This latter was denied by anonymous

correspondents of the city press, in-

sisting that Mr. Malloch is a Catholic.

To end the dispute, Dr. Fallon put the

question equarely to that gentleman,

who has sent him the following reply :

A PIECE OF BIGOTRY.

We mentioned in our columns a few

weeks ago the vacancy which had oc-

curred in the Police Magistracy of the

town of Lindsay. We are pleased to

be able to state that the Ontario Gov-

ernment have appointed to the position

Mr. William Steers, who is well known

as an able barrister, skilled in all the

The following extract from a recent

issue of the Lindsay Post will lay bare

a piece of meanness and narrow-mind-

edness on the part of the Town Council

of Lindsay which would be incredible

amid the growing intelligence and lib-

erality of the people of Ontario were

it not attested by evidence which can-

reduced, it was expected that the suc

cessor to Mr. D. J. McIntyre, who then

filled the office, would be a Protestant

and so the motion was indeed "coldly

received" as the Post remarks. But

Mr. Steers, who has been appointed, is

a Catholic, and there lies the secret (f

the sudden auxiety of the council for

It so happens that under the recent

law prescribing cumulative voting,

there is no Catholic in the Lindsay

Council, as the Catholics of the town,

though forming a very large percent-

age of the population, had no wish to

concentrate their votes; and this fact

has given certain members an oppor-

tunity to put their A. P. A. pro-

clivities into active use. It is known

that one of the promoters of the scheme

openly boasted that as the new Police

Magistrate is a Catholic he "would

manage through the Council so to

lower the salary as to make the office

not worth having." The resolution

given above is the result of wire-

The minimum salary of a police

magistrate is fixed by law, according

to the population of the municipality,

and it is not to be supposed that the

Government will make itself the cats-

paw of a clique of bigots to inflict an

injury on a worthy and competent

official, by special legislation; but

the necessary officers of the town, at

least a contract already entered on

should be faithfully fulfilled.

pulling, with this object in view.

economy.

not be gainsaid. The Post says: At the spocial meeting of council held last evening in the clerk's office, the following resolution was introduced by Aldermen Horn and Sootheran, and was adopted by

sinuosities of the law.

foothold.

itor to

of that

charitable

Religion is one only reervades ne human inis, universal all the races lanning.

MALLOCH NOT A CATHOLIC. might see its way to have a law passed to have the salary reduced in Lindsay During the course of the series of sermons preached recently by Rev. when next a vacancy occurs, and perhaps the busybody who has been fore-Dr. Fallon, O. M. I., of Ottawa, on most in getting the resolution passed "Anglicanism" he referred to an in favor of a reduction, may reap the article which had appeared in an Engbenefit thereof when that time comes. lish magazine, written by Mr. W. H. Malloch, who, he stated, is a Protestant.

TEMPERANCE WORK.

The following excellent statement of the scope of the present day temperance movement is from the Catholic Citizen of Milwaukee, Wis:

Modern temperance work must be done upon the principle that "an ounce of prevention is worth a pound who has sent him the following reply:

Dear Sir—In answer to your letter of the
23rd of January, I beg to say that Loyal An
glican is in error when he speaks of me as a
member of the Roman Catholic Church. I
have written, that when I have endeavored
to show that, the reality of a supernatural religion being granted, the Roman Church alone
of allChurches gives to such a religion a logical, and organically coherent form, I have
written as one who studies that Church from
without. You ask me yourself whether if not
a Roman Catholic, I am an Anglican. I beheve that everyone in England, who is not a
member of any other religious body, is re
garded technically as a member of the
Church of England. In this technical sense
I am certainly a member of it also, and as If the drunkards may in of cure. cidentally be converted and reformed, well and good. But the great aim of the movement should be to limit and localize the evil; to prevent its spread; to cut off its supply of human

The function of the modern total abstinence society is to prevent rather than to cure. It must seek its membership among those who, apparently, do not need the social backing of a society to preserve their good habits.

garded technically as a member of the Church of England. In this technical sense I am certainly a member of it also, and as matters stand, were I in parliament, I should yote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense.

I beg to remain, Faithfully yours,
W. H. Mallock,
P. S.—In the letter to the Citizen, which you forward me, Leval Anglican alludes to my speaking of the English Church as "our Church." He has in view, I suppose, my article in the Nineteenth Century. The phrase was there used in the headlines at the request of the editor, because the full tile, Does the Church of England teach anything? contained more letters than could be got into the top of the page. Its occurrence there has merely a typographical, not a theological significance. Boys, young men of intelligence, and public spirited older men of solid traits and tried character - these are the material for the total abstinence society of to day .- Sacred Heart Review.

REV. DR TALMAGE ON SOME GOOD MEN HE HAS MET.

The Rev. Frank D3 Witt Talmage pleaded for a wider tolerance in church circles yesterday at the Jeffer-son Park Presbyterian Church, saying in the course of his sermon: "Now you know some people have gone stark mad upon the question of the Catholic Church. They think the name of the Pope is only another name for the devil. I myself could never be a Catholic. But I firmly believe that some of the best men I have ever known were not only members of the Catholic Church, but Catholic prices. Catholic Church, but Catholic priests themselves. And some of them I never expect to meet in heaven, because I believe they are so good that God will honor them with a seat so near the throne, that I, on the outskirts of the multitude, will never be able to even touch the hem of their garments."-Chicago Record, Feb. 6.

THE SOUL'S ACCOUNTING TIME.

The practical Catholic always re joices at the approach of Lent. He realizes that, engrossed as the average mortal is in the cares and occupations of the world day after day, we do not during the year devote anything like the time and attention we should to our spiritual interests. We lose sight of these interests; we forget them, or if they press for recognition upon our Horn and Sootheran, and was adopted by council:

"That the municipal council of the town of Lindsay respectfully request Mr. S. J. Fox, M. P. P., to bring to the notice of the Ontario Government the fact that the corporation feel that it is required by the Statutes (Chap. ST, Sec. 2, Sub-Sec "h") to pay an exhorbitant salary to the Police Magistrate of the town, viz., \$1,000, and that in the opinion of this council the sum of \$500 per annum is all that the Council should be called upon to pay for said services, and that the clerk be and is hereby instructed to prepare a statement of the receipts and expenses of the police department for the years 1897 and 1898, to be forwarded to Mr. Fox with a copy of this resolution, and that the corporate seal be attached to this motion."

A resolution similar to the above was introduced in last year's council by Dr. Burrows, but was very coldly received.

To understand the circumstances of minds, we dismiss them on the plea that we have not time to give to them. When Lent comes, however, with its solemn and reiterated reminders of our mortality and death and judgment, such pleas lose their force, and we are compelled, in spite of ourselves, so to speak, to consider our spiritual state and put the affairs of our soul in order. Lent thus becomes the annual accounting time of the soul, as it were. It is the period when we review the record of the previous twelve months, and see in what condition we stand in the sight of God. As the wise merchant always welcomes the day when he takes account of stock and sees what his actual To understand the circumstances of standing is, so the prudent Christian the case it is necessary to bear in rejoices at the opportunities for spiritmind that when Dr. Burrows, last use opportunities for spiritual accounting which Lent annually year, offered the resolution that the brings him, and never fails to profit by them.—Sacred Heart Review.

EEARDSLEY'S CONVERSION.

No Passing Whim-An Essentially Religious Temperament.

From the New Era, London

There is just now a renewal of interest in Aubrey Beardsley and his work. Much of the latter is being re-issued, while some is being published for the first time, and appreciations of the artist are appearing in various quar-ters. It is interesting to notice how respectfully, even sympathetically, Beardsley's conversion to Catholicism is spoken of by his friends, themselves

not Catholics. Thus Mr. Arthur Symons in the little volume lately issued by the Unicorn Press, contain ing portraits of Beardsley and speci-mens of his work, speaks of him as dying "in the peace of the last sacra-ments of the Church, holding the rosary between his fingers." Mr. Max Beerbohm, the brilliant and eccentric critic who was born on the same day as Beardsley, wrote in the Idler: conversion was no mere passing whim, as some people supposed it to be; it was made from true emotional and in tellectual impulse. From that time to his death he was a pious and devout Catholic, while religion consoled him for all the bodily sufferings he under-

But the most interesting notice to Catholic is that contributed by Mr. Henry Harland to The Academy of December 10. He writes: "Aubrey Beardsley temperament was essentially the religious temperament. A hundred times, in a hundred ways, one felt that this was so; one would even tell even if the council of Lindsay is too him to his face that it was so -at which mean spirited to pay a proper salary to he would perhaps laugh a little, quietly, gently, a laugh that was by no means a disavowal. And just at the threshold of that last sad year he acknowledged that it was so; he bewould be glad to get the office in question at some future time, so, to suit his aspirations, possibly the Government | came a Catnotic. He became beaution at some future time, so, to suit his aspirations, possibly the Government | came a Catnotic. He became beaution and profess and a tinkling cymbal." We may talk as eloquently as possible about the faith and our holy religion, and profess to love sense. His heart, his life, were filled | tit, but if we at the same time | came a Catnotic. He became beaution and profess and a tinkling cymbal. We may talk as eloquently as possible about the faith and our holy religion, and profess to love | that some new features which are of much cathetic profess to love | tit, but if we at the same time | title | t

with the joy and the love it is the merit of the supreme faith to bestow. In all his wretched bodily suffering at Bournemouth, at Dieppe, and in the end at Mentone, he had that to help

AN UNDESIRABLE MISSION-FIELD.

A correspondent of the Chicago Chronicle, having asserted in explosive language that Christianity has "failed" and that a hypocritical, time-serving clergy are to blame for it, drew down a fine storm of protests upon his adamentine head. It is clear that, if Christianity has "failed," she has among her assets a large body of intelligent and rather pugnacious admirers. One of these contributes a bit of personal reminiscence which is interesting, apart from the contro versy that provoked it.

The writer, who avers that he does not "belong" to any Church, goes back to the Civil War, when Camp Douglas sheltered an immense number of Confederate soldiers. Rumors soon spread to the effect that the officers of the Camp, all of whom were Protestants, were encouraging a "Popish propaganda" among the prisoners. The preachers of Chicago met and appointed a reverend brother to investi-gate Camp Douglas. The adjutant received the clergyman courteously, regretted that disquieting rumors had gone affoat, ordered an ambulance and invited the investigator to accompany him to the small pox hospital, the scene of the alleged propaganda. The clergyman weakened, but was self-possessed enough to decline the invitation heartily. Whereupon the sarcastic adjutant informed him that every preacher in Chicago had done exactly the same thing; and that if the Confederates were being perverted to Romanism it was because Roman priests came and perverted them There was no further complaint from the ministers. "It a priest," con-cludes this unwashed lamb, "will im-peril his life to bring the consolations of his Church to the dying, he must be lieve what he preaches." And most people will be of the same opinion .-Ave Maria.

LAY HELP.

Those who read Bishop Hedley's strong plea for lay co operation with the clergy will be interested in the comment which the Liverpool Catholic Times, an able English journal, makes on the Bishop's suggestion. We quote one paragraph:

on the Bishop's suggestion. We quote one paragraph:

If laymen are to co-operate, they will expect to be consulted. Catholics, whether clerical or lay, have views, and they will not contentedly see their views set aside. Excessive regimentation will be fatal to any scheme which tries to enlist laymen in Catholic works. Any movement in this direction must be on democratic lines, and no such movement will in the long run be found acceptable to the lay mind which does not frankly encourage consultation and concede full and fair criticism. And it is not without probability that those whose whole training has been on the lines of a more than military discipline may thoughtlessly, and imperceptibly to themselves, expect the same percision of obedience and promptness of submission to direction from men whose training has been so widely different from their own. It is here that tact and judiciousness and knowledge of individual character come into play. And these qualities, united always with patience and forbearance, must ever be carried, like the sacred texts by the Jews. before the eyes of the man who is to associate with his own work the invaluable assistance of the laity. It is, we venture to add, because these qualities have not always been brought to bear that some people seem to have a positive dread of lay help. Lay help, they say, means enthusiasm, and enthusiasm supposes individuality, and with these people individuality is the eighth deadly sia. They want every man to fit in his place like a pea in its pod. But when you get a man who has no individuality and on enthusiasm, you have got a man who does no work. The great workers in any direction, for God or the world, are men of strong individuality and ardent enthusiasm; and there is no need to quarrel with them until their individuality disregards law or their enthusiasm discards common sense.

It is worthy of remark that Bishop Hedley complained of the inactivity of

It is worthy of remark that Bishop Hedley complained of the inactivity of the laity in England, where laymen take a larger part in the work of the Church than they do anywhere in America.—Ave Maria.

CHRISTIAN SELF-LOVE.

"If I speak with the tongues of men and of angels, and have not charity, I have become as a sounding brass and a tinkling cymbal. If I should have all faith, so that I could remove mountains, and have not charity, I amothing, And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profitet me nothing." (I. Cor. xiii, 1, 2, 3.) We see from these texts that charity

is indispensable. We must have it or we shall never see the face of God in heaven. Nothing whatever can take the place of it. And what is this char-ity? Charity is another name for love. The charity of God is, then, the same as the love of God. We must love God, or we shall not be united to Him for all eternity. This is what our Blessed Saviour said: "This is the first and greatest commandment: Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy strength. But what does this love of God con-

sist in? It consists chiefly in keep ing faithfully God's commandments. When the young man asked our Lord, "What shall I do to enter into life?" the answer was, "Keep the commandments;" and St. John, inspired by the Holy Ghost, says" This is the charity (or love) of God, that we keep the commandments."

This being so, we can express the meaning of our text by saying: "If I speak with the tongues of men and of angels and do not keep the commandments of God, I am become as a

violate the commandments, or any one of them willfully, then we are hypocrites, the true love of God is not in us ; it is all empty noise. The love of God is not in high-wrought feelings or in high sounding phrases, but in the true disposition of obedience. When we begin to understand in the least what God is, then we should desire to possess Him, which is the same as possessing the Infinite Good, and to bbey Him in all things, that is, keep His commandments as well as we can. This is the true love of God, although we may be destitude of the feeling of love which we have naturally to our

fe low-men whom we like.

If we faithfully keep God's command If we faithfully keep God s commandments we pay Him true homage and worship—such as is acceptable to Him and worthy of Him. It is not the one who says, "Lord, Lord, that shall enter the kingdom of heaven, but the one who doeth the will of My Father Who is in heaven." Let us not deceive our lockers, "Be not deceived, for God is selves. "Be not deceived, for God is not mocked." Many seem to deceive themselves, thinking they can put something else in the place of keeping God's commandments. One says to himself: "I will go to Mass. I will r peat prayers while I am there. I will feel devout, but I will continue to I shall get intoxicated from time to time, without doubt, but God, seeing my devotion, will not be so hard on me. He will forgive this failing. I will go to confession and Communion occasionally. God will overlook it."
You deceive yourself. You have not charity, and without charity all the prayers, all the Masses, all the confessions of the confession of the confession of the confession of the communions in the sions, and all the Communions in the

world will profit you acthing.

Another says: "I will fast; I will give alms; I will help to build churches and schools; I will feed the poor, but I cannot give up that sin that I am addicted to." The apostle warns you that God will not make any such bargain with you. You must put away that sin; you must cease absolutely from every mortal sin, and not for a day or a week, but for your whole life. Let all your prayers, all your fasting, all your self denial, all your thoughts, all your desires, during this holy season of Lent, be directed to this one end and object, to get this true charity of God, which will bring you without fail to your true home in heaven, where you shall be united by love to God and be happy beyond all expression for the endless ages of eternity. - Sacred Heart Review.

HADN'T HEARD HIM PREACH LATELY.

"There is a rather crusty old gentleman attending my church," says a Detroit clergyman, quoted by the N. Y. Tribune, "and his absence for several weeks led me to call upon him. He is not a communicant, and I am afraid at times that he is slight y skeptical. He is very pronounced in his political views, and, as conversa-tional material ran rather short, I sought to interest him by asking, 'How's politics?'

"'How's politics?' he repeated, without a change of countenance; 'how's politics? That's a pretty ques-tion for you to ask when you know that I haven't heard you preach for the last seven Sundays.'

WEDDING BELLS. WALCH ·· FLEMING.

WALCH-FLEMING.

St. Augustine's church, Dundas, Feb. 14, was no scene of one of the prettiest weeddings yer held in that church. The bride was Misselate Fleming, youngest daughter of Mrs. Peleming, Dundas; and the groom Mr. Thomas Valch of Puslinch, When the half hour of ine boomed out the carriages containing the ride, bridesmaid, maids of honor and retinue rew up at the church door, the procession Fleming, Dundas; and the groom Mr. Thomas Walch of Pushineb. When the half hour of pine boomed out the carriages containing the bride, bridesmaid, maids of honor and retinue drew up at the church door, the procession formed in the porch, little Miss Margaret and Ellen Fleming, nieces of the bride, acted as maids of honor and dressed in cream cashmere trimmed with white silk, each carrying two beautiful bouquets of white carnations, they formed a pretty picture indeed. The bride entered on the arm of her brother Dr. A. Fleming. She was attired in a beautiful dress and train of white satin brocade trimmed with white satin brocade trimmed with white satin and chilon, and carried a beautiful bouquet of white roses and carnations, and, crowned with a long flowing veil and wreath of orange biossoms looked quite charming indeed, Miss Babara Mahon, of Aberfoyle, niece of the bride acted as bridesmaid. She wore a beautiful dress of pale blue crepon flittingly trimmed with white satin chiffon, with hat to match, and carried a beautiful shower bouquet of white carnations. The groom was supported by his brother Dr. Walch of Guelbh. After the ceremony which was witnessed by a vast crowd of people, the party withdrew to the Fleming homestead, home of the bride, which was decorated and draped for the occasion with wreaths of smilax, vases, filled with yeliow tulips, white roses and carnations, while the staircase was gracefully draped with long sprays of evergreens and smilax and green silk veilings. The spaceious dining hall was elaborately decorated in white and green, while the bedroom and parlor suites were festooned with green wreathes which bore large bunches of white roses. Some sixty guests sat down to breakfast, prepared in princely style by Caterer Knapman of Hamilton. The tables were elaborately decorated with flowers and drapery. The following were noticed among those present. Rev. Father Donovan, Dundas; Mr. Will Mahon and Miss Maggie Mahon, Aberfoyle; Mr. John and M. Walsh, Miss Moval! Miss Louice Mann. Dundas:

M'ME. DE PERCHARD VONTOM DEAD.

The many friends of Mme. Rosa d'Erina, the famous Irish prima donna, and her husband, G. R. Vontom, the tenor, will sympathize with them in their bereavement through the death of Mr. Vontom's mother, which occured in London, England, on Jan. 31. The deceased lady was the daughter of Capt. Pierre de Perchard, and niece of the Seigneur of Rozel, in the Island of Jersey. R. I. P. Catholic papers please copy.

Hoffman's Catholic Directory.

IMPERIALISM.

Peterboro Examiner, Feb. 23, 1899. To the editor of the Examiner: To the editor of the Examiner:
Sir.—I enclose a clipping from the Montreal
Star of Feb. 17th Please publishit. The sentiments are the sentiments of many loyal Americans and many loyal Britishers.
Yours,
Hum nity

Yours,
Humn nity,
A writer in the Evening Post says: 'It is
interesting to note the progress we are making
in our newly adopted role of 'ime too' to England in her coionial policy and imperialism.
The first requirement of this policy is a powerful navy and a big standing army, and in our
haste to provide these we are whisting down
the wind all our ancient docrines and fears.
Incident to these are swollen and ever-swelling
expenditures, and your true Jingo makes it a
test of patriotism to regard hugeappriations as
proof of national greatness. In England those
who object to this programme of swagger,
bluster and extravagance are sneered at as
'Little Englanders' the Jingo term for them
here is aunties.

"But observation of the various place.

uniter and extravigance are sneared at as Little Eaglanders; the Jingo term for them ere is aunites.

"But observation of the various phases of he matile as developed in Eagland shows that ne of the most urgent needs of "innertalism" a newspaper press that will magnify an unesisted march into 'a glorious campalian, desirioe a butchery as a battle, and acclaim as eroism deeds at which in all ages humanity as shuddered. During the recent 'Afridi ampaign' in India it was almost a daily exterione to read in the Eaglish newspapers—ven in the sober and serious Times—glowing acounts of how the Segond Highlanders, apported by the Fifty-Ninth Fou and Yeenty-Fourth Sepoys, charged despertely upon the enemy and swept them at the first of the read of the share on killed and three towards of the At the battle of Omdurman less sidled, the Dervishes being simply butchered a thousands by the Maxim and Gathma nachine guns before they get within range of he far-shooting Lee Mctfords. In this battle ease peril than are the butchers who do their work in the cattle pens of Chicago and Kansas of wounded. Bettish press of the large of promotions were gazetted, Victoria resses were distributed by the score, the stilled. And all that is essential, in fact an indistributed that is a constant of the stilled. The cattle pens of the far resses were distributed by the score, the stilled. And all that is essential, in fact an indistributed of a known that is a constant. The stilled in the stilled

form rosses were distributed by the evolution of the pression of the equipment for a programme of imperialism, such as England has been carrying out for a hundred years, and as been carrying out for a hundred years, and as been carrying out for a hundred years, and as been carrying out for a hundred years, and as weare now venturing upon under her tutelage. Men rearred under the conditions of modern civilized life would not engage in the butchery of helpless savages whose offence is usually the defence of their homes, unless their judgment was confused and their consciences were doped with the seductive acclaiming of them as heroes. And their people at home would shrink back from their deeds with horor and shame were they not glossed over with the verbal pageantry of glorious war.

"The plain truth is that never since the shot was fired at Lexington, have men wearing the uniform of the United States, and standing under its flag, been engaged in such sorry and shameful business as that which has recently occupied our troops at Manila. If here, as in England, the masses can be blinded and misled by the newspapers and political tingoes, then it is difficult to contemplate hopefully the future of

ARCHBISHOP BEGIN'S KIND WORDS OF US.

Charlottetown, P. E. I., Watchman Feb. 20. Charlottetown, P. E. I., Watchman Feb. 27. The following characteristic letter was received from Mgr. Begin last week by Rev. Father Barke, who had charge of the beautiful address forwarded to His Grace sometime ago. We feel sure that all classes and creeds in the province will read it with interest and edification. We translate freely from its classical French Lext:

Archbishon's Palace. Archbishop's Palace.

Archbishop's Palace,
Quebec, Jan. 28, 1893.
Dear Father Burke:—I have recently received
beautifully framed, from the hands of our
esteemed friend Abbe Matthieu, of the Seminary, the magnificent address which you had the
goodness and the delicate attention to send to
me. It has given me very great pleasure, and
I thank you for it from the bottom of my heart.
The memory it evokes of my zealous and illustrious predecessors is particularly agreeable to
me—they were men of such admirable devotion
to duty, such apostolic courage, such immense
love for souls! Could I but snatch a spark of
the holy fire which consumed their hearts, and
thus walk—let it be ever so short—in their footsteps!

the holy fire which consumed their hearts, and thus walk—let it be ever so short—in their footsteps!

It was indeed a terrible undertaking at the time in which they hved to leave Quebec in a frail craft and effect a pastoral visitation of Cape Breton and Prince Edward Island, St. Mary's Bay, and every little elevated post on the gulf shore and in the isolated settlements of the interior. What must have been their merit before God! The protection, the solicitions of the Bishop of Quebec, for those distant regions constitutes the most beautiful page of our religious history.

My sojourn of several weeks in your Eden of an Island did not only restore my physical health, but most powerfully contributed to strengthen the ties which hate always united the Mother Church of Quebec to the churches of the Maritime Provinces, her noble daughters. I have taken from your enchanting Island a most agreeable and imperishable souvenir. The reception so cordial and sympathetic, by your worthy Bishop, the tokens of good-will and affection afforded by your excellent clergy—all this has riveted my heart to your beloved province, and affords me quite often the occasion of saying a good word for your Island and its admirable people. If I could but spars the down every year and recuperate my strength and renew my courage at your rejuvenating

down every year and recuperate my strength and renew my courage at your rejuvenating fountain. And who knows but God may permit me so to do!

Be kind enough to believe me, dear Father Burke, with sincerest, vows for your happiness, and the expression of my most lively gratitude. Your devoted servant in our Lord, Your devoted servant in our Lord, Archbishop of Quebec, our people when we hope to see the illustrious Bishop yearly amongst us.

THE LORETTE SCHOOL

To the Editor of the Winnipeg Free Press: To the Editor of the Winniper Free Press:

Sir-Would you be kind enough to insert in your paper the following correspondence:

I have just read Dr. Blakely's report about the schools of my parish and about myself, and I beg leave simply to say a few words re the hearing of confessions in the schools, as there seems to have been some contradictions between the denegations which have been made in the Free Press, of Feb. 2, and the report of the learned doctor.

Mr. Keam asseried that I had heard confessions in the schools of my parish since Christmas I simply deny It, and a special communication came from the Archishop's palace of St. Boniface to the same effect. But I never denied that I had heard confessions before Christmas, as the report says.

cation came from the Archoisnops palace of St. Boniface to the same effect. But I never denied that I had heard confessions before Christmas, as the report says.

I did it in the best of good faith, thinking that we continued to enjoy the liberties we always had in our schools, and it is a sad revelation to my purishioners, who now see how the law will have to be applied.

(Translated from French.)

Mr. Editor—May I be allowed to insert in your paper a few words of explanation with regard to a subject concerning keenly, the Catholic parishioners of Lorette. The 2th of January last, a newspaper of Winnipeg published a correspondence of Mr. Keam, of Lorette, staing that the Rev. Father Dufresne, parish priest of Lorette, had heard the confessions of children during class hours, inside the school house, and since last Christmas. Upon reading that assertion I at once went to Father Dufresne's house to inquire about the matter. The reverend gentleman declared to me that Mr. Keam's assertion was not correct, since he had not confessed any children in schools since last Christmas. "Even had I," said he, "I would not have for a moment though tmissing my duty as a priest and a citizen.

Just think of my astonishment when I read in the Free Press' issue of Feb. 2, a statement squarely denying that Rev. Father Dufresne ever went to hear children's confessions at schools. I am convinced, Mr. Father Dufresne ever went to hear children's confessions at schools. I am convinced the Editor, that there must have been some misapprehension some

where.

May I add that Father Dufresne's affirmations remain true and that the denerations with regard to Mr. Keam's assertions also remain true. In order to throw some light over the matter it would have been necessary to add after the following expressions, "The Rev. Father Dufresne heard no confessions at schools," these two words only—since Christmas.

Wm. Lagimodiere.

"A Free Press reporter received the follow ing information from Archbishop Langevin yesterday: "Rev. Father Dufresne denies em-phatically having heard confessions in the school room during school hours, and he never gave a holiday to the pupils as stated."—Win-nipeg Evening News and Bulletin.

C. O. F.

St. Joseph Court, No. 370. The regular meeting of the above Court was add on Thursday evening. Feb. 23rd. As preticted in your issue of Feb. 18th a very large number of the members were present from the Court, and also from Sacred Heart and St. Leo Courts.

ef Ranger Cannon called the meeting to at 8 p. m. sharp, and was assisted by the C. R. Bro. J. J. Neander, C. R. Sacred

Courts, and also from Sacred Heart and St. Leo Courts.

Chief Ranger Cannon called the meeting to order at 8 p. m. sharp, and was assisted by the D. H. C. R. Bro. J. J. Neander, C. R., Sacred Heart Court,

On the plaiform with the C. R. were Bro. E. Bracken, C. R. St. Leo Court; Bro. J. J. Nigntingale, Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. After the regular order of business was concluded the Good of the Order. Committee took charge of affairs, and the chief Ranger introduced Bro. C. J. McCabe, who coming forward was greeted with loud applause, and after quiet was restored he began by expressing the pleasure it gave him to receive such a hearty evactor from his brother Foresters, and stated that in thinking over a subject for the evening he had come to the conclusion that none would be more suitable than sometaing pertaining to the country and constitution of Canada. He gave a very clear exposition of responsible sovernment, and traced its growth and the cases that led up to it in 1861; he diss was a factor in the desire for, and gread of, free institutions in this country, and contended that the position of Canada. British colony was more desirable that the the United States as a Reported that the position, the equality of all before the law, and the complete responsibility of the position, the equality of all before the law, and the complete responsibility of the population, the equality of all before the law, and the complete responsibility of the population, the equality of all before the law, and the complete responsibility of the population, the equality of all before the law, and the complete responsibility of the population being actuated by thirds for conquest and acquisition of territory, while others have the more laudable motive of colonizing, to spread the goopel, and advance Caristianity, "England," he said, "in all ner American expection

who visit us can be assured of a pleasant evenng.
Now Mr. Editor, I think both the CATHOLIC
RECORD and Register are deserving of considerable praise and thanks from the Catholic
Report of the province for so kindly
publishing C O. F matters, and while Toronto
avails herself of the opportunity, I think the
other courts in the province should be heard
from also, and thereby cause those who are not
already members of the Order to see that it is
not confined to the cities of Toronto and London only.

on only.

St. Joseph Court members were very solven only.

St. Joseph Court members were very solven on their fluorist exhibit was placed in your columns of Feb. 18, and were very thankful for your kind present to them, which was distributed around at their meeting. With best wishes.

M. F. Mogan, Sec.

Feb. 25, 1899.

C, M B A.

Resolution of Condolence.

At the last regular meeting of the members of Branch No. 25, C M. B. A. the following resolution was unanimously adopted: Whereas it has pleased Almighty God, to call to himself Mrs. Sinnett, mother of our esteemed brothers Richard and William Sinnett, Resolved that while bowing in submission to the divine will of God, we wish to tender our sincere sympathy to Brothers Richard and William Sinnett, and, further, Resolved that a copy of those resolutions be spread on the minutes of this meeting and published in The Canadian and Catholic Riccord, God, S. Goodrew, Pras.

Peter J. McMullar, Rec. Sec.

At a regular meeting Branch No. 51, Barrie, on Feb. 13, 1893, the following resolutions were moved by Brothers E. Savigny and Thos. Kennedy, and unanimously carried:
That we, the members of this branch, desire to extend our heartfeit sorrow and sympathy to the bereaves widow and family of the late. He was the same that the most Divine While of the Almighty God, we, the members of this branch, heartily sympathize with his beloved wide and family of the late and the same that the same to the same to Mrs. Murphy and for public a ion to The Canadian and Cartholic Riscoun, and that they be recorded on the minutes of this branch.

At the last regular meeting of the members are same to the same that the same to the same treather to a same that the same that they be recorded on the minutes of this branch.

John J. Keily, Rec. Sec.

At the last regular meeting of the members of Branch No. 124 C. M. B. A., the following resolution was unanimously adopted:

Whereas it has pleased Alonghty God to call to Himself Jereninh Kelly, son of our respected bro her, James Keily, and brother of our Financial Secretary, James Keily, and brother of our Financial Secretary, James Keily, and brother of our Financial Secretary, James Keily, and in submission to the Divine will of God, we wish to tender our sincere sympathy to Brother Keily and his family in their sad affliction, and pray that Almighty God may grant eternal rest to the soul of the deceased.

Resolved that a copy of these resolutions be spread on the minutes of this meeting and published in The Canadian and CATHOLIC RECORD.

William Toohey, Rec. Sec.

A. O. H.

Resolution of Condolence.

At the last regular meeting on February 21, of the St. Thomas branch of the A. O. H., a resolution of condolence was passed to Bro. James O'Brien, who suffered a severeloss in the death of his mother, who ded recently. J. G. Townsend, Rec. Sec.

Have you had the new disorder?
If you have'nt it, 'tis the order
To succumb to it at once without delay.
It is called appendictis.
Very different from gastritus
Orthe common trash diseases of the day.
It creates a happy frolic
Something like a summer colic
Which is apt to jar the minor organs some;
Only wrestles with the wealthy.
And the otherwise most healthy.
Having got it, then you're nigh to kingdomecome.

Midway down, if you are testing
Where the trouble lies a pesting,
I a little alley-blind and dark as night
beading off to simply. "Nowhere,"
Catching all stray things that go there,
As a pocket, it is clearly "out of sight,"
It is prone to stop and grapple
With the seed of grape or apple
Or a tiny, button swallowed with your pie.
Having levied on these chattels
Then begin eternal battles
Then begin eternal battles Wm. Lagimodiere.

Lorette, Feb. 16.

The denial or denegation here referred to as appearing in the Free Press, Feb. 2, was as follows:

That are apt to end in manisions in the sky.,

—John Larmer.