er than to risk any com-tter for the sake of the r is irresistible, and

that we have often ar argument, that the ereby true Christian tained is by the re acse Christian dogmas itism rejected at the alled Reformation, ingma of the Divine eby the Pope was aphead over the whole

it is an indication that f Christian unity will by Protestants, or at of them, inasmuch as truths are now being ir place as Christian y of the sects. are fully aware of the

Christian truths have y a powerful party in England. It is now e to hear Church of s and laymen declare ituted the sacrifice of that this sacrifice is to d for the living and the s are offered for the tercession of the Saints who dwell on earth is also a matter of belief solution is efficacious as

reby sin may be for-

add to these doctrines and disciplinary pracwe been adopted in nglican Churches, assomewhat to the Cathoutward appearance, at uch an extent has this ocess gone that there is ery considerable party ns who would willingly e body of dogma which urch teaches, to effect a fortunately, these are sufficiently advanced ic teaching unreservedre, as yet, only individ.

can take place. ly among Anglicans, mong those so called who were generally furthest removed from to Catholicism, we can desire to return to the st as regards some doc-

ed some weeks ago the ny Methodists had coninstitution of a Methodason would contribute sing devotion among t denomination. Since Methodist Bishops of the ave actually issued an nembers of their Church t, just in the manner in s observe it, by special g, and abstinence from ments; and the religious expresses approval of cement. This is someg, as we have hitherto uch observance of sacred erstition and therefore God. There is, in fact, thodist articles of relig e been for the most part he 39 Articles of Angliich is specially directed

s of supererogation," to ffect." works, besides over and mmandments, which are of supererogation, canwithout arrogance and The Presbyterian Conally explicit, and it is sects have both reas a voluntary work also always held it to be arrogant and impieus. the more remarkable dists, after the lapse of han a hundred years of uld have come officially atholic belief that penivoluntarily performed e, are pleasing to Him, ecessary that we should s mortify our passions

n Work, one of the most the Evangelical organs States, falls into line, ue of March 1st speaks

e jaded child of fashion needs is one taught and the opporty the Church in this ordinevery Christian, whether Episcopalian, Presbyterian, Congregationalist would do neasure of observance of the and life, and this, we are glad a few do. Certainly out fluences, our desires and ns ounceasingly to things of we shall be made better and setting for a specific period, heavenward in imitation of lwe rise to a fuller appreciated in the secure of this resurrection. And it is marked change that so in the episcopal communion themselves of the services of mg this period, while in this

It has, indeed, been very positively asserted that the decline in Presbyter ianism and other "Evangelical" Churches during recent years, has tists of modern times, and we well rebeen owing in a great measure to their neglect or positive disregard for the natural tendency of devoted and piously inclined people to do some works of self-dental in testimony of their love for God, and their desire to serve Him. As a further evidence of this, it has been pointed out that the Episcopalian and Lutheran Churches, which have a Ritual, and which ob. serve days of special devotion, are actually increasing in Church mem bership, while the Evangelicals who reject these aids to devotion are surely

BANDS OF DICCESAN MISSION. ARIES.

declining.

Rome's Approval of This Phase of the Non-Catholic Mission Work.

Philadelphia Catholic Standard and Times. Providence, R. I., has been the scene of a mission to non Catholics which was particularly noteworthy for two reasons: First, it was the initial effort of the newly organized local diocesan band of missionaries; second, it entered upon its work with the direct and hearty approval of our Holy Father himself. The letter from the Cardinal Prefect of the Propaganda to the Ordinary of the diocese, the Right Rev. M. Harkins, D. D , is an inspiring source of encouragement for the friends of the Catholic Mission ary Union, and in the blessing it conveys augurs a bright realization of

its members' hopes.

The opening sentences of this letter

Rome, February 7, 1900.
Right Rev. Sir: Your letter to the Holy
Father, informing him of the establishment
of a band of diocesan missionaries for the
purpose of giving missions to Catholics and
non-Catholics was most welcome to his heart.
List my plassant data, to tall, you that Ho non-Catholics was most welcome to his hearr. It is my pleasant duty to tell you that His Holiness sends his Apostolic Blessing to this pious and most salutary institution (huic piae ae vere salutary institutioni), and wishes every success for the same.

This official pronouncement puts the seal of Rome upon the policy of organizing diocesan bands of missionaries. The significance of the letter lies in the fact that the whole story of the method of giving missions to non-Catholics has submitted to the Holy Father, and that this is his opinion thereon. Those unacquainted with the way the Pope considers and decides upon such matters may wonder how he can find time the letters he receives from all parts of the world and upon subjects frequently of but local importance. It is accomplished in the following way : Every Sunday night the Cardinal Prefect lays him the budget of communications received during the week. His upon them, and if time does not permit of this treatment for all the cumulated material, the remaining letters are deferred to the following

teachings of the Church. Tais characteristic of the Paritan's country was particularly felt in the mission in Providence. It was given at St. Joseph's Church in Belgravia (the "West End" of the city) and in a quarter of fashionable residences. The early part of the week brought crowds of good, honest Catholics accustomed to work for a living, but non Catholics held aloof. However, as the lectures won newspaper notoriety the condiwon newspaper intotely the Scholics were relegated to the side aisles of the church, and the middle aisle held from one hundred to five hundred non-Catholics nightly, according to weather. The mission closed auspiciously with the establishment of an inquiry class of twenty, and the local band have good reason to be gratified with the success of this their first battle of the campaign. It is an opening wedge and has broken in upon the attention of those outside the Church. The publicity thus earned will be a constantly increasing capital, and as time goes on it will produce and increase interest as inevitably as any bank deposit.

A distinguished writer relates how, in a conversation with George Eliot, not long before deaths a asset topped over on the manule-piece. The grait writer quickly and unconscipulty put the hand to stop its fall. William with the hand to stop its fall. William when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a falling piece of furniture or orannent."

It is many years since it was our privilege to "sit at the feet "of Rev. Dr. Calian, one of the greatest scienthat great man. His life was a perfect answer to Heretic Mivart's assertion that a scientist cannot be a Catholic. One of our most learned Catholic monthlies assures us that there are Mivarts in this country, and we have reason to know that it tells a sad truth. Now, we would say to our silent Mivarts that the most salutary expansion of the human spirit is the conviction that the batter believers we are the more secure will be our knowledge-using knowl edge in its widest and most human sense. This may seem a paradoxical thing to say-that Christian and Catholic belief is a real basis of knowledge For to believe is not properly to know, but to accept on authority - nd no superstructure can more secure than its base. But such a difficulty is very easily cleared up. No mind can absolutely begin with mere faith. One must know some No mind can absolutely begin thing first. So that faith always rests on knowledge, and not knowledge on faith. But faith is not merely an unhesitating assent-it is real information of truth, solid truth, and most valuable truth. To accept the teachings of faith about God and His personality, about the Biessed Virgin, about the Resurrection, about the soul and its origin and destiny, about creations are supported by the soul and its origin and destiny, about creating the support of the supp tion, sin, regeneration and divine grace, is to possess a fairly complete system of ontology, psychology and ethics. And, as we need not say, as Christians and Catholics, we are bound to accept it-and we do accept it. When Mivart and his American ad-

mirers doubt and speculate, we know -not always with knowledge as dis tinguished from faith, but at any rate with knowledge as distinguished from ignorance. The data of faith, the gnorance. dogmas of faith, being true and solid, naturally furnish minds like ours with a thousand hints and suggestions for the further attainment of truth. Thus the dogma of the Trinity has shed a flood of light on the subject of human personality; the revelation of the In carnation has illuminated the condi tions of human freedom and responsibility; the dogma of regenerating grace has opened the way to much interesting knowledge about the spirit-ual sout, and that of the creation has enabled the investigator to arrive at a decision on that most perplexing subject, the true metaphysical conception of evil. A Christian heart will cling to its Christian catechism. The Christian mind, ardent and eager, as many minds are, to investigate to read and direct the answering of all truth and to understand the universe in which it finds itself, should start with what it has learnt at the altar. Nothing that contradicts that can be real knowledge. On the other hand, the right roads are the roads to which teaching points One may advance without fear or hesitation where Holiness devotes a certain time to confaith shows the way. We do not speak sidering them in turn and deciding solely of morality or of virtue; we speak intellectual knowledge. St. Augustine was intellectually greater than all the Mivarts com-bined, and he said: "You need

We have read with mingled amuse ment and indignation an article in the current issue of The Churchman on the subject of the Incarnation. The writer thereof, on Episcopalian "D. D.," avers that there are two general beresies in regard to Jesus Christ. The Unitarians deny His perfect divinity. The Roman Catholics deny His perfect humanity (!!!) Dr. Peters goes on to say that it is our failure to recognize the humanity of Christ which brought in the worship of the Virgin Mary. And he concludes his indictment of our

Church as follows:
"The combination of two natures divine and human, in the birth of Jesus, was so modified, finally, that the human element was entirely eliminat-ed, the Virgin Mary ceased to be a real woman, and the dogma of the Immaculate Conception was promulgated, which entirely does away with the doc-trine of the humanity of Jesus."

No wonder outsiders cherish strange notions about Catholic doctrine and practice when leading preachers indulge in such insane misrepresentations as are contained in the abovequoted paragraph. Now, as a matter of fact, every Catholic is carefully taught from the start that Jesus Christ is the true and only Son of God and the true and only Son of Mary as well -having a body and soul like our own like to us in all things, sin alone ex. Drewup His curtains o'er sea and la cepted. According to the articles of Ismene! I said, "Bohold the night!

city and elsewhere non-Episcopal churches gladly take advantage of the opportunity to held Lenten services."

It has, indeed, been very positively

THE BETTER SCIENTIST, THE the Athanasian Creed we believe and confess that Jesus Christ is "perfect God and perfect man."

Oar doctrine concerning the Blessed Sacrament is further proof that the "docetic conception of our Lord "does not enter into our theol ogy or our religion. As to the Blessed Virgin, though we hold her to be the ideal woman, "purer than be the ideal woman, "purer than foam on central oceans tossed," the very intensity of our devotion for her is a sufficient answer to Dr. Peters' silly assertion. There is, in these days, a recrudescence of interest, on the part of the pulpiteers touching the dogma of the Immaculate Conception. The mischief is, however, that though they like to discourse about this dogma will not take the trouble to find thev out what it means. Two weeks ago, apropos of Mivart's doings, The Congregationalist informed its readers that Pius IX proclaimed "the immaculate conception of Jesus and Mary. That was bad enough, but the Churchman is worse. name of Anglican ingenuity and anti-Roman bias did doctor arrive at the conclusion that belief in the exemption of the Blessed Virgin from the taint of original sin entirely does away with the doctrine of the perfect humanity" of her Son? Somebody once asked Dr. Johnson why he said in his dictionary that "pastern' meant "the knee of a horse." He con fessed and did not deny that he sinned through ignorance. Ignorance is the trouble with Dr. Peters, but we question whether he is candid enough to own up to the fact. How long, O Lord, how long !- Providence Visitor.

FATHER SHEEHAN AS A POET.

The illustrated poem has come to be one of the strongest and most attractive features of modern magazine art. Much of this kind of illustrating, however, has been crudely overdone, and has rather been an affront to the intelligence and imagination of the reader than a gentle and artistic suggestion of the ideals of beauty or thought in the poet's mind. To be of any value at all the illustration of a poem must be conceived by the most artistic refinement of imagination, and executed with such a delicacy of touch that it serves rather to make the poetic thought more abstract than concrete

in the reader's mind. Rarely has the pleasure been given to us to enjoy such a feast of poetic imagination as the Catholic World Magazine gives us in its Easter issue. Therein are several illustrated poems of the style and quality we have in mind. The one which shines above the rest for the excellent of its poetic idea and for the beauty of its illustration is "The Dreaded Dawn," by Rav. P. A Sheehan, the inimitable Irish author whose literary reputation is at present of such keen interest in both the old world and the new. We have by a happy guess, through reading this poem, discovered one of those literary secrets which give the literateur such unmitigated pleasure: the identity of the subject of a poem or story. The text that Father Sheehan has taken for the theme of his poem is:

"I know nothing more touching, or perhaps terrible, than the dawn of self-consciousness in the soul of a child."

AN ALLEGORY. Ismene! we walked the sands together, And I was winter, and you were May; But our love of the sea broke time asunder, Made summer for both that livelong day.

Ismene! your hand was gathered in mine. Like the heart of a rose in its withered le Like the heart of a rose in its withered leave And your finger petals twined and closed. As your image twines around him that grieve

Ismene! your gray eyes wandered afar O'er the tumbling billows that heaved and O'er the tumbling billows that heaved an broke.
And then sought mine; but I feared to look,
Lest the soul I dreaded had there awoke.

Ismene! a child thou wert then, and a child I prayed you'd remain thro' the clust'ring years. Alae! for time knows but growth and change, And they come with the terrors of list'ning fears.

Ismene! you lifted a shell to the shell Of the soft pink ears that had heard but the notes
That slip from the skies, as a loosened lock
Slips over thy neck, and the salt wind floats.

Ismene! you said, "Hark, hark to the waves, And the echoing sounds from the far-off shore!" I wonder do angels play with shells, Do they start at the leap of the sea's long roar?

Ismene! I thanked my God at the word, Though I dreaded to meet thy soft gray eye; And I said in my heart, she is still but a child, We may linger and love as in days gone by. Ismene! the hooded eve came down, And a shadow fell betwixt you and me; And your brow grew troubled; you looked afar

O'er the purple wastes of the twilight sea. Ismene! I said, "Let us go;" and you drew The trembling petals of your white hand From mine; that closed, as the Hand of God Drew up His curtains o'er sea and land.

The hermit night, and his sanctities Of star and wave." Then I ventured to look In the fathomless depths of Ismene's eyes. Ismene! I hoped that thy child-soul gazed From eyes that were pure as the eyes o

fawn.
Alas! ·twas a woman's soul looked at me:
I was face to face with the dreaded dawn. -REV. P. A. SHEEHAN, in Catholic World.

ECCE HOMO.

Seated amid the jeering rabble throng Clad in the purple robe and crown of thorns, A withered reed His royal hand adorns While taunts and gibes abound, and yet, among That hooting crowd were they whose Sabbath-

song Rang loud Hosanas in the way, in storms Of joyous praise,—their King that day He forms The subject of their scorn this whole night long.

Why wonder, then Thy saints should honors dread
And love the lowly way, if choice were theirs from Courts and Martial Camps affrighted fled
To make their calling sure by fast and prayers,
Deserving naught so much as to be free To live a hidden life absorbed in Thee.

— Brainer Remigning C. S. C.

-Brother Remigius, C. S. C.

THE TRANSVAAL WAR.

During the past week the Boers north of Bioemfontein were exceedingly aggressive, and a strong position was taken by them in the Glen district near the Modder River and at Karree station from which they were able to haras the Free State Boers who had laid down their arms, and to force them again into the ranks of the Boer army, as well as to threaten the advance guard of Gen. Lord Roberts' forces.

meir arms, and to force them again into the anks of the Boer army, as well as to threaten he advance guard of Gen. Lord Roberts' orces.

The Boer force must have been large at this joint at Lord Roberts deemed it advisable to end against it 8,000 infantry and 3,000 cavalry. This force encountered the Boers at Karree, and succeeded in driving them from their position northward. The Boers are now at Brandort, lifteen miles further north than Karree, and succeeded in driving them from their position is on the road to Kroonstad, the provisional capital of the Free State.

The fighting was severe, the British losses in killed and wounded being reported by General Roberts as I officer Riled and 9 wounded from the Roberts as I officer Riled and 9 wounded from the Roberts as I officer Riled and 9 wounded for whom I has since died, of the men 10 were killed, 139 wounded, and 3 missing. To was led by General French and Tucker, and Major Le Gallais. General lene hed the cavalry, and General Tucker the manual of Major Le Gallais. General comband of Major Le Gallais, and the pure the manual of Major Le Gallais, and the service has been considerably crippled during the recent rapid and severe movements. Two thou sand horses were lost by General French in the relief of Kimberly and the pursuit of General Cronje, and in addition the main body of Lord Roberts' force lost 3000 cattle at Watervaal's drift and 4000 other animals since the forward movement on 13th Feb.

The London Moraing Post's correspondent at Bloemfontein states that General Lord Kitchens considers that the rebellion of the burghers at Prieska is crushed out. From Prieska he has gone to Norval's Pont with the bulk of his force, leaving a garrison of 700 to prevent the rebellion from the week occurred the sudden death of Gen. Joubert, the vice-President of the Transwal Republic, and commander-in-chief of the Boers. He fellillion Sunday, March 25th, after attending church, and died on Tuesday the 27th.

of the Boers. He fell ill on Sunday, March 25th, after attending church, and died on Tucsday the 27th.

The hardships of war undoubtedly proved too much for him, though he had a powerful frame and a strong constitution. Acute inflammation is said to have been the immediate cause of his death, and it is expected that he will be succeeded by General Louis Botha, unless President Kruger himself take the chief command, as some press correspondents state it is his intention to do.

In accordance with the expressed wish of the deceased General, he was interred in his family cemetery on his own farm at Wakkerstroom without military display.

Mareking has not yet been relieved, and on March 28 it was subjected to a tremendous shelling, to which it made a vigorous response. It has been stated that by some unknown means the town received supplies which will enable it to hold out much longer. This seems scarcely creditable, as it was very closely invested; however, it may be hoped that the report is correct. A private telegram reports that on March 29, the town was allright, which may mean that supplies had been obtained. The Mayor of East, London, Cape Colony, appealed to General Roberts by telegraph, to relieve Mafering as soon as possible, as the troops there are residents of the Colony, led by British officers. The General replied that the relief of Mafeking is engaging his most carnest attention.

St. Patrick's Branch, Ottawa.

Both interesting and instructive was the entertainment given in the Gloucester street convent on Tuesday, 27th March, under the auspices of St. Patrick's branch of the Catholic Truth ecolety. The large hall was well filled with members and friends of the society and many pupils of the convent were also in attendance. Mr. E. L. Saunders read a paper setting forth the aims and workings of the speicty. Its principal object is to disseminate by means of ilterature and the press, a knowledge of the Catholic faith and its teachings. Much of the hestility held towards the Catholic Church, the speaker stated is due to a lack of knowledge of the faith and the possession of wrong ideas about it. Leading Catholic writers have given their time and talent to the furtherance of the work of the society, and literature in many forms and large quantities has been distributed. The society carries on its work throughout the British emiser and United States, and it is growing yearly in membership, while its sphere of usefulness is extending.

ship, while its sphere of usefulness is extending.

St. Patrick's branch was organized on Novelth, 1891, and its progress has been quite satisfactory. Mr. Saunders called upon those present to join and lend their assistance and sympathy, as by so doing they would beneft not only themselves but heir fellowmen, amongst whom the literature was distributed. The paper was listened to with attentive carnestness and the speaker was warmly applauded. During the evening Mr. H. Colliers Grounds oxecuted everal piano solos, in a most artistic manner. Mrs. Walter Armstrong read a clever and carefully prepared essay on Ben Hur, and songs were contributed by Mrs. E. L. Saunders and Mr. Fernie Slater, who were both in good volce. Mrs. Cochlan rectied, and responding to an encore, gave a humorous reading. The numbers were all vigorously applauded.

NEW SEPARATE SCHOOL INSPEC-

Editor CATHOLIC RECORD :

Editor Catholic Record:

The Catholic people of the province will be glad to learn that the government has discovered it to be their duty to at once appoint a third inspector to do the work of inspection of the Separate schools of the province. This step is one which should earn for the government very favorable consideration from those benefitted, and will, I believe, meet with the endorsation of all classes interested in the educational welfare of the province.

The necessity has been most apparent for some time, not only to the people, but to the inspectors themselves, who have been much overworked.

Your suggestions of last week as to the kind of man that should be appointed are most timely, and are such as should neet with the approval of every true Catholic of the province.

TEACHER,

THE WEARING OF THE GREEN. Home Rule and St. Patrick's Day, 1900

THE WEARING OF THE GREEN.

Home Rule and St. Patrick's Day, 1900

Ottawn Journal, March 21.

Editor Journal, I-road with much interest, pour excellent article rout that you will induce me with airlie gases to express one thoughts asy that I am heartly in accord with all this you advance, not in line and interenance heart on the statement. You have done well induced the tempter from doing, jubbility a delitation of the statement, You have done well induced the tempter from doing, jubbility a delitation of the statement, You have done well induced the tempter from doing, jubbility a delitation of the statement, You have done well induced the tempter from doing, jubbility a delitation of these who are not as the first tempter from doing, jubbility a delitation of the statement of

A REMARKABLE PROPHECY.

Rev. Dr. Cabill's Letter to Lord Pal-Ottawa Journal, March 26.

S. Agussile was Intellectually controlled in the Mayars composites are deferred to the following interes are deferred to the following interes are deferred to the following many patient, personering and a proposal property of the following interest interest in the following interest interest in the following interest interest

HIGH SCHOOL ENTRANCE LITER-ATURE.

nunciation of i conjurer, boundary, meridian, eigantic.

The language is clear, familiar and well chosen, though a few expressions might well have been simpler. In general, the sentences are short and simple. The occasional changes from the ordinary narrative form to dialogue, or to the exclamatory form give a pieasing variety to the construction.

"Make Robin," from which this extract is taken, is a most interesting volume of natural history, and the reading of it aloud in class would be both pieasant and profitable. The book may be procured in stiff covers for about 25 cents.

"HOW A MISSOURI WOMAN BECAME

the events of the past few and current works. I do trust you will give it spaces to she down and the total the proper tests of the past few and current be sowed. Many of the proper test of the statement of the statement of the statement of the statement of the past few and the statement of the prophecies of the prophecies of the bright of the grant of the prophecies of frish bards will be failled, the prophecies of frish bards will be failled,

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