wit.; wool, from \$ to 14 to 18c per lb.

PORT HURON.

It Huron, Mich., Feb. 6., Grain—Wheat bush.—White, 62 to 65c; No. 2 red, 62 to 60a; No. 2 red, 62 to 60a; per bush. white, 62 to 18c; rye, per coats, per bush. por to 35c; wheat, 25c per bush.; barley, 69 to 55c; peas, Der bush. 90 to 55c; busheat, 25c per bush.; barley, 69 to 65c per bush.; barley, 69 to 65c per bush.; appendig honey, 124 per pound; honey, 124 per pound; choses, 10 to 12 per pound; sli.69 to 815.09 per ton; baled, 811 to 815 in ots; straw, 87 to 88 per ton.

getables and Fruits.—Potatoes. 15c per: onions, 25 to 36c per ton.; getables and Fruits.—Potatoes. 15c per: onions, 25 to 36c per ton.; per bush.; apples, 75c to per bush.; dried, 4 to 6c per lb. essed Meats.—Beef. Michigan, \$4.50 to per cwt. Live weight, 82 50 to 85.00 per (Chicago, 54 to 86.00 per cwt.; purple, 13c per cwt.; muton, 85 to per cwt.; spring lamb, dressed, 85 to 86.00 per clive weight, 83 to 85 per cwt.; unton, 85 to per cwt.; chickens. 9 to 10c per pound; h. 81 00 per pound; turkeys, 9 to 10c per pound; h. 81 00 per pound; turkeys, 9 to 10c per pound; h. 85 to 86 per pound; turkeys, 9 to 10c per pound; h. 85 to 86 per pound; turkeys, 9 to 10c per pound; h. 85 to 86 per pound; h. 85

Latest Live Stock Markets.

TORONTO.

ONIO, Feb. 6.—Cattle — Some choice lots got o 3gc per pound, and a few loads sold m 3 to 3gc per pound, and a few loads sold m 3 to 3gc per pound.

A few buils sold off at from 2g per pound.

Sep and Lambs — Lambs were in ample sep and Lambs — Lambs were in ample sep and to 3gc per pound.

Sep and from 3 to 3gc was paid, with an lonal actor extra choice. Sheep for extra choice sheep for extra choice. Sheep for extra choice sheep for extra c

wt. was realized; and stores were worth per cwt. cago. Feb. 6.—Hogs—Receipts, 17,000; left, 8,000; market strong to 5c nigher; light 84,25; mixed. 84 to 84,25; heavy, 83,85 to 84. Cattle—Receipts market quiet but steady; beeves, 83,10 t. cows and heliers, 81 50 to 83,80; Texas, 82,75 to 83,90; Stockers and feeders, 82,80; Stockers and feeders, 82,80; Receipts, 1,000; market dulyceak at yesterday's decline.

E Most remarkable cures on record been accomplished by Hood's Sar-illa. It is unequalled for all Blood ases.



A Cheap Life Saver.

'FOSTER'S MEADOW, N. Y., July, 1893. as afflicted with nervousness for s, so that I trembled all over, could had severe pains in the back and he even my evesight was so affects even my éyesight was so affected that neither read nor sew, but two bottles or Koenig's Nerve Tonic relieved me of a troubles. It is not worth \$1, but \$10 a be and a cheap life saver. I am convince those to whom I recommend it will that or it.

MISS C. HOPPENHAUER.

May God Bless It.

STREATOR, ILL., July, 1893. STREATOR, ILLE, SUPPLY, and unfered eighteen years from epilepsy, and unred of it by Pastor Koenig's Nerve Tonic, twelve bottles of it. May God bless the time so that others will be cured by it as I M. WERNER.

A Valuable Book on Nervous Pis-cases and a sample bottle to any ad dress. Poor patients also get the med-icine free.

The property of the second of the second of the second the second of the secon

ENIC MED. CO., Chicago, III. by Druggists at \$1 per Bottle. 6 for \$5, ge Size, \$1.75. 6 Bottles for \$9.

London by W. E Saunders & Co. THE LONDON MUTUAL

E INSURANCE COMPANY OF CAN-LANGULANCE COMPANY OF CANla. London, Ont., Jan. 16, 1886; The angeneral meeting of the members of this
stores, 476 Richstreet, in the city of London, Ontario, on
nesday, Feb. 5, 1896, at the hour of 2
kp. m., when a statement of the affairs
company will be submitted and directors
d in the place of those retiring, but who
gible for re-election. By order. D. C.
onald, Secretary-Manager.

E CAPITAL CITY LEADS.

KKEEPING, OFFICE TRAINING, northand, Penmanship, Type writing, meral commercial subjects, by success-tructors. A night school for those emiduring the day, Honest work, comcourses, practical methods. Prospectus dication. Call and see us or write for ulars.

A. M. GRIMES, Capital City Business College, 78 Rideau Street, Ottawa.

WANTED

armers' Sons er industrious persons of fair education m \$75.00 a month would be an induce— Write me with references. Could ngage a few ladies at their own homes, T. H. LINSCOTT, ty Street,

CORDIA VINEYARDS

NEST GIRADOT & CO. Altar Wine is extensively used and mended by the Clergy, and our Claret ompare favorably with the best imprices and information address.

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PPS'S CRATEFUL-COMFORTING.

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OCOA OILING WATER OR MILK.

E & DIGNAN, BARRISTERS, ETC.

VOODRUFF, NO. 185 QUEEN'S AVE. efective vision, impaired hearing, atarrh and troublesome throats. Eyes glasses adjusted. Hours, 12 to 4. Branch No. 4, London, s on the 2nd and 4th Thursday of every at 8 o'clock, at their hall. Albion Block ond Street. John Roddy. President; ry, 1st Vice-President; P. F. Boyle, ling Secretary. Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 15, 1896.

DRESS IN CONVOCATION HALL KINGSTON

A disgusting travesty of history in

the form of a lecture delivered in that centre of orthodoxy, Queen's College Convocation Hall, last Sunday by the famous Professor Marshall, was published in the British Whig of Monday's issue. The Catholics of this city cannot forget the exhibition this Professor Marshall made of himself eight or nine years ago by addressing an open letter to the Public School Board, in which he unwisely revealed his dishonorable and un-Christian principles of morality and his vile spirit of hatred of our Catholic children because of their religion. There was not so much care exercised at that time in the election of Trustees to the Public School Board as there is in the present day. Some very bad men contrived at that time to secure seats at the Board, and their conduct towards the few Catholic children, whose parents had, for one reason or another, placed their offspring under their charge, was heartless and cruel in the extreme and disgraceful to our city. The Archbishop felt it his duty accordingly to remove all Catholic children from the Public schools in the city of Kingston. Professor Marshall waxed frothy at this timely and successful stroke of the Archbishop for protection of the faith and religion of the little ones of his flock. Throwing aside for a day his school-books of algebra and geometry and his xs and ys, he devoted all the energy of his sublime intellect and his sweet Christian heart to inditing an epistle to the Public School Board, which he caused to be published in the newspapers. One would suppose his object would naturally have been to rebuke and severely castigate the illconducted trustees for their barbarous outrage on poor unoffending children. But no; his sympathies did not run in that direction. He preferred to vent his anger upon those unfortunate trus tees, by charging them with having so foolishly blundered in their treatment of the Catholic children as to supply the Archbishop with a splendid oppor tunity of clearing all Catholic children out of the Public schools of Kingston. This result infuriated the poor little professor: his high-minded, noble and truly Christian zeal for proselytism could not stand it; so he rated the trustees soundly for having thus lost for ever "the chance" they had of quietly filching the faith from the minds and hearts of the Catholic little ones, and sending them forth into the world bereft of the richest of all treasures, the source of all true goodness and happiness in the present life, and their sole hope of beatitude in the everlasting future.

pecting young men in Convocation Hall last Sunday. But it is amusing to notice how flippantly he talks of the Inquisition, and how plainly he shows that he knows nothing whatever of the nature or purpose of that sacred trib-unal. He talks of the "Church of of the true Christian who believes that Rome as it existed during the Inquis He imagines it was a meteor of sudden appearance and speedy extinction. He evidently is not sufficlently acquainted with the commones Inquisition has existed uninterruptedly throughout the last seven centuries, and is as active and energetic in the discharge of its judicial functions to day as it has been in any period of its existence, examining, deliberating and finally deciding all questions laid before it concerning Catholic faith and divine worship, for the preservation of God's revealed truth and the condemnation of false and pernicious doctrines This is its primary and distinctive character-itsone work-to which alone it devotes itself. Prof. Marshall professes to believe that this sacred trib unal enforced its judgments by the death-penalty. He says Galileo barely escaped their sentence of death. Had he made it his business to study the sub feet he proposed to talk about he would have readily ascertained that the Roman Inquisition possessed no such power in any age, and never claimed it, but rather exercised its influence in pleading for even the most obstinate and impenitent criminals before the civil power. It never countenanced cruelty or severity of punishment Its interference was invariably directed to enlisting the mercy of the secular judges in favor of culprits. Even the French infidels themselves, whilst denouncing the Spanish Inquisition, which was a secular and political tribunal always at war with the Popes, and not unfrequently censured by them for its cruelties, have expressed astonishment in their encyclopedia at the moderation, indulgence and gentleness displayed by the Roman Inquisition, which has always been, as it is to-day, an exclusively ecclesiastical court for the determination of the truth or falsehood of religious doctrines and the protection of the purity

We will not waste time in criticising

the little professor's nonsensical lucu-

bration to which he treated the unsus

of divine worship. We cannot forbear noticing another of the funny theories of this self sufficthe centre of the universe, and that the stantinople. sun, moon and stars revolved around

PROFESSOR MARSHALL'S AD- it for man's pleasure ;" whereas, it is ated churches of the East, one of whose cal or any other scientific theory, these fore implied to them to surrender also not being part of the deposit of revela-tion committed to her care by the The Pope has long been giving did not constitute herself an infallible dict Mary Langenieux, Mariano Ramprofessor of physics. She thought it enough to mind her own business. When, however, the Kingston Professor of Physics, in this last decade of the nine feet of the professor of Physics, in this last decade of the nine feet of the nine fee the nineteenth century, tells the students of Queen's, that so eminent an astron sion that, if he is as ignorant of astronadvantage from his occupancy of the rites and customs.

LENTEN THOUGHTS.

chair of physics. - Kingston Freeman,

This month, standing midway between the manger and the cross, be-of C tween Christmas and Easter, leads us ical. to the Lenten days that precede the great sorrows of our Divine Saviour. It is man's lot to have the cross meet and the good Redeemer, who came to fully understand all their difficulties. show us the way to live, met His cross at Beth!ehem and bore it to Calvary that He might reach the crown on the in order to merit His love. Lent comes into our lives to warn us against to sensuality, the folly of vanity and be sensuality, the folly of vanity and sensuality. It leads us, step by step, up the "This enlargement of the sphere pride. It leads us, step by step, up the rugged heights of Calvary and asks us of sin and all it cost Jesus, and it warns us to shun sin and its allurements, to fear the world and all its pleasures; it urges us to mortification and penance, that thus satis faction may ascend to heaven for our many faults. Lent is a day of penance and prayer. In the midst of a non-religious world, it jars upon the demands of sense, it displeases social customs; but we are Christians, not worldings. We are the disciples of a Crucified Master, we are the followers of a King who loved not the world nor its maxims; and if we are true to our vocation, if we are loyal to Pilot. our King, we too will have courage to despise vanity and pride, to curb self, to mortify the flesh, and thus bring our lives into close touch with Jesus as Lent leads to Easter, so the spirit of Lent is needed in our lives to lead us to the Heaven for which we live. The cross and then the crown - suffering of vice. and then glory, Lent and then Easter. facts of history to know that the Roman in life, and above all in the blessed ness of God's choice rewards. - Rev.

PERMANENT ECCLESIASTICAL COMMISSION ON CHURCH UNITY.

Thomas J. Conaty.

Among the titles by which the love and gratitude of succeeding ages will remember Pope Leo XIII. not the least glorious will be that of Apostle of Reigious Unity.

The great work of the Reunion of Christendom, dear to the heart of every cal view, this instrument of confession, Vicar of Him who founded the One might be conformed to the Unity of the Godhead, has been advanced beyond ferred against the confessional, in Ire calculation within the past few years land and elsewhere, is the facility it by the present Pontiff's conciliatory affords for corrupting the female mind, attitude towards dissidents, and his and for its actually leading to such widening and strengthening of the corruption. So far from such corrupgovernmental ministry of the Church. tion resulting from the confessional His various Apostolic letters to the it is the general belief in Ireland-Eastern Churches, his Apostolic letter a belief expressed to me by to the people of England, have pre-pared the way for his latest and great-the country, both by Protestants as

notorious to every reader of history standing grievances was the absorption that the Chmrch never delivered any of governmental power by Rome.

To re-unite with Rome has hereto-

Saviour of mankind. It is true that
Jews and Gentiles of all nations
on the face of the globe, and
in all ages, and under all the various forms of civilization, from the government, on equal terms with the infancy of the world to the happy consultors of his own choosing, the condevelopment of astronomical science by the learned priest Copernicus, did take it for granted that the The first members of this commission sun, moon and stars revolved round the earth. But the Church, as such, prio are Mieceslas Ledochowski, Bene-

The Oriental members have not yet

been announced. omical scholar as Galileo had published a book to prove that the "moon is a fixture, and that the earth revolves called the "advanced" members of the around it," he forces us to the conclu- Sacred College. Cardinals Ledochowski and Vannutelli are noted for their omy as he is of the history and teach- intimate knowledge of Oriental matings of the most renowned astronomers ters, and their sympathy with the Queen's University derives no great Orientals in their adhesion to their own

> Cardinal Vaughan is, of course, especially able to understand the intense nationalism of the English char acter, whose bugbear, when the ques-tion of religious reunion is raised, is the jealous though foundationless fear of Church interference in matters polit-

him before the crown can be reached, within its membership are men who

It is not easy to over-estimate the impetus which the establishment of this Commission will give to the return to Easter morn. Lent brings the thoughts of His suffering for us, and the necessity of suffering in our lives is the members of the Anglican Communion.

"Innominato," writing of this new the luxury of the world, the yielding Commission in last Sunday's New York

work will bring about logically the ex to be true subjects of our thorn-crowned tension of the organs of administra-ed King, true followers of our despised tion. When the 'nations,' as the old and rejected Master. Lent reminds us term ran, are in fact represented in the government at Rome, the Papacy will be as much a masterpiece of the science and practice of government as it is the providential and divine delegation of Christ. In this, as in so many other things, Leo XIII. will have been an innovator, a 'historical' man, in the highest sense of the word. In its external and human side is not the Papacy the only truly immutable and progressive of institutions?

Further on he shows how the Pope has been hampered in his work for the reunion of Christendom by the loss of his territorial independence. - Boston

CONFESSION AND ITS INFLU-ENCE.

Ireland's High Morality Partly Due to This Sacrament.

The anti-Catholic monomaniac Fulton, says the confessional is a fountain

The Rev. Canon ant clergyman, in the Church and the World, 1866, says: "The high morality of Ireland is

owing, in great part, to the habit of the people-Catholics-going to confession, and the low tone of morals in cotland is, I fear, to be greatly attributed to the impossibility of having recourse to this sacramental ordin-

Dr. Forbes, a Protestant, and one of Her Majesty's physicians, in his "Mem-

orandums Made in Ireland," says:
"The result of my inquiries is that, whether right or wrong in a theologi is, among the Irish of the humbler Universal Church, and whose prayer classes, a direct preservative against for His disciples was that their unity certain forms of immorality at least Among other charges pre

est act - the establishment of a Per- well as by Catholics-that the singular manent Ecclesiastical Commission to purity of female life among the lower deal with all matters pertaining to the classes there, is, in a considerable de reunion of Christendom—whether these gree, owing to this very circumstance have relation to the Schismatics of the With a view of testing, as far as prac Eastern or the Protestants of the West- ticable, the truth of the theory respectern hemisphere.

The Pope will be the President of branch of morals, I have obtained, through the courtesy of the Poor Law this new commission; and its member-through the courtesy of the Poor Law heard confessions from 8 a. m. till commissioners, a return of the number noon, from 1 p. m. till 6, and from 7

This step, associating the ancient Churches of the East with the Church Churchs of the East with the Church of Rome in the government of the Church universal, goes far to remove Church universal, goes far to remove proportion of the two religions in each the regulating of some forty cases of pew rents. His ordinary Sunday of confessions from ient and superficial professor. He de-clares it to have been "The fixed be-the objections to reunion urged by the province; being large where the Prolief of the Church that the earth was schismatic Greek Patriarch of Con-testant element is large and small

bert, in an article on the Christian union of some one of his confraternities, World, 1564, states that "While under the guidance of their priests Irishwomen as a class enjoy, and with justice, a respectability of conduct unsurpassed, if equalled, by any women in the world."—Pittsburgh Catholic.

A MODEL PASTOR.

Le T. R. Philippe Beaudet, C. S. C., in " La Semaine Religieuse", of Montreal. Issue of Jan. 25th, 1885. The funeral of Rev. Father Beaudet, whose death came so unexpectedly on the 18th inst., assumed all the proportions of a religious ceremony of the

More than a hundred priests assembled to pay the last tribute of respect to him whom they had known so advantageously, and by whose virtues they had so often been edified. Among the clergy present were members of the principal religious communities - Sulpicians, Oblates, Jesuits, Redemptorists, Viators, Franciscans, Fathers of the Blessed Sacrament, Regular Canons of St. Claud, Christian Brothers, etc. as well as representatives of the vari ous educational institutions of the archdiocese. Among the assistants from afar were the Provincial of Holy Cross in the United States : the Presi dent of the celebrated University of Notre Dame, Indiana; the Superior of St. Joseph's college, N. B., and Mgr. Marcel Dugas, of Cohors. The funeral service was sung by the Archbishop of Montreal, assisted by two Canons of the Cathedral and three Fathers of

It is noteworthy that the parishioners of St. Laurent have memorialized the Congregation of Holy Cross, praying that the body of their beloved pastor may be deposited, not in the ceme tery of the congregation, but in the St. Laurent church; and that they have petitioned the Archbishop to continue to confide the care of the parish to the Holy Cross Fathers.

Father Beaudet died in the full prime of his manhood, after having labored much, and but little enjoyed the fruits of his work. He had, however, as veritable consolations, the consciousness of duty accomplished, and the sincerest veneration and love of every individual member of his parish. Few priests have been blessed with so many spiritual comforts. It was an ordinary saying that he could do with

his parishioners what he would.

One thing was long wanting to com-plete his happiness. The old church of St. Laurent was not a fitting temple for a parish so prosperous as his. He consequently undertook to honor God with an edifice more congenous and worthy, a church whose architectural beauty and splendor should better correspond to the piety and devoted-ness of his flock. This was the work of the last twelve years of his life, and he only recently completed it, at the cost of many hardships and trials and anxieties of every kind. St. Laurent now possesses one of the handsomes churches in the Archdiocese, with a spacious sacristy, and a rosary chapel which is a real gem of richness and elegance.

The inauguration of this beautiful sanctuary had been fixed for the middle of January; but on the 16th of the month, the remains of the venerable pastor were consigned to the How many sacrifices he must have been called upon to make during his illness! "Doctor," said he to his physician, "if I am going to die, tell me so; for I have many matters to arrange." All his affairs were in so excellent a state that their arrange ment was an easy matter for anyone; but it would no doubt have been a great consolation to him had God per mitted him to witness the crowning glory of his work in recent years.

Father Beaudet may without pre sumption be cited as a model of for the salvation of souls. All agree that throughout his pastoral career he did two men's work. Un wearying attendance to the con fessional-he one day acknowledged that he had heard more than twelve thousand confessions in the course of the year - well-considered preaching which permitted his being heard with profit two or three times every Sunday in the year; the organization of the Third Order, and of the Confraternities of the Holy Rosary, the Children of Mary, St. Ann and a Good Death; con fession of the young school children without number throughout his large parish; participation in the confi dences and secrets of every family under his charge-all this was carried out as if he had only one such business

to direct. His work last Christmas is mentioned as a sample of his activity and indus-On the vigil of Christmas, he ship will be composed like the great Roman congregations, founded by Sixtus V., of councillors, some taken from the Latins and designated by the Pontiff, others from among the representatives at Rome of the Eastern partiers at Rome of the Eastern partiers and appropriate whether the courtest of the Poor Law heard confessions from 8 a. m. till moon, from 1 p. m. till mid-night. He then sang light has and gave Communion to a particular day. It is curious to remark how strik afterwards betook himself to the convenience of the Poor Law heard confessions from 8 a. m. till moon, from 1 p. m. till mid-night. He then sang light has and gave Communion to a particular day. It is curious to remark how strik afterwards betook himself to the convenience of the Poor Law heard confessions from 8 a. m. till moon, from 1 p. m. till mid-night. He then sang light has and gave Communion to a particular day. It is curious to remark how strik afterwards betook himself to the convenience of the poor Law heard confessions from 8 a. m. till moon, from 1 p. m. till mid-night. He then sang light has and gave Communion to a particular day. It is curious to remark how strik afterwards betook himself to the convenience of the number p. m. till mid-night. He then sang light has and gave Communion to a particular day. It is curious to remark how strik afterwards betook himself to the convenience of the number p. m. till mid-night. He then sang light has and gave Communion to a particular day. It is curious to remark how strik afterwards betook himself to the convenience of the number p. m. till mid-night. He then sang light has and gave Communion to a particular day. fessional, where he remained until the hour for the High Mass of the day, work consisted of confessions from 5 a. m. till 10 a. m. High High stantinople.

Where it is small."

Where it is small."

Solve a m. till 10 a. m. High

Another writer, Mr. William Gil- Mass and sermon, afterwards a re-

with a second sermon, then counsels to crowds of his parishioners who sought his advice; at 2 p. m. Vespers, the beads, and often Benediction of the Blessed Sacrament or a sermon, and in fine summer weather the Stations of the Cross in the cemetery. And it was always with a radiant countenance and a sweet smile on his lips that he performed these various and fatiguing

functions. The whole parish of St. Laurent bears testimony to the fact that Father Beaudet never repulsed even the most importunate of his flock. He was disturbed at all hours of the day, in eason and out of season, either to hear confession or for other concerns of much less importance, often for mere nothings; yet his affability ever re-mained unalterable, his patience never gave out. His parishioners felt at home with him, and knew that heloved them sincerely. Hence it is not strange that his praises are now in every mouth and that his memory will long be held in benediction.

Father Beaudet's charities were distributed liberally and with real joy. He contributed to the education of a score of children. How often during the "hard times" of late years he remitted the tithes that were due him How many loans he made to families of a certain social position, but reduced to indigence. On the books of the butcher, the baker and the coal merchant his name constantly figured as the debtor for numbers of the poor.

Every member of a religious community employed in parochial work has to contribute each year a certain sum towards the maintenance of novitiates, provincial houses, etc. Father Beaudet was taxed \$300; but for the past four years his alms-giving prevented his contributing a single

A few months ago an unknown tramp knocked at his door and begged his assistance, giving him a touching account of his own and his family's distress. The kind-hearted pastor gave him a dollar. Shortly afterwards arrived a second tramp with precisely the same story. "I think," said Father Beaudet, "that you belong to the same community as my last visit-or;" and with his usual genial smile, he duplicated his charitable offering. Many a priest, secular and religious, many a Sister to whom the news of Father Beaudet's death came as a veritable shock, recall now the wise counsels which in other days they received from him and which led to their re-

nouncing the world for the service of The parish of St. Laurent has furnished to the sanctuary thirty priests, of whom thirteen have been called to their reward. It was always a gen-uine delight for these members of the clergy to visit him whom they all regarded as a loving father. One of the most memorable demonstrations ever witnessed in the parish occurred in August, 1891, when Fr. Beaudet gathered around him all the surviving priests who claimed St. Laurent as their home. The beautiful banner which these priests left behind them as a souvenir of the cordial reception ac-corded them, is a lasting memorial of

modest biographical sketch to study Father Beaudet as a religious. let it be said, that, having entered the Congregation of Holy Cross while still young, he occupied some of the most important and difficult positions therein; that during the past four years, he was Provincial Superior of the Order in Canada; and that it is owing to his initiative that the colleges of St Laurent and St. Cesaire have so rapidly leveloped and are soon to be notably enlarged. It may not be indiscreet to add that, when in 1840, a Bishop had to be chosen for the Holy Cross missions in Bengal, Father Beaudet's name was upon the list of candidates.

In concluding we pray that God give to St. Laurent a priest according to His own Heart, and we trust that the new pastor will develop till further the works established at the cost of so many and so great sacrifices by him whose death we lament to day, the noble man and devoted priest, Father Phillip Beaudet, C. S. C

The Epithet "Romish,"

The Independent (Protestant) has been requested to explain why Catholics object to the epithet "Romish" or "Romanist" being applied to their Church. Here is the reply:

Because it seems to them to be more

or less reproachful. Wesleyans would not like to be called Wesleyites or Lutherans Lutherites. The followers of Menno Simon are satisfied to be called Mennonites, and the followers of Wesley by the originally reproachful term Methodists. If they were sensitive about these names and had others by which they wished to be called, by the rule of courtesy they would have their way. The members of the Roman Catholic Church like to be called Catholics That is the important part of their name. That is uni-Rome is a locality; their headquarters, to be sure; but Romanist is not so broad and generous a designation as Catholic. "Romish" is contemptuous.

NO. 904.

CATHOLIC EDUCATION IN THE

To the Editor of the RECORD:

To the Editor of the RECORD:

Sir—As the question of Catholic education occupies such a prominent place in the public mind at present I think it would interest your readers to know how far the rights of Catholics in this respect are recognized in the North-West. I shall, therefore, with your permission, state a few facts concerning the educational system of these Territories in so far as it affects Catholics.

Here, as in your province, Catholics are interested in the public as well as in the Separate schools, for in many localities they must pay taxes towards the Public schools, and have no other to which they can send their children. As regards religious instruction I think our Public school system is preferable to that of Ontario. No religious exercises are prescribed by the Government for any school, except the recitation of the Lord's Prayer in the morning (which, however, is not compulsory); but any religious instruction permitted or desired by the trustees may be given during the last half hour of the day. When Catholics are in the majority the Catholic religious is taught. Hence our Public schools are designated Catholic or Protestant, according to the religious belief of the majority. Those who meditate the abolition of the Catholic schools speak of the others as "National schools," but the statutes are against them.

As regards our Separate school law we are

As regards our Separate school law we are a long way behind the Catholics of your province. Catholics here cannot, as in Ontario, establish a Separate school whereprovince. Catholics here cannot, as in Ontario, establish a Separate school whereever they are strong enough to support one; they are allowed that privilege only when they are a minority in the existing Public school district or school section, as it is called in Ontario. This, in itself, is not complained of, for in the other districts, as we shall see presently, they would be no better off if they had Separate school is once established every Catholic in the district is taxed for its support. In this respect we are, for the present, more favorably dealt with than the Catholics of Ontario, yet we receive no more than strict justice, since every property-holder must pay taxes to some school. But we are not sure whether we enjoy this right by law or by sufferance, for the School Act was amended in 1892, and our enemies hope that it is now susceptible of an interpretation which will make every Catholic a Public school supporter, unless he has formally declared otherwise. This would assume that all non Catholics would make choice of the Protestant school, though it is well known that many of them, when free, choose the Catholic school. As yet, however, I have not heard that the new Act has been invoked in support of that theory. With respect to the amount of liberty.

yet, however, I have not heard that the new Act has been invoked in support of that theory.

With respect to the amount of liberty allowed in the matter of religious teaching there is a vast difference between our Separate schools and those of Ontario. In the latter, as we understand the matter here, if good results are shown in secular instruction, you may teach religion when and as you please, and as much of it as you think necessary. Here, a Separate school differs in no respect from a Public school, except that Protestant children have no right to attend it, and that the first and second classes may use Catholic readers. The last half hour may be devoted to religion, but during the remainder of the day the teaching and the text books used (with the exception above mentioned) must be the same as in the Protestant schools. Previous to 1892 the school law permitted trustees to take the whole or a part, as they thought proper, of the last hour for religious instruction. But this was not all. Catholic schools, Public and Separate, were governed by a Board of Education composed exclusively of Catholics, who prescribed text books and courses of study, and appointed Inspectors for all schools under their charge. Consequently Catholic readers and Catholic histories (including Bible history) were used in the Catholic readers and Separate schools. Of course Protestants had a Protestant Board of Education which governed their schools. In 1892 the Catholic Board was abolished and Separate schools. The new Board, called the Council of Public Instruction, consists of the four members of the Executive Council, or Cabinet, of the Territories. It was still possible for this Protestiant body to govern Catholic schools without interfering with the religious surriculum, in the cabinet and the council of Public can be considered and the council of Public linear and the cabinet can be council of Public Instruction, consists of the four members of the Executive Council, or Cabinet, of the Territories. It was still possible for thi corded them, is a lasting memorial of the affection and gratitude with which they regarded their spiritual father.

It has not been our intention in this modes to be a constant to the consta prohibited the use of Catholic books of every description, except the first and second readers; so that, with the exception of the last half heur of the day, our Separate schools of to day are as Protestant as were the Protestant schools previous to 1892; and, of course, they are inspected by the Protestant Inspectors of the old regime, who were reappointed by the Protestant Inspectors of the Old regime, who were reappointed by the Protestant Council of Public Instruction. The Catholics of the Territories sent a petition to the Federal Government praying for the restoration of their rights, but they were unsuccessful. This is what some of the no-Popery organs called the petition of the hierarchy, and which was made the occasion for such wholesale lying by newspacers and politicians. If these were to be believed the Catholics of the North-West were a lot of simpletons who petitioned against a law that had no existence. The Federal Government sent a memorial to our rulers, but it brought no redress of grievances.

I may add that the Act of 1892 created a new office, that of Superintendent of Education. It has been filled up to the present by a gentleman imported from Manitoba—a circumstance that does not tend to increase our confidence in the Administration.

Nor-Wester.

Regina, N. W. T., Feb. 1, 1896.

E. B. A.

Sarsfield Branch, No. 18, Ottawa Sarsfield Branch, No. 18, Ottawa
The last meeting of Branch 28 was held on
Tuesday evening, Jan. 28. There was a
splendid attendance of the Bros. The Ex.
Com. for 1836 was elected as follows: Mros.
P. Brankin, J. Brown, J. Bennett, P. Clarke,
E. A. Mara, R. Tobin, A. Pegg, C. Dettz,
Fin. Sec. Keenehan presented the annual
report, which showed a very satisfactory condition of affairs. After the regular business
Canon McCarthy addressed the members
present and expressed himself as being very
well pleased at the business-like way is shich
the affairs of the branch were conducted.
Some of the Brothers then gave re one gs
and songs, which were well received reshe
members.

W. Lane, S. T.

Once, perhaps, in each crisis of our cour guardian angel stands before us with hands full of golden opportunity, which, grasp, it is well with us, but we to us turn our backs sullenly or our gentle and scorn his celestial gift! Nover the gracious treasure offered and the able moment returns no more.—M. G. a. Amber: When I think if all the grain.

Amber: When I think of all the goides there are in this world which you and got be in if we only had the good sense to read ourselves of our opportunities, I am inclined to think that we are not to be commissed after all if we fail to have our good times ottener. ottener.

Habit is too arbitrary a matter for my liking.—Lavater,