

# The Catholic Record.

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

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### A MUCH NEEDED LESSON.

We think it was the late "Czar" Reed who said he admired President Roosevelt's delight at having discovered the Ten Commandments. But that gentleman of caustic tongue and artifice of witticisms dreaded by opponents, was somewhat cynical, and mayhap in his long experience with lawmakers and lobbyists had never been brought officially into contact with the Commandments. President Roosevelt, however, by enlarging upon truth and justice and the preservation of the family and insisting upon them as national assets, is doing something towards a saner order of things. Writing to the French poet, Frédéric Mistral, he says:

"You are teaching a lesson that none more need to learn than we of the West—we of this eager, restless, wealth-seeking nation—the lesson that after a certain not very high level of material well-being has been reached the things that really count in life are the things of the spirit."

And, going on to say that courage and endurance, love of wife and child, etc., are the homely, work-a-day virtues and heroic virtues, he continues:

"These are better still, and if they are lacking, no piled up riches, no roaring, clanging industrialists, no feverish or many-sided activity shall avail either individual or nation. I do not undervalue these things of a nation's body; I only desire that they shall not make us forget that beside the nation's body there is also the nation's soul."

### OUR ORGANIZATIONS.

Every now and then a few good people are obsessed by the idea that we are lacking in organizations. The origin and growth of this idea may be due to causes into which it were not polite to look too closely. Still we have noticed that they whose quest of office in societies has had a negative result are among those who hanker after things new. They who toy with each and every society are in the same category. To our mind we have organizations that ought to be able to satisfy the taste and needs of the most exacting Catholic. Our Fraternal and Temperance Societies, the Reading Circles which are flourishing in some parts, the guilds devoted to the care of the altar, should leave none of our surplus energy unexpended. The individual who longs for new spheres of activity should give their support to societies already established, and show them, if possible, in what they are deficient. A strong organization pulsing with the blood of Catholic action and faith is worth a score of puny societies that straggle along and exercise no influence in the community. Catholics who have a plan of campaign, be it for social work, for education, the improvement of the young, accomplish more than they who blunder along without concerted action and aim at nothing higher than athletic triumphs. We are not averse to physical culture. We may not be enthusiastic in our praise of a society which has nothing but the prowess of its athletes to show, but we believe a man should be taught how to care for his body, to practice deep breathing—to obey, in a word, the laws of nature.

What we wish to point out is that Catholics can better serve our cause by affiliating themselves with the organizations we have, instead of seeking new outlets for their energy. The C. M. B. A. needs members; so do our temperance bodies. They all need new blood, new ideas, new ways of making themselves more useful and better understood. They will be glad to welcome as members the advice and counsel giving gentlemen who now stand without their gates. And with organizations, and to spare, for all our needs it seems to us that the individual who cannot find rest in any of them is of too fastidious a taste to be of use to any other society.

### AN ARCHBISHOP'S VIEW.

For a society to be Catholic, said Archbishop Glennon, some time ago, it must be first of all prepared to obey the rules of the Church concerning Catholic societies; it should have a chaplain who would be not a figure-head but a real force in its guidance; it should not depend upon the finances of the parish to sustain it; it should not be—unless it be altogether like the St. Vincent of Paul Society, for the poor—a rival of the parish in raising money under the title of charity. The members of the society should not alone sustain themselves as a society

by paying their just debts, helping one another in mutual interests, but ought to be prepared at all times to associate themselves with the priest of the parish for the development of parochial life and fulfillment of parochial duties. The Catholic society should be the select guard in the parish prepared at all times to second their pastor's efforts, and to act in conjunction with him in the various responsible duties he has to perform. And be it said that he has sometimes found them more interested in the petty details of their society than in parish work.

### CATHOLICS AND ALIEN SOCIETIES.

It may not be amiss to warn our readers against the agents who go up and down the country in the interests of alien organizations. They plead their case eloquently, these individuals who are not on the "water wagon," so as to exclude the duties of hospitality and succeed in beguiling Catholics into enrollment into such and such a society. When their pleasant ways are unavailing they press the argument that alliance with them means employment. Happily, however, a man can make his way without the societies not under the Church's auspices, and we have yet to learn that the non-Catholic hereabouts is addicted to the habit of giving positions to the Catholics, unless induced thereto by political reasons. But despite the advice of our spiritual chiefs we find Catholics in the Y. M. C. A. for example. It is not inimical to the Church, say they who look but on the surface and are moved to tears by compliments to their lack of bigotry. The preachers, of course, say nothing against the Church; and this, with the receptions attended by fashionable people, appeal to worldly parents and silence any opposition to their children belonging to it. We may say, however, that our experience with Catholic lads of the Y. M. C. A., etc., is not such as to cause us any gratification. As a rule they grow indifferent to the Church. Their view-point with regard to matters of religion changes. Lately we heard some of them declare that Catholics clamored unduly for religion in education. They grumble at any exercise of ecclesiastical authority. Episcopal mandates are things for jest and flippant criticism; and they become strangers to their brethren, and in some instances to the sacraments.

### SOME OF THE CAUSES.

Why some of our societies do not prosper as they should may be due to various causes. It may be that the members are not determined enough or depend upon others rather than upon themselves for success, or are deflected from their object by frivolities. It may be they talk much and do little and waste time upon grievances which are due to their sloth and stupidity. Cliques may act as a drag upon its progress and send it to sleep to wake up one of these days to say with Rip of the Adirondacks: "Am I soon forgot?" But criticism comes with ill grace from those who not only do not do good to those of the household but who look upon fellow Catholics who are not attired in broadcloth as aliens.

### THE FOURTH CENTENARY OF JOHN KNOX.

The four hundredth anniversary of the birth of John Knox was duly celebrated by the Presbyterians. The various sermons that have come under our notice differ but little from what has been said years ago, by those who see nothing blameworthy in him or his work. Rome was denounced in the same old way. "Bloody Mary" was assailed with a vehemence that betokened ignorance of the writings of the modern Protestant historian: the old charges of superstition and imposture were made with the greatest complacency. As a contrast to this dark picture they limned the portrait of Knox in bright colors and held it up for the inspection and admiration of their followers. The divines should recognize that such pulpit performances are without value or practicability. They are out of date, for modern historians of repute see no crown of glory on the brow of John Knox. They are but memories of a time when the mists of hatred prevented men from seeing things as they were. We surely can forego eulogy of the men who gloried in the murder of Cardinal Beaton and who had no word of condemnation for the pillaging mob that devastated Scotland by fire and sword. Wesley called it the work of the devil.

"Knox was uncompromising but not

ungenerous." He was not generous in loyalty to his sovereign. In his treatment of those who opposed him he did not err on the side of liberality, and if we credit historians he was no spendthrift of courage that entailed personal danger. He was generous, however, in lending himself to the schemes of those nobles who had more regard for Church treasures than Church doctrine, and who were lured by English gold into a betrayal of their country. But this is an old story. So also is that of James V., of too weak a fibre to stem the tide of intrigue and treason which he himself had done not a little to increase.

Nor is there originality in the statements that the Scottish Reformation was disassociated from deeds of violence and persecution and was hailed gladly by the Scottish people. We have seen them ere this, and always unaccompanied by facts. This is not a topic, says Mr. Andrew Lang in his History of Scotland, on which it is easy to be impartial. Protestant historians have seldom handled it with impartiality; and their suppressions, glosses and want of historical balance naturally turn into opposition the judgment of a modern reader.

And some Protestant preachers still follow the lead of such historians. A Montreal orator told his hearers that "John Knox rescued Scotland from worse than paganism and lifted her amongst the nations into the life and joy of the living God. An example this of a fanatic faith wedded fast to some dead falsehoods." But let the public see it. But it seems that preachers of a certain stripe can never mount the rostrum without stopping over. As a mental rein-check we submit the following testimony of Rev. Dr. Schaff: "The Latin Church, is a glorious Church. She was the alma mater of the barbarians of Europe. She stimulated and patronized the Renaissance, the printing press and the discovery of the new world." She still stands like an immovable rock, bearing witness to the fundamental truths and facts of our holy religion, and to the catholicity and unshaken continuity and independence of the Church.

The difference between the quotations is the difference between the man who sees and thinks for himself and the man who sees and thinks by proxy—between the man who moves in spacious places untrammelled by the past and the one who is still intent on memorizing the lessons given to the world by the "Reformers."

### FATHER JOGUES' LIFE.

LECTURE BY REV. THOS. J. CAMPBELL, S. J., Baltimore Mirror.

An interesting letter on "The Pioneer Missionary and Martyr of the Mohawks, Father Isaac Jogues," was delivered last night before a large audience at Loyola College Hall by Rev. Thomas J. Campbell, S. J., former Jesuit Provincial. It was notable that in the audience were both Protestants and Catholics, and that the representatives of many historical societies were in attendance, eager to hear this lecture. His Eminence, Cardinal Gibbons, presided and many prominent members of the clergy were present. Father Campbell, by the Hon. Leo Knott, who in a brief address paid a tribute to the work of Father Jogues and spoke of the authority with which Father Campbell speaks on the subject. He mentioned the proposal to erect a memorial Church for Father Jogues at Auriesville, N. Y., near where he was killed and asked if any more fitting tribute to the memory of this martyr could be suggested.

Father Campbell, after a brief introduction regarding the conditions in the New World in the early part of the seventeenth century, branched into the recital of Father Jogues' career by describing his appearance at the Court of Anne of Austria on his return to France after his first trip to America.

When the pale, emaciated missionary, still suffering from the hardships he had undergone, and showing his wounded hands, which had been mutilated by the savages, who had found pleasure in tearing off his fingers and disfiguring them, appeared in the court of Anne, the Queen, surrounded by all the gaudy and magnificent of the realm, left the throne to kiss the mutilated hands.

The early years of Father Jogues' life until the time he presented himself, although little more than a boy then, as a missionary ready to brave the wilds of the New World, were rapidly covered by the lecturer. In 1636 the young missionary began his great work. Landing in this country after a tempestuous voyage which lasted two months, he at once took up the work. He went directly into the Indian camps, and although unable to talk their language, sought to make himself useful to them. Naturally frail, he fell a victim to a plague which raged in the Indian villages. On his recovery he worked unceasingly for the savages among whom he had thrown his lot.

Father Jogues was described not as

a wild enthusiast seeking death, but as a man of extraordinary caution, realizing the futility of throwing his life away, a practical worker and a man of such determination that when the command was given neither man nor demon could hold him back.

On countless excursions, pushing his frail canoe over the treacherous waters of the Great Lakes and up the winding streams, Father Jogues bore the Divine message to the Indians, ever working for their salvation. His standard was the cross, and this he planted at every resting place. The lecturer described his visit to Lake Superior, Father Jogues being the first white man to gaze upon it. Standing at the head of the Mississippi he promised to return and explore that great region. Death prevented him, and thus began the discovery of the great tributary for thirty years, when Marquette visited the region.

Father Campbell then directed his attention to describing the tortures inflicted on Father Jogues while held a prisoner by the Indians. His captivity lasted for fifteen months, during which time he suffered indescribable hardships. He was taken to Lake George, the first white man to look upon the Mohawk, and later to the banks of a Dutch vessel. The Indians threatened the extermination of the whole colony unless he were recaptured. He was concealed in the home of Governor Van Curler for six weeks. The Indians being thrown from the trail by a report that he had been drowned in leaving the vessel. He was sent down to New Amsterdam, being the first priest to set foot on the Island of Manhattan.

It was then he returned to France, but he was soon back again to resume his work. He was sent as a peace emissary to the Indians. Returning a third time to the Mohawks, he was seized and tortured and finally killed, his body being thrown into the water, with his head was placed on a stake as a warning to other missionaries to keep away.

Father Campbell then discussed the proposed canonization of Father Jogues. The first recognition of Jogues as a martyr, he said, took place in New York City. On the priest's first visit there was a man hailed him as "Martyr of Christ."

In arguing that there could be no doubt that Father Jogues was put to death on account of the hatred of the Indians for the faith he taught, Father Campbell recalled the testimony of famous historians on this point. He recalled the letter written by Governor Krieff of New Amsterdam, who had sent an agent to the Indians to ask why Jogues had been killed, and to whom the answer was given that he had left a devil in a box which had brought ruin to the people and their crops.

The lecturer likened this charge against the priest and his subsequent martyrdom to the accusation made against Christ in Jerusalem. In a burst of eloquence the lecturer exclaimed: "Martyr of Jesus! He was first hailed in New Amsterdam; 'Martyr of Anne of Austria; Martyr of Jesus' in the testimony of those who put him to death; 'Martyr of Jesus in the hearts of thousands who yearly visit the place where he died to pay their tribute to his memory.'"

When Father Jogues looked over Lake George, said the speaker in one part of his discourse, "it was called by him 'Lake of the Blessed Sacrament,' the time being the Eve of Corpus Christi. It was called Lake George in honor of the king, as everybody knows, but as the office and title of a king are not beloved of Americans, why would it not be well to bestow upon it now the title of Lake Jogues?"

This suggestion was warmly applauded. In conclusion, Father Campbell dwelt at some length on the practical results of Father Jogues' work, showing the inspiration it had been to other later missionaries, and how he had prepared the way for them. While the canonization of the priest may not come at present, the lecturer asked what should prevent giving tardy recognition to the great priest by the erection of the proposed memorial chapel on the hillside where he died.

### TEACHING THE CATECHISM.

Again His Holiness, Pope Pius X., the successor of St. Peter and the Vicar of Christ, speaks to the world through an encyclical letter, calling attention to the pressing needs of the times. The burden of his admonition touches upon the existing necessity of teaching the catechism. All who read his letter will be touched, no doubt, with its love, its force and its clearness. Thousands not called to the charge of souls realize, as well as do pastors, the importance at the present of religious instruction. And nowhere throughout the nation is the need more imperative than in our own country. Our youth are living in an atmosphere of irreligious influences. Customs, example and the pernicious system of popular education, too generously patronized, enhance the dangers to faith.

As an antidote to these conditions, and a safeguard to faith, the Holy Father suggests thorough training in the truths of religion. Therefore it is said that he insists upon the teaching of the Catechism; for therein is contained all the fundamental principles, that only the youth are in need of having the Catechism taught them. A similar need for it exists among their parents. The latter do not believe, nor will they admit the fact. But it is the truth nevertheless. Indeed, there is

a widespread and lamentable unfamiliarity with these primary lessons of religion in such quarters. He who doubts may easily verify the statement by a little questioning.

But the gravest dangers arise from an ignorance of these all important truths. And in this particular one cannot feel that the Holy Father had our own country in view when he wrote: "In consequence of this ignorance, they regard it as no crime to excite and cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to unjust speculations, to possess themselves of the property of others by inequities not less reprehensible."

What is this, if not a pen picture of conditions existing at present among the American people? Furthermore, are these evils not the direct result of ignorance, or unfaithfulness to the fundamental principles contained in the Catechism? We urgently recommend, therefore, a careful and studious reading of the Holy Father's encyclical and a ready and faithful compliance with its suggestions.—Church Progress.

### PUBLISHING THE BANNIS.

Among the wise and salutary laws of the Church is the custom of publishing the bans of matrimony. Historical evidence is conclusive that it is of very ancient origin. Upon the authority of Tertullian, who died in the year 240, we learn that it was in use in the primitive Church.

Although the custom existed at that time and is prominently manifested through the centuries which followed, the rule was not made obligatory throughout the Church until the meeting of the fourth Lateran Council, which was held at Rome in the year 1215.

Such in brief is the history of the custom. Like all the other laws of the Church its wisdom is beyond question. Its virtue has been demonstrated times beyond computing. And those who properly understand its purpose readily concede its importance.

It is a general public notice that certain individuals are about to enter the holy state of wedlock. It is a reminder to all who thereby become possessed of the knowledge that it is their duty to communicate to the priest any impediments to the marriage which they know of. The custom, therefore, is a protection to the individuals from deception and a safeguard to religion.

Never in the history of the human family has there been the institution of the institution of the sacrament of matrimony was there greater need for such a custom and such a law than exists to-day. The ambition of individuals to acquire wealth; the necessary degradation of divorce courts; unprincipled men and designing women have surrounded marriage with the greatest possible dangers. All these make necessary a greater protection and demand a greater caution on the part of the contracting parties.

Catholics who comply with the law of the Church, however, have little to fear. If a similar custom obtained among our sectarian brethren it cannot be questioned but that many of the unfortunate alliances finding annulment in the divorce courts might not have been contracted. If, therefore, the children of the Church are wise, they will rigidly follow her law in this important particular.—Church Progress.

### OUR ROYAL INHERITANCE.

Said a Boston woman, in whose veins, on her mother's side, ran Spanish blood: "I am so proud of being a Catholic that I sometimes almost think I ought to make it matter for confession!" There is much for us to learn from her ardent utterance. We Catholics have a royal inheritance; we belong to a royal aristocracy; the blood of the martyrs, of the saints; we are accredited courtiers in God's vast palace on earth, and no less than His Heaven awaits us.

But this glorious aristocracy differs from the world's "great people" in the fact that its motto is "love and humility," and its coat of arms is a cross and a crown of thorns. If we are good then, we are so much the less God's courtiers; that very pride warns us that we are not living up to our heritage. Yet, in a certain noble and true sense, we may be proud that we are Catholics, as St. Paul "gloried in the cross of Jesus Christ."

Shameful it is that many Catholics do not realize more fully what the magnitude, the grandeur, the beauty of the Catholic heritage is. May not they be found reading the latest new novel, or the latest "fad" in poetry or philosophy; and knowing very little of Church history with its splendid narration of nineteen hundred years in the cause of the Eternal King? Yet Father Hogan in his "Clasical Studies" writes—and does he not really speak to all of us who are thrown into daily intercourse with men and women ignorant of our faith?—

"The controversialist, the apologist of our day, has to be, first of all, an historian . . . and remove in some measure the accumulated mass of error, prejudice and misunderstanding in history. But secondly, Church history is a source of surpassing interest and benefits to all; and this is why, in Catholic Reading Circles, Church history is invariably taken up as one of the leading subjects of study. The members feel they owe it to themselves to know as much as they can of the past of their great Mother Church; and no other knowledge will be more helpful

to raise their minds to a higher level and strengthen them in the faith."

As a matter of fact, it is not the members of the Reading Circles only, who are capable of realizing what help such study is the formation of a stalwart, well-formed, active and zealous character. Such reading is character-building in itself, whether pursued in the quiet of one's own room or in company with fellow-students. To read of the heroes and heroines of the Catholic Church is to dwell ever with God's nobility. To read the writings of Catholic theologians and historians is to form our own mind and intellect by the finest rules. To quote Father Hegan again:

"Cortitude is strengthened in all by habit—real contact with minds that dwell in the regions of serene conviction. St. Thomas is admirable in this regard. He works his way through the most intricate questions with the same security as a mathematician work out a problem. One feels that he walks in the light."

So with us, in our lesser degree walking with those who know the truth, reading the works of men who are always on God's side, and that is the truly noble, the truly intellectual, the truly beautiful side, we shall begin to gain their spirit, their tone, their ways.

Certain persons possess the critical faculty as a gift; they have "the power of forming a correct judgment on things appertaining to history, from the exercise of the humblest common-sense to the vivid intuitions and far-reaching inductions of the trained intellect." This gift, in its highest sense, we all may hope to gain if we will diligently seek it. The Faith, the true Catholic Faith, will lead us on daily into the glories of our heritage. We shall learn to distinguish the true from the false, and the day will come when all that this world holds of intellect and beauty will seem small indeed compared to the absolute truth and beauty of the kingdom of God.—Sacred Heart Review.

### CATHOLIC NOTES.

Archbishop Harty of Manila has recently returned from a visitation tour during which he confirmed 30,000 souls.

Twelve converts were received by the Jesuit Fathers at a mission just finished in the Church of St. Francis of Assisi, Philadelphia.

The Redemptorist have just completed a successful mission at Our Lady of Mercy, Philadelphia, and a large number of converts have been placed under instruction.

Wm. E. Cramer, the venerable editor of the Evening Wisconsin, of Milwaukee has been baptized by Father Hayden, S. J., and received into the Church.

A former conductor of the Pittsburg Railway Company has become conscience stricken and has returned through a priest \$20 that he had stolen some years ago, to the company.

The Rev. Ernest Wolloughby Jewell, of the Episcopal Church, Hackensack, N. J., has become a Catholic. He was received into the Church at Newman's school by Father Gartland, chaplain of the school, a few days ago.

It is so a compensation for much that is discouraging in France to learn that 30,000 Catholic ladies are devoting themselves to teaching Catechism in Paris and its suburbs. Their pupils number over 30,000. Manifestly no government can prevent the teaching of the faith merely by silencing the appointed teachers.

The Catholic Truth Society of San Francisco has published a new translation of "The Imitation of Christ," of Thomas a Kempis. The translation is by Sir Francis Cruise, an eminent physician of Dublin and a deep student of "The Imitation." It is the best version in the English language and is published in excellent style. The price is only 25 cents. It has disposed of ten thousand copies in a few months.

According to press cablegram from Rome, the Pope has sent an autograph letter to the Emperor of Japan, thanking him warmly for the liberty granted to Catholic missionaries in allowing them to enter the territory conquered by the Japanese. The letter was sent, it is said, through the Congregation of the Propaganda to Mgr. Alvarez, Apostolic Prefect at the Island of Shikoku, who will deliver it to the Japanese Emperor.

Ireland sends seventy Catholic members to the British Parliament; but England at present sends only five, one of them being an Irish Catholic—the famous journalist and orator, Mr. T. P. O'Connor—and Scotland sends only one. The four English Catholic members of Parliament are Lord Edmund Talbot, Sir John Austin, Mr. James Hope and Mr. Rowland Hunt.

Charles J. Bonaparte, a distinguished Baltimorean, has been appointed Secretary of the United States navy. For many years Mr. Bonaparte has been an intimate friend of President Roosevelt's. So great was Roosevelt's confidence in him that, on many matters of national concern, he has sought his advice and counsel. Mr. Bonaparte is eminent as a lawyer and as a publicist and as a consistent advocate of civil service reform. He is an active and consistent Catholic, and two years ago was the recipient of the Laetare medal from Notre Dame University. The appointment has been received with general satisfaction.

That which should lead us to God is not the thought of heaven which He promised us; but we should love God for Himself alone.—St. Teresa.



CATHOLIC EDUCATION.

ARCHBISHOP IRELAND SAYS RELIGION MUST BE INGRAINED INTO THE BEING OF THE PUPIL.

A masterly sermon on "Catholic Education" was preached by Archbishop Ireland at the celebration of the golden jubilee of St. Clara Academy, Sinsinnagh, Wis., the mother-house of the Dominican Sisters, which took place on Sunday.

He said in part: Education! How noble is the work, how supreme its value! The child is destined to be formed and fashioned into the fullness of God's design.

Teacher, open the mind of your pupil to truth; draw it nearer to truth; awaken in it the passion for truth; and truth, particle after particle, enters into it, each one glowing with light.

TO HIS FORMER BISHOP. Rev. C. H. Schultz, pastor of St. Francis, became a Catholic, when he converted who has a gift of faith, he had to obey the dictates of his conscience.

Constantly held before the eyes of your pupils the mirror of goodness, that her thoughts, her affections, her acts be modelled upon the Divine ideal.

Schools and colleges where the mind solely is cared for cannot suffice for the education of the children of the land.

Breakfast Table Complete without SPICES. Most Nutritious and Economical.

COCA. Men of this stalwart type every year burst the bonds which are holding them.

others which they covet for themselves, the legacy precious above all others, with which they wish to dower their children.

For this reason they should bend all their energies to give to their children a thoroughly Catholic education.

To be a firm and uncompromising Catholic in the midst of prevailing unbelief and indifference, to retain the warmth and ardor of Catholic faith in the trying atmosphere of irreligious world in which we live, requires the heroism of the saint.

We cannot but look with alarm on the future of religion in America, when we recall what a large fraction of children are excluded from Catholic schools, and how little is done for the religious instruction of such children.

The life of the more God-like it is. God is intelligence and will, inasmuch as He grasps in their entirety truth and goodness: the more truth and goodness the soul in its turn takes into its embrace, the higher it is to God.

TRUTH IS REALITY. God's essence and the things excepted. Wherever, then, there is reality, wherever there is truth, truth thither the mind of the child.

From time immemorial, men have been trying to falsify or qualify Christ's solemn assertion, "No man can serve two masters."

SERVING TWO MASTERS. Now, since the visible and near at hand is ever prone to appeal most strongly to human nature, and since it takes our best effort, aided by divine strength to realize the superior importance of things unseen, it follows that any attempt to manage both interests with equal division of thought and strength, must result disastrously to the supernatural.

Who does not know the shrewd Christian, the man who, so to speak, gives God tithes of his dutifully-accrued gains; with his well-advisedly managed adjutant, who does not know the fashionable Christian, flying from benediction to ball; engaged in a hundred schemes combining charity with pleasure for the relief of the remote heathen, but oblivious of the heathen at the hearth; so pre-occupied with picturesque woes of the unrepentant penitent, that the necessities of the moment are passed unheeded; moved to tears by the sufferings of Christ in His poor; and serenely sure, withal that these spells of emotional religion will more than expiate a life of worldliness and self-seeking!

SCHOOLS AND COLLEGES. The perils of the age, the perils of America, I signalize the perils: how it is to be removed the people of the land will some day declare when the harsh lessons of facts will have forced them to realize the gravity of the situation.

Most Nutritious and Economical. Men of this stalwart type every year burst the bonds which are holding them.

press steadfastly on to the one all-satisfying end, the home eternal in the Heavens.—Catholic Union and Times.

CORPUS CHRISTI.

Although no longer binding, under pain of sin, to go to church on Corpus Christi, still the large congregations that attend the Mass on that day go far to prove that devout Catholics would like to see this great feast once more restored to the place it deserves as a holiday of obligation.

It is indeed strange that people claiming to be followers of Christ, as most Protestants surely do, should nevertheless regard many of the days held sacred by Catholics as of no importance.

IS THE CHRISTIAN ENDEAVOR SOCIETY ANTI-CATHOLIC? "No one can study conditions in a Catholic country—Greek or Roman—without realizing that there the missionary is needed quite as much as in darkest Africa.

THE QUESTION IS WHETHER A SOCIETY OF CHRISTIAN GENTLEMEN, supposedly pledged to tell the truth as they know it, are setting out the part in this slandering foreign nations and neighboring churches, and using the columns of the secular press in so doing?

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JUNE—THE MONTH OF THE SACRED HEART. The lovely month of June has been consecrated by the Holy Church to our Lord's Sacred Heart. It is then when the genial summer takes the chill out of the air and Nature settles down to bright and beautiful days that the joy of heart of man is bidden to think of the Sacred Heart of His Lord and Saviour, and through acts of adoration, love and homage, to make grateful acknowledgements to the kingdom which has come to mankind from that divinely loving Heart.

IS ONE CHURCH AS GOOD AS ANOTHER. Is one Church as good as another? This is a senseless question. You might just as well ask me: Is one God as good as another? There is only one Church as there is but one God.

MOTHER'S EAR. A WORD IN MOTHER'S EAR, WHEN REARING AN INFANT, AND IN THE MONTHS THAT COME BEFORE THAT TIME.

SAFE-LOCK SHINGLES. make a perfect roofing for HOUSES, BARN, STORES, etc. Weather proof, ornamental, lasting in quality, protect from fire and lightning.

doing kind things to them. And this is the way we can show our love for our divine Lord and return love for love.

RELIGIONS OR CHURCHES ARE FALSE, AND I am obliged to cling to my Church at the risk of heaven. The other churches may teach some true doctrines and accomplish some good, but they remain false and I can never approve of a falsehood.

RHEUMATIC PAINS. DRIVEN OUT OF THE SYSTEM BY DR. WILLIAMS' PINK PILLS.

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JUNE—THE MONTH OF THE SACRED HEART. The lovely month of June has been consecrated by the Holy Church to our Lord's Sacred Heart. It is then when the genial summer takes the chill out of the air and Nature settles down to bright and beautiful days that the joy of heart of man is bidden to think of the Sacred Heart of His Lord and Saviour, and through acts of adoration, love and homage, to make grateful acknowledgements to the kingdom which has come to mankind from that divinely loving Heart.

IS ONE CHURCH AS GOOD AS ANOTHER. Is one Church as good as another? This is a senseless question. You might just as well ask me: Is one God as good as another? There is only one Church as there is but one God.

MOTHER'S EAR. A WORD IN MOTHER'S EAR, WHEN REARING AN INFANT, AND IN THE MONTHS THAT COME BEFORE THAT TIME.

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religions or churches are false, and I am obliged to cling to my Church at the risk of heaven. The other churches may teach some true doctrines and accomplish some good, but they remain false and I can never approve of a falsehood.

RHEUMATIC PAINS. DRIVEN OUT OF THE SYSTEM BY DR. WILLIAMS' PINK PILLS.

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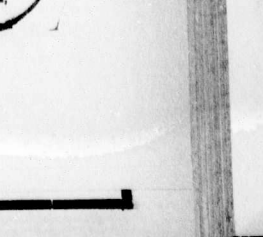
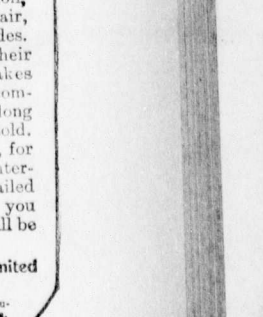
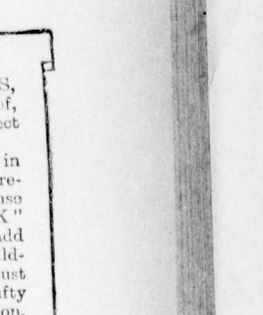
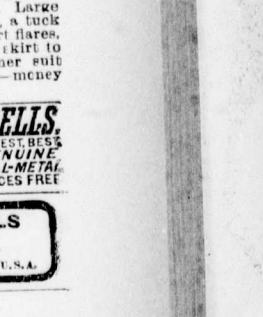
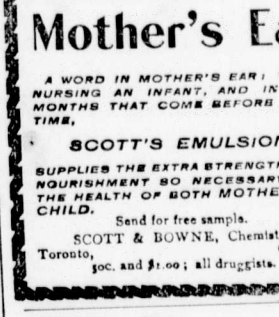
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

Dear Sir: For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JUNE 17, 1905.

ANOTHER TOOLEY STREET TAILOR CASE.

Last Saturday night three gentlemen from Toronto came to London to address a public meeting called in the interest of Mr. Wm. Gray, the Conservative candidate of this city.

The names of the other speakers were D. J. Goggin, Rev. J. E. Starr and Edmund E. Sheppard, editor of Toronto Saturday Night, a gentleman who has contracted the very bad habit of introducing slang phrases into the discussion of public questions.

Mr. Goggin described one of the Separate schools in this fashion: "Come with me to a certain school in Calgary for instance, with which I am familiar, and what do you find? You knock on the door and it is opened by a nun attired in the full vestments of the order.

JUNE 20, 9:30 a. m. (sun time) is the date fixed for the closing exercises of Assumption College, Sandwich. All friends of the Institution will be welcome.

AN ANTI-CATHOLIC MEETING IN WOODSTOCK.

A meeting of the Woodstock Branch of the "Citizens' Association of Ontario" was held on June 8th, for the purpose of protesting against the final passing of the educational clauses of the North-West Autonomy Bill.

The Rev. Mr. Starr declared that the great majority of the people of Ontario are indignant that a Liberal Administration should sacrifice the great Liberal principle of Provincial rights.

The question is not at all the taking away of any right from a single present resident or future settler, but it is the granting of freedom of conscience and of education to a large proportion of the population, who will consist of numerous local minorities.

He asserts that the great majority of the people of Ontario are in favor of the oppression of the Northwest minorities and must be obeyed.

Of the 77 members who voted on the Autonomy Bill, 57 per cent. were for the educational coercion of minorities.

Mr. E. E. Sheppard of Toronto was the next speaker. In fact it was Toronto all through that advised North Oxford through the "Citizens' Committee.

Mr. Sheppard, inspired with the same spirit of intolerance which he has manifested for years, followed the lead of Rev. Mr. Starr, in abusing the Catholic Hierarchy and Church.

Mr. Sheppard proposes as a matter of retaliation to deprive the Catholics of Ontario of the right they enjoy of having Separate schools, and calls upon the present Conservative Government of Ontario to act upon this suggestion, or, at least, if they cannot abolish them, to "trim them down to the bare bones to which the law under Confederation puts them."

Mr. Sheppard, if he will only jog his memory a little, will remember that what he proposes was attempted already, and the result was almost the annihilation of the party which made this attempt.

We speak of Rev. Mr. Farthing's speech in another article.

AN ANGLICAN CANON ON RELIGIOUS EDUCATION.

In another article in this issue we speak of an anti-Catholic meeting held a few days ago in Woodstock against the proposal of the Dominion Government to permit the establishment of Catholic and Protestant schools in the new provinces of the North-West.

The Rev. Canon Farthing of the Anglican diocese of Huron was one of the speakers at this meeting. This rev. gentleman took credit to himself for having opposed the remedial bill of 1896 by which it was proposed to restore the rights of which the Catholics of Manitoba had been unjustly deprived.

He referred to a recent meeting of the ministers of Woodstock who put themselves on record as being against the allowance of Catholic schools in the North West, and denounced the Papal Delegate, Mgr. Sbarretti, for having interfered in matters which concern the people of Canada.

He asked for a member of the Manitoba Government for more liberal treatment for the Catholics of that Province.

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As regards the Catholic school of Woodstock, it is known to be in a most prosperous condition. It is taught by one first class, and one second class teacher, and the children are progressing well in all the secular branches, and in the knowledge of their religion.

These are sound truths; but the address of Rev. Canon Farthing before the Citizen's Committee of Woodstock is most unsound.

PRESBYTERIANISM AND MUSIC.

One of the most rigid of the subordinate Presbyterian sects of the United States is the Reformed Presbyterian Church, which is generally known as the "Covenanters' Church," as it has adhered to the original Covenanters' ideal that instrumental music is an abomination in divine worship.

Small minorities of both these denominations refused to enter into this union, and became merged into the Church which is now called the Covenanters or Reformed Presbyterian. It is this Church which has hitherto adhered sternly to the old Covenanters' ideal which excluded the use of instrumental music; but on May 20th, at a Convention held in New York, the decision was reached that instrumental music may henceforth be used in its services.

From the vicissitudes of this Church we may see on what petty issues sects may be organized and perpetuated where the right of every one is recognized to establish a religion of his own fancy; whereas St. Paul commands: "Now I beseech you brethren to mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such serve not Christ our Lord, but their own belly; and by pleasing speeches and good words seduce the hearts of the innocent." (1 Cor. xvi. 17).

THE FOURTH CENTENARY OF JOHN KNOX.

The fourth centenary of the birth of John Knox has been celebrated by the Presbyterians of Canada and the United States with great sounding of trumpets in honor of the "brave" and "patriotic" man who preached the Gospel without fear of man and with "rare wisdom, ability, and catholicity of spirit," and established the Reformed Church of Scotland, which is the Presbyterian Church. Such is the description of Knox as given by one of the panegyric preachers, the Rev. Dr. J. Edgar Hill of Montreal, and this is the keynote of all.

Nothing seems to have been said of his violence, coarseness and iconoclasm. Knox succeeded, indeed, in establishing Presbyterianism in Scotland, by exciting the populace to believe that the Pope is anti-Christ and the Man of Sin denounced by the Apostles in Holy Scripture—a teaching which was admitted by the late Rev. Philip Schaff as founded upon a misconception of the meaning of God's Word? It was peculiarly inapplicable to the Pope of his time, Sixtus V., who was indeed severe towards the brigands of Italy, and other rebels against law and order, but was nevertheless generous, pious and kind by nature, and who deserves to be numbered among the Popes who did much to increase devotion among the people of the Catholic world, and who governed well the states of the

Church. He was the patron of the arts and sciences, and did much towards beautifying Rome.

His own Queen Mary he treated with brutality, and while she was Queen of Scotland, and Mary Tudor Queen of England, and in both instances the next heir to these thrones were also women, he published his book, "The first blast of the trumpet against the monstrous government of women." In this he maintained that the supreme authority held by women is the destruction of good government.

The rev. preacher describes Knox as "a man of high principle and sensitive culture who is not to be judged by the standards of the present day. He was the man for his time, and for the work of his time. The way in which he did his work is a secondary affair. The great and important fact was that he did the work and did it at his best."

Similar language was used in many other Churches, which are too numerous to be particularized. We need only add that such a mode of elevating brutality and crime can be justified only on the supposition that the Christian religion is changeable according to the age in which we live, and the whims of men.

In regard to the use of images, Protestantism itself has changed greatly since the days of Knox. It is quite a common thing to set up the statues of great men in public places, and even now the two portraits of the Wesleys are to be seen in the Metropolitan Methodist Church of Toronto, which Knox would have condemned as a piece of rank idolatry.

THE CHURCH IN EUROPE.

It has been of late years a practice with transient Protestant visitors to Rome and other Italian cities, to represent that at the great functions of the Church the people who should be devout worshippers manifest openly great disrespect, chatting and joking during the Mass as if they were on the street or in a restaurant.

We believe it was Mrs. Humphrey Ward who gave the key-note to this assertion, which has no foundation in fact. This lady in one of her novels has represented this to be the case in St. Peter's church especially. It is nevertheless true that many foreign visitors, especially Protestants from Great Britain and America, go to the churches merely for the purpose of sight-seeing, and these frequently misbehave themselves. In such cases, if the misbehaviour is noticeable, it is rebuked and sometimes punished by the police or by those who are placed in charge to preserve order. Usually, however, a warning from the officials is sufficient to make the unruly parties attend better to the requirements of decorum. Yet when the crowd is very great, as is sometimes the case, the impression may be conveyed to well-conducted visitors that the breaches of decorum are very considerable.

A letter appears in the O'Neill Packet of June 1 which purports to have been written by the Paris correspondent of that journal which goes far beyond the statements made by Mrs. Ward in reference to St. Peter's, and this time the indecorous proceedings are said to have been witnessed in Florence on Easter Sunday. The correspondent says: "We were all struck by the utter absence, at both the ceremonies spoken of, and also at the Easter services in the Duomo, (the great Cathedral of that city,) of any appearance of devotional feeling, as far as a spectator could judge. Even the priests on Easter day seemed to be laughing and joking while the Archbishop and Bishops were celebrating, while the people, who have no seats, kept coming and going all the time."

We do not hesitate to say that this is a gross misrepresentation. Nowhere will it be found that the priests so far forgot the proper decorum necessary to be observed during the offering of the holy Sacrifice of the Mass as to misbehave while it is being offered up. Their laughing and joking which the Packet's correspondent professes to have witnessed is a fable of his own invention, though it is possible that he may have witnessed a certain amount of misbehavior on the part of foreign believers who like himself went there,

not through devotion, but to see something which was novel to them.

As to the coming and going of the people, this is no general practice, for the people know well that they should hear the whole Mass, and we know that notwithstanding the hostility of the Government to the Pope and the Church, there is still a deep-seated piety among the Italian people. They are the foreign sightseers generally who thus come and go.

The correspondent states also that in his opinion the Catholic Church is losing ground on the continent. We do not deny that the results of the hostility between the Church and State in France and Italy have been deplorable, but we have no fear but the result will be the restoration of piety even where it has been under a cloud for a time. But outside the two countries named, the Church is making great strides forward, as in Belgium, Holland, Germany, Austria, and even Russia.

The Packet's correspondent thinks that the ritual and reading of the Scriptures should be in the language of the people.

The public instructions are all given in the language of the people, and that is the language in which the Scriptures are read to the people. But the public service of the Church, that is to say, the Mass, is in Latin, just as it is in this country. There are solid reasons for this, among which we may mention the following:

1. The Catholic Church is universal, and it is desirable that in the principal and official Church services a universal language should be used so that wherever there may be foreign Catholics present at these services, they may be as much at home as if they were in their own country.

2. By the retention of the Latin language in the official services of the Church, the unchangeable doctrines are preserved without change, which would not be the case if these services were in an ever mutable modern vernacular.

3. The priests who travel in foreign countries are able to celebrate Mass, to chant the Vespers and give the Benediction of the Most Holy Sacrament of the Eucharist without any difficulty, and in a manner understood by the people, just as if they were assisting at these services given by priests of their own nationality.

We might add other reasons as good as these, but these will suffice, with the additional remark that the universal Church deems it advisable that it should use generally a universal language, which thus becomes specially the language of the Church. Local Churches, such as the Lutheran, Presbyterian, Methodist, etc., are suited, however, with local languages.

The matter of the language in which the offices of the Church are celebrated is purely a matter of Church discipline; but the Church is of the opinion that it tends to the preservation of the principal offices of the Church, and this is why Latin is preserved for these offices, while in minor devotions the vernacular may be used.

CHANGING THE FAITH BY EASY STAGES.

It was announced recently that the Presbytery of Nassau, N. Y., intended to bring before the General Assembly of the Presbyterian Church which met at Winona Lake, Indiana, a proposition or overture for the abolition of the Westminster Confession of Faith and the substitution thereof of the brief Confession which has already been adopted by the Church. Many reasons were offered why this change should be made, but the principal one advanced was that the Confession as adopted by the Westminster divines, and made by Presbyterians of Great Britain and America their doctrinal standard, represents God as a Being of cruelty Who delights in the eternal punishment of His creatures whom He has unchangeably fore-ordained to suffer forever for sins which He had fore-ordained that they should commit.

The Rev. Dr. Samuel T. Carter of New York was the chief promoter of this overture. The doctor had written so far back as September, 1904, an open letter addressed to the Presbytery in which he assailed certain doctrines of the Church which, as he asserted, "are received but not generally believed by the Church."

overture was quite a prevailing sentiment for it has been conceived the Presbyterians get the Confessional doctrine and infant baptism hitherto the doctrine of their Church and from Calvinism. It has been the case of the Confession was The Free Presb. England years ago trines by the adoption of which the American Church largely by adopting a but it has followed of still professedly a fession, to which it explanatory clauses condemned clauses interpreted as they have a half centuries. I stood that this had gradually out of a fine totally repudiated body.

Dr. Carter and tery desired that should take place promptly proclaimed minister Confession decent burial should out further delay. General Assembly, proper to accede, position has been large majority, the knows that the con has been merel mortuary house t out of sight long bered without at attention. The ti has not yet come once in a while v repetitions of protest: "Ever moral being ri God's dishonoring utmost fervor of God (as describe and as fully as receive the God Christ—the Fath able who runs fo and repenting sc and kisses him."

We are compel ness of Dr. Carte and mollify it t our columns. The Assembly the Nassau overt a large majority elude from this t in sympathy it is well know as in full agre they are not p having maintain is to be still planatory sucte their act be set aside imply that they by their a years ago. But enough in spite 'reling. The p reverred but at degrees so tha notice what is only when som Dr. Carter giv tion of the case keep him s hear the real ity of Presb ation. In fac "pious fraud" public for a w ous mood will General Assen as that which Dr. Carter an successful; fo should we re mouldeing d no utility, sin Shorter creed faith of the Therefore, lo declared obs And this will unanimity, no cent proposi has been vote Here we me recent Gene unanimously, receive into Cumberland Church of A ever, has to the in approximate on one point sance, by its strumental n But on the Westminster flexible. It absorbed in has practice fession, and the Cumber of such a ur able that sorbed by tains the C

I will," replied Dorgan—"but not gratias, my good woman. Here," put his feet on the shafts, a cart-whip tied sashwise about his person from abstemious, felt little pleasure in continuing, while he waited the arrival of agent, etc. That could afford but they parted to get him through the news was of a victory. How slowly!





CHAITS WITH YOUNG MEN.

Much Reading. A young man once wrote to the celebrated lawyer, Charles O'Connor, for advice as to a projected course of reading—knowing that Mr. O'Connor's experience was considerable, and that his advice would be of value. The reply discouraged the reading of too many books. The gist of the advice was to read less and think more. Reading without reflection and deep thought may be a waste of time.

Work and Look Young. It is hard work that makes people grow old or is it because they do not have enough to do, or, rather, do not do the thing they are best fitted to do? The hardest worked people in the world are the actresses, yet some of them without mentioning names, are sixty and some play the parts of lovers and boisterous young tomboys at an even greater age.

A Vocation. Father Faber tells us what even greater men have told us before—that each human being has his vocation in life. And we nearly all accept it as true, but the great difficulty is to realize it. Ruskin says that work is not a curse; but that a man must like his work, feel that he can do it well, and not have too much of it to do.

Achievement under Difficulties. Some one has said that "when God wants to educate a man, He does not send him to school to the graces, but to the necessities." Poverty often call out talents which would never be discovered but for her. Not unusual opportunities, not ease and comfort, not wealth or luxuries, but poverty, has ever been the great university of the race, and by far the larger number of success graduates call her alma mater.

It has not been the men favored by fortune, but, as a rule, the poor boys with no chance, who have done great things. It is a Fulton with a paddle wheel; a Michael Faraday with old bottles and tin pans in the attic of an apothecary's store; a Whitney with a few tools in a southern cellar; a Howe with crude needles and shuttles making the sewing machine; a Professor Ball, poor, experimenting with the simplest apparatus, who have given an uplift to civilization.

There is nothing else so fascinating in history as the romance of achievement under difficulties—the story of how men, who have brought great things to pass, got their start, and of their obscure beginnings and triumphal ends, their struggles, their long waitings amid want and woe, the obstacles overcome, the final victories; the stories of men who have seized common situations and made them great, or of those of average ability who have succeeded by dint of indomitable will and inflexible purpose.

What grander sight is there than that of a stalwart man made irresistible by the things which he has tried to do?—a man who stands without swaying or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

No fate or destiny can stop such a man—a man who is dominated by a mighty purpose. Thousands of young men of this stamp type every year burst the bonds which are holding

OUR BOYS AND GIRLS.

STORIES OF THE ROSARY. BY LOUISA EMILY DOBBERE. The Annunciation. DOROTHY.

"Well," said Mr. Fuller, "we've got to cover a good bit of ground before we cross back, and it will be so pleasant having these two as companions to you, Dorothy. For I've done the most part of our trip before, and it stands to reason I don't want to do every department—pictures and such like again."

"You've just expressed my own sentiments," said Mrs. Fuller. "I know there were bits of Italy I hated to leave, and Paris was too lovely for anything; but to have to do it all again, galleries and marbles and all, is a solid bit of work, and I know I'll be real glad to omit part of it."

"I assume we shall meet them in London," said Dorothy, who had been reading up Europe very steadily before she came away, and on board as well; and she thought it would be rather for talkers. People ought to learn to think clearly; and they ought to study "to give a free, happy and forcible expression to their thoughts." For us Catholics there is a special reason why we should have, and why we should strive to have, these intellectual gifts and graces, for we are in the one Church that combines logic and poetry, the ideal and the real, in an absolute degree.

Dorothy had been somewhat surprised when she had met Bess, who certainly had developed into a far more beautiful girl than her childhood prototype. The thick dark hair was being combed up, and she had a lovely head; her eyes were soft and dark, had long curling lashes, and the face was altogether remarkably sweet as well as strikingly beautiful. As Dorothy caught sight of their reflection in one of the many mirrors, a flash of disappointment crossed her mind, for she saw her self immeasurably eclipsed in appearance by Bess. Dorothy, with her delicate figure and delicate features, was pretty, but Bess was lovely, and the contrast forced itself somewhat unpleasantly upon the mind of the former.

Martin was a delicate-looking boy of fifteen who had overworked himself at school, and had been told to have six months' rest before taking up his studies again. Both brother and sister, who had been ten days in London, felt quite like Cockneys, as they expressed it, and ready to get as quickly as they could to a business like way, and made out a sketch every day of all they wanted to see and do, being by no means daunted by fatigue. Dorothy enjoyed herself extremely, for she found that her knowledge of English history was considerably more extensive than that of her friend, and she was able in a quiet way to show it off on many occasions.

They went through England after leaving London, then to Scotland, Ireland and Wales, finding themselves in Switzerland for August, and Aix-les-Bains, where Mrs. Fuller was to have the treatment for her rheumatism, for September, and then they went slowly towards Rome, intending to take the most important towns on their way. All through their travels Bess showed herself to be as charming as she looked, for hers was a sweet nature, sanctified by grace, and in its unselfishness and humility very much the reverse of Dorothy's.

The plan of the Helstones joining them, which promised so well at first, was by no means adding to Dorothy's pleasure all the way. She had to acknowledge the humiliating fact to herself, but she was really extremely jealous of Bess, who without in the least intending to do so, outshone her in many respects, if not in all. As far as looks were concerned, Bess was noticed and admired, where Dorothy was passed unnoticed; and abroad her knowledge of foreign languages was so great that she was at once made the spokeswoman of the party. Dorothy had had a good deal of experience in reading and studying French, German and Italian, but could not speak any one of the three tongues easily. Then, too, travelling, which is said to be a great revealer of character, showed Bess in a very amiable light. The uncomfortable seat never seemed to distress her so long as the others were when Mrs. Fuller when the latter had one of her nervous headaches on, and she was generally agreeable to any plans formed by others. This does not mean that she was a colourless, inane child of a girl with no will or wishes of her own, but it does mean that she tried to be unselfish, and to consider herself last and not first.

Although Bess said very little about religion, Dorothy soon discovered that she had a very simple little rule, which in spite of the bustle of travelling she managed to keep. Whenever it was possible she went to daily Mass, made visits to the Blessed Sacrament quietly and unostentatiously, read a little out of a well worn brown book every day, and did not forget to pray. They were seated one afternoon in the public gardens of Aix-les-Bains watching the people, who were of all sorts and kinds, passing through them, while the gay strains of a band from the Casino fell upon their ears. Both girls had been silent for a little while when Dorothy broke the silence.

"I'm real glad we are going to leave this to-morrow. I'm sort o' tired of it."

"Are you? It is such a beautiful place," said Bess, looking up at the mountains, and thinking of the blue Lac du Bourget which lay at their feet. Dorothy did not answer.

THE LUKEWARM CATHOLIC.

HAS A VAGUE DESIRE TO WIN HEAVEN AT THE SLIGHTEST POSSIBLE COST TO HIMSELF. Rev. Father Clement Holland in the Catholic Weekly, London.

I would thou were cold, or hot. But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. (Apoc. iii, 16). Terrible, indeed, brethren, are those words spoken directly to that most dangerous of all states into which the sinner can fall—the state of those who seem to be religious, yet are totally unconscious of their many grave spiritual wants, because they are proud and self-confident, and, having deceived themselves, are blind to their many crimes and failings—Here the word "heat" represents the fervor of that true love we should have for God. "Coldness," on the other hand, means the absolute want of such a love, or even the very thought of it. But "lukewarmness" is that stage in which there is no real fervor, no real love, and yet there is an appearance of it and a pretence to it. So odious, then, is the lukewarm man in the sight of God that he seems to say: "I would that thou were cold or hot, a downright sinner or a saint; but because you are neither, because you are lukewarm, I will begin to vomit you out of my mouth, to abandon you and leave you in your present state."

God, then, seems to prefer a most wretched sinner to the sly and the lukewarm Catholic. And the reason for this is very clear. For the conscience of the wicked man will some times assert itself, and make itself felt and heard, and there is therefore some hope of his conversion. But the lukewarm man has squandered his conscience, has deluded it, has lulled it to sleep, and therefore it troubles him not; here, then, we see his terrible danger. There is actually more hope, yea, much more, for the conversion of the most wicked sinner than there is for that of the lukewarm Catholic. Hence, let us study well what a Lukewarm Catholic is, the terrible dangers to which he is exposed, so that, knowing both these things, we may look into our own souls and see if we are not one of those whom God warns when He says: "I will begin to vomit thee out of my mouth."

St. Anselm gives us, in a few simple words, the character of the lukewarm Christian: "He is one that is worse between vice and virtue." He is one that is neither zealous nor devout, yet one who is not bad enough to be counted vicious in the eyes of the world. He is one who tries to gratify his passions in this world, yet is striving to gain a reward in the next. He strives to do what our Lord said was impossible—to serve two masters, God and the world—and of such people the Christian said: "You cannot serve God and mammon." Hence, he is more particular to know the exact limits of every obligation, so that he may have as much pleasure as he can, yet with out going too far, for he has a vague desire to win heaven, yet at the slightest opportunity he will make the subject clear. Take the obligation of fasting during Advent and Lent. Now, the wretched sinner in mortal sin does not trouble himself much about the fast, but likely breaks it at once, whilst, on the other hand, the good Catholic keeps it most exactly. But the lukewarm Catholic does not like to fast, nor does he wish to commit mortal sin. Then he begins to twist and turn the matter over in his mind, and he exclaims: "I must get a dispensation." "Let me see," he says; "I have the toothache, and yesterday I had the headache, so I must really be ill, and I will go to see the priest." But alas! he lives some distance away, about half a mile. "I need not go so far as that. I am not obliged to do so, and I will dispense myself." But if this man lives close to the priest, and cannot get a dispensation, he will take the very utmost portion the law allows in the morning, a good hearty dinner, another large allowance at the evening collation, and between meals he drinks as much as possible. Again, the Church commands us to keep Sunday holy by hearing Holy Mass and resting from servile work. The good Catholic is careful on Sunday to hear Mass well, to say more prayers than usual on that day, to read good spiritual books, and is careful to be present at the evening service. But the lukewarm Catholic reasons thus: "Oh, the Church only binds me to hear Holy Mass and to refrain from servile work. Very well, then, I will go to an early Mass, when there is no sermon, for I like during the rest of the day." So he prays no more on Sunday than on any other day. He goes to no evening devotions, but is out gossiping; reads no good books, but prefers a novel or some sporting paper.

Thirdly, the Church binds all under penalty of mortal sin to confess and communicate at least once a year, and that at Easter or thereabouts. The wicked sinner does not trouble about this, and the good Catholic approaches the Holy Sacraments once a month, if not oftener. The lukewarm Catholic says: "Dear me, I must go to confession now. I have not been since last Easter, and I would not go now if it were not a mortal sin to stay away. How troublesome it is! How very humiliating!" At the very last moment he goes, and with his lame preparation limps through his confession very badly, and on the next morning, with very little thought about what he is doing, he approaches the altar rails and receives his Lord and Creator.

It is a capital sin because of the many other sins which follow in its wake. Among these may be mentioned hypocrisy, obstinacy, evil ambition, disobedience, discord and distastefulness to others. It is one of the first vices that takes root in our souls and one of the last to be eradicated.

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THE SIN OF PRIDE.

First among the capital sins, both in the order of enumeration and the many dangers which attend it, is pride. According to St. Thomas it is the inordinate seeking of the goods of the soul. It is also defined as an inordinate desire of our own excellence and esteem.

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A MOTHER'S PRAISE.

In every part of Canada you will find mothers who speak in the highest praise of Baby's Own Tablets. Among these is Ontario, who says: "I have used Baby's Own Tablets for over three years and I would not be without them. They have done more for my children than any medicine I have ever used. My little girl, now four years and 11, was always troubled with indigestion and constipation, and although other medicines helped her temporarily, Baby's Own Tablets were the thing needed to cure her. I also gave the tablets to my baby from time to time since she was two days old, and they always worked like a charm. She is now two years old and more healthy child would be hard to find. The Tablets are certainly a life saver." These Tablets cure all minor ailments of infants and young children. They contain no poisoning, soothing stuff, and there is no danger of giving an over-dose as there is with liquid medicine. Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

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PROFESSIONAL. HELLMUTH & IVY, IVY & DROMGOLD. Architects, Over Bank of Commerce, London, Ont. DR. CLAUDE BROWN, DENTIST, HONOR. Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. W. Phone 1351. DR. STEVENSON, 30 DUNDAS STREET, W. Dentist, Specialist—Surgery and X. Ray Work, Phone 510. DR. M. M. MCGAHEY, DENTIST, HONOR. Graduate D. D. S., Toronto University, L. D. S., Royal College Surgeons, 189 Dundas Street, Phone 883. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers, Open Night and Day, Telephone—House, 373; Factory, 543. W. J. SMITH & SON, UNDERTAKERS AND EMBALMERS, 113 Dundas Street, OPEN DAY AND NIGHT. PHONE 380. D. A. STEWART, Successor to John T. Stephenson, Funeral Director and Embalmer, Charges Moderate, Open Day and Night, Residence on premises, 104 Dundas St. W. Phone 459. GEO. E. LOGAN, Asst. Manager.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO . . . THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

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DEATH OF ALEXANDRIA'S FIRST BISHOP.

THE REV. ALEXANDER MACDONELL, BISHOP OF ALEXANDRIA, DIED AT HIS RESIDENCE, MONTELEONE STREET, ON FRIDAY, JUNE 15, 1906.

The death of the first Bishop of Alexandria, Alexander Macdonell, is a great and unqualified sorrow to the whole community. His life was a long and noble one, marked by great sacrifices and a deep devotion to his flock. He was born in Scotland and came to Canada in 1840. He served as a priest for many years before being appointed Bishop in 1879. His pastoral care was marked by a deep understanding of his people and a firm commitment to the principles of the Catholic faith. His death is a loss to the Church and to the people of Alexandria. His funeral will be held on Monday, June 18, at 10 o'clock in the morning, at the Cathedral. He will be buried in the Crypt.

The erection of the present house, which is one of the largest and most substantial buildings in the province, is one of the chief ornaments of the town. The Alexander Hill was erected during the episcopacy of the late Rev. D. Macdonald, and largely owing to his exertions. About the same time the Ecclesiastical and Missionary Buildings were completed. By the late Rev. D. Macdonald, a large and handsome school for boys which is even now in progress with the work substantially advanced. The completion of which His Lordship was not spared to see. Next to the discharge of his duties of his high office that which principally interested the Bishop was the matter of education. He had as one of his previous studies a school where he studied for the priesthood, and subsequently while parish priest of Lockport, he was for many years, and under the system which then obtained, together with the Rev. Duane Cameron, Presbyterian minister of Newburgh, one of the Inspectors of schools for the county, the examinations taking place at a central point in each Township. The duties of his position brought him in contact with many people and enabled those outside the Church to which he belonged to become acquainted with the singular character of his manner and the kindness of his disposition, never more in evidence than in his dealings with the young, and the people of the country generally, irrespective of creed, then formed their estimate of the character of the man, who they recognized that he was a potent, distinct and undoubted influence for good to the community at large. The Bishop's characteristics were marked; he was, for instance, essentially a Highland Scotchman in feeling and in the coloring of his mind; he was this to be wondered at considering his descent, his early associations and his long life; he grew old, but he never grew old in his elementary education, he conducted as was then not uncommon in Ontario, entirely in the English language. His knowledge of the English language was thorough and his command of it was excellent; he was a native of the Scotch-English, but he was a true Scot in his heart, and in his mind, and in his feelings. His knowledge of the Gaelic language was not only thorough but he was a native speaker, and he was a native of the Scotch-English, but he was a true Scot in his heart, and in his mind, and in his feelings. His knowledge of the Gaelic language was not only thorough but he was a native speaker, and he was a native of the Scotch-English, but he was a true Scot in his heart, and in his mind, and in his feelings.

The funeral of the late Bishop was held on Monday, June 18, at 10 o'clock in the morning, at the Cathedral. He will be buried in the Crypt. The funeral was attended by a large number of the clergy and the people of the city. The service was conducted by the Rev. Father Fitzpatrick, assisted by the Rev. Fathers Kelly and McGee. The choir and the organ played a beautiful service. The Bishop's body was lying in state at the Cathedral from Monday, June 18, to Wednesday, June 20, and was viewed by a large number of the people. The funeral was a most impressive and touching affair. The Bishop's death is a great loss to the Church and to the people of Alexandria. His life was a long and noble one, marked by great sacrifices and a deep devotion to his flock.

At the conclusion of the celebration of the Mass, His Lordship, Mr. McEvoy, Bishop of London, and the Rev. Father Fitzpatrick, together with the other members of the clergy, left the Cathedral at 12 o'clock in the noon. The Bishop's body was lying in state at the Cathedral from Monday, June 18, to Wednesday, June 20, and was viewed by a large number of the people. The funeral was a most impressive and touching affair. The Bishop's death is a great loss to the Church and to the people of Alexandria. His life was a long and noble one, marked by great sacrifices and a deep devotion to his flock.

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KEEWATIN-ST. LOUIS' CHURCH.

On Sunday, June 17, a happy little band of twenty-three boys and ten girls, after a three days' retreat, preached their solemn and loving pastor, Mr. McEvoy, for the last time in the presence of a large and reverent congregation. The boys, who were of various ages, from five to twelve, were dressed in their best and their parents were also present. The service was conducted by the Rev. Father Fitzpatrick, assisted by the Rev. Fathers Kelly and McGee. The choir and the organ played a beautiful service. The Bishop's body was lying in state at the Cathedral from Monday, June 18, to Wednesday, June 20, and was viewed by a large number of the people. The funeral was a most impressive and touching affair. The Bishop's death is a great loss to the Church and to the people of Alexandria. His life was a long and noble one, marked by great sacrifices and a deep devotion to his flock.

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The JAMES SMART MFG. CO., Limited

WINNIPEG, MAN. BROCKVILLE, ONT. EXCLUSIVE CANADIAN MAKERS. The Canadian farmer is now up against it. He has his choice: Co-operation, prosperity and happiness, or monopoly, combine and tough times. The latter means two prices for everything the great Trusts can control. The former means--Farmer absolutely master of the situation. If through scepticism and indifference this mother co-operative Company--the regulator of them all--is driven from competition, to say nothing of binder twine, the price of binders in the hands of our opponents will in all probability be advanced to \$200 each, and agricultural implements of every description raised proportionately. This Farmer's Company has set the price on binder twine for the harvest of 1905 at about cost, while our Special Manila or No. 3 is said to be comparable to any binder twine in the hands of the opposition of any length or make. The farmer who turns down one of our agents for his binder twine requirements, or treats these co-operative movements with indifference, is little better than insane, and is on the road to wrecking, not only his home, but the country. We will send you, on application, the Cosmopolitan Magazine for April, one of the greatest publications in the United States, giving the history of the whole black family of trusts.

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WANTED FOR ST. AUGUSTINE SEPARATE school, lady teacher, having a second class certificate. State salary, experience and references. Address D. Donovan, Sec. St. Augustine, Ont., Huron Co. 1394-3.

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Souvenir Post Cards

Souvenir Post Cards. On receipt of Fifty Cents in money or money order, we will forward you Fifty Assorted Post Cards. NO TWO ALIKE. Red Star News Co., London, Ont. Mr. H. B. A.—Branch No. 4, London, Ontario, on the 2nd and 4th Thursday of every month, at 8 o'clock, at his hall, Albion street, Richmond Street, Rev. D. J. Esau, President, P. E. Foris, Secretary.

VOLUME XXVII. The Catholic Record. LONDON, SATURDAY, JUNE 24. THE DRINKING HABIT.

Remember the distinguished Statesman who was in the States that he could not as touch alcohol. The English Sir Frederick Treves, declared alcohol is a poison and a foe to alert judgment. Discussed question of alcohol as a food for Nov. 19, 1904, says "it has been established by several classical researches that up to alcohol is a food, and past that is a poison." Without drawing a line of demarcation which suits for all persons when its food exactly ceases, and when a poison exactly begins, it says:

"Apart from the fact that injury to health the amount consumed per diem should be strictly to one and a half fluid ounces as a food in the reparative." Considered as a beverage Benedictine, it will be noted is practically no physiologic excuse for the use. In a pamphlet prepared by Van Cise, actuary of the Life Assurance Company, Effect of Total Abstinence, "Death Rate," we read the statistics show the death rate is lower among abstainers than among drinkers. The statistics gathered by other actuarial experts, furnish the following facts: "Between twenty and thirty deaths among drinkers as against twelve among abstainers in 11 per cent. between forty and fifty percent. between fifty and sixty percent. Clearness of vision, freedom of muscle are incompatible with drinking habit, say some, and so they require of the absolute abstinence from beverages. Some may not believe it is certain as a general rule, after the age of forty the drinker is less able to cope with the total abstainer. About liver and kidneys and the in their cheeks for health is not honored, and the repairment of powers, changes and the shadows, Hence it happens that many going down into the valley should be on the high powers lose their edge as when they should be in the beneficent action."

THE DRINKING HABIT.

We were told some time ago that drink dispenser for own business, and to fact that saloons can be respectable. Yes, we were told, to remember the benefits in liquors, their generation and that, and above all, edifying lives. We this, but without exultation, member, too, that one distinguished for his piety, early morn in his place to leave the jaded money eye-opener. We know of the bar work early at a mere up, they count of the mansion that is apron is put away and cock-tail is a thing of the Church, however much if these bar-room try to get more than a livelihood, with these her provoke scorn and should be none the part which represent neither intelligence were with which finds its way in would flow into their would bring comfort hold. Anyway the so potent as former! the "Church frowned sorrow."

CHINESE CIVILIZATION.

The papers inform of the Dowager Empress abolishes the infliction of revolting forms of torturing. As Western in with having influence Western scries wax of western civilization criminal can secure legal and medical ex a past that can m



The Canadian farmer is now up against it.

He has his choice: Co-operation, prosperity and happiness, or monopoly, combine and tough times. The latter means two prices for everything the great Trusts can control. The former means--Farmer absolutely master of the situation. If through scepticism and indifference this mother co-operative Company--the regulator of them all--is driven from competition, to say nothing of binder twine, the price of binders in the hands of our opponents will in all probability be advanced to \$200 each, and agricultural implements of every description raised proportionately. This Farmer's Company has set the price on binder twine for the harvest of 1905 at about cost, while our Special Manila or No. 3 is said to be comparable to any binder twine in the hands of the opposition of any length or make. The farmer who turns down one of our agents for his binder twine requirements, or treats these co-operative movements with indifference, is little better than insane, and is on the road to wrecking, not only his home, but the country. We will send you, on application, the Cosmopolitan Magazine for April, one of the greatest publications in the United States, giving the history of the whole black family of trusts.

The Farmers' Binder Twine Co.,

JOSEPH STRATFORD, General Manager. BRANTFORD, Canada. New styles and samples of \$2.50 to \$12 suit in cloth and wool. Suits made to order. SOUTHWEST SUIT CO., London, Can. Send for sample of shirt waist suite in lawn, linen, etc., from \$2.50 up.