in a generation of mad philosphers, nt bawds and ferocious brutes -Rev. J. T. Roche, in October Dona-

MEANING OF MARY.

When the child was born she re ceived, by divine guidance (as is be iteved), the holy name of Mary. It so happened to Isaac, whose name was revealed to his father, Abraham ; it so happened to John the Baptist, whose name was revealed to St. Zachary. And book attributed to St. Jerome sup ports this belief. St. Ambrose says that when St. John's name was revealed to his mother, it is unlikely that this particular kind of providence and special mark of love, granted to others, hould be denied to the Blessed Virgin "Mary, therefore, received this special name from the Lord; for Mary means 'God from my race.'" Of this meaning Suarez says: "I do not know the S. Ambaca found it. for it the where St. Ambrose found it; for in the Hebrew and Syriac and according to St. Jerome, St. Damascene, and all the Fathers, Mary means rather 'Star of the Sea' and 'Queen.'"—The Ave

ARE OUR PRAYERS HEARD?

A correspondent of the Congrega tionalist asks the following question "When thousands of persons al over the world are praying to Mary at the same time does it not imply omni science and omnipresence to suppose that she can hear and answer them all? And is this not ascribing to a created being what belongs to God only?" To this we answer that the way in which the Blessed Virgin and the saints become aware of our prayers is entirely a matter of speculation. We believe the fact, though we cannot explain it any more than we can explain how and why certain sounds produced by us and impinging on the membrane of a friend's ear lead to his knowing our wishes. Simple as the latter fact is no approach has ever been made to the solution thereof The great theologian Denis Petavius warns us against examining too seriously into the question at issue. In some way God reveals to the blessed the needs and prayers of their clients here below. Modern theologians gen-erally think that the saints, seeing God, see in Him all it concerns them to know of earthly things. be idolaters indeed if we thought of them as omniscient and omnipresent. -Providence Visitor.

A NATIONAL TRUTH SOCIETY.

The secular and the Protestant press teem with falsehoods against Catholic countries and Catholic people, especially against the inhabitants and the priests of Porto Rico, the Paillippines, Mexico, Italy, France and Spain. Every village paper has its boiler-plate calumnies in the shape of "special correspondence" from Manila or elsewhere, embellished with illustrations, and interesting by means of a bright and spicy style. The minds of millions and millions of our neighbors and even of our own people, are poisoned with these lies.

What is needed," says the Cath olic Union and Times, "is a colossal Catholic Truth Society, with vigorous branches in every city and town in

the United States. Yes, a national organization of that kind, with a dozen members in every parish, would quickly and marvel-lously affect public opinion throughout this republic

But while waiting for the establishment of that powerful ramification, why not let us support and strengthen and enrich the Catholic Truth Societies that we already have in Minneapolis, in San Francisco and in New York Let us scatter the tracts, exposing those anti Catholic falsehoods, that they have printed. Let us send them in contributions to procure further information and to publish more pam phlets like Father McQuade's unanswerable and convincing defense of the Filipinos and their friars. The annual subscription is only \$1. Any offering will be accepted.

Who will subscribe to their member ship? Who will make a contribution to their funds?—Catholic Columbian.

DEATH OF MARQUETTE.

Rev. J. T. Roche in October Donahoe's.

One hundred and thirteen years be fore the hour in which Voltaire was crowned, a French priest was borne, in a dying state, down to the shore of Lake Michigan, borne tenderly in the arms of the children of the forest whom he loved and who loved him in return. And they laid him down to die as he prayed to die—in the wilder ness and amongst his beloved Illini. He called those children of the forest around him one by one; and when they came he spoke their names and kissed them, and taking off the crucifix his mother in far-off France had given him, he placed it in the hands of one asking him to hold it raised before him, and then, with his hands clasped and his eyes raised to the sacred symbol, he thanked God for the grace He did him in permitting him to die a missionary of Jesus Christ. Silent for a time, he said slowly "my soul hangs upon His word," and the spirit of the great Marquette, priest, missionary and explorer, had passed to its Creator and Saviour. "Greater love than this no man knoweth." Marquette, Voltaire! whose tomb is to day the more glorious? He who unfolded to the savage outcasts of civilization immortal destiny, or he who strove with all his might and power to erase every vestige of hore from the tombstones of the world?

human capability, himself makes his own disposition, character, and permanent condition.—Emile Souvestre.

FICTITIOUS JESUITS UP-TO-DATE

A common way among the enemies of religion of explaining any political problem not beyond their often muddled intellects is to lay the diffi culty at the door of the Jesuits. The ecution of Drevfus is thus prompt hatred of the Jews being alleged in explanation. Whereupon the Provinexplanation. cial of the Jesuits says :

cial of the Jesuits says:

I make the independent statement that persecution of the Jews is against the spirit of our religion and against the spirit of the nation. I preach and teach that Jews who are in good faith will go to heaven. The Church makes no campaign against them. Drumont is not the mouthpiece of Catholics, neither is Rochefort. The two most violent anti Semites, namely, Arthur Meyer, direct or of Le Gaulois, and Pollonais, director of Le Soir, are Jews. Israelites are not a menace to France. They set a good example of industry and thrift. While many honestly believe Dreyfus guilty, we all deplore the horrible attempt to intimidate the court martial by assaults upon Labori and Bernard Lazare. Many hold that there is moral but not mathematical proof of Dreyfus guilt. There is no collusion between the clergy and officers. The latter would not allow any interference. There is no danger of a revolution. Arrests are unnecessary, and the republic is safe; safe—for legitimism is dead, Orleanism absurd, and Bonapartism a myth.

Perhaps this latest, ignorant, but accusation against the Society of Jesus, is the motive of a just published, ignorant and malevolent novel, which we will not advertise by naming. It represents the Jesuits, heretotore appearing in books of that ilk as the familiars of kings, gone over — for the aggrandizement of the Society-to the people, and incit ing popular uprisings against the established order.

The chronology of the book is vague, and its rhetoric and grammar somewhat defective.

What its author does not know about the constitution of St. Ignatius Loyola, would make a volume many times larger than that famous document.

The author, like Senator Blair, of New Hampshire, who, after a prolonged debauch on cold water, saw nine Jesuits log rolling all at once on the floor of Congress, believes—or tries to his readers believe-that the make great Society consists of "male Jesuits, female Jesuits, lay - workers, and

The young Jesuit, who was forced to deeds of violence, for no other reason than that violence was repugnant to him, suggests the author's description of the making of a Jesuit as follows:

That he must restrain and quench and quell himself into a machine without individuality or impulse, without likes or dislikes; that he must persistently perform such duties as are abhorrent to him, eat such food as nauseates him; and submit to the dictates of such men as hate him.

It raises an interesting physiological question as to how this Jesuit could ound a bogus monastery in rural England, assist in the capture and abduction of a journalist, who had written against the Society, and travel a goodly distance over sea and land in haste on a habitual diet of nauseating food ; but then, a Jesuit, as a gifted contributor of the Pilot has discovered, can do anything from eating raw babies to editing newspapers sureptitiously !

After this young Jesuit had betrayed he awful secrets of his order to an English journalist, the latter frankly

asked him why he did not leave it.
Whereto, the Jesuit—

"I swore to the Mother of God-I am We are presently introduced into a

Jesuit "Monastery" in Brittany, where the brethren are "grey-robed," and there is a "sub-prior.

in front of him, and also a small mirror | Catholic youth who came to it in quest which enables him to see before and behind him simultaneously, offers the purnalist, who is now his prisoner, his liberty, and any sum he may require to convey him back to England on his signing a promise never to write another word for private or public circulation on the subject of the Holy Order of Jesus, or to dictate to the writing of

Of course, any English journalist who had proper respect for the con-struction of his mother-tongue, must have refused to sign this promise

The extraordinary thing, however, about this high-minded young man, to whom the iniquities of the Jesuits had been laid bare, was that instead of rescuing the young Jesuit whose confid ant he had been, he advised him to volunteer for the heathen missions of the society.

There is one redeeming point in the Jesuit record . . . you have done more to convert the heathen than the rest of the Christian Church put together.

This young Jesuit caught at the sug gestion, for though he had betrayed his order, he realized "that he was a Jesuit and could never be anything but a Jesuit for the rest of his days"!

The author in delineating this character, has evidently forgotten having said in a previous chapter of the Society of Jesus: "There are no traitors in that vast corporation."

But consistency is lost sight of in ooks of this kind, which are intended, of course, for the uneducated and un -like the poor farmer folk in our Western States, who were so badly humbugged six years ago by the bogus Papal Encyclical, which urged American Catholics to rise in their might on "the feast of St. Igna-tius Loyola, September 5" and slay all the Protestants in the land.

We smile, perhaps, at the dupes; but what of the knaves who put their pens to such malicious use?—Boston

Everyone of us, with the help of God, and within the narrow limits of

UNIVERSITY OF OTTAWA: WHERE MGR. FALCONIO RESIDES.

It is semi-officially announced-and the statement will doubtless prove cor-rect—that Canada's Apostolic Delegate, like our own, will take up his permanent residence in the capital of the country, to the church in which he is accredited. This means that Ottawa will have the honor of counting Mgr. This means that Ottawa Falconio among its residents during the tenure of his present exalted offic When Mgr. Satolli came hither as our first Delegate he made the Catholic University at Washington his abode pending the purchase of the permanent residence of the Apostolic Delegation. Probably Mgr. Falconio will do similarly, and stay at O:tawa University until such time as the Canadian Cath olics arrange for his permanent residence

The Catholic history of the city wherein Canada's Apostolic Delegate will reside may be said to date from the time when, June 25, 1848, the Right Rev. Joseph Eugene Guigues was named the first Bishop of the newly-erected See of Bytown. Not until six years later did Bytown change its name to O tawa, and for seven years later still, the college of Bytown, which Mgr. Guigues established in his epis copal city during the first month of his episcopate, retained the old name of he city, its title not being legally changed until 1861, when it took the name of College of Ottawa.

The first Bishop of O:tawa was member of the Oplate order, and to the pricets of that order he entrusted the direction of the aforesaid college. The development of that institution may be regarded as a parallel to the progress the diocese. The humble structure in which the Oblates gathered their first pupils has now become the University of Ottawa, the leading educational institution in Canada for English-speaking Catholic youth ; and the diocese of Bytown is now the archdiocese of O:tawa, and the residence not alone of a Metropolitan, but also o Canada's first permanent Apostolic Dal-

egate. The history of Ottawa University nay well be said to be the history in brief of the Archdiocese, for of the two prelates who have occupied the See of Ottawa, the first, as already stated, founded the college out of which the university has come; and the second, the present incumbent of the See, was one of the first sixty-five pupils to enter the old college of Bytown.

Mgr. Guigues was consecrated the first Bishop of Bytown, on July 30, 1848, and the following month he laid the foundations of the present Univers ity of Octawa in an humble edifice that fronted upon what is now known as Church street. An Oplate himself, the Bishop naturally entrusted the destinies of this nascent institution of higher Catholic education to the members of his own order. Within a year the college of Bytown secured a charter from the Provincial Parliament, May 30, 1849, and three years later—this is one of the things which they manage far better in Canada than we do in this country-the Government granted the college a moderate annual appropriation, on condition that each year a refore the Legislature. This grant continued to be given to the college for he ensuing sixteen years. The institution prospered from the first, and in 1853, five years after its doors were first opened to students, it became necessary to secure ampler accommo The Provincial, who has a Crucifix dations for the increasing number of of a classical education.

Then, too, in 1858 Ray, J. aret, whose statue now adorns the campus, was put at the head of the college and for the long term of thirty three years he remained its president, his death, in 1886, being mourned as a public calamity by all Ottawa. The year after Father Tabaret took charge of the college Bytown became the city of Ottawa, and in 1855, enlarged acommodations being again a necessity, Bishop Guigues secured for the college additional lots to the site, generously given by a public-spirited citizen and thus the college came into posses gion of the whole square now covered

by the University buildings. When O:tawa became the capital of the newly formed Canadian Dominion a movement was started to have the college erected into a university. bill drafted for that purpose was introduced into parliament in 1866, and al though it met no little opposition from the prejudiced Protestant element, it was so ably espoused by the lamented D'Arcy McGee, then a member of the Dominion parliament, and by others, that it went through both houses and July 15, 1866 From that date to this this Canadian educational institution has marched forward rapidly. Leo XIII. honored Father Tabaret, its president, in 1879, by making him, on the suggestion of Archbishop Duhamel, who had succeeded to the See five years earlier, a Doctor of Divinity, and on the occasion of the investiture of the Doctor with this Papal dignity, six scholarships were endowed at the col-

lege by former students. The Sovereign Pontiff added another, and a more signal honor to the college ten years later, when he erected it into a Catholic University. thus giving it equal canonical status with our own Washington University. On this occasion (Feb. 5 was the date of the Papal letters creating the university, but the celebration of the event was deferred until the following October), a bronze statue of Dr. Tabaret, who had died three years previously, was unveiled amid great enthusiasm, on the college campus. The

University of O:tawa comprises faculties of theology, philosophy, arts and law, and it has a collegiate and a commercial course. It is presided over by Very Rev. H. A. Constantineau, O M. I., and it has an attendance of probably five hundred students.

The Apostolic Chancellor of the university is the Most Rev. Joseph Thomas Duhamel, the zealous Archbishop of Ottawa, who was one of the first students to enter the old college of Bytown in 1848 Mgr. Duhamel was born at Contrecour, P. Q, Nov. 6, 1841, so that he was but a child when the Oblates began to instruct him. His parents, soon after his birth, moved from the Quebec to the Ontario province. He was ordained to the priesthood Dec. 21, 1863, and was then made curate at Buckingham. In November, 1864, he was appointed paster of East Hawkes bury, one of the poorest and most la-borious parishes in the diocese, where he toiled faithfully and successfully for ten years. He accompanied Bishop Guigues as his theologian to the Vati can Council in 1869, and later, in the same capacity, to the Pienary Council of Quebec. In his thirty-second year be was named the second Bishop of O:tawa, in succession to Mgr. Guigues,

and his consecration took place Oct. 28 1874 Twelve years later, June 8 1886, he became the first Archbishop of Ottawa; and in 1889 he was appointed the Apostolic Chancellor of the Catholic University of Ottawa, at which Mgr. Falconio will doubtless reside temporarily. - William D. Kelly in Milwaukee Citizen.

PROTESTANT TRIBUTE TO THE CHURCH.

Our Civilization Depends on Faith in a Being Who Shapes Our Lives.

In an interesting article in the New York Sun on "Civilization and Re ligion" Amasa Thornton thus writes of the churches in the United States "What is the coincident state of re

ligious faith in the United States?
"The Christian Church is divided into three branches-the Protestant, the Catholic and the Greek. With the Greek we have so little association that will not discuss it. The Catholic Church teaches and insists upon a re ligion which accepts the doctrine of reward and punishment in the next There is no equivocation world. about it, and the result is that the training and education of the average Catholic in the United States make him a respecter of property rights, keeps the lives of his wife and daughters pure and is making the young American Catholic among the best of our citizens. That Church permits no divorce, and I am compelled to admit that it is very wise in that position I do not say that the Catholic Church is the ideal one, but I am compelled to say that the result of its firm religious principle and uniformity of doctrine and teaching is tremendously in its favor. "The Protestant Church has, in

many of its large and strong denomin

ations, gone practically away from the Bible and the old faith upon which Protestantism was built up and made strong. The Congregational Church is so far away from the religious faith of its New England ancestry that if any of the Puritan fathers could return to earth and see it they would repudiate all connection with it; and justly, too, for as a denomination it has no doctrine that is fixed, and a Congregationalist need now hardly believe anything that includes faith in the Bible. The great includes faith in the Bible. Presbyterian Church, which, under the teachings of Calvin and Knox, grew to be such a power for civilization, permits men who openly repudiate the Bible to teach in its great theological eminaries and preach in its pulpits. The Episcopal Church has grown to be an eleemosynary institution, to which resort men with broken religiou back-bones who are either forced out or retired from the denominations because of spiritual disability. The Methodist Church in the city of New York permits a young man to stand up in a clergy man's meeting and denounce the faith of the fathers and tear whole books out of the Bible. There has been a great question in this city in the last few years whether the Presbyterian Church would not be swept entirely off its feet, and the danger is not yet passed. Most of the Protestant denominations have been more or less affected by the so-called 'higher criticism,' and have permitted their religious teachers to deny the authenticity of the Bible on the ground that scholarship demanded the surrender; but would not the best scholarship be at better and wiser work if it set itself to find out what had been the result of loss of faith in the Bible on the human race? If they did this, they would hesitate long before they would undertake to teach the masses to substitute fine-spun philosophy for that substantial faith, for in studying the history of society, they would find, as I have said, that with the decay of religious belief always came the decay of civilization. Then let them bethink themselves if the prevailing loose opinions in regard to marriage and divorce, the appearance of the socialist agnosticism and its theories of the marital relation, the depraved teachings of the anarchist on the relation of the sexes and the sexual perversion of the times are not palpable evidences of the effect of the disappearing faith of our fathers As for myself, when I look at the old civilizations and the point at which their disappearance began and find ours at the same point, I am compelled to the conclusion that we are in the drift of a current which will carry us to moral ruin if we do not get out of it. If history teaches aright, our civilization, in order to endure, like

every other which has continued vigor-

ous, must be based on a religion of strong faith, one that does not substiute a human philosophy for faith in a Being who cannot be comprehended

but who shapes our lives.
"I have heard Dr. Briggs quoted in an east side saloon by a socialist over a glass of beer as evidence that even proessors of theological seminaries no longer believe in the Bible. The average socialist propagandist feels that if he can shake the faith of his hearer in his reigion he has already got him more than half way into the socialistic ranks; therefore, his stock argument is that religious faith is dead and the Christian Church no longer believes in the Bible. If the learned divines and teachers of the Protestant Churches who are pushing the 'higher criticism should study the situation closely, they would find that they are potent influences in making socialists and anarchists.

"Will the great body of the Protestant Church bring the old ship back to its moorings, or will it have the field entirely to the Roman Catholic Church? ask the question as a Protestant. Amassa Thornton.

New York, Oct. 12

INTERESTING INFORMATION.

Statistics Showing the Number of Oblates of Mary Immaculate at Present 1a South Africa.

Following is the list of the Oblate Fathers in outh Africa:

South Africa:

Vicariate of Natal—
Pietermaritzburg, residence of Bishop Jolivet, O. M. I., and seven Oblates.

Durban, six Oblates.
Bluff, one Oblate.
Gakford, one "
Estcourt, one "
Estcourt, one blate.
Ladysmith, two Oblates
Cala, Cape Colony, one Oblate
Kokstad, " one Oblate
Total 24 Oblate Ethers, 12,000 Catholics
Total 24 Oblate Ethers, 12,000 Catholics

Total, 24 Oblate Fathers, 12,000 Catholics, 000,000 infidels.

licariate of Orange Free State-

Vicariate of Orange Free State—
Kimberley, residence of Bishop Gaughren,
O.M. I., and five Oblates.
Beaconsfield, one Oblates.
Beaconsfield, one Oblate.
Jagers fontein, Orange Fr. St., one Oblate,
Bloeinfontein, three Oblates.
Harrismith, one Oblates.
Mafeking, one Oblates.
Mafeking, one Oblate.
Total. 17 Oblate Fathers, 4,000 Catholics,
1,000,000 infidels.

Total, 17 Oblate Fathers, 4,000 Catholics, 1 000,000 infidels.
Vicariate of Transvaal—
Johannesburg, residence of R, F, DeLacy Vlear, and twe Oblates.
Pretoriate four Oblates.
Pretoriate four Oblates.
Lidenburg, one Oblates.
Viceriate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Oblates
Gethsemani, one
Sion, two Oblates
Korokoro, two 'Ficksburg, three 'Total, 21 Oblate Fathers,
Vicariate of Cimbelasia—
Windneck, Deutch-sudwestafrica, residence of R, F, Hermann, O, M, I, Prefect and Ven.
Oblates—total, 11 Oblate Fathers.
Grand total in South Africa, 39; seven Fathers recently embarked for South Africa, 7;

C. M. B. A.

Resolution of Condolence.

At a regular meeting of Branch No. 175,

M. B. A., Kinkora, held Oct. 16, 1829, the
billowing resolution was unanimously adopted;

At a regular meeting of Branch Nos. 1. C. M. B. A., Kinkora, held Oct. 16, 1892, the following resolution was unanimously adopted: That whereas it has pleased Almickly God to remove by death Mrs. O'Flynn, mother of our most worthy and respected brothers Timothy and John O'Flynn.
Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bro. O'Flynn, and extend to them our most sincere sympathy and condolence in their sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Brothers Timothy and John O'Flynn, and also published in the official organ and the CATHOLIC RECORD. F. J. Finigan, Pres. F. Jordan, Sec.

F. Jordan, Sec.
Hamilton, Oct. 27, 1899.
At a regular monthly meeting of Branch 37,
Hamilton, the following resolutions of condolence were moved and unanimously carried:
That we, the members of Branch 37 desire to
record with deep regret our heartfelt sorrow
for the loss we have sustained by the death of
our highly esteemed Brother Joseph Bylakewiz.

Resolved that we, the members of this ranch, tender to the widow and family of our branch, tender to the widow and family of our late_Brother, Joseph Bylakewiz, our sincere sympathy and condole with them in their great loss, and pray God in His great mercy will protect and comfort them.

Resolved that the charter be draped, and that a copy of these resolutions be sent to Mrs. Bylakewiz, and also published in the CATHOLIC RECORD and The CAMADIAN.

Thomas Lawlor, Rec. Sec. Branch 37,

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ago.

Catholic writers, who died only a few months ago.

M. E. Francis (Mrs. Francis Blundell); "In St. Patrick's Ward." A pathetic story of a poor old Irish woman.

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