olic and 53 in the Protestant schools. which also shows a decided improvement all around. It appears, also, that a large number of religious teachers have applied for and obtained diplomas.

The religious teaching communi ties have their set course of qualifications for teachers, independently of the public examinations, and their standard is high, nevertheless it may be a satisfaction to the parents to know that the religious teachers are able to obtain diplomas through the public examinations.

A CHARITY FOR LENT

To many people the word charity conveys only one idea: that of relieving material necessities with money or goods. It is a distinct surprise, nay even a shock, when they realize the force of the words of St. Paul, in the epistle of the Sunday immediately preeding Lent, that one may distribute all his goods to feed the poor, and yet be devoid of the charity which avails

Charity is love of God and love of our fellow creatures, and the sincerity and effectiveness of the latter is a fairer test of the reality of the former than the most strenuous assistance at religious services of supererogation, or the most public and vehement professions of devotion to the Faith. Indeed, it is the Judgment Day test.

To our neighbor who needs not our material bounty we still owe the charity of good example, gentle judgment courtesy, and respect for his rights. Of the last, is the privacy of his domestic and personal affairs.

Detraction and calumny are quite as immoral as that other breaches of the Decalogue to which the term is com monly applied.

But is the forcing of the door of a neighbor's house or heart, and the pubone's sight, entirely without

All unsolicited active concern in the private affairs of our responsible adult neighbors is mere meddling; and meddling is always mischievous, imperti-

Most of us have something to set in order in our own houses. The most effective way of bettering our neigbor's management is by showing him approximate perfection in our own.

Some people who profess plety give up novels, or cards in Lent. It never seems to strike them that a vastly harder, more useful and more meritorious penance would be the pledge, made and kept, to devote themselves so thoroughly to their personal and domestic affairs during the holy season, that there would not be a moment for the investigation of other people's concerns, and dissemination of the results.

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ers in choole, nits is CathThe charity of silence, the repression of vain curiosity and of the instinct of meddling would do more for the perfection of the individual soul and the peace of the community than almost any Lenten penance that the average woman, at least, could devise or practise. - Boston Pilot.

QUESTION BOX.

Many Interesting Queries Received Answered by Father Doyle, the Philadelphia Catholic Standard and Times

The interest in Father Doyle's Lenten sermons at the Church of the As sumption continues unabated, and the 'question box "this week, as anticipated, contained an increased number of queries. These were bri-fly but clearly answered by the preacher, and the replies gived will no doubt result in many of the non-Catholic attendants procuring Catholic literature and studying the doctrines of the Church

more closely.
"An Admirer of Catholic Dogma" asked an explanation of the sentence, "Outside the Catholic Church there is do redemption," which the questioner said is in Butler's Catechism.

The reply first called attention to the fact that "salvation," not "redemption," is the word. It was also explained that all non Catholics who are in good faith and have been baptized are members of the soul of the Church, though not visibly united with

Those who believe in the Catholic Church and remain out of it for worldly reasons will be lost, as also those who feel that the Church may be right, but refrain from investigation, for fear of being convinced, feeling that they lack the courage to take the only step

consistent with such conviction.
"One not enough instructed in the faith "asked if it would be proper to have a Mass said for a temporal favor, the intention being to obtain a mora Catholic young man as a husband, "if God so wills." The last phrase was

underscored. Father Doyle said that it was a laudable purpose and a worthy one for which to have a Mass said. It is no doubt God's will that the holy state of matrimony should be entered by good moral young men and women have no vocation for the religious life. The speaker took occasion to say that Catholics who can read should not be compelled to sign themselves as "not enough instructed in the faith."

'Catholic" asked three questions (1) Why do the Greek Catholic

Strictly speaking, Greek Catholic priests do not marry. Some are married before ordination. marry the second time, and a married priest cannot become a Bishop. This is a matter of discipline. The Church in general requires its priests to be cellbates, because it is a preferable

stat ; for a religious life and because the clergy are free from many cares of the world which a married priesthood could not avoid. St. Paul says: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided." vii., 32 33)

(2) "Why is a banner placed be fore the Blessed Sacrament during the ermon at the Forty Hours or when the Host is exposed continuously?"

The Blessed Sacrament is exposed for adoration. During the sermon the attention of the people is to be given to the discourse, and therefore our Lord is withdrawn from vision for the time being.

"Why are some marriages de clared null and void by the Church?' Here the writer referred to a marriage between a Catholic and a Jew, which This marriage was null ab initio, or

from the beginning, by the law of the Church, because one of the parties was unbapt zed, hence could not receive the sacrament of matrimony.

J M. B. asked (1) "Is it necessary to be confirmed to be saved?" a priest administer Confirmation in danger of death?"

Confirmation is not necessary to salvation, but one has arrived at an age to receive the sacrament and wilfully neglects this grace is guilty of mortal sin. Oaly under extraordincircumstances in missionary countries where there are no bishops -is a priest ever granted faculties to confirm.
(3) "How is it that cousins are

married before the altar when it is forbidden by the Catholic Church ?"

This is a matter of discipline and not of dogma, hence there arise cases where it is advisable to relax the rule and grant a dispensation. There are good reasons for the existence of the law of the Church, and she has the Hishing of the inventory of what one power to set it aside, just as she had finds, or suspects to be there hidden the right to adopt it. It is never dispensed with except for very good reason. "Yours respectfully " (unsigned)

asked:

1 "Why do Catholics have to pay

for prayers and Masses ? Catholics do not pay for prayers or Masses. No amount of money can purchase a Mass. The sacrifice of Calvary repeated in an unbloody manner is priceless. If a Catholic died within the pale of the Church his body is entitled to brought to the Church and to have the absolution of the body performed whether an honorarium is given or not. That there is a fixed figure for honorariums is to prevent traffick ing in Masses, just the reverse of the idea entertained by many. A low Mass is as efficacious as a High or a Solemn High Mass, yet the last is usual ly preferred at a funeral by the friends and relatives of the deceased. certainly could not expect the rest of the congregation to bear the greater expenses for choir, etc. In last week's question box it was stated that Judas Machabeus sent money to Jerusalem to have sacrifices offered for his troops killed in battle. As to honorariums, we read that they "who preach the Gospel should live by the Gospel."

Cor., xiii., 14) "Why can a Catholic not have a Mass and the body taken into the church when dead, if you bury in non-Catholic ground, when part of the famall buried together?'

The Church teaches, as does the Bible, that the bodies of her children he temples of the Holy Ghost. "Know ye not that your body is the temple of the Holy Ghost." (I. Cor. vi., 19) For this reason and because of the Resurrection, Holy Mother Church desires the bodies of her decased children to rest ln consecrated ground. To better secure this she refuses her ceremonies where such interment is not contemplated. are cases where portions of non Catho-lic cemeteries have been consecrated, as also where the rule has not taken effect, because the family lot had been in such a cemetery previous to the enactment of the decree in this coun-

The prayers and service known as the absolution of the body are offered for the soul of the deceased and not for the body. The ceremonies of sprinkling the casket with holy water and incensing it are in respect of the body as the temple of the Holy Ghost. (See answer to question above.) The absolution when the body is not present is also for the soul of the deceased, the the presence of the casket bringing more clearly to mind the funeral cere monies, and is in keeping with the Mass then offered as a month's mind.

" Philadelphia can't you go to Communion without confession? also, what is confession

If one is in the state of grace he receive Holy Communion without going to confession; but if in mortal sin, he must confess his sins and re-ceive absolution. St. Paul says: "Let a man examine himself, and so

are forgiven them, and whose sins you shall retain, they are retained."
(John xx., 23) How is the minister of Christ, that physician of the soul, to forgive or retain unless he knows How is he to advise as to future conduct unless he is aware of the tempta tions of the past? The Book verbs (xxviii., 13) says: "He that hideth his sins shall not prosper, but he that shall confess and forsake them,

shall obtain mercy.
"Curious" inquired if "Jesus did not give wine and bread to His disciples, and if so, why do Catholics, not get wine when receiving Holy Communion. There are several reasons for this.

First, Christ is whole and entire under each species. The bread after consecration is the Body and Blood, soul and livinity of our Lord. So is the wine. To receive either is to receive Christ in the Blessed Sacrament. Such being the doctrine, the reception under one or both species is a matter of discipline. The Manichean heretics considered wine as evil and held that Christ had no real blood. Up to the fifth century the faithful were free to receive under one or both species. Pope Leo I., in 443, and Pope Gelasius, in 496, com-manded that both be received, to deter these heretics from approaching the Holy Table and profauing the sacra-ment. When this heresy expired the discipline was again relaxed, and the custom of taking under one species prevailed, but without positive law, until the Councils of Constance and Trent rebuked the so-called Reformers by making it a law that in the Latin rite the people should receive under the species of bread only. As a matter of discipline this has proved most convenient by rendering the administration of the sacrament easier and less ex posed to profanation. Thus invalids, those in remote and inaccessible regions where wine cannot be procured or pre served, and those in poor localities where it could not be purchased for thousands of communicants, have by this law the opportunity of receiving Lord frequently and being strengthened by the Bread of Life In Luke xxiv., 30, we read that Christ made Himself known to the two disciples at Enmaus " in the breaking of read." In Acts it., 42, it is said the first converts that they evering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers." again in Acts xx , 7, the inspired writer says: "On the first day of the week,

bread, Paul discoursed with them. At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species - that of bread.

when we were assembled to break

-There is no unseemly di cussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very care fully wiped the cup before again offering it to the white members.

ADVOCATAES OF ROBBERY.

One of the strongest phases of that bigotry which hates any and all things connected with the Catholic Church consists in the fact that the individuals who labor under its malign influence seldom fail to advocate for Catholic countries policies whose application they would never dream of considering for Protestant lands.

For instance, you can hardly take up a Protestant publication these days without finding in it exaggerated accounts of the great wealth of the Cath olic Church in the Philippine posses sions, coupled with suggestions, more o less open, that the United States should confiscate the estates of the orders in those islands, for the benefit, of course, of the impoverished people. wealthiest order in the Philippines is poor in comparison with, for example, Trinity Church corporation in New York City. Yet suppose the Catholic press of this country should advocate the stripping of that wealthy Protestant corporation of its estates, in the interests of the people, how promptly and how vigorously would not its conduct be denounced as communistic, anarchical and subversive of the principles of

justice and honesty!

And yet it is not so long ago that it was publicly shown that Trinity Church, in addition to being a hard landlord towards its tenants, many of whom are very poor, let some of the buildings for the most infamous pur-It is the fashion, we know, with Protestant writers generally to represent the Philippine orders as overtax ing the islanders who hire lands from them. But Rev. Peter MacQueen and other truthful non-Catholics have told as-and their information was obtained by personal investigations in the Philippines—that in many, many cases the land rent asked by the orders was ceive absolution. St. Paul says:

"Let a man examine himself, and so let him eat of that bread and drink of that cup." (I Cor. x1., 28)

"Whose sins you shall forgive they

"Whose sins you shall forgive they

"I Let a man examine himself, and so let him eat of that bread and drink of that cup." (I Cor. x1., 28)

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"The proposed and solw as three cents an acre. Again, whatever we have the proposes the proposes a mass is spen for the best of purposes. The proposes the proposes the proposes of thee and thine.

"A. S. Rhine, in The Guidon.

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"A. S. Rhine, in The Guidon.

"A. S. Rhine, in The

appropriation of the ecclesiastical es tates in our colonies, but what shameful theories does not hatred of the Catholic Church prompt its enemies to advocate in its regard !-Catholic Columbian.

THE ANGELUS.

Although the Feast of the Annuncia tion is observed in the Church in a special manner on March 25, the joyous vent which that festival commemor ates is kept in grateful remembrance by the faithful every day in the ring-ing of the "Angelus bell" and the frequent recitation of the "Ave Maria" or "Hail Mary."

The "Augelus Domini," or the "Angelical Salutation," recalls to us that precious moment for which the people of the ancient law had sighed for so many ages-the moment when Mary was visited by an angel, who an nounced to her the glad tidings that she had been chosen to become the Mother of Him who was to be the Re-deemer of the world. Through the reigious custom then of saying the Angelus" we not only commemorate the mystery of the divine Incarnation, but at the same time we honor the Mother of the Saviour for the sake of her Divine Son. The Augelus bell rings three strokes, a pause and then again three strokes, another pause and three strokes more, and this is followed by nine strokes. As it rings the first three the faithful say :

"The Angel of the Lord de "The Angel of the Lord declared that Mary. And she conceived by the Holy Ghost." "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb: Jesus Holy Mary, Mother of God, pray for us sin ners, now and at the hour of our death

During the second strokes of the bell the faithful say :

"Behold the handmaid of the Lord. Be it done unto me according to Thy Word." "Hail, Mary, full of grace," etc. (as above until we come to the word Amen.) At the third ringing of the bell the

"And the Word was made Flesh. And welt among us." "Hail, Mary, full of lwelt among us."
race," etc. (as above.)

faithful say :

After this, the bell rings nine strokes, during this time the following prayer is said :

"Pour forth we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, so by His Passion and Cross may we be brought to the glory of His Resurrection: through Christ our Lord. Amen." The bell is rung three times at each

prayer to honor the Blessed Trinity, and at the last prayer it is rung nine times (three times three) for the same reason. It is customary to say the "Angelus" kneeling, except from Saturday evening, to Sunday evening when we stand during its recitation in in honor of the Resurrection of our

Saviour.
The "Hail Mary" which is said during the "Angelus," is composed of three parts, - the angel's salutation:
"Hail, Mary, full of grace, the Lord is with thee ;" the salutation of St. Elizabeth, "Biessed art thou among women and blessed is the fruit of thy womb; the name of "Jesus," and the words following: " Holy Mary, Mother of God," etc., were afterwards added by the faithful, and having been approved by the Church, they came into general

At first, the "Angelus" was only said in the evening, but subsequently it became a universal custom to recite this beautiful prayer three times a

day—morning, noon, and night.

Besides calling to mind the mystery of the Incarnation to which we owe our redemption, the devout recital of the "Angelus" has another advantage. By it the daily work of the Christian is manner, seasoned and interwoven with prayer. Nothing is so important—in-deed so necessary for us as to often raise our thoughts to the supernatural and eternal : without this we will soon lose sight of the end for which we were made, and live as though this world were to be our home forever, and we had no better one to hope for. the laborer is engaged in the fields, or the mechanic in his workhop, and their minds are filled only with thoughts of temporal gain and profit, the sound of the Angelus bell summons them, like a messenger from above, to forget for a moment their worldly affairs, and to make room in their hearts for some thoughts of God and eternity.

Let us strive, then, always to say the 'Angelus" with attention and devotion, in order that this short prayer may truly sanctify our daily labors, and the intercession of Oar Blessed Lady obtain for us rich graces from

Then may we hope to see realized the beautiful lines addressed to her by our American poet, Edgar Allen Poe:

As morn—at noon—at twilight dim Maria! thou hast heard our hymn! In joy and woe,—in good and ill— Mother of God be with me still!

When the hours flew brightly by, And not a cloud obscured the sky, My soul, lest it should truant be, Thy grace did guide to thine and thee; Now, when the storms of fate o'ercast Darkly my present and my past

Darkly my present and my past, Let my future radiant shine With sweet hopes of thee and thine.

But Harvard's degrees are not recog nized at Berlin, whereas the degrees of the Boston College, a Jesuit institution, are recognized at Berlin.'

CIVILIZATION OF A KIND.

Congress has requested President McKinley to report on the increase of saloons in Manila, on the quantity and quality of the drinks dispensed by them, and on the comparative sobriety of the Filinings before and since the American invasion. the President of the Philippine Commission, said soon after his return to this country :

The Filipinos are a temperate people, and the sight of an intoxicated American disgusts them. Nothing has done so much damage to the reputation of the American people as

Lieutenant Hearne, of the 51st Iowa Volunteers, remarked last week:

Volunteers, remarked last week:

The Filipinos, while pagans and semicivilized (!!!) [the admiration marks are
ours] are moral and sober. When they see
immense numbers of drunken, proface and
immoral soldiers representing this country,
they have little respect for the religion we
profess. "If that is your religion," they
say, "we prefer our own."

Mr. Miller, director of the Y. M. C. A. work in the Army and Navy, reports that two missionaries-sensible men !- " gave up their labors among the natives and went to work on the army." One feels disposed to question the sincerity of the Prohibition Party and the various temperance organizations which view with seeming com-posure a condition of things in Manila a thousand times worse than the evils against which they send up ear splitting shricks at home. Shall the de spised newspapers be left alone to protest against the wholesale debauch ment of our newly acquired brothers?

'The American soldiers," says the Springfield Republican, "might drink themselves into death or idlocy, and it would be of less ultimate consequence than the simple fact of the introduction of the liquor traffic into the Philip-The St. Paul Proneer Press pines.' recommends that Uncle Sam impose total abstinence on all his soldiers, as railway companies impose it on em ployees. The denial of grog to our soldiers would stop the scandal—and the soldiering, too.—Ave Maria.

A NEWSBOY'S SERMON.

From Forward.

He was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The train started while he was making change, and the conductor, pass-

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth

Don't care," laughed Joe in re turn. "I can sell all the way back again."

A white haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it seemed. was lame, and "couldn't 'Jimmy

earn much hisself." "Ab, I see! That makes it hardyou could do better alone." The shabby little figure was erect in moment, and the denial was prompt

and somewhat indignant. "No, I couldn't! Jim's somebody to go home to-he's lots of help. would be the good of havin' luck if nobody was glad, or of gittin' things if

was nobody to divide with? "Fourteenth street!" called the con ductor, and as the newsboy plunged out into the gathering dusk the old gentleman remarked, to nobody in particular : "I've heard many a poor er sermon than that !"

THE TRANSVAAL WAR.

Since last week's summary of the war news, but little additional intelligence has been given of movements of the troops at Bloemfonteio. It has been supposed that General Roberts is giving them an opportunity to rest after their severe labors since Kimberley was relieved, but with the knowledge we have of the General-in-chief's habitual retreence in regard to the movements of the forces it is quite likely that the long silence is merely another of the General-is strategic strokes concealing what is actually done, so that a sudden and effective moment may be revealed within a few days: or it may be that negotiations are going on to bring the war to a close.

That there are negotiotions of some kind being conducted has been asserted by newapaper correspondents at the seat of war, but there is no official news to this effect, and it is not at all likely that any negotiations will be successful, unless Presidents Kruger and Sieyn come down from the high attitude they have hitherto assumed, that the two Hepublics shall preserve the same independence which they and before the war. If, however, negotiations are actually going on as reported, it would indicate that they two Presidents Art is willing to make more reasonable terms. This whole matter, however may be regarded as still uncertain.

Sir Alfred Milner, it is said, will be the pro-

certain.

Sir Alfred Milner, it is said, will be the provisional Governor of Bloemfontein, and for that purpose, it is also said, that he has been summanded to join Lord Roberts.

Notwithstanding the probability that ne

summoned to join Lord Roberts.

Notwithstanding the probability that negotiations are going on, no armistice has been declared, and active operations are still carried on by both sides in the other parts of the field of operations. There is a strong British force concentrated north of Kimberley, and it is unknown whether its objective is Vryburg and Mafeking, or the Transvaal. The Boers at Prieska have been driven in disorder over the Orange River by Lord Kitchener, and the rebellion of the Colonials in that neighbothood has been suppressed. Generals Gatacre. Clements, and Brabauthave been busily engaged in scouring the country around. Springfontein, Norval's Pont, and Aliwal North, causing the Boers to retire in every direction, after numerous prisoners were taken.

ident Kruger's proclamation.

The relief of Mafeking by Col. Plumer's force was also announced very positively, but later information shows that the report was premature, as Col. Plumer encountered a large Boer force on a side season was obliged to receive the state of the season was obliged to the season of the season was obliged to the season of the season was obliged to the season was obliged to be nearly of the season was obliged to the effect that the relief of Mafeking is still far off.

Still later intelligence is to the effect that the Roers have brought their trenches more close than ever to the beleaguered town and have been shelling it with great pertinacity. It is also reported that the Free Staters are still surrenorm that now the Free Staters and Transvanders have become very bitter towards each other.

The total British loss from the beginning of

CAUSE FOR REJOICING.

The Ottawa Journal reporter interviewed a umber of prominent Irishmen of that city on he 17th, with the purpose of eliciting an exression of opinion as to the outlook for Ireand. The following is the statement made by Mr. D'Arev Scott:

number of prominent Irishmen of that city on the 17th, with the purpose of cleiting an expression of opinion as to the outlook for Ireland. The following is the statement made by Mr. The Irish people have more cause to rejuct to the control of the Irish people have more cause to rejuct to day then they have had since the day when Great Britain's Grand Old Man, the late W. E. Gladstone, secured the passage of the Home Rule Bill through the House of Commons. After the defeat of the Home Rule Bill in the Lords the breaking up of the Irish Nationalist party and death of Parnell, things looked pretty blue for Ireland's sacred cause. While confusion and strife resigned supreme within her ranks the enemies of Ireland looked on and laughed at her misfortune. But the seen is now changing. The better judgment of the people of Ireland has told them that if they ever hope to succeed they must bury their! petty jealousies and differences, and present to the world a united and unbroken front. This they have done, and have chosen as their standard bearer one of the ablest and most eloquent statesmen of the day, John E. Redmond, M. P. It has been my good fortune to have met Mr. Redmond, and to have heard him speak in the Brisish House of Commons. He is an orator of the first quality and a pelished gentlemen.

The bravery and valor of the Irish soldiers in South Africa has challenged the admiration of the English-speaking people of the world, who are to day vieung with each other to show their respect and admiration for Ireland and her brave sons. The shamrock has been worn universally to-day. The Irish flag has been floating from public buildings wherever the English language is spoken. The Queen, after an absence of nearly forty years, has decided to visit the Empire that is now fighting for the civil and reigious liberties of the Uildanders in South Africa, who richtly crave the bood of self-government refuse the same rights to the people of Ireland? I Does not the sum of illers and the other Irish regiments spilt upon the s

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Philadelphia. It is a reprint of an edition published with the approbation of nearly all the members of the American Hierarchy several years ago. Archbishop Ryan, of Philadelphia, cordially renews the approbation of the Holy Bible.

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Supplies," will be received at this office up to
noon on Monday, 2nd April, 1990, for the delivery of Indian Supplies during the fiscal year
ending 30th June. 1991, at various points in
M-nitoba and the North West Territories.
Forms of tender, containing full particulars,
may be had by applying to the undersigned or
to the Indian Commissioner, Winnipeg. The
lowest or any tender not necessarily accepted.
This advertisement is not to be inserted by
any newspaper without the authority of the
Queen's Printer, and no claim for payment by
any newspaper not having had such authority,
will be admitted.

J. D. McLEAN.

J. D. McLEAN.

Secretary.

1117-3.

Department of Indian Affairs, Ottawa, 1st March, 1900.



DINDER TWINE.—The time for receiving D orders from farmers for Binder Twine manufactured at Kingston Peniteutiary has been extended to 1st May next. Further particulars on application to J. M. Platt. Warden of Peniteutiary, Kingston. 1119-1.

Catholic Prayer Books, Rosaries, Gruetiaxes, Seaptiars, Religious Pictures, Statusty and Church Ornaments Educational works, Mail orders receive prompt attention, D & J SADLIER & CO., Montreal. BOY WANTED.

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