every copy thus discovered, provided it has been placed in the home

' at the request of the priest, and with his exhortation to read it." Let us turn the tables on the reven

end gentleman. How many Protestant Bibles will he find in Protestant homes in the Province of Ontario, placed there at the request of the minister and with with confidence that no such decree

Catholic church changed all this by teaching mankind the doctrine of our divine Saviour : "Therefore shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. What, therefore, God

hath joined together let not man put asunder." The great Bishop Bossue', comment ing on the creation of woman from man's side, near his heart, declares that " Moses is the most sublime of philp-

sophers." The Greeks could not find in woman anything more noble than beauty of form, but the Catholic church acknowledges that both man and woman have souls like unto God, being capable of knowing and loving God here on earth, and of seeing and enjoying Him forever in Heaven.

St. Thomas, the great philosopher of the Catholic church, says : " Woman and man have both an exceptional creation. God consecrates thus the dignity of the two ancestors of the human race. Man is the principle from which the race springs, as God is the principle of the universe. But woman is derived from the substance of man, and from his substance nearest to his

heart, because he must love this half of himself, this suitable companion to himself, with liveliest affection of his heart."

There is certainly nothing in this actual teaching of the Catholic church to justify Professor Gourlac's sneers. As it was the Professor's aim in his

lecture to decry the education of girls by the Catholic church in France, we may here state that the Catholic shurch has provided for the education of girls and boys amply and equally, as may be seen by the numerous academies estab lished by her everywhere, including both Canada and the United States, and we may add that the excellence of the education given in the Conventual intention of his Holiness. Which Indulgences are hereby de academies is attested by the single fast clared applicable to the holy souls in with which every one is conversant, purgatory, the present concession to be rendered perpetual without further Brief; all obstacles to the contrary notthat Protestants are as anxious as are Catholics to have their children educated in them. There is scarcely a con-

withstanding. Given at Rome, from the Office of the vent school in English-speaking Amersame Sacred Congregation, on the 13th day of December, 1898. ica which has not as many Protestant as Catholic girl pupils. Praef.

Though the Professor speaks so highly of the girls' State schools recently established in France, we can safely say that the Conventual academies of France, which were suppressed by the present infidel Government, were in no way inferior to those of America, which

we learn that Professor O. G. Gourlac are so highly esteemed. To this we may add that in the Blessed of Cornell University spoke on Jan 31st at Karn Hall, Montreal, on the Virgin Mary the Catholic church has found the ideal woman whom she sets education of women in France. forth as a pattern to the whole sex, In the course of his discourse he which in her is thus elevated to the made the strange assertion that " one of the church Councils had even dishighest dignity under God Himself. cussed the question as to whether And the bright one comes forth, of this world

women had souls or not and had arrived the pride, the fin heaven most fair; From her Father in heaven most fair; And the Holy One wooed her and made her His bride And decked her with jewels most rare. She won from His throne and His Father's We would not be greatly surprised to

read such an assertion in the pages of

embrace. The Master of heaven its Kings: And He reigned in her bosom the throne of His grace. Untouched by the serpent's foul sting.

We may well wonder to what church EXEMPTIONS FROM TAXATION.

the Professor's words refer. By the From time to time the Mayors, and church, the Catholic church is usually at other times the Councils of some of indicated, as she has been the great our large towns and cities take up the church of Christendom for more than notion that the churches and educaeighteen centuries. But we can say tional institutions of the Province ought to be taxed in order to lighter

would be simply to pay a premium to the profession of atheism, and to the building of churches of the cheapest class.

Mr. Coatsworth also declares that the educational institutions should be taxed. We cannot think he means that the Public, Separate and High schools or Collegiate Institutes should be taxed, which are now maintained by a direct tax upon the people. This would be only multiplying the heads under which taxes are levied, and would result in greater expense for the collection of the taxes, without any corresponding good result. We must say we regard Mr. Coatsworth's scheme as one whose only tendency will be to complicate the municipal machinery.

FEBRUARY 17, 1906.

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Bat what is the case in regard to private academies and schools ? These have their utility in the general plan for the education of the people. These institutions were built without imposing any burden upon the public, and they are conducted also without cost to the public. They thus remove a great burden from the general public and the very least return the general public can give them is to let them enjoy the same exemption from taxation which the general public enjoy for their Public schools.

There may be good reason to collect taxes on business enterprises which are at present exempt; but these cases have been for the most part voted on by the people, so that some equivalent benefit must have been expected from exempting them. Whether or not these expectations have been realized is a matter for the people and the City Council to decide, but we do not think that the fact that these exemptions exist is a reason for the taxation of churches and schools. It is made a reason when we are told that all exemptions should be swept away because the total amount of exempted property is a large sum.

The Baptists have indeed several times passed resolutions against all exemptions, but this is not a fair reason for forcing their convictions upon the whole public.

THE RELIGIOUS ORDERS AS TEACHERS.

The judgment of the Court of Appeal egarding certain teaching religious communities of the Catholic church in Ontario was recently given at Osgoode Hall, as affecting the right of these communities to teach in the Catholic Separate schools of Ontario without having obtained the usual certificate of qualification required of lay teachers, and it was adverse to the claim of these communities.

The question was submitted by the Lieutenant-Governor in Council to the Judges on the 36th section of the Separate School Act which prescribes in the first place that Separate school teachers shall (generally) be subject to the same examinations as Public school teachers, but declares in the second place that persons qualified by law at the time of the passing of the British North America Act of 1867, in the province of Quebec, shall be considered qualified teachers for the purpose of this Act."

Such is the wording of the section as it now appears in the Separate School Act, but the words italicised did not

The Catholic Record. Published Weekly at 484 and 486 Richmond arrest London, Ontario. Price of Subscription- \$2.00 per annum. Price of Subscription-

EDITORS : REV. GEORGE R. NORTHGRAVE

4

Author of Misiakes of Modern Infidels." EEIOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

Messrs Luke King, P. J. Neven and Miss Barah Hanloy are fully authorized to receive subscriptions and transact all other business for The CarrioLic RECORD. Agon, for Newfoundland, Mr. James Power of St. John we foundland, Mr. James Power

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ats or collectors have no authority b our paper unless the amount due is paid a connectors nave no summerity to spor unless the amount due is paid atended for publication should be me to reach London not later than orning. Please do not send unary and marriage notices sent reaches the in a condensed form, to

LETTERS OF RECOMMENDATION, Apostolic Delegation, Obtawa, June 13th, 1995. To the Editor of the Carnolic Record, London Oab.

dds: "It may not be smiss MacFaul presented himself ad at the palace but was polit iterace" I was admitted

My Dear Sir: -Since coming to Canada I have My Dear Sir:-Since coming to Canada I have been a render of your paper. I have noted with satisfaction and, above all the line suce and ability and, above all that is im-ously defend as involved the satisfaction and stands druck, at the same time promoting the of the Church of the county. Following the set of the county. of good for the welfare of religion and coun-of good for the will do more and more, as its wholesome influence reaches more Catholic county.

L therefore, earnestly recommend it to Cathelie families. my blessing on your work, and best for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Robesus, Apostolic Delegate,

UNIVERSITY OF OTTAWA. wa, Canada, March 7th, 1960.

To the Editor of THE CATHOLIC RECORD, London. Ont: London. Ont: Dear Sir: For some time past I have read four estimable paper, The Carnolac REGERD, and congratulate you upon the manner in and congratulate you upon the manner in

your estimable when you upon the main congratulate you upon the main which it is published. Its matter and form are both good ; and a full or tholic spirit pervades the whole. Therefore, with pleasure, I can recommend the the faithful.

with pictures, 2 with pictu

LONDON, SATURDAY, FEB. 17, 1906.

REV. GEO. R. MACFAUL, BAPTIST MINISTER OF OTTAWA.

We have received from the Rev. George R. MacFaul, of Ottawa, a letter of some length, accompanied

with a personal note demanding that it should appear in our columns "in full, just as it is written," on the plea that this is requisite in order to show him fair play. He states also in his public letter that he has been for some time a subscriber to the CATHOLIC RE CORD, "reading it weekly with interest, believing it his duty as a Protestant

minister to hear what Roman Catholics think and say upon religious questions." We by no means admit that the Rev. Mr. MacFaul has any right to demand

insertion of his letter in our columns, especially as we did not assail him, but merely refuted his false statements against ourselves and the Catholie church, which appeared in the Canadian Baptist of Dec. 11. Nevertheless, as an act of courtesy we accede to his request by publishing it here with the remark that we must be ourselves the

that it was intended either by Christ the Mother church and joins the Baptist fold. We know nothing of the religious condition of Mr. Carrise or his motives,

but we do know that no Catholic in sound mind ever leaves the Catholic church with the intention of leading a better life. On the other hand, many earnest and sincere Protestants have become Catholics through a desire of

leading better and holier lives. Neither do we know anything of the reception given Rev. Mr. MacFaul at the Archiepiscopal residence, further than what he has stated himself. We have no doubt, however, that if a gentleman should call really desiring to be enlightened in regard to the Catholic

faith, he will be politely received and instructed. But a Catholic Archbishop and his staff of priests cannot be ex pected to waste their valuable time in giving interviews to persons who are merely looking for notoriety.

WHY CATHOLICS SHOULD READ THE BIBLE

NDULGENCES GRANTED TO THOSE WHO READ THE HOLY GOSPEL FOR A

QUARTER OF AN HOUR EACH DAY.

the faithful of both sexes who

to all

Our most holy Father, the Supreme Pontiff, Leo XIII. in an audience granted on the 13th day of December, 1893, to the undersigned Cardinal Pre

fect of the Congregation of Indulgences and Sacred Relics, has kindly granted

each reading thereof ; and to those who sha'l have continued the above reading, each day for a month, he will gran Plenary Indulgence on any day within the month when they shall have approached the sacraments of penance and the Holy Communion; offsring their prayers to God in accordance with the

FR. HIERONYMOUS CARD. GOTTI,

† A. ARCHIEP, ANTINOEN, Secrius.

A RAMPANT UNIVERSITY

PROFESSOR.

From the Montreal Gazette of Feb.

Professor of Cornell.

io all the latinul of both sexes who piously and devoutly read for a quarter of an hour each day, the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each reading thereof, and to these may

judge in general of what reading is suitable to our columns; and we must say that the petty guibbling of Rev. Mr. MacFaul is far below the standard which we have set for ourselves in this matter. His letter is, indeed, a mere rehash of his letter in the Canadian Baptist and which we have already refuted in full in our issues of Jan. 27 and Feb. 3.

REV. G. R. MACFAUL'S LETTER.

Editor of the CATHOLIC RECORD, London, Ont. D a: Sir-In your issue of Jan 27th you have reblished a rather sarcastic article comment-In your sarcastic article common my refutation of certain stateme appeared recently in your paper w Bibles in Roman Catholic home

youce Your article, with the letter from Rev. F. X. Brunet of Ottawa your readers to infer that I, as you we contracted a habit of going fa

afield from the truth." I have b on a subscriber for some time to I have b on a subscriber weekly with int res, ny duty as a Protestant minister. t Roman Catholics think and say

ar whit Romae denotes the relation of the rela shilessly uttering statement, and of this those who know

Winess. of Sb. Andrew's church has had ication with myself, and I have no well table to look after himself. If o know why I have alken up the as you call it, I answer, because of uvenomed "statements that have ring in your paper from time t ling the efforts of Protestant mis give the open Bible, and throug the Gaspel of the Saviour to th

cially when you stated that the holic book stores in all the Proy-alling la ge quantities of Bibles he people of Quebec were well stant "edition-state cord with the facts-sake to state what ar nely, that Protestant ulate falsified version th's sake not our suster taisment of versions, our lexit without note or comment the largest French Roman Catho the Capital is not having large not Ribles and when I called a ago the chespest French de New Testament was de La Manual on Chestion the New Testament the New Testament at 'Le Manuel du Chretlen,' do ; and that as we had been surrounded by French homes ars, we were so convinced of the these Bibles that without any ex-these Bibles that without any ex-the sporting world, as our friend but, in order to make a praction suffer. I simply made you as off atter. I simply made you cash for every Bible or (New Testament (French ew Testament (French Roman c) that in company with myself

fal that they should read the bible; but, they may also learn practical morals and the truths of religion by reading the good books which have been written by authors sound in the faith upon these subjects. Christ did not write the bible, nor did He issue any command to Christians to read the bib'e. In fact, no part of the New Testament was written till many

We have indeed stated that the Pro-

testant missionaries in Quebec have

circulated falsified versions of the bible,

and we have proved our case by quot-

ing from them many falsified passages.

This is what Rev. Mr. MacFaul calls

'envenomed statements" in regard to

his pretended " open bibles," but he

has not even attempted to refute our

Let it be here understood that the

Catholic church by no means maintains

that the reading of the bible is the one

means by which her children are to

know their religion. It is highly use-

position.

years after His ascension to heaven, and the writing of it was not completed until about sixty-four years after the ascension ; and it was not until some centuries had elapsed that the New Testament was collected in one volume, so as to be accessible to the zealous

and faithful Christians of the early church. It was by the preaching and teaching of the gospel truths that the early

Christians were instructed in the faith, and not by the reading of the bible, so that the clamor made by the Rev. Mr. MacFaul about an "open bible" is but dust thrown into the eyes of the

public. Christ commanded that the Gospel should be preached, but said not a word to the effect that it should be written. Thus He commanded His Apostles Go ye, therefore, and teach all nations. . . . teaching them to ob serve all things whatsoever I have

commanded you. (St. Matt. xxviii., 19) "That which I tell you in the dark, speak ye in the light; and that which

you hear in the ear, preach ye upon the housetops. (x 27.)

"And they preached that they (the people) should do penance. (St. Mark vi., 12.) "They went about through the towns

preaching the gospel and healing every vhere. (St. Luke ix., 6) The New Testament was written by

divers disciples, chiefly, but not in every instance, by the Apostles of Christ, for special occasions and particular Christian communities ; but there is not a particle of evidence to show

his exhortation to read them? And in how many of these homes is the Bible regularly read ? The challenge of Mr. MacFaul is more becoming the tricky politician than a minister of the Gospel.

The reverend gentleman states that we asserted that "we have not time Bat even among these we do not know to investigate." This is misleading. We said we had not time to investigate, under the conditions he proposes, which is something very different.

Again : He asks us to appoint Rev. F. X. Branet, of Ottawa, as our substitute. We have no authority over this reverend gentleman, nor have we any desire to offer him an appointment to so absurd an office as that which doctrinal decree in the proceedings Rev. Mr. MacFaul suggests.

With regard to the interview between the Rev. F X. Brunet and Mr. Carisse, who was invited to call upon the former gentleman, we believe that Rev. Father Brunet was quite justified in snubbing the obtrusive meddler who

wished to interfere between the priest and his parishioner, and the advice to follow the teaching of the Catholic Church and the Pope was good advice, and quite in accordance with the teaching of Christ as already quoted above, to " hear the Church," and that other declaration of Christ, that it is the office of Peter " to feed the lambs and sheep

of Christ's flock." The Pope succeeds Peter as the rock of informing the world that he married on which the church is built, and as the "confirmer of his brethren in the a coquette." We would rather suppose

faith of Christ." (St. Luke xxii. 32.) self on some young lady who had the If this Mr. Carrise chooses to abangood sense to jilt him. don the faith of his fathers, there is

Under Paganism, whether at Sparta plenty of water in the Ottawa river or Athens or Rome, woman was but a money-making enterprises, and we see in which Rev. Mr. MacFaul may dip or slave abandoned to the caprice and no good reason why an extra tax should immerse him, but we doubt if all the brutality of her master, man, and she be levied on them because they build a waters coming over the Ridean Falls is in the same condition still in Pagan fine edifice for the worship of God, and would in a lifetime be sufficient to wash the conscience of a Catholic who leaves and Mahometan countries. But the to render the city attractive. That

he refers was held.

ever came from a Council of the Catholi the burdens of the public generally ; church. It does sound very like some of but to the present moment these the vagaries which have emanated from gentlemen have not succeeded in contime to time from some of the isms vincing the Provincial Legislature that which have sprung from the prolific their views ought to be acceded to. root of private judgment, such as South-

Now it is Mayor Coatsworth of cottism, Agapemonism, Dowieism, etc. Toronto who revives this notion, advocating it before the Board of Control. of any, except Mormonism, which have He declares that there is from \$25,000reduced woman to so degraded a state 000 to \$30,000,000 worth of exempted as the decision mentioned by Professor property in that city, making a very Gourlac would imply. There have been heavy burden upon the taxpayers, and Pan-Anglican, Pan Presbyterian, and he proposes to lighten the amount by Methodist Ecumenical Councils, but so taxing all property. The exempt far as we know no such decision was property, he' declares, has increased arrived at by these as Professor Gourlac to the extent of \$180,000 one year. asserts, neither is there any such

The value of the churches exempted is, however, less than \$8,000,000, which of the twenty Catholic Ecumeni. cal Councils which alone have is surely not an excessive sum for such universal authority in the Catholic a city as Toronto, especially as these church. Local or Provincial Councils structures were not raised at the exof the Catholic church may be counted pense of the municipality as such.

God has thus been recognized, the by thousands, and we make no pretense of having scanned the proceedings of city has been beautified and made attractive to visitors from all quarters, them all, but we venture to say that and its moral tone improved without Professor Gourlac's pretended decree the cost of a cent to the civic governis nowhere to be found therein. It is a decree on a par with the pretended ment.

When we look at what has been done " Pope's Bull against the Comet." It is for the Professor to indicate by other countries for religion since the time of Constantine the Great, we won when and where the council to which der that the Chief Magistrate of Toronto can grumble at what has been done in

A correspondent writing to us in rethat city by individuals for the general gard to the Professor's reckless statewelfare for which churches are erected. ment suggests that it may be "his way

And why should they be taxed ? The churches are not money-making institutions. They are houses of prayer where that it is his way of revenging himthe people may assemble to pay homage to God. The people who have erected

them are already taxed on all their

appear in the act as originally passed in 1863, as is evident on the face of the case, as a later date than 1863 is referred to in the section itself.

This section has always hitherto been interpreted as exempting religious communities from the necessity of undergoing the examinations which would have been necessary if this provision had not been made. But now, unless the matter be appealed to a still higher court, this exemption, if it really existed, must be deemed to have ceased. The religious communities are not to be blamed if they have used a privilege which every one else as well as them-

selves believed belonged to them under the law. And, indeed, we feel certain that when the act of 1863 was passed, it was held, by both the friends and opponents of the Bill, that the privilege in question was intended to be conferred.

It is not to be inferred that the religious teachers were not really qualified for their office, though they had not in every case fulfilled the law applying to lay teachers.

In the first place, very many of them have complied with the law, though they did not deem themselves obliged to do so. We know that it has been the practice for many years for the religious communities in the diocese of London to insist that their postulants entering the religious orders to become teachers should generally attend the Normal schools, and obtain professional second class certificates before being admit:ed. We understand that in other dioceses a similar rule has been followed.

Secondly : All who are employed as teachers are obliged to undergo a regular course of study in their houses, to fit them for their occupation, and this

course is pursued for years, instead of the short term during which teachers attend the Departmental Model and Normal schools, so that they pass through a very complete course of preparation, besides their long experience in the art of teaching acquired by The Toronto Globe of 14th March,

1863, also said while opposing the Act:

desired."

tions.

"The aim of the hierarchy is brought

CONTRACTOR AND AND AND AND AND AND AND AND AND A CONTRACTOR

its death-blow through the financial

failure of the enterprises which had

been undertaken in connection with his

religious fraud. The announcement

of his failure was made publicly in the

Tabernacle of Zion City by the presid

also Dowie's deputy in the manage-

As a rule, it could scarcely be ex-

consist in the worship of God in spirit

and truth should be so bound up with

worldly enterprises and business pro-

jects as to depend upon the suc-

cess of these projects. This union

of God and Mammon seems inconceiv-

able, and it is especially so when Mam-

mon operates by his usual methods of de-

ceit and chicanery, as was the case with

John Alexander's worldly deity. His

The fact is that Dowie was a man of

considerable business tact. Personally

also, he had a magnetism in his manner

which readily overcame persons of less

strong will than his own, hypnotizing

them as it were, and subduing them to

his will. Thus he managed to secure

the fortune of his own brother in-law,

as well as large sums of money from

other persons, with which to carry on

his huge business schemes which were

represented as essential to his success

as a prophet of God. In fact so tied up

were his business schemes with his

religion that it appears almost certain

that the latter will collapse with the

former, and it will be no great loss as

it is as a huge fraud, though in a differ-

In the fall of 1903 Dowie attempted

a missionary enterprise of no small

advertised, and was nothing less than

the conversion of New York city to his

faith. He then invaded that city with

who went from house to house inviting

ment of his business.

of his church.

ent sphere.

. FRAUD.

years of practice ; for it must be remembered that the members of these communities devote their lives to the profession, whereas the great majority of lay teachers of the Province do not devote more than three or four years to teaching. Also, the Superiors of the Religious Orders and th. Bishops take care that those members of the religious communities who are appointed to teach shall be fully qualified for their office.

The decision of the Judges is that the word persons used in the law applies properly to these individuals who were members of the orders indi cated when the Act was passed, and not to future members, so that only those persons who were exempt from examination in 1867 may teach now without a legal certificate obtained in the same way as Public school certificates are obtained.

There must be very few, if any, who would come within this privileged class, if the law is to be thus interpreted ; but we cannot say whether or not this interpretation will be accepted without further appeal.

Some months ago Mr. Justice Mc Mahon gave a decision in a school case which came before him in regard to the Christian Brothers teaching in Ottawa ; and it was his decision which the Judges of the Court of Appeal have sustained.

A temporary arrangement was then arrived at with the Education Department so that the schools in which the Religious orders taught should not be closed through a lack of teachers possessing the necessary qualifications ; but now it will be necessary to arrive at some definite conclusion on the subject.

We are not prepared to say what course will be pursued by the religious orders, but if they decide to accept the present situation, we have no doubt the Education Department will afford them every facility to pass the necessary examinations with the least possible inconvenience, and sufficient time will be given them for the purpose.

There are probably over 300 members of religious orders actually engaged in teaching in Ontario. We cannot say accurately what percentage of these hold Normal School certificates, but it is undoubtedly high. Many who do not hold these certificates could certainly obtain them at once, and many others would obtain them after a short delay. There would still probably be a large enough number to justify the Government in establishing one or more special Normal schools for their convenience, if necessary, and during the interim temporary certificates could be granted till the transition period is passed.

Thas always been our conviction magnitude, which was wonderfully well that the 36th section of the law as passed by the Parliament of Canada in 1863 granted exemption to the Religious Orders indicated, and we are inclined over three thousand of his followers, to believe that if the case were appealed to the Privy Council, this view of the case would be upheld. But as

the public to attend his lectures, and

THE CATHOLIC RECORD.

his luscious wares thereon magistrate who heard the

dollars, that "the way of the rightcous is slippery enough under ordinary con-ditions." The little bit of sarcasm

and a wider and deeper application than

the legal satirist intended it to convey.

Ve select a pregnant illustration. It is from a paper published in a rusent usue of the Christian Standard,

over the signature of George B. Evans.

he writer says : Dr. William Hague, who is my father's

incle, was, in his day, one of the most selebrated clergymen in the Baptist Church, and Dr. Hague's cousin, James

Bayley, became Archbishop of Balti-more in the Roman Catholic Church.

The Archbishop asked Dr. Hague: Pray, tell me how it happened that on ever became a Baptist; as all your

re Episcopalians, that change has been

a puzzle.

ives around Peltham and New York

istening to the arguments, first,

thich is, in reality, "the only Catholi urch (the word 'church,' you know caning originally 'the Lord's own'),

of the Greek Testament, a

8 00 :

d to enlarge this conception.

postles throughout the Roman

he quietly drove in his

a Bantist myself.

became convinced, had instituted a

lis spiritual church. As the argument

ible organism as the exponent of

you know

nd found h

two meeting in Newark one day

preached Dowie, Zion City, 'stink pot.' I was ashamed of you, and almost as hamed to be in your audience. It was a long way below the standard even of THE WAY OF THE RIGHTEOUS. The noted Dr. Parkhurst objects to banana peels when strewed on his church steps. An Italian vendor of fruit was

out very clearly by this amendment. They evidently mean to use our money for the purpose of planting their semi-clerical teachers, trained in Lower the circuses that I have attended in the same Garden. The only consolation I could derive was that it was so abomin able and so far beyond the bounds of the respectable that even those in your Canada, throughout every section of the Upper Province." congregation who did not know shat congregation who did not know what Christianity is would have no idea that it had anything to do with what you, were saying. Of course, the ridiculousness of the performance was only enhanced by the immensity of your Sir John Macdonald said he saw " n reason to deprive the Catbolics of Upper Canada of teachers such as they an ordinary man, there might be some hope for you, even with what you call the rabble, but the rabble is discrim-To us it appears that the judges have given an interpretation to the Act which is much more stringent than was inating, and can discriminate as keenly evidently intended by the Legislature, is the keenest between a prophet and which threw out by a vote of 66 against aggler, between an Elijah and a nountebank." juggler, 44 an amendment of J. H. Cameron, the

object of which was to subject the It is said that the Zion City business Religious Orders to the usual examinawill be continued by a purchaser of Dowie's rights, but the prophetic status of the retiring owner can bardly be THE COLLAPSE OF A GIGANTIC purchased with it, so we may look upon the Dowieits religion as practically The great imposture of John Alex. dead. ander Dowie appears to have received

Christian Science or Eddyism is not dead yet, but even that is mortal. It is based upon the same principle as Dowieism, faith healing and the rejection of all medicine which God has made for man's benefit. Both systems are built on the preposterous pretening Elder of the Zionist church, who is sions of an individual, and both should perish by one fate, There are a few absurd and exploded doctrines added to each system to give it the appearpected that a religion which ought to

ance of a mode of worship or a religion. Will Eidyism be the next to disappear? Perhaps not immediately, for there are more persons financially interested in it than in Dowieism, and these will keep the faith alive as long as they can, but to our mind it has the elements of dissolution within it which must operate upon it at last till it meet with the fate of its twin sister of Zion

business, carried on openly in the NAME AND POST OFFICE ADDRESS OF TAXABLE ADDRESS ADDRES Zion City of his own creation, was A JEWISH MOVEMENT TOWARD based upon frauds of most gigantic UNION.

character, as has been already proved A movement has been begun by the in the law courts. But in spite of all Jewish congregation of Temple Emmathis it has suddenly collapsed, and it nuel of Montreal, in conjunction with has been announced that he has retired its pastor, Rabbi Carnfeldt, having for from participation in the great business operations in which he has been its object the reunion of all the Jewish congregations of Canada. These are engaged, as well as from the headship at present divided into Reformed and

City.

Orthodox sections which differ from each other very radically, as not only do they differ in polity, but while the Orthodox section clings tenaciously to the Mosaic Laws the Reformed Jews base their proposed reformation on the non-observance of many of those laws which the Orthodox look upon as most essential to the very existence of

Judaism. The Reformers generally are dis posed to assimilate themselves to Christians, at least in many outward observances, such as the keeping of the Sunday holy instead of the Sabbath day which has been kept with very great pertinacity by the Orthodox Jews, notwithstanding their dispersion in different countries.

The committee which has undertaken to re-unite the nation in religious observances has for its chairman Mr. Mark Workman. It has addressed a circular letter to Jewish congregations throughout Canada in the hope of succeeding in its attempt to re unite all the Jews in one religious organization.

1. That all Jews may have concerted action on matters affecting the

steps. An Italian vendor of frate was recently arrested and prosecuted by a policeman for flinging the envelopes of the policeman and the JOWNERG If you are going to buy thereon, and the and the charge re A MANURE SPREADER rked, as he fined the offender

within his reach is capable of much for the farmer as the

knows that the apron operates bet-over is applied at both sides. is driven at both binding, friction and

ighter draft. ter than many levers in

H. C. spreader is the only spreader controlled and operated entirely with

tawa, Regina, St. John, Toronto, Winnipe CANADIAN BRANCHES: Calgary, London, INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.

this Dr. Hague replied : "Bishop. like reason it has been to me a de how you became a Roman Cath-; for, knowing of you at the begin-God's creative hand and reveals the ing queue. He spoke a few words in Creator in His works more than the English and one of the American priests of your career, as rector of the copal Church in Harlem, it was a when a babel of voices are riotous in human endeavor, so the wordless Sagrament best tells of God enduring surprise to learn that you had be-e a Roman Catholic Bishop." How wonderful then is silence ! Irish Jesuit.

"Well," he quickly answered, " tell e your story, and I will tell mine." Silence is kind while words are often scandalous. Silence makes no blunders, while speech errs. Silence mystifies; r Hague began his story by narrat-the different views of Christian onsibility he had been led to take peech never. Silence is prudent, when words betimes are rash. Silence is ever a steady force when words trip Silence is esbyterian preacher and alterwards sanday school teachers. The Pres their own poor purposes. Silence is another name for wisdom. In art it is the disposition of silence that makes e that he was in the right path, a uber of the spiritual Church : the disposition of silence that makes secured or at least treated unfairly. oratory forceful; it is the pause that Mr. Redmond reminded them of a re-Thus assured, as I was, both of my ing a member of the spiritual church

gives music its enchantment. Oh glorious silence that "was in the beginning with God !" Oh wise silence nore expressive in Christ than even Oh he mighty words of His Gospel ! at ruling idea engaged my thought, respective of any outward or visible the mighty words of this dosport. Our silence, most powerful in shaping the destines of men, for he indeed is a master of his fellows, as he gained mastery of self, who has learned when ganism to represent it. Afterward he made a special study to be silent as well as when to speak !

THE CHURCH'S REVERENCE FOR THE BIBLE.

The Catholic church is careful that This re-reading, with a definite aim, ali her children should entertain the highest veneration for the Bible. She nowed clearly that such a representa-ve organism had been constituted by inculcates this lesson at home as well as abroad, and in many most practical not at Rone, but at Jerusalem. nd had been extended thence by the Thus, to take a few instances, rld. ways. chief liturgical offices are largely ade up, not of nations like your Roher chief liturgical onices are largely made up of extracts from the Bible. The solemn Vespers and Compline, perhaps the most familiar of all, and which the faithful are most accustomed an Catholic Church, nor of States, nor municipalities, nor of families, as uch, but of individuals-responsible ouls, professing their own faith, and sking for their own baptism as the apto attend, are composed almost entirely the Psalms of David. Even the pointed symbolic testimony, the set sacof the Psalms of David. Even the Mass, the chief and grandest of her services, is most closely associated with ament or oath of loyalty. As soon as this unification of the New

Testament's teaching disclored itself, I discerned at once the distinguishing the Bible. The Missal, containing the Gospels and Epistles, occupies a place of honor on the altar ; the officiating primitive idea as to the outward organpriest is ordered not only to read the Gospel out aloud so that all can hear ism pertaining to Christ's Church (or ecclesia), which the Baptists really actualize. Thence, at the opening of it, every time he offers up the Adorable Sacrifice, but ho is also instructed to my last junior vacation, on my return to New York, I presented myself for bap-tism. This is the whole story of the bow his head and to kiss it, after it is read, as a public sign of his respect. In solemn Masses even still greater care is taken to impress the faithful with change. Then comes the crack in the reserthe dignity and exceptional excellence voir. When the Archbishop had fol-lowed the "Othello's apology " through he quietly drove in his wedge, accord. of the written word of God. It is first solemnly carried by the Master of Ceremonies and given to the Deacon. The ing to the narrator. He said: Well, well, that is sufficiently simple and also logical. If I had ever accepted Deacon then proceeds with it to the center of the proceeds where, after genullecting, he places the Holy Book on the middle of the altar. Even then your premise as a basis or starting point of reasoning, namely, "the Bible alone the rule of faith and practice, a he does not proceed to the singing of gift of God to the individual soul, thus but, first of all, kneels on the Gospel, the edge of the predella, and, being "profoundly inclined," as the rubric directs, begs God to make him worthy nade responsible for its own interpretation of it." I would have reached the same conclusion and would have become

Baptist myself. But the Archbishop easily perceived he fallacy in his relative's position. Chere is really no clash between the icriptures and church authority. The icriptures are instinct with the princisecches him for his blessing, saying : "Jube Domine benedicere." He then presents the Book to the Sub Deacon to hold ; opens it, and makes the S gn of the Cross on the extended page, which he is about to read, and also on his own forehead, mouth and breast, as though to arm himself with that sacred sign before daring to utter the dread words of inspiration. Still he pauses. There is yet something more prescribed before he is allowed to begin. He must take the thurble and inspirate the Dest with the thurible and incense the Book with three double swings. Then, at last, with the sacred ministers and the entire with the sacrea ministers and the entire congregation standing, as a profession of their faith in the G spel and of their reverence for the word of God, the Deacon solemnly sings the particular Deacon solemnly sings the particular pasage of Holy Scripture appointed for the day. After this the Missal is taken up to the Celebrant, and he publicly, and as the representative of the assembled multitude, kisses it de-voutly. In these and in similar ways, volutiv. In these and in similar ways, which may be witnessed in any public Catholic church where High Mass is being sung, the church inculcates a reverence for the inspired word of God in the minds and hearts of her children. -Right Rev. Mgr. Canon John S. Vaughan.

He was an and I come from Cork."

HOME RULE FEARS.

Speaking at Belfast recently, the leader of the Irish party referred to the fears which Ulster Protestants profess to entertain that under a Home-Rule administration they will solution passed unanimously at the great Home Rule Conference of 1873, which ran as follows : "While we believe that in an Irish

Parliament the rights and liberties of all classes of our countrymen would find their best and surest protection, we are willing that there should be incorporated in the Federal Constitution articles supplying the amplest guarlegislation shall be antees that no adopted to establish any religious ascendancy in Ireland, or to subject

ascendancy in Ireland, or to surject any person to disabilities on account of his religious persuasion." That this resolution is ratified by the Irish Party to-day Mr. Redmond em-phatically declared: "I desire to use the opportunity given to use the opportunity

given to me to night to respectfully appeal to this platform to our Protes-tant fellow countrymen to dismiss from their minds that unworthy suspicion, and I say to them in the name of Ire-land that there is no saleguard which they may demand on this point which we would not be willing to accept, even though we know in our hearts that such safeguards are unnecessary, and even though we feel with some hitterness that such safeguards are unjust and humiliating to us." In this connection the following

letter, sent by Mr. Henry A. Hinkson to the Pall Mall Gazette is interesting

reading. "I am an Irish Protestant, I have associated for many years with Roman Catholics, Irish and other, and I have Catholics, Irish and other, and I have found them much more tolerant, as a rale, than my co religionists, both in religious and in other controversial matters. When unpleasantness does arise, it is usually due to the peculiar methods of conversation adontad by methods of conversation adopted by Protestants, wherein the susceptibilities of Roman Catholics regarding things which they hold sacred, are too little regarded. "-Casket.

THE LATIN RACE.

Bishop McCabe says it is the duty of the Anglo-Saxon race to evangelize the Latin race. This Bishop is a Methodist, and the fact that he bears an Irish patronymic does not weaken, but rat strengthens, his claim to be an Anglo-Saxon and a type of the highest Christianity, according to the Anglo- Saxon It is the habit of the Angloaceal. It is the first of the Anglo-Saxons to appropriate the possessions of other peoples, even their names occasionally. A Chichester took the name and possessions of the great O'Neil, and his descendants keep them to this day. The Latin made out the ideal. to this day. The Latin race ought to be grateful to Bishop McCabe for his kind and disinterested attention to their interests. But they might very properly remind him that in Philadelphia and New York, as disclosed by the newspaper census takers, there are people of his own race-that is, if he he really Angle Sayon, as he claimsbe really Anglo-Saxon, as he who are much more in need of his pious ministrations, and will bear a great great deal of evangelization before they come of any service either to God or country.-Philadelphia Catholic Standard and Times.

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e have told you-it is the h special features which

Call on the International Agent for information or write nearest branch house for catalog.

night best pronounces the wonders of to the shaven head with its long han z-

making further inquiries, overcome when this good Chinese Cath-olic answered, "My name is Kenealy

the judges of the Court of Appeal are of the contrary opinion, it remains to be considered whether or not it is worth while to push the appeal any further than it has already gone.

We may here point out that the Hon. R. W. Scott, Secretary of State of the Dominion, who was the father of the School Act of 1863, expressed his conviction in August 1904, that the meaning we have attributed to the Act is correct. As he states the case : " Christian Brothers undoubtedly belong to a class of persons who at the time of the union (that is of the Confederation of the Provinces of Canada) had the privilege of teaching in Catholic Separate (denominational) schools with out previous examination. The trustees of Catholic Separate schools at the time of the union had certainly the privilege of engaging Christian Brothers as teachers."

The British North America Act limited even the power of the Provincial Legislatures so that "nothing in any such (Provincial) law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the union."

The inference seems to us unavoidable that the Christian Brothers and other religious orders still possess unimpaired the privileges they possessed in 1867.

The opinion of the opponents of the School Act on this provision may be judged from what the Hon. J. H. Cameron said in Parliament in regard to it. viz. :

"Gentlemen in Holy Orders, ladies under vows are qualified teachers in Lower Canada, but not in Upper Canada, without examination. Under Canada, without examination. this proviso they could teach without examination." -

great crowds actually gathered on the occasion, hundreds of whom were converted, if their own declarations that this Elijah the Third had "saved them " by his elequent appeals, from

the iniquity of the rest of the world, were to be believed. But though thousands of dollars were spent on this mad scheme, the New York mission was a failure, and even very few of those who proclaimed them selves to be Dowie's converts went with him to his Zion City to become

his actual dupes. The campaign in New York was well organized. The assistant missionaries had learned well what they had to do, and did it, and his spectacular proces-

sions of mimic soldiers under command of gorgeously dressed officers attracted crowds to his lectures, though few became real converts. The mission was both a failure and a farce. Dowie

himself was a disappointment. His hearers expected eloquence from him, at least, but they heard only shrill, vulgar, and ill-natured vituperation against the clergy, the medical pro fession, and the press, and the hearers were disgusted at instead of being converted by this pretended prophet Elijah.

Overweening egotism and vanity were visible in all his words and acts, and he did not conceal even his disappoint ments.

Dr. Charles Parkhurst attended one of these lectures, which were delivered in Madison Square Garden, and, after hearing it, wrote an open letter to Dowie in which he thus described his impression of the prophet and his prophecies :

"I never heard from a public speaker such a discharge of effervescent wrath and coarse invective. I went to hear you preach the Gospel, and you vidence Visitor.

general welfare.

2. To establish congregations of Jews and religious institutions whereever they are deemed to be necessary. 3. To encourage instruction in the Scriptures and the tenets and history of

the Jewish people. 4. To preserve the rising generation in the faith of their forefathers.

5. To promote the intellectual pr gress of the Jews, and to relieve them from all attempts at their oppression. Considering the nature of the diver

gence between the two sections of Judaism, it would seem that the Mon treal synagogue has set for itself a task of no small difficulty.

PRIVATE INTERPRETATION.

The Living Church (Episcopal) speaks

as follows: "There would be no necessity for a church, a Christianity, an ordination, if every priest were left to his own intellectual whims. There might, indeed be teachers of individualistic philosophies, but there could be no Christianity There could be no social unity in th There could be no social unity in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the Church, noth ing beyond agnosticism would be lociing beyond agnosticism would be logi-cal. Tear down the cross and raise an 20 interrogation point in its place. Ban-ish the font and put a volume of John Stuart Mill upon its broken pedestal. In place of the laying on of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ, and administer some patent desiccated brain food. Thus do you dethrone Christ and crown the Mind, when your priest is no longer bound to teach what the church guarantees to be true."

The extract, perhaps, is orthodox enough. Bat what in the sequel be some of private interpretation ?-- Pro-

the fallacy in his relative's position. There is really no clash between the Scriptures and church authority. The Scriptures are instinct with the princithat authority must rule, and the authority they point to is Divine in its origin. This principle cannot be rejected and the Bible retained, any ore than you can possess a river after cutting away its sources of supply. Here are some spiritual banana peels for the victims of hunan pride and self sufficiency. It is so easy to live according to your own interpretation of the Bible and independent of Church authe Bible and independent of church ad-thority, despite Christ's admonition to "hear the Church," under penalty of being classed as heathens,—Philidel-phia Catholic Standard and Tines,

THE POWER OF SILENCE.

IT IS DIVINE AND WONDERFUL. By Rov. James H. Cotter.

No words equal the profound sense of silence. Nature herself has mysteries because she is tongueless ; she works wonders and remains mute. We fear the silent man; the silent woman is a This said, how oppressive is puzzle. This said, now the silent majesty of God!

God has given a trinity of silences divine — silence of the Creator before creation, silence of Christ before Pilot, ereation, successful of on the before finds, silence of the Sacrament in presence of the people. The first bespeaks un-qualified glory, the second indignant majesty, the third constancy in love here produced and the produced most condescending. The profound silence of the Sacrament is everwhelm profound ing ; it subdues our tongues to quiet ness, our hearts to peace, our minds to reflection. And why is "The Presreflection. And why is "The Pres-ence" silent ? Because He, God, the Author of language as He is the Creator of man, could not with all His supreme knowledge of the sovereign ower of words, express Himself better

than with silence. So is it, when we are silent, dumb in doration which finds no word intense enough for expression, that we best feel and know the wealth of romaining

The Ubiquitous Eace.

Two American priests recently vis-ited Shanghai, China, when returning

from the Philippines. Passing from the European into the Chinese quarter, their attention was suddenly drawn to a cross glittering on the top of a building. They en-tered the courtyard which led to the office, and found a Catholic school in operation with a Chinese Brother as

cussed.

a similar sign of Christian unity. As the priests turned to go, another As the priests turned to go, another teacher approached them, dressed in in silence. Silence alone understands teacher approached them, dressed in to the grave, where they sang all t the sacramental silence. As the silent Chine apparel, from the quaint shoes verses of "Sweet Heart of Jesus."

A CHILD'S BEAUTIFUL DEATH.

The following little account will be read with interest by those who have daily dealings with children, and who appreciate the effects of Catholic trainng both at home and in the Catholic

school: Archie Rowley, aged six years, at-Perth (Scotland), was removed to the infirmary on Friday, Dec. 20th, to be operated upon for blood poisoning. operated upon for blood poisoning. While still under the influence of the While still under the infidence of the chloroform, he joined his hands on his breast and sang very distinctly two verses of the hymn "Sweet Heart of Jesus!" Then he continued repeating the "Hail Mary" until he died at 2 p.m. on Saturday, 30th. His mother (a widow) was allowed to remain with the teacher. The priests, upon whom little sufferer, and so had the consola-many pairs of almond eyes were focussed, blessed themselves, and the little fellows responded immediately by a similar sign of Christian nuite

where they sang all the

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Sacred Heart Review. THE TRUTH ABOUT THE CATHO. **1IC CHURCH.** BY A PROTESTANT THEOLOGIAN.

Christendom, has gained a human right to exist, and may lawfully be made a party to conventions concluded with Catholic powers, or with the Pope him-

Catholic powers, or with the Pope lim-self, Gregory XVI., for instance, pro-tected the worship and the property rights of the foreign Protestants at Rome. All this would have been im-possible to Pius V., for in his time Pro-

testantism was as yet inchoate undeter mined, uncertain of its own power to

very censurably, but he would

to accuse his canonized

sanctity of treaties.

maiotairing it. Said he : Do not the

throne, and Pius V., in turn, wished to

remove Elizabeth from administration

It may be said that had Pius V. suc

he formal infliction. Even the burn

n our next, deal with the charge which

LIKE A STORY.

She retired a few years ago, when

she was past sixty five, to the home of her sister in Red Bank, N. J., hav-ing enough money saved to meet her

wants and to provide for her fun-

Recently Mrs. Ast r learned of Miss

Noonan's passionate desire to partici pate in the gaieties of high society,

and determined to gratify it. Accord

ingly she sent her a pressing invita tion to spend a week with her as her

With a marvelous return of strength

and spirits she accepted the invita-tion. The Astor carriage met her at

the ferry, a cordial welcome awaited her at the house, and a beautiful room

visits to the theater ; there were a to

At the end of the week, with many

the dear old soul returns to New Jersey. Ever since she has never

aged face, but hor soul, we may hope,

Sur

them daily.

was set apart for her use. A we of rapture followed. There we

Imagine the surprise and de-

CHARLES C. STARBUCK.

ing down of Protestants at sight.

Andover, Mass.

eral expenses

light of

urse not an assassination.

Eliz

by removing her from the throne.

Pius

the Catholic nations.

naintain itself against the advance of

power to

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CCCXCI.

The correspondent of the Springfield Republican, as we have seen, charges "a few persons at Rorre," in pursu-ance of their own selfish interests, which he represents as of the most vnlgar and degrading kind — think of things said of Paul IV, and Pius V. !-with having repeatedly " promoted war.

I have already considered, somewhat at length, the relative amount of justice and of injustice in this accusa-tion as applying to the medieval Popes. I will not repeat here what I have said of the large honor due to various Popes for having encouraged the Romans, the Italians, or the Europeans generally to necessary measures of self-defense against invasion. Of these Popes, from Benedict VIII, to Pius II. this writer chooses to know nothing.

I think, however, that we can hardly at too often what is said by that great Protestant prelate and historian, Bishop Stubbs of Oxford, namely, that the Roman arbitrations of those times, in the interests of peace, were commonwise and just. And certainly we ought not to forget what is said by another great Protestant prelate and scholar, Bishop Westcott of Durham, namely, that the internatural and intra national papal arbitraments of that time, whether rendered by the more or time, whether rendered by the moto-less worthy Popes, are in large mea-sure so extraordinary wise and right as to lead us to wonder why Roman Catholics have not emphasized them more strongly in arguing for the divine institution of the Papacy.

Of these two attestations, both ex plicit, and one so emphatic, of two authors whose personal and whose official weight of authority is so great, Elizabeth. He was rather obstinate in our writer does not consent to know anything. Read his letter, on which I have been so long commenting, and see if it would not be perfectly just to put this language into his mouth. "I re-joice in iniquity, whatever objection At last the Bishop of Limerick con-fronted him with the Bollandist statean Apostle may make to this, so long as it is the iniquity of Catholics. On e other hand, like a far more illus trious man than myself, Charles Dickens, I count it almost a sin to re joice in the truth, if that truth redounds to the advantage of the Catholie religion.

Pins V. is hardly a medieval Pope yet, as we have seen, he completed the work of the Middle Ages, by destroy-ing the naval power of the Turks. His extraordinary moral and spiritual pro eminence added such weight to his high eminence added such weight to his high office, that for once he overcame inter-national jealousies, and brought the Catholic navies together. He then pre-cluded intrigues for the chief command by poining out with decisive finger, as the man sent from God, that young hero, Don John of Austria, unauthentic yet grouping son of the great Experior yet genuine son of the great Emperor. At Lepanto, under the youthful prince's high generalship, the Moslem fleet was nearly annihilated.

It is usually said that the selfishness of the lay sovereigns rendered almost futile this triumph of Don John and Pius V. Stanley Lane Poole, however, takes a juster view of the fact. Of course he acknowledges that the ish fleet was soon restored, and that the Turks remained a formidable and dangerous power for another century. In 1684, they bad almost seized Vienna. Yet, as Lane Poole rightly puts it, the conquest of Islam in Europe really began with Lepanto, in 1571. After that the Turks sometimes won and sometimes lost battles, but the spell of coward terror which for centuries they had cast over Caristian Europe was

had east over Unristian Europe was broken for ever. They had been con-quered, and they might be conquered again. Navarino, in the nineteenth century, is but the sequel of Lepanto, in the sixteenth. The liberation of A news item comes from New York that is as sweet as a story. It is told that Mary Noonan was

THE CATHOLIC RECORD.

FIVE-MINUTE SERMONS. Sexagesima Sunday :

GOOD SEED BUT NO HARVEST. The Gospel of to day, my brethren, is the parable of the sower who went out to sow his seed. Our Lord Himself explains the parable, and tells us that the seed is the word of God; and the real Sower of this word, of course om it comes, and from is God from Whom it comes, and f Whom it has all its life and power.

The ground in which this seed is sown is the mind and heart of man ; or, An illustration may serve. I under-stand that until past the middle of the to put the matter in a practical shape, it is your heart and mine. There are seventeenth century insurgents were not acknowledged as having the right people in this world to whom many not acknowledged as having the right to send a flag of truce. Now had Gen eral Grant, in our war, shot the bearer of a white flag from General Lee, he would of course have been guilty of an execrable broach of public faith. Whereas, assuming this statement as to hereas the beat we had the had the here had very little of it has come, at least comvery little of it has come, at least com-pared with what we have had; but we cannot complain that we have rot had our share. The Word of God spoken by the mouth of man, in sermons, in structions, counsels, and warnings from the altar and in the confessional the seventeenth century to be true, had Charles I. shot the bearer of a flag of truce from Cromwell, he would have and not only from the priests but also from others who have been the min isters of God and the channels of his acted most imprudently, and therefore, have grace to us-it is certainly no strange been guilty of no sacrilege or perfidy. Even so Urban VIII., in the next cen-tury after St. Pias V., expressed his new sound in our ears. And the only in this way have we continually heard God's voice, but often, perha even more frequently, have we heard it lief that this great Pope did not suf from Him, and iciently apprehend that a new order immediately coming peaking in our own souls.

was setting in, and therefore used methods which were becoming anarch ronistic, and which therefore leave an Plenty of this seed has, then, been own in us ; but where is the fruit, the unhappy impression on the mind of pos-terity. Yet it never occurred to Urban harvest that should have come from it Seed is not put in the ground merely to be kept there. No, it cannot be kept there; if it is not destroyed or of having procured the breach of treaty the force of which be himself had previously acknowledged. Of this I do carried away it must grow and multiply. not suppose that Dr. White himself as-

The seed of God's word should. cuses Pius. Yet only this would wartherefore, have grown in us. It should rant a charge of having violated the have been the beginning and the in crease in us of the spiritual life, which I am glad to see that the eminent should have grown stronger in us day by day from the time when we first Catholic writer, Mr. W. S. Lilly, has finally receded from his assertion, that to the use of reason until the planned the assassination of resent moment

Now, how is it is fact? As we look back on our lives, do we find that this has actually been fulfilled in them? Bollandist Fathers say : Sanctus Pius V. volebat Elizabeth e medio tollere. Are we oetter, more perfect, nearer to God now than we were last year, or even ten years ago? Is it not rather "St. Pins V. wished to remove Elizabeth from the midst ?" What can this mean, he urges, but her assassination ? to he feared that we have fallen back ? that we are more careless, perhaps, even about mortal sin, than we were in ment that Elizabeth herself, on her times past; or, to say the least, that habits of venial sin have gained on us cousin Mary's roturn to Scotland, vole-bat cam emedio tollere : "wished to re-move her from the midst." Yet no one instead of being overcome ; that our prayers are least fervent, our reception dreams that Elizabeth, at that early of the sacraments less frequent, our date, had a thought of murdering her of God weaker than in the years corsin. She simply wished to remove her from administration, if not from the which have gone by ?

Holy Scripture tells us that the "path of the just, as a shining light, goeth forwards and increase the even to perfect day." "The just" — that is, those who are habitually in God's Mary, and Pius was not plotting the murder of murder of Elizabeth. The Bollandists grace, who have and keep the life of God in their souls. The Christian virtues, the needs of which were put in our souls at baptism, should have been use the same phrase of both, in the same growing during all our lives; they ceeded in deposing Elizabeth, he would have favored trying and executing her should have become strong trees no deeply rooted and spreading far and wide. Even if they were killed at any as a usurper and heretic. Very pos-sibly, though by no means certainly, as time by the frost of mortal sin, they should have been speedily brought to life and renewed their growth before execution of an heretical sovereign had never been customary. It was thought best to spire the royal dignity It was they had decayed and rotted away.

Brethren, I need not ask you if this has been so with you. With some, no ing of Patrick Hamilton, who was of the blood royal, astounded men. However, doubt, it has. They may not feel that they have drawn nearer to God, bus really they have. Temptation does trial and execution, according to attled principles of ancient law, is of not find the material in them to work on that it did; to avoid evil and to do While we are about it we may as well, good is every day easier and easier; they have still cause to fear, it is true, but still more and more ground to Catholics have brought against Pigs IV., and his nephew St. Charles Borromeo, that they favored the strik-

But, alas ! how many there are in whom there is no sign of this growth which should have come from the seed which has been sown in them ! Their light has not increased; no, it is almost always extinguished; when it does seem to shine it is but to flicker for a moment, and to disappear. The seed is no sconer sown in them than it is trampled under foot or carried away by TALKS ON RELIGION.

THE VIRTUE OF CHARITY. Charity has various significations. Some people restrict the word to alms-giving; others apply it to kindness in word and in action. We use the word here in its first signification and as such it deals with love the love of God such it deals with love—the love of our above all things, and the love of our neighbor as ourselves. In this score Charity embodies the precepts: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength and with all thy mind. -And thy neighbor as thyself.

And thy neighbor as toyson. We cannot truly love God and fail to ove our neighbors, because both loves are necessarily connected, and branches, it mere of the same virtue. "If is it were, of the same virtue. any man say, I love God, and hateth his brother, he is a liar." (1 St. John iv. 20) The love of our neighbor which is

not based on the love of God may be philanthropy, but it is not a Christian virtue at all, and cannot, properly speaking, be called charity. We know very well from St. Paul, in (1 Cor. xi:i, 7,) that there may be phil-

nthropy and a distribution of goods to feed the poor by those who have not harity in its proper signification. We think it well to quote the remark able passage referred to from the great ostle of the Gentiles : If I speak with the tongues of men Apo

and of angels, and have not charity, I am become as sounding briss or a tinkl-ing cymbal: and if I should have prophecy and know all mysteries and all knowledge, and if I should have all faith so that I could remove nountains, and have not charity, I and othing : and if I should distribut my gods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." ods to feed the poor, and if

We may be unprofitable servants even after we have done much. If the true motive-charity - be lacking in our service, we labor in vain as far as supernatural reward goes. We may help to build churches and to support ylums and give much service in the cause of religion, and yet not lay up much treasure in heaven, if we do n give to God the love He requires from His children. St. John said to the Jews : " Think not to say within yourselves, we have Abraham for our lather. For I tell you that God is able of these stones to raise up children to Abraham." (St. Matt. iii. 9.) "Son, give Me thy heart " is not only a plea but a command. Unless this be done, nothing else will avail. This is the stamp or seal that gives to our lator, our money and our service true value. If any man love not the Lord Jesus hrist, let him be anathema." We talk of saints, and we talk of

oliness, but there would be no saints and there would be no holiness if the true love of God found not a place in he heart. The man or woman who oves God the most the greatest aint, no matter what his or her station e. God is no respecter of persons. Lovest thou Me?" is the test for the keys of the kingdom of heaven. This is the short and simple way to perfection, and to holiness.

Charity enhances values; by it little things became great. The cap of cold water given to the little ones in charity will receive a supernatural reward. That virtue gave more value to the widow's mite than the combined offer ings of all in the temple. "Charity covereth a multitude of sins." Wny? Wny ? Because it is incompatible with sin. A hot fire separates the dross from the pure gold. If we were to fill our hearts full of a great love of God, bad habits

would soon disappear, for "The crooked would be made straight and the rough ways plain."

ways plain." Charity places the love of God be fore all things. We must give to Him the love of preference. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." (St. Matt. x. 27.) We



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in Enlarged Form With Colored Frontis-piece of the Child Jeans. The Cathelic H me Annual, Benzyger's popular Annual for 19.6 can now be bad. It s considerably enlarged and contains a beau ful co ornd fromilepiece of the Child Jeans Handsomely Illustrated throughout This Annual is vice more interesting than in form or years. In polit of originality it cannot be urpassed, the contributors being some of our best Catholic au hors. The following are some of the syrtcless:

You can grind up any old thing and call it a "breakfast food,"

SIRE

of the articles." (poetry), which is Comes." (poetry), we Bir bplace of Father Jornes." by Rev Campbell S J (illustrated) as Lord's Anointed," by Grace Keon De Profundis Bell"by Coarad Kum

(illustrated) The Great Simplon Tunnel " (flustrated) Two Exiles, 'by Katharine Tynan Hinkson

astrated). Madam Burat," (illustrated) 12 scenes [it Venurshie Foundress's life. Mary Naslon's Sitence, by Magdalen Rock St. An here of Pada." (illustrated-right ness in the life of the Wonder Worker of

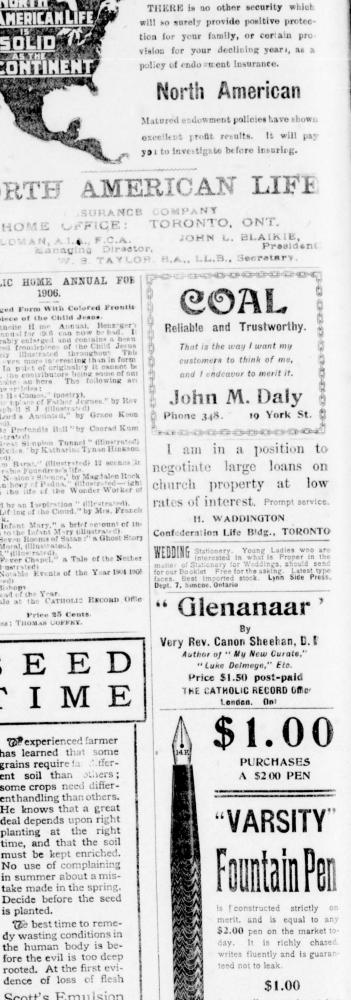
aved by an Inspiration " (illestrated). The Lifting of the Cloud," by Mrs. Franch

Chadwick. "The Infant Mary," a brief account of the devotion to the Lafant Mary (illustrated). "The Seven Rooms of Satan:" a Ghost Story Seven Rooms of Moral, (illustrate

yl," (illustrated). Fever Chapel," a Tale of the Nether ands, (il ustrated) Some Notable Events of the Year 1904-1905

Inationation New Bishops The Dead of the Year. The Dead of the Catholic Record, Offic Address : THOMAS COFFEY.

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Greece, which I am always pleased to remember as taking place in 1827, the year of my birth, and which, in later times, has been followed by that of Roumania, of Servia, of Bosnia, of Balgaria, of Samos, of Crete, and is doubt-less about to be followed by that of Macedonia, all this is but the continua tion of the work begun by the canonized Pope and the worthily glorified young Hapsburg here, to which it is pleasing to add the memory of immortal Cer expecting of course that they would mention it again or that it would ever antes, who lost the use of a hand in be realized. It was her dream. the fight.

To come back now to the relations of the Popes to the religious wars of the sixteenth and the seventeenth century. I am not yet prepared to state the fact as to President White's declaration, that Pius V, violated the sanctity of s, in order to rekindle civil war in France. Yet Dr. White can hardly expect us to take his statements at first hand after having extelled as veracions a writer whom Ranke barely abstains from calling a liar, whose credit he shows to be largely owing to his use of authorities which no one was permittee to see but himself, and which, after h had consulted them, disappeared (I do not know whether by chance or of se purpose), whom he shows up as a blunderer, and whom he distinctly charges with setled hostility of pur pose towards the Popes. Yet Ranke is not only a thorough first hand historian, but a pronounced Protestant.

of rapture followed. There were luncheons at which the ex seamstress was the guest of honor; there were However, the fact is doubtless as the eminent ambassador has stated it, that Plus V. protested against a treaty con mobile drives in the park. tention possible was shown her, with real affection and respect, as well as with a design to please her. French Catholics, and succeeded in breaking it. Yet this does not warrant expressions of gratitude for the lovely hospitality that had been shown her, the charge that he violated the sanctit of treaties. No man can be charge of treaties. with perfidy in breaking a treaty, who on his own avowed and settled prin ciples, has never admitted the force of it. Pius the Fifth assuredly could no any more admit the Divine right of Pro-testantism to exist than Plus the Tenth can acknowledge it now, or than a Trinitarian church, of any persuasion, can admit the Divine right of a Unitarian church Divine right of a Unitarian church to exist. Nor could Pius V., in 1570, acknowledge, as Pins X., in 1906 may, that Protestantism, having now main-tained itself for nearly four centuries, and having become a settled element of

employed for many years as a seam stress by Mrs. William Astor. She

would

Every at-

the birds of the air. Brethren, if the life of grace is not growing in our souls; if we are not falling less frequently, and rising more easily from our falls, than before, our witnessed many billiant functions in the millionaire's mansion on Fifth avenue, but she had no share in them except as a worker. As time passed and years of faithful service endeared path is not that of the just, and the seed of the word of God has not yet her to the family, in her heart there taken that root which will make it grew up a craving to enjoy the luxur tes and to take part in the fostivities that she saw, even if for enly a very brief period. She mentioned her long ing to a few persons, casually, not bring forth a hundredtold.

TO HELP THE DEAD.

At Montligeon, in the Department of Orne, France, arises a splendid basil ica dedicated to the relief of the suffer-

ing souls, especially those most for saken It is the headquarters of the Archeonfraternity now extended over almost every part of the civilized world, and devoted to that single aim assisting the members of the church

suffering in their dire need. There erpetual supplication arises, perpet perpetual supplication stress, perpetual ual prayers, labors and mortifications are offered up for this sublime in tention; there above all, the Holy Sacrifice is celebrated in suffrage for the dead. The Archconfraterative may be said to be an association of Masses. During the year 1903 alone, 227,402 were offered for the intentions of the members living and dead. Anyone be came a member by causing his nam to be placed on the register, with th payment of one cent yearly, or \$1.00 in perpetuity. Deceased persons may de members in the same mann and have their share in these treme dous spiritual advantages. The fe and the names for registration may b

and the names for registration may be sent to Mgr. Paul Buguet, La Chapelle Montligeon, Orne, France Several persons may unite and for greater co-venience send their offerings collect vely by postal order or cheque.

Let us make some one happy every day this year.

tired telling her acquaintances about her wonderfal experience. She was ready to die now, she said. And death came for her, too, as a friend. A few mornings ago she was found in her bed, with a smile on her

Tobacco and Liquor Habits Dr. MoTaggart's tobaccore medy removes all medicine, and only requires towahing the Truly marvelous are the results from taking the remoty for the liquor habit. Is a safe and in spensive home treatment : no hypotentiation by p business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge with the angels .- Catholic Columbian. How are your good resolutions ? If you would keep them unbroken renew

should also seek to give to God the love of benevolence, to long and thirst for His glory ; and the love of tenderness aud warmth which belongs to earthly affection.

The true test of love is obedience and service. " For this is the charity God, if we keep His commandments. (1 John v. 3)

Love does not consist so much in feel ing as it does in fidelity. The keeping of the coumandments is the infallible love of God cannot be hidden. It will manifest itself in personal holiness and in the performance of good works Since "where thy treasure is, there also thy heart is. we cannot love God. if we do not think frequently of Him. Here is a test of the reality of our

we cannot love God and be indifferindifferent about the interests and the progress of the church at home and abroad, true charity has not found a none in their hearts. Since the fight against infidelity and irreligion is on, no true Christian can be an indifferent on-looker at the battle. Since "out of the fulness of the heart

the month speaketh," we are sure to have something to say about the things of God, if we really love God. Those whose hearts are full of the things o this world, of business, etc., talk almos continually of their affairs. Why should not we of religion ?

Then sacrifice is the true test of love. What are we willing to do for Godand for His greater honor and glory Then a real love of God must ne sarily include a real haured of sin. man can serve two masters.

We should ever pray for an increase the virtue of charity. "The charity of the virtue of charity. "The charity of God is poured forth in our hearts by the Holy Gnost, Who is given to us." (Rom. v. 5) Nothing should separate us from the love of God.—Catholic

Parents who strive to teach their children by precept slone will fail to attain their purpose. If they would have them sturdy followers of the faith they must also teach them by example. This is the only sure and

We experienced farmer has learned that some grains require far different soil than others; some crops need differenthandling than others. He knows that a great deal depends upon right planting at the right time, and that the soil must be kept enriched. No use of complaining in summer about a mistake made in the spring. Decide before the seed is planted.

The best time to remedy wasting conditions in the human body is before the evil is too deep rooted. At the first evidence of loss of flesh

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diately. There is noth-ing that will repair wasted tissue more quickly or replace lost flesh more abundantly than Scott's Emulsion. It nourishes and builds up the body when ordinary foods absolutely fail.





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miraculous statue of the Holy Infant in the church of the Ara Coeli is the

joy of the young and old, who crown the side chapel of this famous Fran

in the days succeeding Christmas to speak beautiful little verses and sermons sentiments of love for the Christ Child.

A very impressive coremony it is for their parents and friends at least, and

even the most indifferent is reminded of

t e words of Holy Writ: "Out of the months of babes," etc.-Freeman's

St. Agnes REV. HENRY A. BRANN. D. D.

age and her trials, more famous in

The greatest of the fathers of

This little girl was the rosebud of Catholic sanctity in the ages of Roman persecution. Except the Blessed Virgin there is no one, considering her

anals of the church, for heroic virtue

Roman church, have written her eulogium. Saint Jerome in one of his

letters says that her praise in his time

resounded in all tongues, churches and

nations. Saint Ambrose, Saint Augus tine, and the Popes St. Damascus and

Saint Gregory the Great, famous wrib-ers like Saint Martin of Tours, Venan-tius Fortunatus, and Maximus of Turin

have written her panegyric; and the poet, Prudentius has sung the praises of

Although the acts of her glorious

martyrdom are not authentic ; and al-though ascribed to Saint Ambrose, the

"History of her Sufferings" is of an other writer, yet the facts of her life

and the manner of her death were all so notorious and her sanctity so uni-

versally recognized that the church conferred on her the special honor of

being one of the few saints named in the Canon of the Mass and in the "Litany of the Saints."

All records and traditions agree in

stating that she was a child of remark-

able beauty, the daughter of a wealthy

Roman, and that she was always a

At the age of thirteen she refused

an offer of marriage from a distinguished

spired, denounced her as a Christian

to the prefect of the city, who used

break her vow of purity and to consent

to marry her pagan admirer. But vain were the inducements of wealth, honor,

terrible threats, among others that of ending her to a house of il-fame.

Nothing shows better the utter deprav-

ity of the pagans of the time than this threat, which was frequently carried out against Christian women during

offered in history than that of this little virgin condemned by a Roman Judge, with the sanction of the by-

human love, supplemented by

ciscan church where it reposes. Here on the platform near "the Bam-ino's " altar, comes the little children

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Journal.

her virtues.

Christian.

him,

Midnight Mass in Rome at Christmas

still the rule and the unveiling of the

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envelop her like a cloak.

The Sunday Companion.

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than our own?

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able possession of it.

Above this chapel is a church of an-

cient architecture and rich in antique columns and fine marbles. A statue

of St. Agnes, over the altar, is much

Mrs. Jameson, in a notice of this hurch, writes: "Often have I seen the

church, writes: "Often have I seen the steps of this church, and the church

itself, so crowded with kneeling wor-shippers at matins and vespers that I could not make my way among them.—

THE END OF MAN

in ourselves or in the order of

the question by assuming that every

given to them by a superior being, forcing them to tend to their own

er and nobler faculty which proves

to obtain is only an apparent good ; that is a good which perfects not the

whole man but some particular appe-tite of faculty. Nevertheless we reach

out for the object of our desire pre

cisely because it is good. And this

fact it sufficient to prove that our will,

blindly as it were, is impelled to grasp

Nor is the argument weakened be-

cause the will may sometimes embrace the lower in preference to the higher

good objects, or good in the concrete

sense. The point we are making is that the formal object of the will is the good, that the will must embrace the

good and only in as much as it is good

although in instances it may not em-brace this or that particular good

There can be no doubt, therefore,

that the end of man is his own perfection, his own beatitude as he conceives

heart, will be realized, and when n

good can fill every want of the human

are not arguing abou

nature

"Get married." That is the advice that the Rev. Father Muley of St. John's church, Pittston, PA., recently gave to the young men of his congrega-tion, says the Catholic Columbian. At least filty young men of the parish be tion, says the Catholic Columbian. At least fity young men of the parish, he said, ought to propose right away, and the young women asked to wed, he added, ought not to be backward about

saying "Yes." same state of affairs exists in The same state of analyse exists in almost every congregation—there are young men who ought to get married, but who stay single, to their own harm and the injury of many others. God made marriage for the continua-tion of the human proc. The head in

G d made marings for the fixed its tion of the human race. He fixed its limits. Within those limits passion should be confined. That is God's law. Marriage entered into for the pur-maring of the second state of the second state.

pose of saving one's soul by keeping from sin, of having a companion, of establishing a hom', of rearing a family of children, is in accordance with the divine ordinance. Christian marriage is one of the seven

sacraments. As such it should be thought of. As such it should be entered upon.

When a young man has reached maturity, when he has no one depend ent on him for support, when he has found a fairly permanent and remuner-ative employment, when he is fit and free to wed, then the sooner he gets free to married the better-provided, of course, that he marries in the fear of God, with a suitable wife having the true faith.

Some young men postpone their nup-tials until they have made and saved a until they have a busines lot of money-until they of their own, until they of their own, until they have an income from investments so that they may keep their wives in the style that these have been used to in the homes of their fathers. Foolish delay! If the girls are fine characters they would somer be wooed now and have the happiness of helping in the work of saving and making the home. Five years from making the nome. Five years from now, ten years from now, may be too late. Time brings many changes. And who can count on having time ! The man that will live if married, may The man that will live if mirried, may die if he remain single; for marriage, properly regulated, is conducive to longevity. Get married! Some men wait and wait, because

Some men wait and wait, because they do not find any woman with whom they "fall in love." They expect a spasm of emotion. They look for an electric thrill. They like several young women very well, respect them highly, and take delight in being in their colletr. But that this that this young Roman; because, as she told him, she had already pledged her heart and body to the holy love of Jesus Christ. Stung by her refusal, the young pagan, dominated by the hate and the last which paganism in their society. But they think that this feeling of esteem and affection is not sufficient. They must love ; and accordin vain every means to induce her to ing to the novels they have read, to be ing to the looks taby hard can be a set acy in love they must experience an ecstacy of sonl, an exaltation of sentiment, a day-dream of bliss. Nonsense, non-sense, nonsense! Take the good daugh ter of a good mother, of about your own station in life, of about the same educa-tion, who is pious, amiable and healthy, whom you like and who likes you, and promise to make as good a busband as you possibly can; and get married in the morning with a Nuptial Mass, both of you going to holy Communion: do this, be mutually true to your vows— and the sacrament of matrices with the sacrament of the true to your vows and the sacrament of matrimony will do the rest. Get married ! Marriage is God's way for most of us.

It is our vocation. That way is for us salvation. In that way it is divine.

Happy is the man who has early foun i his love, who has kept himself pure for her dear sake, who courts her with reverence, and who marries her worth-ily before the altar of God !

Judge, with the sanction of the by-standers and of Roman society, to an infamous life; and the answer of the fearless heroine with her beautiful eyes, in which the light of Christ's in-comparable beauty shone, lifted to heaven; with her rosy little hands clasped in prayer, while from immacu-late lips and mouth were uttered to her judge: The Secret of His Strength of Character. . McClure's Magazine sketch of a mayor (Mark Fagan) who is honest her judge: "If thou knewest the Lord Whom I "If thou knewest the Lord whom I and iearless because he is a fervent Catholic has since given rise to much serve thou wouldst not dare threaten me thus. I tell thee that my Lord will not allow me to worship thy idols, nor permit thee nor them to rob me of my virginal crown." Her prayer was re-warded; for an angel of God protected her, so that the vile man who tried to serve thou wouldst not dare threaten admiring newspaper comment every-where. But, of course, non Catholic editors cannot be expected to emphasize the most important lesson of Mark Fagan's life, the very kernel of the secret which Mr. Steffens wrung from her, so that the vile man who tried to assail her was stricken blind and dead. him with such kindly mercilessness. We mean his practice of frequent con fession. It will be remembered that when the interviewer pressed him hard to reveal the secret of his strength of will he said ; "I'm a Catholic, and I go to confession ever so often. I try to have less to confess each time, and I and that I have. Gradually, I am get ting to be a better man.' What a splendid, practical answer this is to the misinformed people who think and say that the confessional weakens char acter. We Catholics know that its effect is the diametrically opposite one, that it strengthens character because it imparts that self knowledge, which is the bed-rock of all moral strength. But the ignorant maligners of the confesthe ignorant maligners of the contes-sional are deceived by bad Catholics who have never approached the holy tribunal in the proper disposition of humble contrition and by apostate priests who have abused this great sacrament for the ruin of souls. What a revelation Mark Fagan's experience a revelation mark ragan's experience must be to those well meaning dupes, especially when it is published by a non Catholic in a secular magazine. What adds to the value of this revelation is the evident reluctance that ac companied it. As none of Mark Fagan's friends could account for his wonderful hold over the citizens of Jersey City, Mr. Steffens went to Mark himself. "I went to his home with hin," he writes, "and I asked him questions. He squirmed, and it wasn't pleasant for me, but I had a theory I wanted to test. Maybe it was not right thus to probe into the soul of a man, and maybe it is not fine to show what you see. It hurt Mark Fagan, that interview, and the report of it will hurt him more. But I am thinking of those of us who need to see what I saw when I looked in upon the soul of Mark Fagan."-North-West Review.

THE CATHOLIC RECORD.

I love you and I want you to take me IF HE CANNOT CURE-HE KILLS.

Dr. Walter Kempster, of Milwankes, said recently: "On one occasion in my practice as a physician I took upon to heaven." The church of St. Agnes on the west side of the Piazza Navona, in Rome, stands on the very spot where was formerly the house where St. Agnes myself the responsibility of putting a patient out of her misery, and I believe was taken for punishment. The cham-ber which was filled with heavenly light, and in which an angel protecte

that Gos will justify the act." That is to say, this doctor took the responsibility and killed his patient. her, is now a chapel. Owing to the change of grade of the streets this The patient, evidently insane, had at-tempted snicide by setting fire to the mattress of her bed. She was in great chapel is now below ground. The floor is the old mosaic, and over the altar is a bas relief representing St. Agnes suffering and this doctor was called in, and he thus tells what he did. "What are you going to do?" I clothed only in her long tresses, which

asked of the attending physician. "I think we had better inject mor-

phine," he replied. "How much ?" I asked.

"About ten drops," he replied, "My-man, fill the syringe, "I said. "I don't like to take the responsi

bility," he answered. "He gave me the syringe and the drug, and I relieved her of her intense suffering," — That is, he killed her by injecting a dose of morphine that he knew would kill her.

This act was not only contrary to the law of God, but against the Crim-inal law and the Medical Code of ethics In other days than our own it would for this last requires the physician to do have been folly to most the question whether there is a final as well as an efficient cause for the existence of man. all in his power to save life, to do noth-ing to kill. He committed a crime against the medical profession, which that profession should not delay to re-pudiate and condemn; and the civil At present, however, causes have been relegated to the superstitions of the middle ages and things are explained law should deprive him of the right to practice medicine. The sick For the advocates of the chance

avoid him as the convicted criminal would avoid the executioner. He appeals to God for justification, For the advocates of the bannets doctrine we have no brief. Neither has any serious man. We believe, as the rest of men, that we exist for a pur-pose, that we exist for a special end, and that end is the honor and glory of but God says : "Thou shalt not kill. "Thou shalt not kill He does not say : except to relieve pain but, Thou shalt not kill." Again He says : "Whoso-ever shall shed man's blood, his blood God which we attain by saving our Can we know, apart from divine

shall be shed : for man is made to the image of God." revelation, that we were created for our own beatitude? Is there anything This homicide further says : " The

woman was a Roman Catholic, and the priest who had been called to see her, when I told him what I had done, said: by which we may conclude that we live for a higher and happier world Doctor, you did right. "

We believe this misrepresents the priest. He might have approved of It might seem that we are begging thing exists for its own perfection. But this fact is made clear by a sim-le study of things about us. Do not rendering the patient insensible to pain by the use of a drug to suspend But this fact is made clear by a sim-ple study of things about us. Do not even the plants and a simals seek what is for their good? And why unless there is within them some impulse,

pain by the use of a ting, but that is a consciousness for a time, but that is a very different thing from relieving pain by taking life. No priest would say to a homicide, a poisoner: "You did right." A doctor who is ready to take the responsibility of poisoning his

patient should not be permitted near the sixbed. Pain is bad, but a homi-There is in man, however, a strongcide is worse. The theory that a phy sician has the right to determine when most clearly that we live for our own perfection. That faculty is the will. he may take the life of his patient For in every movement of our lives we would greatly reduce the business of the divorce courts. - New York Free act only because we wish to obtain some good. It may be, and frequently it is the case, that the good we strive man's Journal.

A PRIEST ON THE EVILS OF CIGARETTE SMOKING.

FATHER RIORDAN COMMENDS PROPOSED LEGISLATION IN MARYLAND.

Baltimore, Md., January 29 .- The effects of cigarette smoking by boys were graphically pictured in the urse of a sermon preached yesterday by Rev. M. J. Riordan, of St. Charles church, Pikesville, the priest's remarks being based on bills that will come be fore the State Senate. "Thoughtful persons will approve

"Thoughthin persons will approve the proposed legislation of Annapol's for the suppression of cigarette smok-ing among boys," said Father Riordan. "To prohibit a thing because it is abused by the few is an unwarrantable interference with personal rights, but to suppress what is a curse to the many much is to be said in favor of the moderate use of tobacco by grown it, when every desire of the human persons, medical science is unanimous in forbidding it for boys. Many of longer engaged in struggling for the good the will may rest in the in alienforemost educators and physicians have declared the cigarette an insidious poison, sapping the mental and physi That good in which the heart will cal strength of our youth. "With ills of mind and body the rest completely satisfied can be only the infinite good. For only the infinite

moralist is not directly concerned, but the mental and physical deterioration good can hit every wait of the never rest heart. That is why we can never rest it wishes or pleasures in the mean ding moril degeneration by



HO IS EDUCATING HIMSELF AT NOTRE DAME UNIVERSITY.

Yosabro F. Sugita, a young Japanese student who has been a pupil at St. Mary's loatitate, Drayton, has gone to Notre Dane, Ind., to enter the university there.

Mr. Sugita is the son of a wealthy Mr. Sugita is the sol of a weatby coal merchant in Japan. Disregard-ing his ample opportunities for a life of ease and luxury and the enclaments that accrue to a family prominent in the political and commercial life of his country, the son came to the United to the details States to apply himself to of the Western civilization.

He entered St. Mary's institute where he remained until about two months ago. Diligence, perseverance and strict adherence to duty enabled him to overcome obstacles that to the average overgoine descales that to the advances young man in his circumstances would have appeared insurmountable. He advanced with remarkable rapidity in his studies and was thus enabled to enter the Freehman class of Notre enter the Freshman class of Notre Dame University at the beginning of the second semester. In three years he will complete a course in political science with the ultimate object of science with the ultimate object of fitting himself for diplomatic service. Upon his graduation he will become attached to the office of the Japanese legation at Washington, and will re-

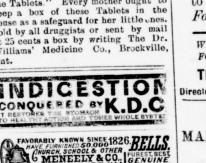
main in this country for several years, after which he will be eligible for foreign diplomatic service in the inter-

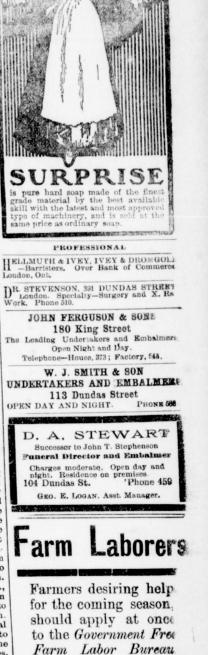
ests of his government. Sugita is twenty years old, but pre-cocious. He speaks English fluently and is also a brilliant French conver-sationalist. In bearing he is studious sationalist. and thoughtful.

man in India. Catholics should indeed be proud to learn that he was a Jesuit missionary — Thomas Stephens — who landed near Goa in 1579, and spent forty years of his life in spreading Catholic trath. He wrote a long and



for the health of her little ones as no other medicine in the world can. The troubles and expel worms. They break up colds and prevent croup. They





WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Out HOBBS MANUFACTURING CO. LIMITED Manufacturers of Memorial and Decorative





SURPRISE

A PURE

UNDERTAKERS AND EMBALMER

Don't brood. What's past is past. Live in the present. To day has its own blessings. Bask in the light of them.

The first way to advance the Catholic cause is for Catholics to live Catholic lives, and the second way is for them to make the Catholic religion known in its reasonableness and beauty to their non-Catholic neighbors.

She was then accused of high treason against the gods of the state and con-

demned to death by the sword. She went cheerfully to the place of Sne went encertaily to the place of execution and by her youth, beauty, innocene and fortitude moved to tears some of the pagans who witnessed her virginity blushed into greater beauty sire. virginity blushed into greater beauty when dipped in the red blood of her martyrdom. She was put to death A. D. 304. Her body was buried by her parents on a place which they owned on the Nomentan Road, a short distance matriduction with a fithe star distance outside the walls of the city of Rome. Her grave became the con ter of the celebrated cemetery of Saint

Agnes. The church celebrates two feasts in her honor the 21st and the 28th of January; the former the day of her death, and the latter the day of her apparition after death to her parents. The Greek church celebrates three feasts of Saint Agnes: one on the 14th, one on 21st of January, and the third on 5th of July. Her name as one of the greatest saints of the Roman church is found in the calendar of church is found in the Emperor Rome and of Carthage. The Emperor Constantine, at the entreaty of his daughter, Constantia, built a beautiful It is one of basilica over her tomb. It is one of the most remarkable of the Roman churches; and in it on every 21st day of January her feast is celebrated with of January ner least is celebrated with great solemnity. On this day and at this church are also blessed the lambs from whose wool palliums are made and then sent by the Popes to Archbishops. As she appeared to her parents, ac-cording to the tradition, on eighth day

after her death accompanied by a white lamb, mediæval and modera art fre quently paint her with this symbol of innocence and purity. Every great eity has a church in her honor. St. Agues' church in New York has two very large authenticated relics of the

Her cult is a favorite among little children, especially school girls, and in our parochial schools many of them strive to emulate her virtues. One such little girl is now dying on this

such fittle girl is now dying on this Christmas eve within view of the place where I am writing. With flushed checks she lies in the throes of death, her rosary beside her in bed, and her constant prayer is: "Sweet St. Agues, integrity!'

content with rid present life. What we long for is a good that knows no limits, that is inexhaustible, that can meet our every de-sire. And only the all good God Himself is infinite, inexhaustible and capable of making us happy forever .-Providence Visitor.

"NO FEAR OF HELL. "

President Jacob Gould Schurman, of Cornell University, delivered a re-markable address on the universal craze for wealth before the union meeting of the Associated Academic Pria-cipals of the State of New York. He

said : "If a visitor from Mars alighted on our continent he would hear the pul-pits proclaim 'Glorify God;' but he would find it the general practice to Gorify Gold.' "Are we then in the twentieth cen-

tury to revert to the barbarous wor ship of Mammon 7 Are Americans to renounce their Christian heritage? renounce their Christian heritage? Are they to repudiate the law of right-eousness? Are they to disclaim the Hellenic call to reason and beauty? Are they to spurn the dignity and glory of mankind in order to concen-trate all their energies on the cretificatrate all their energies on the gratifica tion of acquisitive instincts which we possess in common with the brutes, and which, when exclusively followed and

which, when exclusively followed and satisfied, only leave us more compla-cently and more hopelessly brutish? "It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary and the scaffold. To see a the network avenues of civil soescape the ugly avengers of civil so ciety is its only categorical imperative, the only law with which its Sinai thun-

ders. "To get there and not get caught is "To get there and not get chart of its only Golden Rule. To 'get rich quick' the financiers of this age will rob the widow and the orphan, grind the faces of the poor, speculate in trust

the faces of the poor, speculate in trust funds and purchase immunity by using other people's money to bribe legislators, judges and magistrates. "And then we hear the praises of the poor boys who have become million aires. O God, send us men of honor and integrity!"

weakening the will and the capacity to resist evil. A man's moral fibre is only as strong as his will power, which is the backbone of morality. Weaken or destroy that, and you make man a prey to every allurement-a puppet in the hands of Satan. Strengthen it in the hands of Satsh. Strengthen if and man becomes a king, greater than he who maketh a city. "The great master of the spiritual life-St. Ignatius Loyola-makes the

resolve to do right contingent upon strong conviction or clearness of men-tal vision: and if he lived in our era of nerve-destroying agencies he would with modern psychologists, point out one other condition-a sound and wellpoised nervous system. Moral de-generates are always nervous wrecks, and a nervous breakdown means en and a nervous breakdown means on feebled will power. The cigarette habit, owing to its deadly influence upon the nerves and will, dulls the clear-cut vision of right and wrong, blants the fine edge of moral account-spiritual sense.

"With mind, body and will stunted With mind, body and will sourced the eigarette victim finds his power to resist temptation weakened, and must needs grow less honest, less truthful and less pure. A craving so abnormal naturally creates appetite for other and

graver vices. "Is it any wonder that good judges of character have no confidence in youths who smoke cigarettes ?"

Doubtless one reason why so many good resolutions fail to be realized is found in the fact that individuals rely too generously upon their own strength in place of invoking daily the blessing of God upon their efforts.

Good citizenship and rejection of the Ten Commandments are contradictions. for the laws of the country have their beginning in the laws of God.

No man is responsible for the salva tion of his neighbor's soul. But if he be responsible for the loss of that soul he will be held accountable.

Is made from the b Canadian Barley Malt and English Hops; and is put up in 16 ounce bottles to retail at 25c. per bottle, while others at the same price con-tain only 13 and 14 ounces. 30c. per dozen is allowed for O'Keefe's empty bottles when re-turned, thus m king the mos conomical Malt Extract Refuse all substitutes HEAD OFFICE TORONTO, ONTARIO HON. JOHN DRYDEN, President. GEO. GILLIES, Vice-President L. LEITCH. D. WEISMILLER, Supt. JOHN KILLER,

the farm into a finished product. All up-to-date farmers agree that the modern gasoline engine is the Horizontal-(Portable and Station ry), 4, 6, 8, 10, 12 & 15 Horse Power. Vertical-2, 3 & 5 Horse Power. Specially adapted to cutting dr fodder and ensilage, husking, shree the best gasoline engine. It is strong, durable, long lived and is of full rated, actual (not esti-

ding and shelling corn; threshing and grinding feed; sawing wood, separating cream, pumpingwater,etc. Indeed there is no service required of a power that will not be performed most satisfactorily by this engine. If you are not intending to purchas an engine now, you may want one in the future and really ought to know more about the

kept in working order. It developes the maximum of power with the minimum of fuel. I. H. C. gasoline engines are made in the following styles and sizes: Call on the International Agent for information or write nearest branch house for catalog. CANADIAN BRANCEES: Calgary Montreal, Regina, Toronto, London, Ottawa, St. John, Winnipeg. INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, ILL,

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money, and increases the earning capacity of the farm. It will work the raw material of

best farm power. Our I. H. C. gasoline engine is

It is easy to operate and is easily

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THE SOVEREIGN BANK OF CANADA

YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at

635 Dundas Street, London East

where accounts of societies, lodges, churches, charity organizations, schools, factories and business men can be opened.

JOINT ACCOUNTS of husband and wife, brother and sister, or any two, upon which either can draw, can also be opened.

WE ADD INTEREST in our Savings Department to our customers EVERY THREE MONTHS.

The Sovereign Bank of Canada London Branch, opposite City Hall, F. E. KARN, Manager.

London East Branch, 635 Dundas Street, W. J. HILL, Manager.

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verting a blasphemous, ungodly mining camp into a model village. The whole tone of the speeches were kindly to the

PRESENTATION TO J. J. BEHAN. A pleasing event occurred at the regular meeting of the Young Irishmen's Cavholic Remarchent Association, Kingston, held in their hall on Monday evening, Feb. 5th. Near their held of the Secretary. Goo. Hanson, J. J. Behan. D ar Sir and Brother – After twenty five years of active service in our midst, and chiefly as an executive officer, we desire to show in a email manner our appreciation of your services and good fellowship. You have durit gyour term of office seen many members join our ranks and enjoy the hospitality of this good old hall. You have also seen mary leave us to batter their positions under other suns, but time has permitted us to remain as member of the Association you has not a warm spot in his heart for the old Y, I. C. B. A. acd if possible a warmer feeling for its president. Since you assumed the position of our chief the officer you have always given your advice cheerfully and wisely, working for the bas; if possible a warmer feeling for its president. Since you nassumed the position of our chief officer you have always given your advice cheerfully and wisely, working for the best interesse of the members all the time, and although this symbol of appreciation of your services is small it expresses in a measure the very best wishes of your follow members. In presenting this cane and pipe, a slight token of our regard and respect, we theartily wisn you and Mrs. Bohan years of health and prosperity. Signed:

Signed : Y. I. C. B. A.

Bro. Peter Chirke on behalf of the Associa-tion then presented President Behan with a beautiful ebony cane, with a massive engraved gold head, a gold mounted pipe in case, a fine cigar holder and a box of cigars. The presentation came as a complete sur-prise, so quiedly had the matter been kept by the members. President Behan on rising to reply expressed his sincere and heart fell ap-precision of the kindness of his fellow. members for the magnificent presents, and also for the kind and complimentary sentiments conveyd in the address. He assured his broher members that he did not need these tangible proofs from the members.

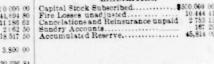
Sundry Assets.

Asserts. Capital Stock Hable to call. Town of Woods ock Debentures. Town of Woods ock Debentures. Dominion Permanent Loan Stock. Bills Receivable. call unpsid. Agents' Balances (secured under Cash te Harks and on band. 2028 84 3028 85 3028 85 Cash in Barks and on hand..... Insurance Plans and Office Furniture

Company REVENUE ACCOUNT To Accumulated Reserve from 1904. \$ 24 221 By Cancelations..... Depremium Estnings, 19.5. 360 648 94 To Interest Estned and Accrued...... 5.731 14

By Balance.... \$401 004 29

> BALANCE SHEET ASSETS.



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LIABILITIKS.

WILLIAM GREENWOOD BROWN, Secretary,

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90,809 85 7,474 83 3 295 89

The Equity Fire Insurance

Several prominent public men of the city were among the speakers. But an utterance of Rev. David M. Steele is especially worthy of remark by Catholics. In depreciating the lack of strong men in the church be took occasion to laud the condition of

made Mexico the great country which it is to day. "There are over fifty it is to day. 'There are churches in that country the interesting aspects

der.

opinions. Victor B. Wooley, a prominent attorney in addressing the club, took the opportunity to remark the devotion of a Catholic priest whom it was his good fortune to meet while on a trip to the West. This priest, according to Mr. Wooley, by the earnestness and zeal which he displayed, succeeded in con-

Catholic Church.

country in a religious sense, so far as the growth of the Catholic church is concerned. He went back to the days of Cortez and his txenty three intrepid followers, the founders of the present regime in Mexico, and he declared that it was their zeal and the zeal of the priests who came later which has

which far

testimony given by an Episcopal minis-ter in a stronghold of non Catholic

the Catholic church in Mexico, attri buting it to the strength and earnest-ness of the priests, who labor there for the salvation of the souls entrusted to their care. He said that zeal and en-thusiasm had made Mexico a great

task, until He bring thee word and say to thee, as He said to St. Joseph: "Arise, take the young Unild and His Mother, and depart, for they are dead which sought the life of the Child.

MINISTER PRAISES PRIESTS OF

"Strong Men" was the keynote of the speeches at the recent annual dinner of the church Cinb, an organization

composed of the Episcopal clergymen of the city of Wilmington, Del. Bishop

Leighton Coleman, Judge of Superior Court, Ignatius C. Grubb, Mayor Horace Wilson, Archdeacon Hall and

MEXICO.

G. F. F.

surpass any to be seen in this country.' He said that two many people kep going to Europe to see novel and strange things, totally overlook-ing the interesting aspects of the ing the interesting aspects of the foreign country on our southern bor-

On the whole it was an exceptional

The stomach gives out about a pint of gastric juice to digest each meal. If you take another pint of tea, wine or water, then the digestive juices are too diluted to properly digest the food. Fifth-Take one "Fruit-atives" tablet about twenty minutes before meals. "Fruit-

FIVE GOLDEN RULES.

day, 5 hours apart. It requires 4 to 4% hours to digest a meal. This leaves % to 1 hour for the

stomach to rest.

ween meals.

First-Eat only 3 meals a

Second-Eat nothing bet-

If anything is taken into the stomach

while digestion is going on, digestion stops and may not start again for an hour. Thurd-Eat slowly and

This insures food being well mixed with saliva and partially digested before

chew food thoroughly.

THE CATHOLIC RECORD.

a-trues" tone up and sweeten the stomach - insure an abundant flow of digestive juices-and cure Dyspepsia. Follow these directions for a month and see how much better you are in every way.

At all druggists Soc. a box. R. C. prelate. I had very few Catholic clients - no influential friends. Not my marriage relations-I had made the acquaintance of my wife after I

had resolved to make the change ; but I had been married a year before the change occured, as I did not want it to appear as though I had turned in order to be married. My wife brought me all the joys and blessings that have made my home happy for twenty-two years, but not one dollar of monay. In fact I believed the day of my baptism was the day that closed my chances of professional advancement, or any other. I felt that I had but one re source left-my shorthand-at which I knew I could support my wife and my-self if matters came to the worst. But I felt that there was no use in putting all this before the public, in answer to Dr. Douglas, and that it was better to stand or fall by the certain right which I had to declare that there were not matters for public discussion, but matters of conscience only. If I had discussed them I must have added, that after more than twenty years of experience and consideration, I would

do again, if it were necessary, what I did then, and do it a thousand times, if necessary, even if all the blessings and prosperity which I have had were turned into misfortunes and afflictions. This could not fail to offend many who, I telt, were willing to treat the matter in a broad and Christian spirit -or to lay it aside as one that should not debated. At any rate there would be no end of the controversy that would have ensued as to the "why and the

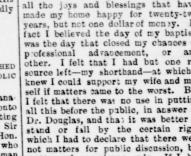
refore." Permit me again to thank you and to wish you and yours every grace and blessing. Yours sincerely, JOHN S. D. THOMPSON.

VOCATION.

For the CATHOLIC RECORD.

For the CATHOLIC RECORD. "Arise, take the young child and His Mother, and go into the land of Egypt, and be thou there until 1 bring thee word, for Herod will seek the young child to destroy Him." My soul--Thy Heavenly Father, Who revealed to St. Joseph in a dream that he should take the young Child Jesus and[go into the land of Egypt until he should bring him word to return is he should bring him word to return, is

holy will to thee, but no definite answer



we even imagine it is our love it it reaches the stomach. that we even imagine it is our love it self that causes our trouble; that our love for our God or for our neighbor makes us anxious about the Church, about our friends, about our own condi-Fourth-Drink little fluid with meals. We fail to remember that God is

will which we set on

tion. We fail to remember that God is not the God of anxiety and worry, but the God of perfect peace. Anxiety is a temptation, to be treated like other temptations, banished, conquered, for-gotten. We are to let, that is we are to allow and permit, the peace of to allow and permit, the peace of Christ to "rejoice in our hearts." Joy makes us run swiftly in the Chris-tian life; it is a great grace from God, a grace that we ough: to cultivate far more carefully than we do. This may be done by obeying those other words of St. Paul in the epistle of to day:

our anxieties, our lack of trust and patience, our too frequent persistence in going against the boly will of God on

account of some blind, stubborn resist

some object that is not good for us

So absorbed do we sometimes become in

" And be ye thankful." How apt we are to dwell on the dark side of things; how apt to be easily cast down and to complain ! Let us ask for a grateful heart ; let us count up, every day, the many, many reasons we have for sincere and constant thanksgiving. We shall find this practice, if sincerely and

steadfastly pursued, a very helpful one. How much suffering God has spared us ! Let us thank Him for this. How much patience He has shown to us, what kindness He has done us, what a Heaven He promised us ! May we offer Him joyful, loving, grateful hearts, as our ardent return for His love. So shall we serve Him gladly and well .- Sacred Heart Review.

SIR JOHN THOMPSON.

REMINISCENCES OF THE DISTINGUISHED CANADIAN CONVERT TO THE CATHOLIC FAITH.

The January number of the Cana-The January number of the Cana-dian Magazine, published at Toronto Ont., contains a highly interesting article, "Reminiscenses of the late Sir John Thompson," from the pen of Hon. J. J. Curran. The able writer, who was a long time friend of the statesman whose career of usefulness was altofor the church, which Father Bandini has taken unto himself and secured with his own residence. Every acre ality of a distinguished convert to the Catholic faith.

When, at the death of Sir John Abbott, the brilliant Thompson suc-ceeded to the premiership of the Dominion. he met with much hostility from the bigoted sects on account of his religion. Attack upon attack was hurled at him from unexpected quar ters, only to be met with silert scorn Ministers hurled invectives at him Ministers nuried invectives at him, the opposite party thundered at him, but the brave, silent man heeded not the vaporings of his enemies. He dreaded his political enemies only be-He cause they would become his enenies through nc fault of his own, but he faced the storm bravely and bravely onouered all.

His journeying to England, his death in Windsor Castle, when a priest was brought to his bedside at his and the request of the Queen of England, is recent history. It is remembered that not since the days of the brutal King Hal had a Catholic priest been allowed to officiate within the historic castle walls. The highest honors were paid to the dead statesman whose career opened as a re-

The movement of Italian immigra account in Maxwell's Talisman of the Italian Colony at Tontitown, Arkansas, which owes its success in great meas-ness the energy, tact and good busi-ness sense of the Rev. Peter Bandini. "In 1895 this colony began at Sunny-side, Ark., with 100 Italian families. The attempt. for various reasons not

ance of our own eable to the colonists themselves, was a failure. Many of the families deserted the colony, and for those who these lesser things, that our hearts are in a turmoil ; so blind do we become, remained, il with lever, unfit to work, too poor to move, there was little hope or encouragement. But the psycholo-gical moment brought forth the man. This was Father Bandini, the priest This was father Bandini, the man. who, hitherto a man of God and a min-ister of spiritual comforts ister of spiritual comforts, suddenly showed himself a man of the world (in the best sense of that term) and the leader and manager of his people's tem-poral affairs. He saw that it would be disastrous for his people to remain in the unhealthy environment of Sunnyside. He induced them, therefore, to get together their few belongings, and he tegether their few belongings, and the led them to Springdale about seventy miles north from Fort Smith, Ark. This was in 1807. Not one of the fami-lies was possessed of as much as \$25, here absolutely ies was possessed of as much as quel-and most of them were absolutely penniless. Barefooted for the most part, and with scant clothing to cover penniless. part, and with scane clothing a strange them, these poor strangers in a strange land pitched their tents about five miles from Springdale, and began laying down the lines of a settlement. ing down the lines of a settlement. They called the place Tontitown in honor of Enrico Tonti, an Italian pioneer who established the first trad ing post in the Arkansas country. THE PRIEST, THE LEADER OF HIS PEOPLE.

"What followed-how the priest con-tinued successfully to direct their affairs, how he borrowed money, how land was purchased and paid for, and how for such a poverty stricken beginning the settlement grew from a mere cluster of shacks to its present prosperous condition -would be too long a story. Suffice it to say that the colony passed safely through all its discour gements, and is now a very creditable village-a community were peace and prosperity reign supreme. A general merchandise store has been opened, a post-office se sured, many orchards have n laid out, and dryers and wineries installed. The village also contains an excellent telephone system, and boasts of one of the most beautiful rural churches in Arkansas. Every mortgage in the colony has been paid in full, and the only indebtedness is a \$400 lumber bill fland in the settlement, worth now \$50 an acre, is under cultivation, and every family is possessed of some cattle, and at least one horse. A year ago Father Bandini organized and trained a brass band, which has taken several prizes in contests through the northern part of the State. A mateur theatricals are encouraged, and have been the means of raising considerable for public purposes. A good schoolhouse has been erected ; another will soon be necessary (the Italians not being followers of the race snicide theory), and there is every assurance of village securing a branch of rail the road in the near future. SOME OF THE COLONY'S TRIALS.

"Of the trials which these new Pil-grim Fathers faced, not the least was the hostility of the native Arkansas settlers, who presumably saw in these new-comers a set of dark-faced intruders not far removed from the despised "nigger." Added to this was the fact that these foreigners were Catholics. hostility toward the Italians mani The fested itself in various ways. One time it ran so high that the native Arkan it ran so high that the native Arkan sans tried to burn the village. The schoolhouse was partially burned down, and was saved only after heroic efforts on the part of Father Bandini, who narrowly escaped with his life. This incident showed the priest that This incident showed the priest that vigorous measures for the protection of his people and their hard won property must be taken. He therefore had a circular printed in English and distri buted broadcast throughout the entire section, inviting everybody to attend Tonitown church on the following Sunday. A great many, other than his own congregation, faced Father Banown congregation, faced Father Ban-dini when he began to speak, and what he had to say was of interest to every one present. In plain terms he let it be understood that while his people were law abiding and indus-trious, and not disposed to look for ownerple, and in case ownerple should quarrels, yet, in case quarrels should be forced upon them, the other fellows had better lock cut. Most of his men. had better lock cut. Most of his men, he assured his bearers by way of friend-ly caution, were veterans of the Italian Army who knew how to shoot, and who would, if need be, protect their rights with their lives. This plain talk put ar end to the hostility, and gradually the Italians have gained the respect and confidence of the entire commun-ity. "-Sacred Heart Review.

Secondly, we are to "let the peace of Chris: rejoice in our hearts." We must pay attention to that small word "let." For, when we come to con-

AN ITALIAN PRIEST AND HIS WORK.

"let." For, when we come to con-sider the facts in the case, we shall find that only too often we ourselves do not "let." or permit, the peace of Christ to rejoice in our hearts. We disturb its happy reign therein by our worries, our anyleties, our lack of trust and tion to southern parts of this country makes particularly interesting the account in Maxwell's Talisman of the

The attempt, for various reasons not

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PRESENTATION TO J. J. BEHAN.

THE BOND OF PERFECTION.

"Bat above al these things have charity, which is the bond of perfec-tion: And let the peace of Christ re joice in your hearts, wherein also you few days ago, declares that in the Methodist church where I worshipped when a youth, there are very many are called in one body; and be ye thankful." A special lesson as to the means for obtaining happiness and con-tent in our spiritual lives i to be found them, and that if I were to run an tent in cut spiritual lives i to be found them, and that in were to run an in these sayings of the great Aposle election in Halifax to morrow, the st. Paul. In the first place, we are to have "charity, which is the bond of would be at my back, as it always perfection." What a simple thing this was. Every reference to detail in the doctor's two addresses was absolutely is, when we stop to consider it! doctor's two addresses was absolutely Charity, love—oh, surely, if we love God and love our neighbor we are on never taught any but a class of poor the high road to joy and to the very summit of perfection. What is more helpful, more enlightening, more joychildren who were learning to read. the high road to joy and to the very children who were teaming to reach summit of perfection. What is more as to the rapidity of my souversite— helpful, more enlightening, more joy-making and peace making, than true love ! How easy does true love make our burdens; how it causes us to over-vices exclusively for up rards of four our burdens ; how it causes us to over-look and forgive other men's defects ; how it makes us run swiftly in the sets rice of our Maker and in kindness to the brethren ; how bright this earth becomes, when we live to love, and how attractive, how homelike, is heaven 1 of England and Roman Datholic ser-vices exclusively for upwards of four year, and reading all of controversy yielded only when to believe and not to profess appeared to be wretched coward-ice. The " occult reason "- what could they be ? I did not profess on the allotted to thine allotted to thine allotted the break when we live to love, and how attractive, how homelike, is heaven 1

nations all over the Dominion to tay. Mr Curran's article is worth reading, and not the least interesting part is the following letter, written by the dead following letter, the time the storm of criti-the time the storm of criti-where the time the storm of the time the storm of the time the time the storm of the time the storm of the time the Divine Child within Thee, by leading thee into sinful and forbidden paths, though thou mayest not have been aware of it, and the place to which thou has: mercifully been conducted. man, and we can easily understand the great and wondernul character of the man who studied faithfully the dostrines of Mother Church and later practiced these doctrines as humbly as the low-liest of her members.

liest of her members. The letter follows

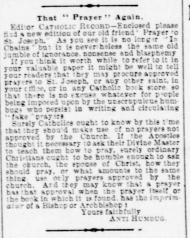
until He shall bring thee word to de part out from it. Thy future, per-chance, is dark, and not yet clearly My Dear - : Words cannot ex-press my appreciation of your great kindness in writing to me, as you did manifest to thee, and thou hast cried day and night unto God to reveal His about the extraordinary attack made on me by Dr Douglas. The noble words has been given to thee. Be of good cheer; remember St. Joseph, with the of your relative, too, were a great com-fort and made me realize how many there may be among the 800,000 for whom Dr. D. claims to speak, who have too much of the Chris-Holy Child and His Mother in the land of Egypt; their life in that country ian spirit to follow his uncharitable tian spirit to follow his uncharitable jadgment on one of whom he knows ab solutely nothing. I have many indications of the same kind from my own province, where my life was spent until the last seven

was a higher life, a quiet and retired life, but they rested in the assuring words "Be thou there until I bring thee word," and apply them to thyself. That Divine Child had a special vocation, a special mission to perform, and this special mission was under the special care of His Heavenly Father years, and there no enemy, political or otherwise, ever breathed of me any one of the slanders which the doctor has twice attered in the West. One acquaintance, writing from Halifax a

until the appointed time, and He tade His gnardian, St. Joseph, keep him in an appointed place, until those who an appointed place, until those who sought to hinder work had been re moved out of the way. Thou art privileged, my soul, to have been made in thy baptism a member of that Holy Child, and provided thour remain a liv-ing member of His body, He has des-tined thee for a special mission too, how small and insignificant soever it may seem to thee. Thou hast been called, with Saint may seem to thee. Thou hast been called, with Saint

Joseph, first to guard carefully the life of the Divine Child within thee, and to protect the privileges of His blessed Mother by taking care that they are not violated by thysef or by others, and to honor her with the honor that is due to her as the Mother of God and thy spiritual Mother, and in thine allotted sphere thou can'st do

assured his brother members that he did not need these tampible proofs from the members to assure him that he was honored by their devotion and confidence, for during the past twenty five years as an officer he had abund-ant proofs of it. and on masy occasions but none the less did he apprecise these cosily gifts as one crowning testimony of their pood-will. He expressed his gratitude to his brother members and assured them that he would ever remember their kindness.



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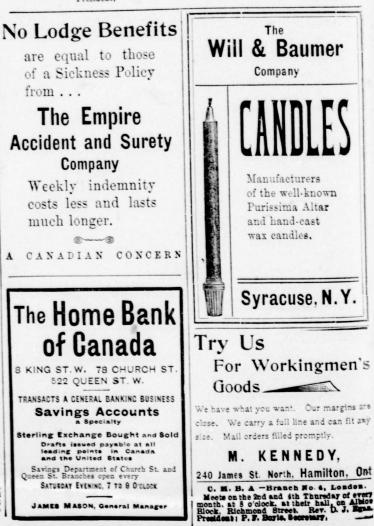
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