The Catholic Record. London, Saturday. June 22, 1901 A GREAT EDUCATIONAL INSTI-TUTION.

We suppose that future generations will not be slow to recognize the services rendered to society by the Catholic system of education. While men are evolving schemes for industrial development, and adding to our national resources, our institutions are working for the things that alone may ensure our national stability. For we know that the vitality of the commonwealth depends not on the conquests of commerce, but upon the virtue of the citizen, and that a nation peopled by men and women who know and serve God is, however deficient in material resources, in a high plane of civilization. Sometimes we fail, practically at least, to appreciate that fact as we should. There is not one of our others, and, in material equipment, inferior to few. Take, for example, liberty and give it into the keeping of Ottawa University, one of the very best halls of learnings in the Dominion ligionists. of Canada. There are few of us who think of the history that might be written of the toil and self-sacrifice that have metamorphosed the modest college of 1848 into the magnificent University that graces our capital city. Between the foundation of Bishop Guigues, and the institution presided over by Very Rev. Dr. Constantineau, how long a tale, if the tale were told. There were times, doubtless, when the way was dark to the men who worked, not for themselves, but for us, and for days and years of ungrudging toil asked no other reward than the opportunity to provide for the moral and intellectual equipment of the young. With Elender resources, opposed by the prejudices of the many, and uncomforted by the apathy of those who saw in the history no hope of the future, the Oblates have succeeded in laying well and wisely the foundations of an institution in which we can take a legitimate pride, and to which every Ontario Catholic should entrust the

education of his children. There are still some people who imagine that their offspring can receive a better education in a non-Catholic college. Just how and where they acquired that information we do not know. Certainly not from the past history of educational effort, nor from data obtainable at the present time. And it is certainly surprising that, while educators without the fold are in clined to look more and more favorably upon the Catholic system, some parents are so blind to the best interests of their children as to commit them to the care of institutions that moral and religious training.

"Those in charge of Ottawa University have always considered, and will always consider, that a proper moral training," says the Reverend Rector, "as of paramount importance; in their idea it is a work to which every other must yield." This fact is evidenced by a grand spirit of piety and a religious fidelity to man's noblest duties as found in their institution-a plety and fidelity that can be surpassed nowhere, and is in few places equalled. The heart of a good man would be filled with joy to see so earnest a gathering of young men, all vieing with one another in approaching so often and so fervently the life giving sacraments of God's Church. Yes; there is real piety, there is true fidel ity, amongst the students of Ottawa University — there is an unmistakable manifestation of the grand old faith-there is a heroism which should call a blush of shame to the cheek of the father or son who would for a moment think of patronizing a non Catholic University. Finally, let us remember that the University is asking for no favors. In spand reminding us of cur responsibility can see and hear, and they also can rein this matter.

CATHOLICS IN THE UNITED

The Catholic Citizen informs us that the Catholic Church is upon the whole fairly treated in America. There is nothing to agitate or overthrow, but much to sustain and extend. Now, that is very consoling information, and leads one to imagine that life is for United States Catholics just one grand sweet song. Perhaps it is in the united States Catholics just one grand that confession is the word of God, and not a human interpretation of it? sweet song. Perhaps it is in the editor's section of the country, but from other parts we hear murmurs of discontent and occasionally addresses devoted to other themes than laudation of "democratic institu-tions." And for this we are thankful.

The level because abounding in The loyal harangue abounding in cheap commonplaces and allusions to effete monarchies, the constant slopover upon every occasion was becoming a little wearisome. Bishop Mc-Faul also does not share the optimistic views of our esteemed contemporary. "Isthere," he says, "any need of federa educational institutions that has not tion? The answer, it seems to me, been injured, at some period of its must be in the affirmative. Passing existence, by our indifference, and over other reasons, this, to my mind, is very few have been helped by the the most important — the possession donations of wealthy Catholics. And and enjoyment of the full rights of yet, despite the many obstacles, they citizenship. We all know how Cathohave succeeded in maintaining a high lies are discriminated against," etc. standard of efficiency, and are to day, So our friends are as yet not out of the so far as system goes, superior to all woods. Federation, however, may capture that elusive article named

> CONVENT vs. COLLEGE EDU. CATED WOMEN.

our long-suffering and battling co re-

"Young men," said a college professor recently, "who are looking for wives among college bred women of to-day are on the wrong track. If you ever do get one, God help you." And this, despite the fact that fencing, bas ket-ball and the several other things that are considered as necessary for the higher education of the male have won their place in the college for the female

We are, of course, accustomed to hear that Protestantism has taken an important part in what is styled the emancipation of woman, and we hear it betimes from the females who meander about the country and talk much and long out of the fulness of their conceit. But whatever rights woman has to-day must be attributed the moon. to the power of Catholicity. She has liberated and kept her from degradation, and helped and guided her towards the fullest mental and moral development compatible with the discharge of the social duties enjoined by nature and God's law. And our convents are turning out womanhood that is society's defence against barbarism-not merely "blue stockings," but women, strong and clear-headed, and above all uncontaminated by the false philosophy which, while prating about the elevation of woman, aims at and makes for her

downfall. There is no college, however well equipped, that can approach the stand. ard set by the convent. They have not the teachers ner the ideals. There take no cognizance of the necessity of they can furnish us with the "New Woman" who elbows her way to the front, and is, as a writer has well said, able to do so only in virtue of a waning survival of that chivalrous spirit whichChristianity created and fostered, but in the fashioning of character they are, the very best of them, inferior to the least of our convents.

THE ROSARY AND THE BLIND.

From the Sacred Heart Review. Catholics who are blind have in the devotion of the rosary an advantage over others who are similarly afflicted; and it would be a beautiful act of char ity if those of us who have an oppor-tunity to do so, would teach this devotion in its entire scope to our blind brethren. This would include the ex-planation, in simple but vivid words, of all the mysteries, until the Annunciation, the Crucifixion, the Resurrection and all the rest stood out before the mind as so many word pictures.
Then should be added the further impressing of the fact that, as the beads slip through one's fingers and the prayers are said, one is joining with the angels in their sweet songs before our Lord in theirs. In the devotions of the Catholic Church there is a treasury of most solid comfort and joy for those afflicted with blindness, desfness and the like. Whether at home with beads pealing for the loyal and united support of the Catholics of Ontario it is but consulting the wishes of Leo XIII. souls of the blind and deaf and dumb

SPECIOUS PLATITUDES.

"Our rule (of faith) is the word of God, not any merely humen interpre-tation of that Word," said the Presbyterian Witness.

Then, why does the Presbyterian Church require its members to sub scribe to the Westminster Confession And if it be not the word of God, but only a human interpretation of it, why bind the members to assent to it?

The Witness' position involves a denial of the Protestant rule of faithly, in rejecting any merely human in terpretation, the Witness rejects private judgment. For the same reason it must reject the Westminster Confession, for it is the merely human interpretation of the Word by the Westminster divines.

Having, by the logic of its position, to reject the confession and private judgment, what can it fall back upon? The Word of God? But the Word of God uninterpreted is the Word of God unknown, and the unknown Word can not be a guide or rule for any one. It is only by interpretation that words convey any meaning to the mind. The first thing the mind must do to get and meaning cut of verbal utterances is to interpret them. Without this the mind does not come in touch with the meaning of such utterances. The written Word cannot explain or interpret itself. Therefore, in rejecting both private and church interpretation, the Witness deprives itself of any med ium through which it can come in touch with the Word of God; and that to his heart. word is to it unknown and unknow able, as long as it holds the position of its words above quoted.

The Witness may fall back on the meaning of the written word. But this theory equally rejects private judgment and adopts that of authority; for those who hold it must dismiss their private judgment and follow the limit of the pitiable condition the Protestant churches have come to in the United States, and he begs him "to do some thing before he shall be removed to the feet of the Savione". theory held by some that the Holy Spirit will interpret to the mind the ment of the Spirit. They must also dismiss the Westminster Confession and all other merely human interpreters. so the Witness'cannot adopt this theory without depresby terianizing itself.

Having deprived itself of every medium though which it can come in touch with the Word of God, or through which it can get that word into its head, of what value is its claim that Oar rule is the Word of God ?" It is on a par with that of the man who prided himself on the possession of a gold mine—located on the far side of

The Witness, after saying "Our rule is the Word of God," adds, "It is rule that, properly used, never

From its point of view this is a safe enough statement; for when any man following its rule differs from the Witness it will tell him that he has not used the rule "properly." It being the judge of what "properly "means, all other denominations that differ from the Presbyterian interpretation of the word do not use the rule
"properly." That will be a comforting discovery to the Methodists, the

does not count, but it may gratify it to know that the Catholic, from the Pope to the sacristan, agrees with it that the Word of God "properly used" never fails. It is always a source of pleasure to discover points of agreement.

But there is a pabble in this Presby terian shoe that irks the non-Presby terian foot. It is that word " proper-ly," when left to be defined by the dis ciples of John Calvin, for in their eye

"properly" means Presbyterianly.
These is a similar fallacy in the following proposition: "A perfect rule may be applied blundering and erringly." This, in the mouth of the Witness, means that the rule may be applied unpresbyterianly; that when applied unpresbyterianly; that when it is applied and does not bring out Presbyterianism it has been applied blunderingly and erringly. Is the Witness conscious that by its plausible sophisms and foggy generalities it merely hides the real antagonism between Presbyterianism and the rest of the Christian world? Of what avail are specious platitudes? They satisfy no one who thinks seriously. A rule of faith that can be erringly used by him who would know the truth is no better to him than an erring rule. In either case he must fail to acquire sufficient certainty to rest a reasonable act of faith on. It is of the perfection of a rule of faith that it cannot be

erringly used. There remains much more of fog an sophistry in to the Witness' article, and we may return to it again if we find

MISSION TO NON-CATHOLICS. Written for the CATHOLIC RECORD.

Bishop Heslin, of Natchez, Miss., writes the following letter from Rome

among other things I asked His Holiness to bless the missions to non Catho lics, which he did with great earnest-ness and fervor. He prayed that the good Lord who has given us the Catho-lic Faith for a light to our feet amidst the darkness of this world may have pity upon all who by doubting or denying it are gone astray from the paths of safety. May He bring home the truth to their hearts and may He grant them to receive it as little chil-

dren.
"His Holiness has aged considerably in appearance since I saw him last looking rather feeble and exhausted at first, but he soon becomes animated and then his looks, and gestures ap-pear rather those of a young man. He is indeed, a most remarkable figure in this age and the present condition of the world, and although secluded he is the chief attraction in Rome. I thought it would please and encourage you to let you know at the earliest date the sentiments and wishes of the Holy Father with regard to the mis sions to non Catholics, and with your aid I hope to be able to continue them among my flock, so as to let the light of truth shine upon all, and leave no one the pretext of not seeing it.'

It is very gratifying to get this cheering word from the Holy Father. It is further evidence, if any were needed, that the great movement which has for its purpose the giving of missions to non Catholics is not only well known to the Holy Father and has his approbation, but is very close

In the current issue of The Missionary, there is a letter from a prom inent non Catholic layman, which is altogether significant. He writes to the Holy Father as a Churchman tellthat will bring the doctrines of the Catholic Church before the great mass of earnest people in this country, and thus give them an opportunity to embrace it and thus keep them from drift-ing into infidelity. He reviews the present situation in the non-Catholic world. Higher criticism has done its

Baptists and all the rest of the sects.
But they may not agree with the Witness when they learn from it that "properly" means Presbyterianly and not Methodistly or Baptistly. Of course, in its calculations the Catholic does not count, but it may greatful the service. He came the next morning and the next. Finally, his feelings found expression in the following card that he put in the daily papers signing

his name to it:
"Protestant men, what ails us? Are we asleep or done dead? Can we not learn a little ecclesiastical decency from our Roman Catholic brethren? Suggestion: Attend your mid week church meeting. If you haven't re-ligion enough to go to church after dark, you may die in the dark. Is the Protestant church too free and easy, or what is wrong? The average Protestant expects the church to take charge of his carcass, and yet will pay no due attention to the church while he lives. This town ought to be painted red this week with Protestant blushes. "What

think ye of Christ." "GEO M HICKMAN." While many feel as Rav. Mr. Hick-man, few have the cador to express it as bluntly as he. A. R. DOYLE.
Sec. of the Catholic Missionary Union.

CONVERT LEAGUES.

It looks now as if every large city will have its Convert Leagues.
Chicago has one already established.
The one in Naw York has nearly three

The orly sacrifice agreeable to God is that which the fire of charity consum s on the altar of good works.—St.

Gragory the Great.

The prevail it some places relative to the character of the membership. It was not the intention in the beginning to converts, and is that which the fire of charity consum s on the altar of good works.—St.

Gragory the Great.

The prevail it some places relative to the character of the membership. It was opportunity when it presents itself of driving home an explanation of Catholic deciring to endeavor to induce the priests at the summer resorts to the sum and the priests at the summer resorts to the sum and the priests at the summer resorts to the priests at the summer resorts to the sum and the priests at the summer resorts to the sum and the priests at the sum and the priests at the summer resorts to the priests at the summer resorts to the priests at the sum and the priests at the sum

single aim all who are interested in ness on the part of non-Catholics to the work of conversions are banded attend. They are curious to know together. Under this standard most what the teachings of the Catholic naturally those who have been re Church are, and while they might not ceived into the Church gather, and go to the Catholic church in their own

The Catholic Standard and Times. Though in the summer time church work runs at a low ebb, yet it is a fruitful season for convert making. Many converts attribute their know

ledge of things Catholic to a chance ac quaintance made in the summer time at a seaside resort or at a country hotel. A well known convert in the West, who had been brought up in a small town, during his early manhood at a Methodist college never saw anything of the Catholic Church that would lead him to think that it was anything but a mediaval institution living beyond its years of usefulness. When he came to New York and saw the many places of worship and the crowded churches it was a revelation to him. It led him to study the question of ledge of things Catholic to a chance ac It led him to study the question of Catholicism, and while he had many ness were told that a certain time a great

the Catholic Church an institution lost the Catholic Church and lost the Cathol herents. What they feared most of all the beginning of a new and fervent was the spirit of progress. I had life,—a life that daily will increase in studied the question from a historical point of view in such histories as came to my hand, but I realize now that English histories have been a correpiracy against the truth. Catholicism seemed to me to be destined to disappear before the keen spirit of inquiry that was abroad in this country, like the winter snow before the warm spring-time sun. It was a relic of the past, while the people of this country lived in the present and turned an eager gaze into the age of enlightenment worthless pastures of infidelity.

This letter is significant because it is an appeal from a good Protestant to Catholics to share with them the strong food of truth, as well as the pleasures of the devotional life that are so abundant in the Catholic Church.

A pleasing incident happened at a mission given in Bradford, Pa. The mission, as is usually the case, awakened a deep interest among the people, and of people haster. and progress that was surely to come. I argued this way: Catholicism wrests

devoted religious men. It was only dead. For your pastors, your teachafter repeated conversations with these worthy priests that I thoroughly real-all. ized what a fool's paradise I was brought up in. I now see that whatever the world presesses of learning, favored with the familiar caresses of art or civilization is due entirely to the old Catholic Church that had been the best exponent of Christian ideas through the centuries. It dawned on me with wonderful force that Protest—One of the most memorable passages of me with wonderful force that Protestants, who value the Holy Scriptures,

There are not a few intelligent con-ON THE HOTEL PIAZZA.

goes on a constant non Catholic mis sion. There is no thought nearer the which have so often touched my heart hearts of the people than the thoughts of religion. It is one's highest relation in life. So little wonder in the Thee, and through this Divine Heart conversation that passes in the idle all that adoration which is due to Thee moments religion has a large share. from all creatures." So strongly have these considerations about the possibility of non Catholic mission work being carried on at the

under date of May 31st.

"I had my private audience with the work of bringing others into the Holy Father on the 29th inst., and the fold.— The Missionary.

with them all who are interested in town for fear of being taked about, when they are away from these social restraints they will go. They will restraints they will go. They will listen with a much more open mind.

CONVERT MAKING AT THE SEA
SIDE.

Rare Opportunity for Mission Work on the Hotel Piazza.

There is no telling how much good work may be done under just such circumstances as these. A P Doyle. Sec. of the Catholic Missionary Union

THOUGHTS ON THE SACRED HEART.

Start now and do all they can to spread devotion to the Sacred Heart. If every Catholic would do this, most

prejudices of birth and education to physician would heal all those free overcome, still he convinced himself who called on him, what crowds would that after all the only Church that was attend. Yet the Sacred Heart offers doing active and effective work among those who are ill with the disease of the people was the Catholic Church.

He said when he became a Catholic

Him; and yet how few there are who 'I marvel that I was ever able to cast accept this geneous offer.

aside the training I received when I was a boy. I was taught to consider the Catholic Church an institution fost the Catholic Church are less than 1 as the Catholic Church are less than 1 as the Catholic Church are less to consequent on the catholic church are less than 1 accept this generous chirch and a consequent in the catholic church are less than 1 accept this generous chirch and a consequent in the catholic church are less than 1 accept this generous chirch and a consequent in the catholic church are less than 1 accept this generous chirch and a consequent in the catholic church are less than 1 accept this generous chirch are less than 1 accept this generou love, and prove that love by good works in honor of the Sacred Heart.

> HEART OF JESUS. Heart of Jesus, in Thy glanness
> Thou dost ever think of me,
> Cheer my blind and guitty sadness;
> Draw my wayward heart to Thee.
> Show me where to keep my treasure;
> Where to find true peace and rest,
> Endless peace and sweetest pleasure,
> On my Saviour's breast.

Heart of Jesus, in thy glory
Thou dost ever think of me,
Who with bruised feet and gory
Humbly strive to follow Thee.
Send thine angels, Lord, to guide me;
Shed Thy light upon my way;
Come Thyself and walk beside me
Ever night and day.

If you have not the graces you need it is your own fault. For if you ask you shall receive. The League with its million of members will offer up for you their united prayers to obtain all you're require. Send in your requests each month; not for one or two months a deep interest among the people, and it was a notable think to see the throngs of people hastening to the Catholic church at 5 o'clock in the morning. A Protestant minister was aroused from his slumbers by the passing crowd, so he got up to see where they were going, and thought it more than a seven days wonder to devoted religious men. It was only

But in a still more privileged manher writings puts before puts before us are entirely indebted to the Catholic Church for the Bible. Needless to say, when I saw the truth I lost no time in repudiating the errors of my early sweet Jesus, is that inestimable mark of Thy friendship and familiarity with verts to day whose conversion has which at different times Thou art come about in the same way. Travel broadens one's mind, and there is no Sacred Heart, that chief source of all better way of dissipating prejudices my delights, at one time giving me than to exchange thought with men
Thy Heart as a free gift, and another
brought up in another environment
and in circumstances different from
our own.

Though this intercourse with Thy
most tender Heart, Thou hast revealed to me Its hidden secrets, and On the plazza of summer hotels there hast bestowed on me those pure raptures of love in the wonderful caresses

THE JUBILEE INDULGENCE.

Chicago has one already established.

The one in Now York has nearly three members, and is still adding to its rolls of membership. Boston is about to organize one. Baltimore must have its, and so before long a rosary of leagues will extend across the country.

A curious misunderstanding seems to prevail in some places relative to the character of the membership. It was opportunity when it presents itself of

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