tion, was recommended to "make choice of what may seem to him more acceptable to Almighty God, should he find anything of the kind either in the Roman or the Gallican, or any other Church."

The Bishop surely does not suppose that the Roman, Gallican and other Churches, were so many distinct national independent Churches teaching what they pleased, and having liturgies inculcating different faiths, as Anglicanism differs from Presbyterian ism, or as even the parishes of Anglicanism differ one from another even though they are side by side.

The Roman and French and other Churches were one in Faith, and were equally subject to the head of the Church.

There were slight differences of lit urgy, but the faith was the same in all. As regards variations in liturgy, it must be remarked that they were permitted by the head of the Church to some extent so long as the faith was not obscured or changed. It is a mat ter on which the Church or the su preme authority in the Church may legislate. There are at the present moment several liturgies in the Catholic Church, though the Roman liturgy predominates.

The liturgy is that form of public prayer which is approved by the Church, and, as it is not divinely laid down, the Church has authority to select such forms of public worship and prayer as it deems proper, provided the essence of the sacrifice which is instituted by God be not vitiated.

It is a matter of prudence what liturgy may be used in any local Church, but it is the supreme authority in the Church which decides this matter prudently, and, accordingly, St. Gregory could lay down rules for St. Augustine's

procedure. But it is a different matter with the liturgy of the modern Church of England. That was compiled as an act of rebellion against the supreme authority of the universal Church, and it changed the essential faith which was handed down from the Apostles. St. Gregory's directions to St. Augustine cannot be an excuse for the conduct of the compilers of the Church of England Prayer Book.

Bishop Carpenter also maintains that the first Anglican Bishops, Matthew Parker and his colleagues, preserved the continuity of the Church by being consecrated to their office by four Bishops, viz., Barlow, Coverdale,

Scory and Hodgkins. We have already drawn this article to such length that it is desirable to conclude. We shall therefore only say that there is no solid foundation for this statement. The Chronicle itself

"This way of putting it implies a continuity in the Anglican Episcopate which the facts do not warrant. Barlow, who was Parker's consecrator, had indeed been Bishop of Bath and Wells in the reign of Edward VI but he resigned the See on the facts do not warrant. Barlow, who was Farker's consecrator, had indeed been Bishop of Bath and Wells, in the reign of Edward VI., but he resigned the See on the occasion of Mary; and Bourne, who was then appointed, was recognized as the Bishop by Elizabeth in the commission in which she directed him and others to consecrate Parker, he being deprived by her on his refusal. His deprivation, however, did not reinstate Barlow, who was confirmed Bishop of Chichester three days after Parker's consecration: his being no diocesan Bishop at that date being thus acknowledged."

In fact Barlow was no Bishop at all. He was never consecrated to the office, even under the illegal and invalid form appointed under Edward VI. and besides the whole record in which Parker's consecration is described is known to be fraudalent, having been concected forty or fifty years after the

It was for this reason that Queen Elizabeth's Parliament passed a whitewashing law in 1565 whereby irregularities in the consecration of Parker and his colleagues were wiped out. Thus the first Anglican Bishops were Bishops by Act of Parliament only, and not by virtue of Apostolic succession.

It will require stronger proofs than have yet been advanced that the modern Church of England is identical with the Church of Sts. Thomas a Becket, Anselm, Augustine and Fuga.

Our readers will further remark that Bishop Carpenter fully admits that St. Augustine undertook his mission to England under the authority of a Pope, namely, Gregory the Great. How does this face accord with the Anglican contention that the modern Pope hating Anglican Church was identical with that established by that great mission-

The older I grow-and I now stand upon the brink of eternity-the more comes back to me the sentence in the catechism, which I learned when a child at my mother's knee, and the fuller and deeper its meaning becomes "What is the great end of man?"—
"To glorify God and to enjoy Him for-

THE RIGHT REV. MGR. CONATY

Addresses Congregational Club, Boston Boston Pilot.

The Right Rev. Monsignor Conaty at the Young Men's Congregational Club banquet held at the Brunswick Hotel. Boston, on Wednesday evening, May 28, spoke on "Religion, a Neces sity to Ideal Manhood." Among other things he said :

All men form for themselves an ideal, a something to be realized. The builders of States, the emancipators of peoples, the makers of a nation's law, direct their energies toward an ideal. Manhood has its ideals, and they have varied according to the national life The Greek found an and aspirations. ideal in the physical, and his axiom of a sound mind in a sound body was but a way of expressing the later thought of the survival of the fittest. The Hebrew ideal was spiritual and its thought was absorbed in the law of God. Both these ideals were incomplete, the one ignored the spirit nal and the other overlooked the physical. Christianity united the two and gave the true ideal of manhood, in the whole man, body and soul the physical and the spiritual, reaching out for a harmonious development of all the faculties of man in accordance

with the will of God, who gave Carist to the world to be the ideal of manhood and its model. He taught the truth about humanity and made known the meaning of brotherhood, equality, and liberty, and love. The Christian ideal of manhood is our ideal, and to develop it accordingly in us is our Many factors present them duty. selves as agents in that development, and high sounding claims are made for them as the great means to be

used. Monsignor Conaty discussed ethical culture, moral training and knowledge as factors in manhood, and said the tendency in all these schemes is to ignore religion, without which no one, nor all of them combined, can train manhood. Socrates taught ethics, but his ethics did not change the morals of his disciples and could not convert a Morality, to affect the heart and change a life to virtue and main tain it in virtue, must spring from positive religious principles revealed by God and nurtured in us by the system established

grace of God through the Sacramental by Christ. Religion that moulds character and en nobles life is not the result of man's opinions but a positive law, existing independently of man and accepted by him as necessary to his life. It alone can inform conscience, teach duty and responsibility, enforce law, develop virtue and give life and strength to manhood. Knowledge which instructs intellect and ignores the heart and soul is the ruin of manhood, which must be developed according to the aims and purposes of life. The questions of life can be fully answered by religion alone.

Mgr. Conaty dwelt at some length on the prevalence of crime which in our present age staggers thinking There is a reign of crime which comes from intellectual development and not from ignorance and illiteracy. It is the crime of so called educated people, making one fear for the foundations of society. Home life is in danger, the family blighted, confidence shattered, dishonesty increasing, immorality becoming general. Men ask where is it to end? Why not ask the cause and labor for a remedy? Religno terrors, the soul has no present value, immortality has lost its meaning, for men are forgetting the supernatural. The cause is in our system of public instruction which has been divorced from religion, which is made to appear as a sentiment or an elective Our education has been shaped to suit everyone, except the conscientious Christian, who believes that religion is the woof and warp of all education, and who is no willing to trust it to chance, or to make it a Sunday garment, but who insists that it shall be an essential factor in every grade of knowledge and instruction. This explains to you why the Catholic is not satisfied with an education which has not his religion in it. He makes sacrifices that his school, college and university may be built, in order that Christ may be the education of his children, in order that true manhood may be developed. Men call this class separation, an expression of Church rule, bigotry and other pet names. The Catholic maintains that it is conscience, and he exercises his right to have it respected. To know Christianity in all its beauty, to have religion taught as Catholics believe it, to have religious practices a duty of life, to establish the Kingdom of God in the minds and hearts of men can never make men hostile to true liberty or the enemies of free government. our nation needs is what all society needs, good citizens, who can only be such by being good men, who know conscience and obey its laws. In the breaking up of society, in the anarchy of irreligion, immorality of the age, thank God that there are men who insist upon the education of

to true manhood than scientific inves tigation which seeks to dispossess God or knowledge which, training mind and ignoring soul, develops intellect

ual villiany, and not morality. Our ideal manhood has its model in Christ,

Who is our Teacher as well as Our Saviour, and Who stands alone as the

Way, the Truth and the Life. His

religion is the factor which realizes in us the Christian manhood, which is our ideal.

THOUGHTS ON THE SACRED HEART.

The Heart of Jesus embraces all the faithful; it is there we are all invited to be "made perfect in one" (St. John, 17.22.—Bossuet.

Who is more worthy than thou, O Mary, to speak for us to the Heart of Jesus Christ? Thou will speak to Him, O Sovereign, because all that thou askest of Him thou wilt obtain, for is He not thy Son ?-St. Bernard

Let us draw near to the Heart of Jesus, that loving fountain of which He gives us gratuitously the saving waters, inviting us thereto Himself: "Let him who thirsts come to Me."-St. Augustine.

In allowing His Sacred Side to be opened after His death, our Divine Lord wished to show us the ardent de sire He had to give us His Sacred Heart with all the graces and treasures which it contains .- St. Francis de Sales.

Water flowed from the rock in be half of the Jews; for you it is the Blood of Jesus Christ which flows from His Heart. This water quenched the thirst of the Jews for a time; the blood of Jesus Christ satisfies the faithful soul for eternity. The Jew drank from the rock and he was thirsty again; we have a divine drink which slakes our thirst forever .- St. Ambrose.

" When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Cæsars, a young emperor saw in the heavens a cross, which became at once the happy omen and the cause of the victory that soon followed. And now to-day behold another blessed and heavenly token is offered to our sight -the Most Sacred of Jesus, with a cross rising from it and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our should be placed, and from it the salvation of men is confidently to be sought."-Leo XIII., May 25, 1899

THE TRANSVAAL WAR.

The news from the seat of war during the ast week indicates the probable early termication of the war through the complete collapse

The news from the seat of war during the past week indicates the probable early termication of the war through the complete collapse of the Boer resistance. We already mentioned that General Roberts had succeeded in crossing in force the Vasiriver, the Southern boundary of the Transvaal Republic. The passage was effected in good time to save the coal mines on both sides of the river, as preparations had been made by the Boers for their total destruction owing to the continued British advance. An advanced force crossed the river on the Queen's birthday mear Parys, but the passage by the main army was not effected till Sunday, May 27th The Boers retired, and there was but slight opposition offered.

On May 30th Johannesberg was reached, but

was not effected till Sunday, May 27th The Boers retired, and there was but slight opposition offered.

On May 30th Johannesberg was reached, but the commandant came to the headquarters of General Roberts to ask him to defer his entry into the city till next day, to give time for the withdrawal of Boer burghers who were still it the city. This request was agreed to, and on Thursday, the Sits of May, the British force coequied the city and the British fag was hoisted over the Government builtings.

The London Daily Mail of Thursday was nounced that Pretoria had also partial and an hounced that Pretoria had also that the city within two hours. In general the city within two hours. The London Lord Roberts make the city within two hours. The London Lord Roberts make the city within two hours. The London Lord Roberts make the city within the city is reported to be within eight miles of the city. Nevertheless the report of the capture of Pretoria was generally another than the city is reported to be within eight miles of the city. Nevertheless the report of the capture of Pretoria was generally another than the threatened destruction of the Johannesburg gold mines, and the wildest enhanced by the determined opposition of Commander-in Chief Botha to the adoption of these active measures, as at the last moment he gave orders that no damage should be done to them.

The Transvaal capital has been transferred to Middleburg, owing to the near approach of the British to Pretoria, and it is expected that as a last resort the capital will be removed to the British to Pretoria, and it is expected that he is now said to be at Waterval-hoven, whence the city was not a last stand by the Boers.

oers. President Kruger has fled from Pretoria, and

tions have been made for a last stand by the Beers.

President Kruger has fled from Pretoria, and he is now said to be at Waterval-boven, whence there is a direct road to Lydenburg, where it is expected the capital will be established as soon as another removal is made a necessity. There have been several rumors in regard to Kruger which are involved in uncertainty. Among these is one to the effect that he is seriously ill, another that he has been captured and another yet that he is dead.

Generals Hunter and Baden Powell are advancing from the West toward Pretoria, but they have been opposed at several points and have been obliged to fight their way from Vryburg and Mafeking respectively.

General Rundle on his way from Senekal to Bathlehem was obliged to fight a severe battle for three days, in which he lost 5½ killed and about 150 wounded. The fighting hereresulted in the reoccupation of Lindley by the British.

Laint's Nek in the Transvaal, on the border between that Republic and Natal has been bombarded by General Buller, who is also now engaged in invading the Transvaal territory. The particulars are not yet known of the success of his movements. It is almost certain however that Roberts will be in Pretoria within a few days, if he has notalready captured it. It is rumored, but not on certain authority, that his communications with Durban have been cut by the Boers. This report is not credited. The Boer reports from British sources. Lord Roberts telegraphs to the war office that at Johannesburg one ber guns were captured, being abandoned by the enemy, and another was captured by the Queenslanders. together with eleven waggons of stores and ammunition. In the fighting at Johannesburg one hundred prisoners were taken.

As we go to press official notice has been received of the entry of the British into Pretoria. ers were taken.

As we go to press official notice has been received of the entry of the British into Pretoria.

C. O. F.

The annual Easter Communion Parade of Sacred Heart and St. Leo Courts took place to St. Patrick's church on Sunday morning last, and a splendid representation of the Order was

their children in the principles of true religion; who value Christ, His Gospel and His Church as worth more

St. Patrick's church on Sunday morning last, and a splendid representation of the Order was present.

Fully two hundred members met in St. Leo Court Hall, and headed by the two Chief Rangers marched to the church, where seats had been reserved for them. After the service the Rev, Chaplain of St. Leo Court delivered a brief, but very stirring sermon, eulogizing the Catholic Foresters for the good work they were doing, and urging those who were not already members of some Catholic insurance society to make some preparation towards providing for their families, in case of their sudden calling off.

In the evening the three Courts in this city, St. Joseph, Sacred Heart, and St. Leo attended Divine Vespers in St. Helen's church, fully 350 members participating.

The Rev. Pastor, Father Walsh, had announced in the morning that the Foresters intended being present, and as a consequence, the church was crowded to its utmost capacity.

At the conclusion of the Vespers, (which were splendidly rendered by the choir, under the leadership of Miss Memory.) Rev. Father Ryan, Rector of the Cathodral, ascended the pulpit, and after dwelling on the lesson to be gained, by the Ascension of our Divine Lord, the celebration of which Feast was being held that day) congratulated the Foresters, not only on their appearance as men, but on that of their being a Catholic society. "For," said he, "the greatest society on the face of the earth to-day is the Church of Christ, the Catholic Church, "The Rev. Father also said he was proud to address the Catholic Forest-stand as the considerable to do with the

first Court established in the city of Chicago. He was glad to know that their members were toyal sons of the Church, and urged them to be faithful and true to her as she was their best friend.

atthful and true to her as she was their best friend.

It is afe to predict a large increase in the mode is stable for St. Helens parish after the late is stable for St. Helens parish after the about the stable serious by Father Ryan, on the necessity of being connected with the old catchide societies, and as good, if not better) inducements, as any of the other non-sectarian fraternal organization, there is no reason whatever for a good Catholic being led into outside orders when they have others within their own portals. Such organizations as the Catholic Order of Foresters, C. M. B. A. and Knights of St. John commend themselves to the Catholic public.

For information, as to the means of obtaining the literature, application, etc., etc., into the Catholic Foresters, address C. J. McCate, B. A., Chief Ranger, St. Joseph Court, 972. Adelaide street, east; Dr. Brechin, Chief Ranger of St. Lee Court; James Molloy, Chief Ranger, who will be glad to furnish all details in connection therewith.

M. F. Mogan,

Toronto, May 29, 1900.

Toronto, May 29, 1900. HIGH SCHOOL ENTRANCE LITER.

ATURE.

The Journey to Bethlehem.

The Journey to Bethlehem.

(All RIGHTS RESERVED)

PURPOSE.—Not simply to give a description (the journey itself as to show us the wonder-identification), and the great importance of this pigrimage, ead carefully SE Luke, Il. 120.

PLAN.—The display we might expect not only ome the King of heaven and earth but even come the ordinary man of wealth. The very humble appearance of the little roup and the neglect shown by the world. "The interest to heaven and promise to arth," of that lowly company.

PRELIMINARY STUDY.—Describe the mode of ravided and the self-based of the world was the purpose of the journey of the were they treated by the word lews? What was the purpose of the journey "distinguishes its process, analicipate the wants, administer to be gratification, indispensable."

Class STUDY.—"Nazureth." A small town in

ocress, anticipate the wants, administer to egratification, indispensable."
CLASS STUDY.—"Nazareth." A small town in dilee, about seventy miles south from Bethhem, and six miles south of Jerusalem.
"Bethlehem." This town was the birthplace f King David, whose family records it condined,—hence "regal city." The name mean house of bread," so called from the fertility of he surrounding country.
"None... journey." This negative lescription of the journey of the Holy Family rings into more striking contrast the reality with present paragraph. The wealthy

s into more striking contrast the reality ibed in the next paragraph. The wealthy e of the East were noted for the richness plendor of their dress and surroundings, the gain in force from the use of the pre-tense.

ense.
velling . . . dependants," Grand Distinguish "Menials from dependants."
"Well-appointed," Fully furnished and equipped with everything needful. Provisions formula formula and Provisions formula former. The route in part through a rough hilly country with large town in the way but Jerusalem. Artisan. One skilled in the practice of any the common arts: what was the trade that Affectionate and the state of th

'Humble beast," An ass, used by the poor, nce "humble."
Tender. The opposite to robust, rugged.
Long plgrinage." This journey
seventy miles through a rough country
uld probably occupy several days and entail
the hardship.

own words, "Renew their toil." Resume their journey

own words,

"Renew their toil." Resume their journey in the morning.

"By the crowds." Many others are making the journey at the sa me time.

"Boasting. stock." It was a distinction to be descended from the kingly House of David. as were Mary and Joseph; but as they were poor, others of this line did not deign to acknowledge them.

"Secure. accommodation." Express this in your own way.

"No roof. manger." This did not happen by accident, but it was a part of God's great plan. By choice He began to dwell among men in a state of humility, of poverty and suffering and so continued throughout His life here on earth, to show us how we should live.

"Ark. Covenant." An oblong chest of the most precious wood, overlaid with gold and surmounted by two cherubin; the was made by Moses to hold the tweather and was considered by the thermacle, and was considered by the their religion, the glory of Israel nad the strength of the Hebrew people. What does "Covenant" mean?

"States note that, of the fall of Jerico. This was a large and populous city, well fortified with strong walls. For six successive days the Israelites went round about it. Oa the seventh the priests carried with them the Ark of the Covenant, while seven others sounded the tumpets of Jubide and the shouted the people shouted with a great cry, as God had commandad. At the sound of the trumpets and the shoute of the people the walls fell flat and the Israelites enter the tries of Israel intended with a great cry, as God had commandad. At the sound of the trumpets of Jubide and the shoute of the red the city.

"Escorted. Levites." The Levites were the tribe of Israel intrusted with gard-

tered the city.

Levites." The Levites Escorbed Levites." The Levites the tribe of Israel entrusted with guarding the tabernacle. Give this phrase in your own words.

"Greeted nation." See account of the taking of Jerico. Josue VI. I Kings IV.

"Greeted. . . . nation." See account of the taking of Jerico. Josue VI. I Kings IV. VI.

"Promise to earth." In giving the commandments to Moses God commanded him to remind the people of the great wonders He had wrought in their behalf and to declare that He made them His chosen people and special inheritance forever, upon condition that they should keep His commandments.
"In silence and neglect." In distinction to the shouts and rejoicing ("plaudits of the assembled nation,")mentioned above.

"The angels attended." Though there was silence and neglect from men, yet the angels were there to worship and guard.
"Lest. . . stone." For He hath given His angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up: lest theu dash thy foot against a stone. (Poslms xc.) prophecy." See Isais vii. 14; Zecharias ix. 9; Matt. ii. 6 etc.
"Consummation of the law." Its completion or perfection; the Old Law was in figure, the New in reality.
"Counseis of heaven." Heaven is here represented as consulting about the world and finally deciding on the ending of a Redeemer.
"Whole are the world." The Roman Empire was then at the height of its power, ruling over a great part of the then known world.
"Brought. . Judea." The roman Lampire was then at the height of its power, ruling over a great part of the then known world.
"Brought. . Judea." The rofer was that the Jews should be enrolled in the family city of their respective tribes, hence Mary and Joseph went to Bethlehem.
"From it. . prophecy." From Bethlehem. "And thou, Bethlehem, art the least among the cities of Judea, but out of thee shall come the Rulier of Israel."

The prophecy of Micheas, ch. v. 2. See also Matt. ii. 6.

The Virgin.

PURPOSE.—To present his ideal of the perlection of womanhood.

PLAN.—The sonnet should present but one
great idea; the application is given in the last

fection of womanhood.

Plan.—The sonnet should present but one great idea; the application is given in the last six lines.

Class Study—The first line shows the two-fold aspect of Mary,—Mother and Virgin.

"Whose in allied," Sin is compared to sin or imperfection.

"Above glorifled." By being exalted to the wonderful dignity of Mother of our Lord.

"Our boast." Since she was the only one of all mankind never tainted by sin. This is the same as our doctrine of the Immaculate Conception.

"They make falls to earth, purer," cic.

The foam in mid-ocean is absolutely free from the defilings of the land.

This refers to her virtues; the next two comparisons to her present glory.

"Brighter roses." The brilliant hues of the rising sun reflected on the clouds along the Eastern horizon.

"The unblemished coast." The moon is at its brightest when full; after that it begins to wane.

"Thy earth." Compared to a star in heaven, whose image reaches us here.

Note that his comparisons are all drawn from nature, occan, roses, the full moon.

The last six lines express the thought that it is not wrong for some at least to ask the intercession of the Blessed Virgin. He does not accept the Catholic and logical view of this; but

from a Protestant point of view he is liberal.
"I ween," I think—a poetical expression.
"Not unforgiven." What is the difference in force from forgiven?
"Suppliant knee." Asking intercession or

"Suppliant knee." As any aid.
"A visible power." A power of the earth, as a queen or other ruler.
"Reconciled in thee." Such opposites as virgin and mother, heavenly and earthly are here harmonized, seem consistent.
"Terrene," Earthly; obsolete, used because

AFTER TWO HUNDRED YEARS AT THE URSULINE MONAS TERY, QUEBEC

The Feast of the Sacred Heart was established in the Ursuline Monastery at Quebec on the first Friday after the octave of Corpus Christi in the year 1700. His Grace the Archibishop of Quebec has taken advantage of the two hundredth anniversary of this establishishment to write a letter—redolent of learning and piety—to the venerable Ursuline Nans to offer them his congratulations and to join with them in the celebration that takes place in their monastery during the present month. This letter of the venerable Archibishop is a document of great historical varue. The Messenger will give copious extracts from it in a future issue.

u ure issue. It was Mgr. de St. Valier, the second bishop of Quebec, who authorized the Ursulines to selebrate the feast of the Sacred Heart of Josus for the first time. The authorization read as follows: "We permit by these presents our daughters the Ursulines of Quebec to celebrate during these days the Mass belonging to

cand as follows: "We permit by these presents our daughters the Ursulines of Quebe to celebrate during these days the Mass belonging to this feast and to sing the Vespers as well. We wish that they give to this feast all the solemnity they can, desiring even that the Biessed Sacrament be exposed in his chapel, that the praises of the Sacred Heart may be sung in the manner received in the Church. We exhort the faithful of our diocese to be present and fervently take part in this solemnity and show signs of a tender and sincere devotion towards the most Sacred Heart for our Lord Jesus Christ."

His Grace Archbishop Begin appoints the 20th 21st and 22nd of this month for the Solemn Triduum in the Ursulame monastery, and in doing so has the admirable delicacy to make his predecessor's letter of authorization do service again this year, as it did two hundred years ago, and for the same purpose. The exercises in the monastery chapel are to be the perfect reproduction of the solemnity of June, 1700. It may be interesting to our readers to know that the inthe year 1700 felt on the 18th June.—Canadian Messenger of the Sacred Heart.

THE SCHOOL QUESTION.

Catholies Decide to Apply for Relief.

Catholics Decide to Apply for Relief.

Winnipeg Telegram, May 28.

A large number of the Roman Catholic citizens of Winnipeg met yesterday afternoon in St. Mary's school house to receive the report of the committee whine was appointed to meet the Public School Board with regard to its taking over the Catholic schools of the city. The proposition made to the School of the city. The whereas there were 709 Catholic school children in the city, and these were in the same time were paying the Public school tax and receiving no benefit therefrom, they requested that the Public School Board should rent the Catholic schools under their supervision and inspection.

The chair was occupied by J. G. Carroll, who requested the Secretary, P. Marrin, to read the sorrespondence already published, which had assed between the Committee and the School Journ

Board.

The chairman explained that two meetings had been feld and although the discussions had been of the most amicable nature the School Board had decided that it was unable to comply with the requests of the committee on account of clause 7 of the School Act of 1890, which read:

"There shall be no separation of pupils during secular school hours."

The Chairman considered that the so-called settlement of the school question did not amount to anything and was really no sottlement. The members of the School Board were prevented by law from making the required concessions, and he considered that the time had come when it was necessary to make a stand, as it was impossible to continue as at present.

T. Rochon, late inspector of French schools, pointed out several cases where the difficulty presenting itself in clause 7 had been bridged over by applying clause 6, which gave the advisory board power to act. This, however, was debated and considered useless, the secretary stating that the clause had been discussed with the late Attorney-General, Hon. J. D. Cameron, and his interpretation coincided with that of the School Board.

C. J. MeNerney said that the Laurier settlement of the School Question was a political humbug, and was simply arranged for the humiliation of the Roman Catholics. They had been now laboring under the humiliation for several years, and in his opinion all that was left was to go into politics and get a genuine settlement. (Applause.)

The chairman remarked that the committee wished above all things to keep it out of politics. The Cathoics simply wanted their rights and they did not care from which party they got them (Applause.)

A motion for the adoption of the committee's report was then made by Messers. T. D. Deegan

hey got them (Applause.)
A motion for the adoption of the committee's

ited on the lines laid down in the Privy Council's lecision.

In moving the resolution Mr. Bawlf said the watholes had kept quiet long enough and it was now necessary to do something. The time was now necessary to do something. The time council of the lines when they must make a determined effort to get assistance for their schools, for Catholies were getting heartily tired of the present injustice of having to pay for the support of public schools they could not use and then put up more money for their own schools. They must have their rights under the constitution, and us der their rights under the constitution and us der the conditions of the so-called settlement they must take the means outlined in the resolution. (Applause.)

T. D. Deegan seconded and the motion was carried unanimously and with great enthus tasm.

carried unanimously and with great crisism.

The chairman in closing the meeting said the committee, upheld by the Catholics of the city, would now go on and make a strong effort to get the long sought for relief and to maintain their schools, to which they were all so much attached. (Applause.)

The meeting was in every respect a most enthusiastic one, and the determination was expressed on all sides of maintaining the struggle for their rights until success shall be assured.

FROM SOUTH AFRICA.

Chaplain Sinnett of the Second Canadian Contingent Writes Another Interesting Letter. To the Editor of the Dominion :

To the Editor of the Dominion:

De Aar, Cape Colony, S. A., April 19, 1990.

Here in now famous De Aar under the flerce sun of South Africa I sit writing you a few lines, using a small board as a table. We arrived Saturday April 11, as the rain simply was pouring down. We had camped just outside the town on Good Friday evening after a long and thesome tramp of over flew weeks. We camped, I say, just outside of De Aar, and as I advanced to the top of the hill and beneld De Aar for the first time I could hardly believe my eyes—that I from Canada, was gazing upon the smal village of De Aar, yet such was the case. Behind a lofty hill, nested on all sides by hills, lies De Aar—a small place of about two hundred people when the soldiers are removed—now indeed the scene of great activity. The hills form a valley about five miles in length by one in width. It is a railway junction, the main line coming up from Cape Town and running up north, branches leading to Kimberly. Bloemfontein—and other places. There is no apparent reason why it should be a place of importance in other times. The war makes it an important distributing point. Now shortly after a glimbse of De Aar cheers were heard behind the hill, and our brave boys although tired after the day's march sen forth an answering cheer because it reminded them of other day's and other scenes in another clime. This was Good Friday evening. We had marched the entire day from 430 in the worning until 5 in the evening. After De Aar, Cape Colony, S. A., April 19, 1990.

ight as possible. These are, sir, the fortunes of war. They are the necessary adjuncts of war. Sunday—Glorious Easter Sunday, we celebrated it as carnest solders only can celebrate it. It was a grand slight to see the men from the four quarters of the globe assemble to celebrate Easter in South Africa and to offer up their thanksgiving to God for safety up to the present and to prepare for the trying struggle soon to come.

We are uner orders to set out for Bloemfontein where ere your can read these words a great battle shall probably be fought. General Robert adhering around him 100 000 men to safety and all hope and look for victory. It must not be forgotten that the Boers are good soldiers and the more I see of the hospitals the more I hear of the lighting qualities of the enemy. The thought comes home, there will be some awful struggles before the Boers are beaten. They will resist to the death, and if they are killed, they too, will kill. To visit the numerous hospitals of this and other places—they tell tales of woe and of suferings that cannot be described. To visit them makes one wish and pray that this cruel war may shortly be called off and settled in

war may shortly be some way.

This afternoon we shall be moving towards
the Free States Capital where, like St. Paul of
old, wedo not know what awaits us. I do hope
our Canadians, now that they have given complete testimony to the world that they know
how to do and die, may come out safe and rewith good reason anatures of the Personally, I am well, and thank God for the Personally, I am well, and thank God for the I often think of my old friends and see in spirit I often think of my old friends and see in spirit Ridgetown. Regards to all.

Yours faithfully
J. C. SINNET,
Chap, 2nd C. C.

MARRIAGE.

DOYLE-BYRNE.

DOYLE-BYENE.

A very pleasing event took place Tuesday morning at St. John's Church. Arthur, when Miss Lizzie Byrne, of Peel Township, was united in marriage to Ed. J. Doyle, of Puslinch, Rev. Father O'Leary performing the ceremony. The bridal party entered the church to the strains of the wedding march, played by Miss Macgillicuddy. The bride looked charming attired in wnite batiste with silk trimmings and hat to match. She was attended by her sister, who was also becomingly gowned in blue. The groom was attended by his brother, T. J. Doyle. After the ceremony the wedding party drove to the residence of the bride's uncle, Mr. G. Davis, where the wedding breakfast was served. The groom's present to the bride and bridesmald were two handsome watches. The happy couple left on the afternoon train for Detroit and other points in Michigan, accompanied by the best wishes of a host of friends.

OBITUARY.

MR. JOHN KENNY, LOGAN, Tp. Dublin, May 28, 1900.

MR. JOHN KENNY, LOGAN, Tp.
Dublin, May 28, 1900.
The sad duty of recording the demise of the late-John Kenny devolves on me. The decessed was born of Irish parents in Guysboro. Nova Scotia, "down,by the sea," in the year 1821. He came to Ontario, then Canada West, with his father and family, whom he first assisted in establishing a home for themselves, one quarter of a mile east of the village of Jublian the old Huron tract. So may first the old Huron tract. So may first mile north of suit values of the Township of Logan, where, working the control of the theory of the control of the

the public. He was esteemed and respected by all who knew him, for he possessed all the manly virtues which religion inspires. As a practical Catholic he led an exemplary lite and walked in the way of wisdom. About six years ago he was stricken with paralysis. The stroke beinn light, he was not deprived of the use of his limbs, but his faculties, particularly his memory, were slightly impaired. Recently his strength began to fall from the weight of years. He was fortified by the consolations that religion can afford, having lived a good life he died (the house a widow and number of the light of he have a widow and number of the light of he have a widow and number of the light of he had been been as the hadron of the light of his particularly, the 25th, inst. his remains were borne, followed by an immense concurse, to St. Columban's church, where Requiem Mass was celebrated by Rev. Father Fogarry, after which the remains were interred in Irishtown cemetery. Requiescat in Pace.

HONOR ROLL FOR THE MONTH OF MAY.

SACRED HEART SEPARATE SCHOOL. Form IV. Seniors.—1st Ella McGowan, 2nd Jennie Friend.

Juniors.—1st Frank Costello, 2nd. Douglas Wilson.

Form III. Seniors.—Mary Fitzgerald. Juniors.—Ist Laura Gray, 2nd Norman Form II.

Seniors.-1st Leonard Forristal, 2nd Jame Juniors.—1st Agnes Toohey, 2nd Timothy O'Leary.

Form I. Seniors.-1st Kathleen Murray, 2nd Eugene Lockhart ors.-1st Irene McNeill, 2nd James

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