

ment which ought to be changed, if the Army is to be a permanency, among which is the absolutism of General Booth. This absolutism might be tolerated in the general himself on account of his strong individual character, and the confidence reposed in him as a successful leader, but the general will not live forever, and a permanent organization cannot be founded on the personal influence of any one man.

It is not to be expected, either, that whoever will be the successor of General Booth will have a family of natural leaders to co-operate with him, as it has been the general's lot to have, and it may be all the better for the future of the army to have a secession on a large scale, like that now occurring, during the general's life, to prevent the catastrophe which might occur if the general were to die unexpectedly while all the power and the titles of army property are concentrated in his hands.

Altogether, while we do not at all regard the secession movement as arising out of any high religious motive, it may be beneficial to the soldiers generally that it has occurred.

Miss Eva Booth held a meeting of officers in Chicago on the same day—Monday 23rd inst.—at which she made an earnest appeal to the officers assembled to stand by the old flag, but she met with poor success. The officers are, for the most part, inclined to adhere to the ex-commander and his organization of "Volunteers," and when Miss Booth called upon all present to stand up and declare their allegiance to the old army, only a small proportion responded.

The new organization has determined to call itself simply "The Volunteers," instead of "God's American Volunteers," as announced in the first place; but though they reject the term "American" in their title, their intention is to adhere to the Americanism of the organization by making their flag distinctly American, and by rejecting the red color in their uniforms, as symbolizing British supremacy and authority.

ROOM FOR IMPROVEMENT.

Wisconsin appears to take the lead of all the English speaking localities in America in the pitifulness of the salaries paid to teachers. The supply exceeds the demand, and as a consequence the salaries are exceedingly small, especially in Brown county, where the average sum paid to male teachers for each school month in 1895 was \$24, making \$240 per annum, while the average to female teachers was \$18 per month or \$180 per annum.

In some school districts there is a kind of auction at which the trustees award the school to the lowest bidder, and schools are sometimes awarded to the successful competitors at the rate of \$13 per month.

Considering the economy with which the trustees expend money on teachers' salaries, it is not very surprising that last year, out of \$48,500 raised for the maintenance of schools, there should have been an unexpended balance of \$10,000.

The school report throws but little light upon the qualifications of the teachers thus employed, but as the supply exceeds the demand, we must infer either that the State is wonderfully prolific in producing learned young men and women, or that the schools are in a woeful condition of inefficiency. As there is no reason to believe that Wisconsin is so far ahead in learning as to lead to the former conclusion, it is to be feared that the latter is really the case; and we are further led to this inference by the fact that if the teachers were truly efficient they would naturally look for situations elsewhere instead of subjecting themselves to the humiliation of having their services disposed of through the extreme smallness of their bids.

The Americans would have us believe that their school methods are perfect in themselves, precisely because they are part of an American institution. But it would appear after all that it is susceptible of improvement in some respects, and the American public ought to understand that there is no disloyalty to the American constitution implied when Catholics point out certain features under which the schools might be improved, as, for example, in regard to the total absence of religious teaching. It is quite conceivable that a body of teachers whose acquirements fall so far short in their ability to impart a secular education, which they are bound to give, are neglectful of giving any moral training to the children, as the law does not require them to pay any attention whatsoever to

this subject; and this remark applies to other States beside Wisconsin.

THE MANITOBA CONFERENCE.

Notwithstanding the apparent forlornness of the hope that Mr. Greenway's Government would come to any satisfactory arrangement regarding the settlement of the Manitoba school trouble, it is announced in a despatch from Winnipeg that at the Conference now being held, the three Dominion Commissioners and the Manitoba representatives are quite likely to reach a conclusion which will satisfy all concerned and will withdraw the controversy from the arena of Federal politics.

Sir Donald Smith and the Hon. Messrs. Dickey and Desjardins, representing the Dominion Government, reached Winnipeg in good time, but they were delayed owing to the absence of Messrs. Greenway and Sifton, who were attending an election meeting in Manitowish, which they regarded, apparently, as of more importance than the settlement of the school trouble. The election meeting, however, came to an end, and on the morning of the 27th ult. the first meeting of the Conference was held, and a second on the afternoon of the same day, so that it appears the delegates have settled to serious work.

How far matters have gone toward reaching an agreement is not yet known, as the proceedings have not been made public, but the Commissioners speak in a hopeful tone, yet as we go to press it is impossible to say what terms, if any, will be agreed upon.

There was, it is said, some discussion as to which side should make the first proposals of a compromise, but it was at length agreed that each party should make a proposal, and this was done at the second meeting of the delegates. This meeting only lasted a few minutes, and it is supposed that the respective delegates separated for the purpose of consulting whether the proposals of the other party would be received as a basis for a conclusion. The Manitoban delegates went to consult their colleagues, and those from Ottawa are supposed to have been desirous to submit the Manitoban proposals to the representatives of the Catholic minority.

It has been several times said that Mr. Greenway would not dare to recede from the position he has hitherto kept, as he must submit to the majority of the Legislature who have been sent thereto to uphold his policy of refusing any terms agreeable to the Catholics; but, on the other hand, it is known that Mr. Greenway controls the majority in the House, and it is believed that if he agree to any settlement his action will be confirmed.

Stenographers are not employed by the conference, and the intention is that the proceedings shall be private until a definite conclusion be reached, which will then be made public. It is to be desired that such a conclusion be arrived at. It is not the desire of Catholics to insist upon any matters which are purely sentimental, but the spirit of the constitution must be upheld, and the principle sustained that they shall have full liberty to educate their children in Catholic schools with Catholic instruction.

Some Winnipeggers had the bad taste to get up an anti-remedial demonstration the second night while the Dominion commissioners were in the city. It was a complete fiasco, and we may take the result as indicating that the people of Winnipeg are willing to see the trouble satisfactorily settled, and we are assured that they are really anxious that such should be the case. They feel that the present condition of affairs is injurious to the city and the whole Province.

The procession of the anti-remedialists marched to the Parliament House, through the rain, which was pouring down in torrents, and burned some papers, which were supposed by a fiction to be the "Remedial Bill." Only a few hundred persons took part in the proceedings, which are denounced by Conservatives and Liberals alike as a disgrace to the city, and an insult to the Commissioners, who are undoubtedly animated by a spirit of patriotism in their endeavor to remove a bone of contention to the whole Dominion.

The three Dominion Commissioners have been instructed by the Government not to consent to any arrangement which is not satisfactory to the Catholic minority. This was a very necessary provision to make, as an unsatisfactory agreement would be worse than no agreement at all.

It is great wisdom not to rush in our dolours, nor to maintain too obstinately our own opinion.—The Limitation.

EDITORIAL NOTES.

We notice that the registrarship of the North Riding of Ontario has become vacant, and Mr. F. J. Gillespie, reeve of Mara, is an applicant for the office. Mr. Gillespie has held some of the highest positions in the gift of the people; he is a man of undoubted integrity, and his appointment would no doubt give general satisfaction to all classes in the community. Moreover, he has strong claims upon the Government from the fact that he has been one of its most energetic and self-sacrificing supporters. This, we know, counts for much with politicians, in the matter of appointments; and it would be strange, indeed, if Mr. Gillespie's claims in this regard were overlooked. The fact should also be considered that very few Catholics hold any prominent positions of the kind referred to, in this province. This is notorious, and even the ministers of the crown in their addresses during election campaigns have more than once admitted this fact, while repelling the ridiculous charge of the P. P. A., that Catholics are unduly favored. We do not ask the appointment of any man to a position simply because he is a Catholic, but we do ask, and insist, that he be not ignored on that account.

The New York Sun warns the A. P. A. people who are threatening to destroy the statue of Father Marquette in the statutory hall of the capitol that they had better look out. "There is a point," it says, "where bigotry and anarchy are merged," and the people of the United States have shown already that they are not disposed to tolerate anarchy. Certainly if the discoverer of the Mississippi had been a Protestant minister there would be no objection raised to the placing of his statue in the capitol, and the only reason for the present opposition offered to Father Marquette's statue is because he was a Catholic priest. There is no likelihood of the Congress adopting Mr. Linton's resolution to remove the statue, as it would be not only an insult to Catholics, but also to the State of Wisconsin, the Legislature of which unanimously voted that it should be one of the two statues which each State has the right to present, in honor of public men who have done something remarkable for the benefit of the country. The vote of Congress accepting the statue was also unanimous, and it is not likely to be reversed now.

The rapid decline of the P. P. A. is indicated by the slim attendance of delegates at the meeting of the Supreme Council of the Order at Kingston, the number being only sixty-two, all of whom represented lodges in Ontario. Two years ago when the council met at Hamilton there were two hundred delegates, and some of these were from the Western Provinces of Manitoba and British Columbia. The lodges of these provinces have probably died out, and, judging from the Kingston attendance, about 69 per cent. of all the lodges have gone out of existence in two years. We know of many localities where the P. P. A. lodges made a great bluster two or three years ago, but are now not even known to exist, or, if they exist secretly, they are composed of very few members who are afraid or ashamed to let their membership be known.

The Canadian Freeman, which has all along supported Mr. Laurier in his opposition to the Remedial Bill, takes occasion to quote the "Catholic Record" as "not being over-confident in some Conservative professions of sympathy with Manitoba Catholics." It is true to say that the delays which were thrown in the way of the passage of the Bill made us suspect that there were hostile influences at work, even within the Cabinet, to prevent its passage, but the Record looks to Catholic interests independently of party, and now that the Ottawa Government declares that it intends honestly to push the Remedial Bill to become law, we desire to express our hearty approval of their so doing, that the Catholics of Manitoba may not be longer subject to the contemptuous treatment they have hitherto received from the Provincial Government. We wish to give credit where credit is due, and from present appearances we have reason to expect that the Dominion Government will carry out its promises. Our reference to politicians who have endeavored to throw dust into the eyes of the public did not refer merely to Conservatives, as the Freeman seems to interpret, but to all who endeavor to delay the granting of justice to the Catholic minority, whether they are Conservatives or Liberals. It would be better for all parties

concerned were the Manitoba school question settled in a friendly manner; and we trust the commission now at work in Winnipeg, with this object in view, will succeed in their efforts; but if the Greenway Government will persist in keeping their ears closed to reason; if they are determined to prevent Catholic people educating their children as they deem best for their time and eternity; there is only one course left—the enforcement of a remedial measure.

In spite of all efforts of the French Government to prevent the rising generation from being taught religion in the schools, the Catholic schools taught by religious orders, and supported solely by the voluntary subscriptions of the people, are being better attended year after year, while the attendance at the Godless public schools is steadily decreasing. During 1895 the religious schools had an attendance of over one million two hundred thousand children, the largest yet recorded since the Government abolished religious teaching in the State schools.

CATHOLIC PRESS.

Catholics in this country as well as in the British Isles will not only approve but applaud a bill that the Lord Chancellor of England has introduced into the British Parliament, proposing to give judges the power to forbid the publication in any newspaper, book or pamphlet of evidence likely to injure public morals. We only wish that public opinion were but strong enough in this country to demand the enactment of such a measure in every State. It would, of course, rob the newspapers of many a sensation, but it would be an invaluable agency in favor of public as well as private morality.—Catholic Standard and Times.

Almost everyone who writes about the theatre as it is to-day bewails the immoral character of the performances given, and the charge that they are immoral is certainly not without foundation. The really innocent and wholesome play is the exception, and yet the curious fact is pointed out by Mr. Howells in an article in *Harper's Weekly* that it is the innocent and wholesome plays that are longest lived. "The Old Homestead" remained at the same theatre in New York for several years. "Shore Acres" is now in its third year. What vile play, asks Mr. Howells, has enjoyed popularity so long as these charming and innocent stories?—Baltimore Mirror.

Were the missions to non-Catholics now becoming so widespread in this country utterly barren of results in the matter of converting those to whom they are primarily addressed, they would still be of incalculable benefit to the Catholics of the cities, towns, and villages in which they are held. Experience in this matter has already demonstrated that an awakening of lukewarm or even nominal Catholics to a realization of the splendid inheritance of faith that is their birthright, and a manifestation of that deeper devotion which is based on fuller knowledge of Catholic truth, are the inevitable results of these lectures to those outside the Church.—Ave Maria.

How intolerant the Catholics of Ireland are! The overwhelping Catholic constituency of South Louth has just sent Mr. "Dick" McGhee, a Protestant native of Lurgan, where he was reared among Orangemen, to represent it in Parliament. He makes the thirteenth Irish Nationalist M. P. who is a Protestant, all of whom but two represent intensely Catholic districts. And this latest incident happened just at the time when the municipalities of Belfast and Derry had been trying practically to disfranchise the Catholic citizens. Yet the impression prevails in England that Home Rule would mean Rome Rule.—Boston Republic.

The fact that Pere Marquette was not thoughtful enough to take out his naturalization papers and become an American citizen a century before the birth of the American nation, still inflames the heart of Congressman Linton; but he may be consoled to know that another unnaturalized individual has had to pay, vicariously, for a similar act of carelessness. We allude to the author of the story now running in the *Pilot*, entitled "Conal Golban." The author is unknown, but his work was written in the tenth century; and when the *Pilot* Publishing Company applied for copyright on it, an extra fee had to be paid because the author was (presumably) "not a citizen of the United States."—Boston Pilot.

The Grand Orient Lodge of Freemasonry in France, at its last convention, boasted of its purpose to destroy Christianity in that country. It declared: "We will go solemnly in procession to the heights of Montmartre, preceded by our banner, and wearing our symbolic emblems, and when there we will intone a hymn of peace beneath the cupola of the monument which now serves for the worship of that Sacred Head proclaimed by Margaret Alacoque. We will proclaim the final overthrow of the Pope, the ruin of the Jesuitical body, and the triumph of Free Thought. And on the frontal of the temple which in that day shall be dedicated to the real agents of

universal civilization we will inscribe in gold letters: "Offered to France and to humanity in remembrance of the crimes of the Church." In France, at least, there is no pretense that Freemasonry is not against Christ.—Catholic Review.

In his book, "The Failure of Protestantism in New York," recently published, the Rev. Thomas Dixon, a Protestant minister, says: "This town could not be held from the devil twenty-four hours, if it were not for the Catholic priesthood." In this view of the situation it is to the interests of the people of New York of all creeds or no creeds to uphold and support the Catholic priesthood in its hard task.

Father Elliot, in his missions for non-Catholics, has to listen to many queer questions. Here is one: If arsenic or other deadly poison were mixed with the bread and wine before consecration, would they, if taken after consecration, cause death? His reply was that the poison would be unchanged by the words of consecration, and would consequently have its fatal effect. Our Lord did not promise to change arsenic into His body and blood.—N. Y. Freeman's Journal.

Some Catholics consider it always a very desirable thing to see their co-religionists appointed to high offices. For ourselves, unless the appointee be a really good Catholic, we look upon it as rather the reverse: for an indifferent or bad Catholic placed prominently under the public gaze is simply put in a position to do his religion much harm. On the other hand an exemplary Catholic in a position of prominence and trust is an object-lesson on character. For this reason the appointment of Mr. Joseph Pope, late private secretary to Sir John Macdonald, to the office of Under-Secretary of State, which is just announced from Ottawa, is especially gratifying. Mr. Pope is a zealous and exemplary Catholic, and in connection with the Catholic Truth Society, of Ottawa, of which he has been at the head, has been prominent in the defence of his religion in the capitol. Of the confidence in which the late Sir John Macdonald reposed in him, his choice of him as his biographer is sufficient evidence. It may be confidently predicted that he will discharge the duties of his new office with eminent satisfaction.—Antigonish Casket.

Our friends of the Salvation Army have got into trouble. General Booth undertook to found a species of universal Church, which was to extend into every land, and of which he was to be the head, having his headquarters at London. Now it appears that the American branch declines to be governed from London. It has determined to secede, and set up on its own account. The general might have foreseen that he would have these difficulties to contend with. They are the natural outgrowth of the national spirit, which is so jealous of foreign interference. The one really universal Church which exists in the world to-day—the Church which existed in vigorous vitality before the nations of modern Europe came into being—has encountered these same difficulties, and she alone has been able to deal with them. We wish well to our friends of the Salvation Army, in so far as their organization is a power for good. But we are not at all surprised to see them already showing signs of that tendency to disintegrate which is the inevitable destiny of every sect and religious organization outside of the one Catholic Church.—Chicago New State.

The statue of the Jesuit explorer, Father Marquette, having been offered by the State of Wisconsin to the nation, having been accepted by Congress, and having been placed in position in the federal capitol, now stands in Statuary Hall as representative in part of the work of civilization done in the north-west territories by the first white men who penetrated the primeval woods.

But the statue of another priest is likely to be set up in the same place for the same purpose. The State of Minnesota has arranged to send to Washington a statue of Father Hennepin as one of its illustrious citizens. His long journeys through the trackless forests, his missionary work among the Indians, his devoted service to the white people, his discovery of Hennepin Falls, and his patriotic attachment to the north-west, all entitle him to this distinction. No man did more for Minnesota than he.

When the days of bigotry have gone by and the inhabitants of the United States can honor men for the worth of their character and the value of their achievements, irrespective of their religious belief, all Americans will unite in loving admiration for Marquette, Hennepin and their companion pioneer missionaries, pathfinders and founders of civilization in many regions of the new world—Catholic Columbian.

Walter Lecky writes in the current *Catholic News* on a topic already touched in that paper, the desirability of our Catholic Young Men's Society forming a union, like Y. M. C. A. We quote: "The project is both sensible and feasible, the only wonder that action has been delayed so long. These small societies can lose nothing in a union. They will reap advantages which are now beyond them. This is an age of amalgamation and concerted action, and Catholic young men living in such an age must heed the trend of the times and use it advantageously. If this Union will be

effected, then the young Catholic going from one city to the other will labor at no disadvantage. He will be going from friend's house to friend's house, his card of membership duly presented will be his passport to the best Catholic society. Men in the society may be able to procure him work at his trade. Suitable lodgings at reasonable rates will be found for him. Fellowship will be his; and those who have been friends less in a large city know what a boon such fellowship is. Fellowship will act as a buoy, gird him up, keep him from the tempter's meshes, strengthen his faith, sweeten his life. The *Pilot* has heard and written on similar suggestions from mature and thoughtful men in Boston. Let us hope that the subject will be discussed—nor rest at discussion—among Catholic societies in all our large cities. Every Catholic society of young men can even now do something of the work above mapped out.—Boston Pilot.

ARCHDIOCESE OF TORONTO.

VISIT TO LORETTO ABBEY.

Chancing the other day to be at the Loretto Abbey, on Wellington Place, through the kindness of the Reverend Mother Superior, was shown through the beautiful Mother House of these good Sisters, and obtained during our progress a short history of the Order. It was established over two hundred years ago. In the time of James I., in England, some Catholic ladies fled from that country in order to escape the disabilities under which they labored in the practice of their religion, and sought refuge in Bavaria. There they formed themselves into a community for their spiritual advancement, and to promote the education of young English girls. They were encouraged in their efforts by the hearty sympathy of the Elector Maximilian, and Elizabeth, who secured for them the approval of the Holy See. They adopted the name of the Institute of the Blessed Virgin Mary, and this still, although they are popularly known as the Nuns of Loretto, is the correct name of the Order. This was their origin. Now they are spread all over the British possessions, and that is saying a good deal.

In 1847 they came to America, from Ireland, four Sisters of them, of whom Rev. Mother Ignatia was the Superior. They established themselves first on Duke Street, in this city. After moving several times, they finally purchased the Wilder mansion, on Wellington Place, which is now called Loretto Abbey. From time to time additions were built to the original building, until it reached its present magnificent proportions. Under the kindly encouragement of Father Walsh, the now Venerable Archbishop of Toronto, then pastor of St. Mary's, who was their chaplain and spiritual director, the Order rapidly grew and flourished. Mother Teresa Dease, one of the original four Sisters, became, on the death of Mother Ignatia, the Superior. This noble woman deserves the greatest credit for having led the Order to its present standing. She worked against the most stupendous difficulties. She labored on silently but persistently, and everyone in Toronto knows how effectually. She lived to see branch convents established at Niagara Falls, Stratford, Guelph and Belleville.

The course of studies is very practical. They take up University matriculation work, and make many young ladies eligible for taking advantage of it in the course of the provincial institution, in order to secure a liberal education. They have been affiliated with the Government Art School for the last two years, and the efficiency of their teaching may be judged from the fact that both years they carried off the gold medal for the art course, and last year the one awarded for china painting. Their methods in teaching music are modelled on the European Conservatory plan, and several public piano recitals have given evidence of their success in this department. They also teach pupils to play the harp, violin and cello. The nuns themselves do all the work except the teaching of vocal music, which is in charge of Mr. Schuch, the very best teacher they could obtain.

In going through the building, I was especially struck with the really beautiful pictures, oil paintings, and water colors from nature and still life, all done by the Sisters or the pupils. Not only these, but on all sides were china and tapestry painting, and various pieces done in pastel.

The class-rooms are airy and well furnished, the hall is bright and high, and the grounds are large and well-ventilated. The grounds are beautiful and spacious, occupying five acres.

The good Sisters have been, and are, doing excellent work in training young ladies for the life of the world, and in ornamental members of society, and ladies in the truest and best sense of the word.

ST. JOSEPH'S CHURCH.

The parishioners have held a number of meetings recently for the purpose of making arrangements in connection with the annual concert, which takes place in Dingman's Hall, on Easter Monday night, April 6. The following talent has been engaged: Mrs. Egan, Miss Elliot, Miss Chapman, Miss Neill, soprano; Mrs. Tullard and Miss LeBel, contralto; Mr. Murphy, tenor; Messrs. Egan and Gilchrist, baritone, and Messrs. Kelly and W. E. Kinsay, humorists. The children of St. Anne's and St. Joseph's schools will also take part in the programme.

DIOCESE OF LONDON.

ST. THOMAS.

Several much-needed improvements are about to be inaugurated in this parish. A commodious convent will shortly be erected, to cost in the neighborhood of \$4,500. A considerable addition will be made to the capacity of the fine separate school building, so that it is intended to erect and fit up with completeness a large parochial hall in connection with the school buildings, where all the various fraternal societies and other parish organizations can hold their meetings and entertainments, and which will be a centre of social intercourse for the whole congregation. A gymnasium and general recreation-room for the boys will be provided, and a parochial library and reading-room in connection with the newly-organized branch of the Catholic Truth Society, for the free distribution and sale of cheap Catholic literature, will

be a useful and important feature. The spacious square in front of the church, and this group of buildings, will be laid out as a miniature park, and the whole, when completed, will add to the beauty of the city and reflect credit upon the energy and progressiveness of the worthy pastor, Dr. Flannery, and the people of the church of the Holy Angels.

The rapid spread of Catholic Truth Societies and other kindred organizations throughout the English-speaking world is a cheering sign of the times, and an indication that the hearts of multitudes are pulsating with the desire to assist the Holy Father in his sublime efforts to win the separated communions back to the unity of the faith. This anxiety on the part of the laity to help in the public press apostolate towards dispelling prejudices, and making the reasonableness and beauties of the Catholic faith known to the thousands who can now be reached in a way that, until recently, was well-nigh impossible, and the splendid success that is attending the work of the clergy in the Public Hall Apostolate in Britain and America, lead us to believe that the present is only the beginning of a vast movement, the ultimate result of which, coupled as it is with the prayers of millions, must be an enormous harvest of souls for the Church. It is, therefore, with pleasure we notice the rise of branches of the great Catholic Truth Society of London, Eng., throughout Ontario, the latest of which is one at St. Thomas, under the able presidency of Rev. Dr. Flannery, and vigorously supported by the laity. A depot for the free distribution and sale of a great variety of cheap, devotional, explanatory, doctrinal, and controversial literature is being provided, a reading-room and library opened, and it is intended to proceed at once with the erection of a large parish hall, with gymnasium attached, to serve as a social centre for all the parochial organizations of old and young of both sexes. This is all in the right direction, and it is long in every parish. The benefit to all, and particularly to the rising generation, could hardly be estimated.

THE REMEDIAL BILL.

TO THE EDITOR OF THE CATHOLIC RECORD:

Sir—It is an old axiom that history repeats itself, and never does the same thing twice. Now, this disturbance is the offspring of the penal laws in Ireland, and the prominent leaders so wildly fanning the flames to-day, are the descendants of the laity, who, whilst the Catholic cause was in its infancy, were the schoolmasters and hanging priests and school-masters, gleefully saw:

"With fire and smoke, we will squeeze the yoke."

Upon the Papish crew."

The Anglican Archbishop of Armagh, Dr. Boulter, never tired of repeating the sage counsel to his followers: "Don't mind the aged, take the young at all hazards; as the twig is bent, the tree is inclined." The initiatory steps taken by monarchs and nations hostile to the Catholic Church, have been always levelled at her teaching institutions. They are in fact the outer works, and if once destroyed, the citadel must succumb. Now, it is impossible for the Church to witness, unmoved, this cunningly veiled attack on the innocents at her flock. She would be untrue to her glorious mission, and to the sacred trust on her far caseload, which has come down undimmed through the ages. It is sickening to hear the twaddle so incessantly dinned into our ears: "The majority should rule," "Let Manitoba settle her own affairs," "If the minority be not satisfied, let them leave the country." Ah, there is the rub! It is not long ago when the same cry viciously resounded throughout Ontario, and Cromwell, of happy memory, gave vent to his pent-up feelings in the same strain on Shevenham.

The firm belief is universally entertained that another decade shall not have passed away, ere this sad will follow its twin sister, the P. P. A., to oblivion. Our authors enjoy an honored place beside Margaret L. Sheppard, Fulton, the Evangelist, and other shining lights.

Yours, etc., W. O'N.

Toronto, March 27, 1906.

CATHOLIC ASSOCIATIONS.

TO THE EDITOR OF THE CATHOLIC RECORD:

Sir—It has always been a cause of surprise to me, and doubtless to many others, that our essentially Catholic societies do not show more of the spirit of their religion in the "resolutions" which they pass on the occasion of their annual meetings. While the serving relatives are duly sympathized with in their affliction—a thing quite right and proper in itself—one looks in vain for a single reference to the soul of the deceased; not even a Requiem in pace!

It was refreshing to find these circumstances, to read within the past few days of the action of the "Catholic Young Ladies' Literary Association," who, "in accordance with the Constitution," have recommended a Requiem Mass for the repose of the soul of a deceased lady. Here is an example well worthy of imitation by our Catholic societies and associations. Let us have no more of these semi-Pagan resolutions of condolence with the living (who can take care of themselves), to the exclusion of the suffering soul which had just left its mortal tenement. Yours truly, CATHOLIC PRINCIPLES.

Ottawa, March 27, 1896.

CORRECTION.

TO THE EDITOR OF THE CATHOLIC RECORD:

Sir—In your paper of the 14th inst., you refer to the Rev. T. H. Noble, of this city, as a Methodist minister. Will you allow me to correct it? Mr. Noble is not a Methodist, but an Episcopal minister of Low Church principles, and as he hails from Belfast, there need not be much difficulty in arriving at the stamp of character he is. There is no account taken of him, or his writings, here, where he is known. Yours truly, BISHOP CATHOLIC.

Quebec, March 20, '96.

We must not be easy in giving credit to every word and suggestion, but carefully and judiciously way the matter according to God.—The Limitation.