### Rev. Father Fallon on the Coronation Oath - Catholic Truth Society Passes a Resolution.

Ottawa Free Press, Feb. 17.

A large audience in the Academic hall of Ottawa University last night listened with delight to the paper read by Rev. Father Fallon, O. M. L. on the "Coronation Oath" Mr. E. P. Stanton, president of the Catholic Truth Society of St. Joseph's parish, presided. The lecturer treated his subject in a masterly manner. He began by saying that his remarks on the coronation oath had been widely quoted in Great Britain. "Friends," he said, "in Liverpool and Dublin sent me these papers, and Ifeli it a duty not to let the matter rest. The members of the executive committee of the Catholic Truth Society were unanimous in their decision to make an appeal to the public sense of justice and equality in their effort to have blotted from the statute books this abjuration by the monarch on a most striking occasion and in terms most annecessary and offensive of the most sacred and most cherished doctrines of the Catholic Church.

WHAT THE DECLARATION AVS. Ottawa Free Press, Feb. 17.

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doctrmes of the Catholic Church.

WHAT THE DECLARATION SAYS.

He reviewed the history of English coronation onthe up to the act of settlement in 1689.
"Lat me repeat," he said, "the declaration
which this act forces upon the monarch of the
world-wide liberty-loving and civilization promoting British empire. It runs as follows: 'I.

A. B., by the grace of God, King (or Queen) of
Great Britain and Ireland, Defender of the
Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that
I do believe that in the sacrament of the Lord's
Supper there is not any transubstantiation of
the elements of bread and wine into the body
and blood of Christ at or after the consecration
thereof by any person whatsoever; and that
the invocation or adoration of the Virgin Mary
or any other saint, and the sacrifice of the Mass
as they are now used in the Church of Rome,
are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify
and declare, that I do make this declaration and every part thereof, in the plain and
ordinary sense of the words read unto me, as
they are commonly understood by English
Protestants, without any evasion, equivocation, or mental reservation whatsoever, and
without any dispensation already granted me
for this purpose by the Pope or any other
any hope of any such dispensation from any
person or authority whatsoever, or without
any hope of any such dispensation from any
person or persons, or power whatsoever,
should dispense with or annul the same or declare that it was null and void from the begin
ing."

"The first British sovereign to subscribe to
this shameful declaration was Queen Anne, on

other person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning.

"The first British sovereign to subscribe to this shameful declaration was Queen Anne, on the 23rd of April, 1792. It has been repeated by George L. H., Ili. and IV. and by William IV. It was taken on the 20th of November, 1897, at the opening of her first parliament, by our present illustrious sovereign, Her Majesty Queen Victoria. I have no doubt that Her Majesty, then a young tender girl of eighteen years of age, must have felt profoundly humiliated at being obliged by law to brand a large, loyal and unoffending portion of her subjects as "superstitious and idolatron."

"Let me now briefly relate the efforts that have been made for its abolition. This declaration remained in full vigor from 1689 until the election of Daniel O'Connell in 1828 to represent Clare in the British House of Commons. Or course he could not take the oath nor subscribe the declaration; his sest was declared vacant, a new election was held and O'Connell was again returned. Again he refused to take the oath, and the agitation that ensued resulted in what is called Catholic Emancipation in 1829. At that time this declaration and the oath of parliament, and for almost all office holders. From a few effices—such as the Lord Lieutenancy of Ireland, the Lord Chanceliorships of the different universities, Catholics were still debared. No turtheir official appeal was heard from Catholics until 1896, sithough in 1837 the historian Lingard addressed a sprited protest to the Lord Chancellor on the occasion of Queen Victoria taking the declaration. On the 20th March, 1866, Sir Colman O'Loughlin moved for leave to introduce a bill abolishing the declaration in a far as it concerned the Lord Lieutenant and the Lord Chancellor on the occasion of Queen Victoria taking the declaration. On the 20th March, 1866, Sir Colman O'Loughlin moved for leave to introduce a bill abolishing the declaration in as far as it co

and political services towords the building up of that power to which, in the picturesque phrase of Daniel Webster, 'Aneient Rome in the height of her glory' is not to be compared; a power which is dotted over the whole globe with her possessions and military posts, whose morning furum-beat, following the sun and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England. Its Catholic citizens have a stake in the security, the progress, and the prosperity of that great empire. They hope for the continued triumph of that flag which is known and respected throughout the world. But it is idle to seek to conceal the fact that the enemies of the British empire are numerous and powerful. The day will certainly come when these foes will make an onset on the empire, the outcome of which will be either its siznal triumph or its utter downfall. Against that inevitable event is it not wise to make every provision of the termine that does not value their services, and would not appreciate their devotion, since it has no regard for their conscientious convictions.

"It is in this sense chiefly that the Catholic Truth Society of St. Joseph's parish purposes taking action looking to the abolition of the declaration against transubstantiation and other Catholic doctrines."

THE RESOLUTION,

At the conclusion of the lecture the following

declaration against transubstantiation and other Carholic doctrines."

THE RESOLUTION.

At the conclusion of the lecture the following resolution was moved by B. B. Sulte, F. R. S. C., and seconded by M. J. Gorman, L. L. B., and adopted unanimously: "That the Roman Catholics of Ottawa, as loyal subjects of the British empire, desire to express their regret that there should be required of the sovereign of the empire, at coronation or at any other time, a declaration against transubstantiation, by which the sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous. "That they sincerely trust that the spirit of broad toleration which, within the reign of Her Most Gracious Majesty and the two preceding sovereigns, removed this declaration from the statute books, so far as members of parliament, peers of the realm and office holders are concerned, will, at the request of humble but dutiful subjects of the empire, cause it to be repealed in so far as it relates to the supreme head of the state; "That they believe that the removal of this ob-

in so far as it relates to the supremotation state;
"That they believe that the removal of this objectionable declaration would enable the Roman Catholics of the empire to enter, with more profound feelings of loyal affection, into the spirit of a ceremony, which should be the occasion of nothing but mutual esteem and good will, on the part of both sovereign and subjects."

jects."
Musical selections were rendered by the following artists: Miss Ohve Robitaille, Mr. Eugene Belleau, Mr. J. Lyons, Miss Maggie Finley.

## DIOCESE OF HAMILTON. Annual Entertainment in Aid of the Orphans.

Vesterday afternoon and evening a total of nearly three thousand friends, big and little, of St. Mary's Orphan Asylum, found a strong attraction, at the Grand Opera House, in the forty sixth annual festival of that deserving institution. At the evening performance even standing room was at a premium. Bishop Dowling and Mgr. McEvay occupied boxes, and with them were Mayor Teetzel, Sheriff Middleton, Mr. H. Carscallen, M. P. P.; Rev, Father Erady, Rev. Father Coty, and others of the clergy. The programme was one of exceptional excellence, and admirably carried out. The opening number was Piele's 'Belle of Cairo.' by the 13th Regiment Band, and the programme included: Vocal solo, "A Soldier's Song," (Mascheroni), Mr. W. F. Firth; vocal solo, "Serenade de Don Juan" (Tschaikowsky). Mrs. H de M. Harvey; song, "The Bonnie Banks o' Loch Lomond" (Rose Carlyle). Miss Ruby Shea; Flute Fantasia, "Les Echos D'alcase" (Fr. Racquoy), Mr. D. Anderson; recit. "Care Campagne," Cavatina, "Come per mo Sereno," and Cabalatta, "Sovra il Sen" La Somnambula, (Bellini), Mrs. Martin Murphy; a humorous sketch by Mr. Martin Cleworth, entitled "The Diversified Charge of the Light Brigade; song, "The Bandolero" (Leslie Stuart; Mr. W. F. Firth; song, "Sognai" (F. Schira), Miss Ruby Shea; aria, from 'Etiolie du Nord, with flute oblicatio by Mr. D. Anderson and Mr. J. K. McMaster (Meyerbeer), Mrs. Martin Murphy; song, "Across the Far Blue Hills Marie" (Blumenthal), Mrs. H. de M. Harvey; a humorous sketch, entitled "A Show of Hands," by Mr. and Mrs. Martin Cleworth, vocal duet, "I Feel Thy Angel Spirit" (Graben-Hoffman), Mrs. Martin Murphy and Mr. W. F. Firth.

All the vocalists sang most admirably Mrs. Harvey, whose home is now in New York.

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were now in residence 50 boys and 50 girls. The Government contributed 21-2 cents a day towards the maintenance of each child, and the civic grant last year was \$484. The proceeds of the festival and private subscriptions made up the remainder of the asylum's income.

Mayor Teetzel thought the asylum's income.

Mayor Teetzel thought the asylum was doing noble work, and as a charitable institution was well as Reman Catholics.

Mr. Carscalien said that when Chairman of Finance in the City Couucil it had always given him great pleasure to oring in the asylum grant. "Notwithstanding all that has been said," he added, "about our proceedings of last year, we made many good investments for the city. We did not leave any surplus because we knew who was coming after us, (Laughter)."

Sheriff Middleton made several laughing Sause we know the Claughter)."

Sheriff Middleton made several laughing references to some of the Bisnop's witticisms.

(Laughter)."
Sheriff Middleton made several laughing references to some of the Bisnop's witticisms, and concluded with congratulating the management of the asylum on its success.

AT THE MATINEE.

Naturally, children were very much in evidence at the afternoon performance. The programme included a Japanese fan drill and a cantata, "Fairies of the Season." by the orphans; tiger ballet, American and Scotch dances, by Mr. J. Hackett's girl pupils; songs, "She Was Bred in Old Kentucky," by Geo. Allington: "The Toy Monkey," and "Chon Kina." from the Geishe, by Virzie Eagan; Irish jigs and salior's hornpipe, danced by Mr. Hackett and his boy pupils; song and cake walk, by Ida Vedder and Eva Bessey.

There was also a humorous sketch of newspaper life by Mr. and Mrs. Cleworth, and Miss Anna Edward, one of Mr. Cleworth's clever pupils, gave a humorous reading in capital style. In the fairy cantata Miss Ciara Burns took the part of the queen, and Miss Laliberte sang the solos. The accompaniments for the cantata were very artistically played by Miss Mabel Thompson, who showed exceptional ability as a pianist, for so youthful a performer.

#### ARCHDIOCESE OF OTTAWA.

The funeral and interment of Mr. Elward A. Mara took place on Sunday, 12th inst. The cortege was one of the largest seen in Ottawa, The members of Branch 28, and other branches the of C. M. B. A., and also of the Catholic Forsters, turned out in large numbers. Arrived at St. Patrick's church, the body was received and levee du corps was made by Rev. Father Whelan, assisted by Rev. Canon McCarthy and Rev. Dr. McNally, as deacon and subdeacon. Floral offerings were numerous, but more commendable was the large number of spiritual bouquets or offering of Masses for the repose of his soul, among which were those of Emerald Court and Council 12t, Side Range Degree of the Catholic Order of Foresters, thus exhibiting a truly Catholic realization of the sad ocasion.

casien.

The students in Philosophy of the University announces a play entitled: "Philosophy in a Sea of Trouble," on the 7th of March, the feast of the great Philosopher and Doctor of the Church, St. Thomas Aquino.

The annual general mosting of the Society of

of the great Philosopher and Doctor of the Church, St. Thomas Aquino.

The annual general meeting of the Society of St. Vincent de Paul was held in St. Joseph's church on Sunday afternoon. In the morning General Communion of the members took place in their respective parish churches.

A successful entertainment in aid of the St. Charles Home was given by the Dramatic Club of St. Anne's parish in the parish hall on Monday night. Two humorous plays were very well rendered.—"Le Buron de Fourchevieg," and "Une portie de Campagne;" besides, there was a programme of recitations and vocal and instrumental music.

On Wednesday of last week Rev. Father Murphy, O. M. L. lectured before the University Scientiffe Society on "Constellations." A lecture on "Food" by Mr. Alph. Charron, of the Experimental Farm, was given on the

the Experimental Farm, was given on the 2nd inst. The same reverend gentleman repeated an interesting lecture before the pupils of the Gloucester street convent on the 2nd inst. The St. Patrick's Literary Association are making elaborate arrangements for the annual National concert.

A project it on foot for the erection of a St. Patrick's Hall in the central part of the city. His Grace the Archbishop will preach a series of sermons during Lenn every evening except Fridays and Saturdays.

In another column will be found a report of two interesting lectures given in the city last evening; one by Rev. Father Fallon, O. M. L., on the "Coronation Oath;" and the other by Mr. J. F. Waters on "Savonarola: Saint and Martyr."

The Rev. Father McPhail, C. SS. R. preached a most telling sermon on "Intemperance," at the evening Mission service in St. Mary's church, on Wednesday. After Benediction of the Blessed Sacrament some two hundred and fifty persons, almost all men, took the pledge.

Plans have been prepared and approved for

hundred and fifty persons, almost all men, took the pledge.
Plans have been prepared and approved for the erection of the tower and spire, 210 feet in height, of the Sacre Coeur church.
Rev. Canon Archambault and Rev. Father Lonergan, both of Montreal, were in the city last week on a visit to Rev. Father Champagne, who is still confined to the hospital.
Rev. Father Myraud of Billings Bridge, has been able to resume his duties.
The annual retreat of the women of the Sacred Heart church commenced last Sunday, to continue all week.
Friday of last week, being the seventy-third

Sacred Heart courantees to continue all week. Friday of last week, being the seventy-third anniversary of the approval by the Holy Father of the Rules of the Oblates of Mary Immaculate, all the members throughout the world renewed their vows. The rector of the university presided at the ceremony. At the college and university all classes had conge for

college and university air classes hat eagly the day.

On the first Friday in Lent the ceremony of the crecion, or rather re-erection, of the Way of the Cross in St. Patrick's church, which had been removed during the alterations in the sacred edifice, was performed by a sermon preached by Rev. Father Burke of the Congregation of St. Paul of New York, who had arrived in advance for the two weeks' Mission to be preached by the Paulist Fathers in St. Patrick's, which commenced on Sunday.

#### SOCIETY OF CATHOLIC WRIT-ERS.

Organization in Good Working Order Grand Meeting to be Held in May.

At the Tuxedo, N.Y., on last Friday evening, the Society of Catholic Writers of this city had an important and agreeable meeting, with the President in the chair. More than thirty members were present in spite of the inclement weather, and the programme as announced last week was carried out perfectly.

In opening the meeting Rev. John Talbot Smith, President, congratulated the members on the fact that for the first time since its foundation a year ago the society was in good working order, with its committees all equipped and a board of working officers, both able and willing to perform their duties. Moreover the young writers of the city were taking an interest in it, and before the grand meeting in May, in which many distinguished authors of the country would be invited to take part, fully a hundred members would be working in harmony to carry out the aims of the society. He emphasized the new feature of the meetings, that every Catholic writer was invited to attend them, whether a member or not, and to bring with them their non-Catholic literary friends, for whom they could vouch and who might be curious to see the workings and feel the spirit of the society.

The Rev. Henry O'Keefe, who was first on the programme, did not appear owing to illness.

Mr. Arthur Ryan described the career and

the spirit of the society.

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Mr. Arthur Ryan described 5the career and reviewed the novels of Dr. J. V. Huntington, whom readers of thirty years ago admired as the author of a cleverly sensational romance named "Rosemary," and of two stories of New England life, "Alban" and "The Forest." These books were still in the market, and still enjoyed popularity, although the New England stories were not written to please the taste of present readers. The widow of Huntington is at present living in New York.

Miss Brunowe's views and experiences as a successful writer of stories for young people were then described by herself, and aroused both interest and amusement. The editor of the Penny Magazine, Mr. T. C. Quinn, in a brief speech, congratulated the society on the good work it had undertaken, and urged the members to keep the flag flying, no matter what the obstacles. He had enjoyed fifteen years' experience in journalism, both Catholic and secular, and in all that time had been forced to make a guess at the Catholic side of therary work, since no such organization as this existed to give the amateur and the beginner aid or instruction. Mr. Quinn is the foundary americant of the Penny Magazine, and is winning success where other ventures of the same kind have failed.

A lively discussion followed on the value of the book reviews in Catholic journals. The general opinion of the members was that the majority of Catholic journals gave no critical reviews of books that could be of value to Catholic writers. The mention of a book was a good advertisement, but for the formation of taste in readers and the benefit of writers a good review ould give additional value. At the close of the meeting the committees went into session, and the next meeting was announced for March 15 at the Tuxedo.

STABAT MATER DOLOROSA. By Jacopone da Todi — the "Francischet,"—a new translation.

et."—a new transaction.
Stood the doleful Mother weeping.
By the dark Road, vigil keeping.
While uplifted, died her Son.
Grief his sword relentless driving
Through her soul, smore keenly riving.
And she moaned, with pain fordone.

Oh, with what deep sorrow laden Was that blessed Mother -Maiden Who God's One Begotten bore! When she saw her Offspring peerle Hands and feet nalied, could she, i Look on agony so sore?

What man liying so hard-hearted As to feel no grief imparted By th' excess of Mary's woe? Who could witness her great anguish, While she saw Him bleed and languish And could curb the hot tears flow?

She beheld Christ agonizing— Victim scourged, Priest sacrificing— For His people's debt of sin: On her Son she gazed with moaning, When with Death He struggled gros When He died our love to win,

Mother, fount of love cer'flowing,
Ah! may I, thy dolours knowing,
In thy bitter grief have part:
May my spirit cold, unruly,
Burnlwith love of Christ, God truly,
And console His Sacred Heart. On mine heart be graven solely Jesus' deep wounds, Virgin holy, Wounds of Jesus crucified, All His pains, my Lord and Brother, Borne for me—O loving mother—Those dread pains with me divide.

Pity for thy tears so tender May I feet until I render At my death the last faint sigh. By the Cross where thou art ever, Place me, and desert me never: Hear, oh, hear my longing cry!

Virgin, all chaste maids excelling, Grant this wish, that aye is welling From mine heart, to mourn wi In my soul Christ's death to carry, In His Wounds all days to tarry, This obtain of God for me.

Be those bleeding Wounds my treasure, And His Cross my only pleasure; Be my drink His Blood Divine. Virgin, by thy prayer defend me, In the Judgment hour befriend me, Lest Hell's dreadful doom be mine.

Christ, when I through death am speeding Give, by Thy dear Mother's pleading, Give to me the victor's palm.
When at last my flesh shall perish,
Oh do Thou my tried soul cherish
In Thy Heaven's all-blissful calm!

-Sonnets and Lyrics by Rev. Michael Watson S. J., Melbourne, Vic., Australia.

Now are the days of humblest prayer, When consciences to God lie bare, And mercy most delights to spare, Oh hearken when we cry, Chastise us with Thy fear; Yet, Father! in the multitude Of Thy compassions, hear!

Now is the season, wisely long, Of sadder thoughts and graver song, When ailing souls grow well and strong, When ailing souls grow well an Oh hearken when we cry, Chastise us with Thy fear; Yet. Father! in the multitud Of thy compassions, hear!

The feast of penance! Oh so bright,
With true conversion's Heavenly light,
Like sunrise after stormy night!
Oh hearken when we cry,
Chastise us with Thy fear;
Yet. Father! in the multitude
Of Thy compassions, hear!

Oh happy time of blessed tears, of the state of th

We, who have loved the world, must learn, Upon that world our backs to turn, And with the love of God to burn. Oh hearken when we cry, Chastise us with thy fear; Yet, Farher! in the multitude Of Thy compassions, hear!

Vile creatures of such little worth!— Than we, there can be none on earth More fallen from their Christian birth, Oh hearken when we hear the cry, Chastise us with Thy fear; Yet, Father! in the multitude Of Thy compassions, hear!

Full long in sin's dark ways we went,

xet now our steps are Heavenw And grace is plentiful in Lent. Oh nearken when we cry. Chastise us with Thy fear; Yet. Father! in the mutitude Of Thy companies.

All glory to redeeming grace,
Disdaining not our evil case,
But showing us our Saviour's Face!
Oh hearken when we cry,
Chastise us with thy fear;
Yet, Father in the multitude
Of Thy compassions, hear!
—Father Faber.

## SAVONAROLA. Glowing Tribute to His Memory by Mr.

John Francis Waters.

There was a large and certainly a delighted audience at St. James' hall last evening when Mr. John Francis Waters delivered his new lecture with the title above given. Before and after the speech of the evening Mr. and Mrs. H. Collier Grounds gave a select programme of vocal and instrumental music in their well-known, finished and artistic style. Mr. Grounds' piano solo, "The Err King," was received with great applause, as was also his playing of Liszt's Wiebestraum. Mrs. Grounds' sweet and sympathetic voice was displayed almost at its best in such songs as "Leave Me Not," (Matei) and "O Thou Sublime Sweet Evening Star" (Wagner), and she had to respond to a well-mented encore. Both the iecturer and Mr. Grounds are much indebted to Messrs, J. L. Orme and Son for kindly supplying the Steinway grand, a splendid instrument used on the occasion.

THE LECTURE.

Mr. Waters, on coming forward, was received with great applause. His lecture lasted over an hour, and was a notable contribution to the literature that of late has appeared in such voiume about. Savonarola and the times in which he lived. Mr. Waters always makes

to the literature that of late has appeared in such volume about. Savonaroia and the times in which he lived. Mr. Waters always makes an exhaustive study of his subjects, it being always his rule to lecture only on such subjects as have been familiar to him for years. His researches in clucidating the issues involved in the life and death of Savonarola evidently con-

as have been familiar to him for years. His researches in clucidating the issues involved in the life and death of Savonarola evidently constituted a labor of love.

From the outset the lecturer made it evident that he was going to tell, "without fear or favor," the plain truth about Roderigo Borgia, known in the august line of the Roman Pontifla as Alexander VI. That name of sover eignity the Borgia was made infamous, but in the long, time of the Popes thus is a rare exception indeed. Mr. Waters claimed that intelligent believers should not be scandalized by the wickedness of the Borgia; that there was a Judas Iscariot among even the Lord's chosen twelve; that it had been foretold that scandalism us come; and that not even Alexander VI. himself never taught anything contrary to faith or morals. But it was simply not possible to do justice to Savonarola without telling the facts in the case regarding Alexander VI. And surely, said the lecturer, the cause of the Church, which is the cause of Truth Himself—and, therefore, impregnable—cannot suffer by any honest statement of absolute fact.

FACT NOT CONTROVERSY.

It was with matters of fact, Mr. Waters said, he proposed to deal, and not with matters of controversy. He spoke of Savonarola's orthodox Catholicity. That was a something that could not be denied. Despite Alexander VI., Savonarola never wavered, even for an instant, in his adherence to the Holy Roman See. If he be a saint—though not formally canonized—and if he be a marty, he is a Catholic saint and a Catholic martyr, and not otherwise. This is beyond all doubt. It matters not under what head we examine his multitudinous writings—whether it be doctrine and creed, or good works or Church authority, or the sacraments, or confession of sin, or rice and ceremonies, or the Holy Mass, or devotion to the Blessed Virgin Mary—Savonarola was Catholic to the last drop of his blood. This is freely admitted by the greatest non Catholic writers, by such men as Macaulay, Sismondi,

Von Ranker Creighton, Symonds, Mosheim, and others. The evidence is simply overwhelming even that sometime Calvinist and subsequent freethinkers Boyie, writes of Savonarola as "a friar who, and who at the hour of his death went to confession and communion, made an act of faith in the Real Presence, and humbly accepted a Pienary Indulgence granted to him by the Pope." There never was, said the lecturer, a more preposterous thing than to speak of Savonarola as some ill-informed writers have done, as a precursor of the Reformation. The reforms that Savonarola would have effected were reforms within the Church, of discipline and morals, not of doctrine and ritual and dogms. He would have reformed, not transformed. Savonarola himself completely acknowledged again and again the Primary of the Roman See, calling the Pope "the supreme head of the Church of Rome, the mother," he adds, "of all other churches, whoever departs from the unity and the doctrines of the Roman Church, unquestionably such a one departs from Christ." In the last sermon which Savonarola ever preached he says, "I have always submitted and even now submit to the correction of the Roman Church; I seek not to weaken but rather to augment its power."

The learned Villari, referring to Savonarola's

ever preacned ne says, "I have always submitted and even now submit to the correction of the Roman Church; I seek not to weaken but rather to augment its power."

The learned Villari, referring to Savonarola's faith, says, "If any should fail to recognize that Savonarola's belief is purely and exclusively Roman Catholic, and that Savonarola himself remained steadfastly true to his creed to the close of his life, it would be impossible to find other proofs by which to convince him."

A PRIEST'S VIEW.

The lecturer heartily concurred in the view of the Reverend William Barry, a Catholic priest of high standing and a well-known man of letters, that Savonarola was not bound to give up his life for nothing to the Borcia, "Was Savonarola bound," says Father Barry, "to compass his own death? If he was not, the head and front of his offending disappears, and even the most scandalous Pope that ever sat in the Apostolic chair is a witness to his virtues and their happy consequence."

Mr. Waters presented a vivid word-picture of the illustrious Prior of Saint Mark's in every respect of his multiform life, as preacher, philosopher, orator, saint, and statesman, and the lecture abounded in dramatic and striking passages, such as the impressive death-bed scene with Lorenzo the Magnificent and Savonarola's own heroic death of shame and yet of doubtless glory, for he has conferred incalculable benefits upon us all. In an evil time he stood up for righteousness, for man's free-will and God almightiness, and if a man is to be judged by unswerving fidelity to his standard of truth, then Savonarola is lifted above our heads as high as Heaven.—Ottawa Evening Journal, Feb. 17.

### WEDDING BELLS.

LONG-MADDEN.

Long-Madden.

A very pretty wedding took place at St. Patrick's church, Stayner, on the 8th inst., when Mr. J. J. Long, of Collingwood, was united in marriage to Miss Mague Madden, daughter of Mr. A. Madden of Stayler Madden.

The ceremony was pewer Father Moyna, of Office of Mr. A. Madden of Stayler Madden, to the control of the Mr. A. Madden of Stayler Madden, trimmed with chiften, and carrying a snower bouquet of white roses, was ably assisted by Miss Agnes Long, sister to the groom—who was courteously watted upon by Mr. M. Madden, brother of the bride.

Miss Madden, for the past five years, officiated as organist in St. Patrick's church, and the other members of the choir exemplified the appreciation of her services by the presentation of a very handsome gift.

The reception, given at the residence of the bride's father was largely attended by immediate friends, who brought with them numerous and costly presents. The happy couple left on the evening train for points eastward.

ons and costly presents. The happy couple left on the evening train for points eastward.

Devereux Downey.

A very pretty wedding took place in St. Columban church, Irishtown, on Wednesday morning, the Sth inst. when Miss Lizzie Downey, daughter of Mr. Stephen Downey, was united in marriage with Mr. Wm. Devereaux, of Tuckersmith, near Seaforth. The ceremony was performed by the Rev. Father Downey, brother of the bride, assisted by the Rev. Fathers Fogarty, of St. Columban; Kealy, of Raleigh, and Gnam, of Hesson, and was winnessed by a large number of friends. The bride, assisted by her cousin, Miss Maggie Pierce, of Mitchell, was beautifully attired and looked charming. The groom was supported by his brother, Mr. Robert Devereaux, of Scaforth. At the conclusion of the ceremony the party repaired to the home of the bride's parents, where the guesis sat downto a sumptuous wedding breakfast, at the close of which hoasts, appropriate to the occasion were given and responded to by many present. A grand reception was given in the evening at the beautiful home of the groom, Fairview Hall, where many invited guests assembled to welcome the happy young couple. Mr. and Mrs. Devereaux were the recipients of numerous beautiful and costly presents, showing the esteem they are held in by their many friends and acquaintances. With the Expositor the London Carriollic Record extends congratulations to the new-shine upon them.

MR. LAUGHLIN McDonald, Lancaster. MR. LAUGHLIN MCDONALD, LANCASTER.
The death occurred on Monday, the 13th inst., of Mr. Laughlin McDonald, an old and respected resident of this place. Deceased was the son of the late Donald F. McDonald, of St. Andrews, Ont., and nephew of the late Rev. Father John McDonald, of St. Raphaels, whose zeal and unitring labor in the interests of religion throughout. Eastern Ontario made his name so widely known and reverence during the first half of the century, the pioneer days of Glengarry.

the first half of the century, the pioneer days of Glengarry.

Mr. McDonald was very popular amongst all disasses on account of his cheerful, kindly disposition and genial manner, and it was with the deepest regret that the news of his death was received. His last filess, which was attended with much suffering, was borne with the static genile patience and unmurmuring the same genile patience and unmurmuring the same for the death of the death

submission to God's will which marked his whole life.

The funeral, which was largely attended, took place on Thursday, the 16th to Williams town, where solemn Requiem Mass was celerated by Very Rev. J. Twomey, after which the remains were laid to rest in St. Mary's cemetery. Mr. McDonald was unmarried. He leaves two sisters, who were his constant companions, to mourn his loss. May his soul rest in peace! MR. EDWARD KIRWAN, Sr., MARCH, ONT.

MR. EDWARD KIRWAN, Sr., MARCH, ONT.
It is our sad duty to record the death of Mr.
Edward Kirwan, Sr., March, who died on Feb.
6th, after a long and painful illness, known as
cancer. He bore his illness with Christian
patience and resignation to the will of God,
Rev. Father Sloan, P. P., being in constant attendance at his bedside. He dued fortified by
the last rites of the Catholic Church. He was
an exemplary Catholic and a charitable neighbor, which won for him the esteem and respect
of all who knew him. The funeral, which took
place on Wednesday, the 8th, inst., was one
of the largest seen in that section for a long
time, being over a mile in length. He leaves a
widow and three daughters to mourn his loss.

May his soul rest in peace!

MRS. MICHAEL COSTELLO, ENNISMORE. We regret to announce the death of Catherine McCarthy, telict of the late Michael Costello, which occurred at her home in Ennismore, on Jan. 24. The deceased lady had reached the advanced age of eighty-six years, but enjoyed good health until four days before her death, when she was attacked with la grippe,

and weakened gradually until death ended her sufferings on the above mentioned date. Sho was a daughter of the late Engene McCarthy, and was born in the city of Cork, Ireland, coming to this country with her parents about sevening to this country with her parents about sevening to this country with her parents about sevening to this country with her parents about seven the late Michael Costello, who predeceased her thirteen years ago. She leaves a family of six daughters and one son to mourn her loss. They are: Mrs. J. Shanahan. and Mrs. Stephen O'Reiliy of Ennismore; Mrs. John Moloney of Douro; Mrs James Herbert, Mrs. P. H Barry of Rochester, N. Y.; Mrs. M. Dwyer of Midland City, Mich., and Paul Costello, ex-Reeve of Ennismore.

City, Mich., and Paul Costello, ex-Reeve of Ennismore.

The funeral took place on Thursday, 25th of Jan. to St. Martin's church, where High Mass of Requiem was celebrated for the repose of her soul by Rev. Father McColl, and thence to the Chemong cemetery for interment.

The pall-bearers were: Messrs, Timothy Crough, David Quinlan, Peter Flood, Edward Corkery, John Brick and Stephen O'Reilly, May her soul rest in peace!

#### AN OTTAWA SINGER PRAISED

AN OFTAWA SINGER PRAISED.

The Denver, Colo., Sunday News has this to say of one of Ottawa's talented musicians: "Few strangers have made so many warm friends in so short a time in Denver as Mile. Helene de Rideau, and it is with sincere regretato New York, there to resume the musical like which was interrupted when she came to Denver to care for her brother. The latter, Mr. William O'Reilly, has improved marvellously in health since his arrival here, and will remain, staying in the family of Judge and Mrs. Summer. Mile, de Rideau's sweet disposition and gentle presence have endeared her to many, and her magnificent knowledge of musical art, combined with the quality of her fine soprano voice, have made her an acquisition to musical circles in Denver, which in is a pity they must lose. She hopes to spend the summer vacation here." Miss de Rideau and Mr. O'Reilly are children of Mr. John O'Reilly, of this city.—Ottawa Free Press.

### MARKET REPORTS.

London, Feb. 23.—Grain, per cental — Red winter, \$1.15 to \$1.17; white winter, \$1.15 to \$1.17; white winter, \$1.15 to \$1.17; peas, 85 to \$5e; barley, \$5 to \$1.03; corn, 75 to \$0c.; buckwheat, \$9e to \$1.00; beans, 75 to 9ec. Dairy Produce—Eggs, fresh laid, dozen, 18 to 20c; butter, best roll, 17 to 20; butter, fereamery, retail, 19 to 21c; cheese, pound, wholesale, 7½ to 8c.

retail, 19 to 21c; cheese, pound, wholesale, 7½ to 8c.

Farm Produce—Hay, per ton, \$6,00 to \$7.00; straw, per load, \$25 to \$3.00; straw, per ton, \$5,00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoes, per bag, 70 to 85c; cabbages, per doz., 40 to 50c; onions, per bag, \$110 to \$13.35.

Poultry (dressed) — Fowls, pair, 60 to 75c; ducks, per pair, 65 to 85c; turkeys, per lb., 10 to 12c; geese, each, 65 to 85c.

Meat-Pork, per ewt, \$5,00 to \$5 25; beef, forequarters, \$4.50 to \$5.00; beef, hindquarters, \$5.50 to 86.25; beef, sides, \$4.00 to \$5.00; mutton, by carcass, \$6.00 to \$5.00; two 10 to \$5.00; mutton, by carcass, \$6.50 to \$6.25; beef, sides, \$4.00 to \$5.00; stags, beeds—Clover seed, red, \$3.25 to \$3.50; alsike clover, seed, \$3.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Live \$5 tock—Live hogs, \$4.00; stags, per lb., 2c; sows, per lb., 2 to 3c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00.

course. of Indecensith, near Seaforth. The exercision was performed by the Rev. Father Downey, brother of the bride, assisted by the Rev. Fathers Fogarty, of St. Columban; Kealy, of Raleigh, and Gham, of Hesson, and was witnessed by a large number of friends. The bride, assisted the her committed the result of the bride of the bride of the result of the best of the bride of the bride of the bride of the party required to the home of the bride's parts, where the gas at the close of which toosts, appropriate to the occasion were given and responded to by many present. A grand reception was given in the evening at the beautiful batterish and responded to by many present. A grand reception was given in the evening at the beautiful batterish and responded to by many present. A grand reception was given in the evening at the beautiful batterish and the summary in the grown provided and acquaintances. With the Expositor the London Cartiola, the responded to by many preview Hall, where many integrated the grown provided and acquaintances. With the Expositor the London Cartiola by their many friends and acquaintances. With the Expositor the London Cartiola by their many friends and acquaintances. With the Expositor the London Cartiola by their many friends and acquaintances. With the Expositor the London Cartiola of Fr. Daniel O'Hearn, corner Horton and Richard the summary of the summary

Latest Live Stock Markets.

TORONTO.

TORONTO,

TORONTO,

Toronto, Feb. 23.—Several loads of butchers' cattle, averaging from 900 to 1,600 lbs, sold at from 3½ to 3½c, per lb.

Three shippers, averaging close on 1,400 lbs, were reported to have sold at 5c, per lb.

A load of good butchers' extite, averaging 1,070 lbs, sold at 3½c, and \$5 added.

Thirteen cattle, averaging 1,109 lbs, sold at 3½c, per lb.

Some choice milkers are in request, and may fetch up to \$50 each. Those here yesterday and to-day sold at from 25 to \$45 each.

Stockers are worth from 3½ to 3½c, per lb. For choice stockers 3½c, would be paid.

Export bulls are suling at from 3½ to 3½c, per lb. Good sheep are quoted at from 3½ to 3½c, per lb. Lambs are steady at from 4 to 4½c, per lb. Bucks are quoted at from 2½ to 2½c.

Light hors gave way \$c, per lb, and are now fetching from 4 to 4½c, per lb.

Choice hogs (of from 160 to 200 lbs.) sell at from 4½ to 4½c, per lb.

Heavy fat hogs are doll at 3½c, extra top figure.

Sows are worth 3c, and stags 2c, per lb.

Heavy fat hogs are dull at 3½c, extra top figure.

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Sows are worth 3c, and stags 2c, per lb.

East Buffalo, N. Y., Feb. 23.— Cattle — Receipts light, 8 cars, mostly Canadas; market steady for butchers; no stockers sold: veals lower; light to good, \$4.50 to 87; tops, \$7.25 to \$7.50. Hogs — Yorkers, early, \$3.90 to \$3.95; closed at \$3.85 to \$3.90; light, \$3.80; mixed, \$3.90; heavy grades the same; pigs dull, \$3.70 to \$3.75; few Michigans, \$3.90; roughs, \$3.30 to \$3.50; stags, \$2.50 to \$3; all sold; closed weak, Sheep and lambs — Best lambi, \$4.90 to \$5; few tops, \$5.65 to \$5.10; culls to good, \$4 to \$4.85; mixed sheep steady; culls to good, \$3.40; wethers and yearlings, \$4.50 to \$4.65; few Ancy brought more; heavy cynort lambs, \$4.90 to \$7; feeding lambs, \$4.50 to \$4.75; bulk sold; closed steady.

# A FISHERMAN'S TRIALS. Exposure While at Sea Brought on an Attack of Sciatica Which Caused the Most Excruciating Agony.

Attack of Scinica Which Caused the Most Exeruciating Agony.

Mr. Geo. W. Shaw, of Sandford, N. S., follows the occupanon of a fisherman, and, like all who parsue this arduous calling, is exposed frequently to inclement weather. Some years tacked by scinica, and for months suffered his tacked by scinica, and for months unferred his something agonizing, and he was endured was something agonizing, and the doctor who attended him said that it had also affected the spine. After being under the care of a doctor for several months without getting relief, Mr. Shaw discontinued medical treatment, and resorted to the use of plasters and liniments, but with no better results. He was advised to try Dr. Williams' Pink Pills and finally decided to do so. After using them for a couple of weeks, he found a decided relief, and in about two months' time every trace of the trouble had disappeared, and he has not since been troubled with any illness. Mr. Shaw says he occasionally takes a box of pills to ward off any possible recurrence of the trouble.

Those attacked with sciatica, rheumatism, and kindred troubles, will avoid much suffering and save money by taking Dr. Williams Pink Pills at the outset of the trouble. Sold by all dealers or sent post paid at 50c, a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

VOLUME XXI.

The Catholic Record.

London, Saturday, March 4, 1899-WHERE IS THE CONNECTION?

For the benefit of our readers who may not have books of reference to hand, it may not be amiss to quote a few facts which are of practical interest in our days of Ritualistic agitation. The gentlemen who yearn for ecclesiastical vestments of the most approved pattern are very fond of claiming kinship with the Apostolic Roman Church.

Their dulcet utterances about the truth, and their slavish imitation of Catholic rites, may beguile the many from the conviction that they are not ecclesiastical jackdaws. They are, of course, striving and

straining after truth. We sympathize with them, and we humbly suggest that falsifying history will not help them to the wished-for goal. They are in the position of those described by St. Cyprian: "Whoever parts company with the Church and joins himself to an adultress is estranged from the promises of the Church. He who leaves the Church of Christ attains not Christ's reward. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a Mother." The theory of the resuscitation of the early British Church by the Ritualists has not a shred of evidence or argument to cover its grotesque deformity. The British Church was founded by the Pope, and the Ritual ists are but an offshoot of a sect that was born of lust and cradled by cruel ty and rapacity.

The Venerable Bede informs us tha Pope Elutherius sent missionaries t instruct the British people. Thei success was ample, for in a short tim we read of flourishing dioceses peopled by thousands of men and wo men who believed in the same truth that are proclaimed to-day from Cath olic pulpits and who recognized th fact that all the faithful should b united by bonds of one and the sam faith and communion with the Churc

of Rome.

When the Britons were driven fro their holdings by the Anglo-Saxon who were immersed in paganism, Ron sent to them also a heroic missiona to tell them of the story that has tran formed the world. So fruitful was h labor, and so zealous were those w succeeded to him, that a Protestant h torian tells us that in a single ce tury England became known to Chr tendom as a fountain of light, as land of learned men, of devout and u wearied missions, of strong and pic kings. Our space prevents us fr pointing out in detail the spirit leaders who not only kept their st jects firm in faith, but protected th oftimes from kingly despotism, and v never wavered in allegiance to Chri Vicar. Disputes arose, but they affect matters of discipline only. Up to time of Henry VIII. Englishmen w one in faith: they were obedient docile to the Mother that rescued th from barbarism, and the ruins

temples show eloquently their gener Their souls were fed and streng

ened by the Bread from heaven, the love for their Mother burne brightly in the heart of peasant a that of chivalrous knight, who lo to her as the safeguard and defen his purity. So it was until the st ard bearer of a new creed appear Henry VIII. cut the chain that be his kingdom to Rome, and char the freedom of truth for English into a blind, slavish servility to S The claims of spiritual authority mitted for nearly ten centuriesfended, too, by illustrious Bishops, were as a barrier to king again foes-were set aside, and a blo sensual monarch sent out the ma that he alone was supreme head Church of England. His main a ments were the axe, the gibbet the stake, and his chief upholders a band of truckling minions a and as cruel as any that ever in the earth. These words may strong, but they are a Chesterfic utterance when compared to of the unscrupulous Littledale calls them utterly unredeemed vi Henceforward things spiritual to be controlled by the King. I to be the pillar of fire to guide h jects through the night; and eve