

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## The Catholic Record.

London, Saturday, March 11, 1899.

### 'TIS A PITY.

The Presbyterian Review remarks with its wonted liberality that there is a curious tendency to revive prayers for the dead, and that it is a sentiment in which priestcraft has long traded. Dr. Watson (Ian Maclaren) is, we believe, a minister in good standing, and believes in the sentiment. But our good friend will not use his head and find out for himself the grounds on which that sentiment is based. He has his case made out for him by individuals who were taught from childhood to regard things Catholic as false and iniquitous. Pity 'tis that he should waste his energy when he could be employed on something more consistent with truth and charity. Pity 'tis, also, to have Christ caricatured by would-be imitators.

### NOTES FROM MONSABER.

A great preacher of our day said in speaking of Christ that to estimate the influence of a man we must try to appreciate at its just value the influence exercised by him or those among whom he lived. All superior men have exercised upon their contemporaries an influence more or less pronounced, that is expressed by admiration or contempt, by love or hatred. But no one can or will ever equal that exercised by Christ. He was loved so ardently that men died happy for His sake, and He was hated so fiercely that no means however ignoble were left untried to secure His death. His ideas were believed in with enthusiasm, and they were rejected with contempt.

He preached when and where He might—in the desert, on the mountain side, in the temple, in Jerusalem streets, and from the eager crowds that thronged to hear Him He selected a body of men so imbued with His spirit that they forgot their own. They became and were reflectors of His supreme intelligence. They could not indeed understand the sublime lessons which fell from the lips of the Master, but they believed them with a faith that no doubt or temptation could weaken. You have the proof in that profession of faith to which they have affixed their names. There is not a discordant note in the hymn of belief. All are convinced. They do not, as the philosophers of old, take the deposit of truth and guard it, away from the turmoil of life, for their own use and pleasure. Their faith is too enthusiastic to be contented with such an aim. They proclaim it to the world, so that all men may hear the tidings.

And Christ does not stop here. He demands belief in His ideas and He demands for Himself that supreme honor which is due to God alone. And the Apostles bow humbly before Him and salute Him in the words of St. Peter: "Thou art Christ the Son of the Living God." This they proclaim publicly and make it the solemn justification of the workshop they give to their Master. And it was not a mere passing admiration that was destined to perish when its Object was removed; but it was a love that was stronger than death. It was a love that made them renounce all ease and comfort, and brave every danger, and that received as proof of its intensity the sacrifice of all that is dear to the heart of man. They are outcasts and victims of resentment and persecution; they are dragged before tribunals, and yet they preach and never cease until they are struck down in death by the enemy.

But if He was loved He was also hated with a hatred that was intense in its aversion. Men listened attentively to His preaching, with the hope of entrapping Him. Again and again were their sinister designs revealed. The spectacle of a guileless life seemed but to nourish a blind and unreasoning hatred that is without a parallel in the annals of the human heart. They resort to schemes so base and ignoble that even now bring a blush to the cheek of the unbeliever. And when they are sure of their Prey no indignity and no torture that hell could prompt or human cruelty devise were spared to give full expression to their hatred.

Even when the Victim hung upon the gibbet with the nails burning like spikes of fire in Hands and Feet—with the Eyes glazing fast in death—with

the Lips murmuring a prayer of forgiveness, they throng around in exultation seeking new ways of derision and insult.

Such was the influence of Christ. He was believed in with enthusiasm: He was loved passionately, and He was hated furiously. What is the reason of this strange fact? Was He hated merely because He left His Mother's home and preached a new doctrine? Was it because He branded the Scribes and Pharisees as a race of vipers, whitened sepulchres and leaders of the blind. Such stinging epithets could provoke their indignation and anger, purchase Him contempt and imprisonment, but they could not arouse such an unrelenting hatred. What, then, is the reason?

Christ declared that He was the Son of God come to give testimony to the truth—that He would found a Church knowing no limits of race or country, but embracing all generations. Such language coming from the Son of Joseph the carpenter was strange and startling. They wanted signs of His mission, and during three years He proved by the most astounding prodigies that He was the Son of God. Therefore was He hated, for this accusation became in presence of His miracles formidable truth. But He was believed in with enthusiasm because His miracles proved the divinity of His doctrine. He was loved because in curing every infirmity by the mere touch of His hands—in putting strength and life into the bodies of the dead—in consoling hearts overpowered by sorrow—in clothing sin-stained souls with the robe of innocence. He acquired the right to say, "Love me. He that loveth father or mother more than Me is not worthy of Me."

Some time ago a man who had written against Christ gave utterance as he neared eternity to the following words: "Repose now in Thy glory, noble Founder. Thy work is finished. Thy divinity established. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. His sufferings will melt the noblest hearts. All ages will proclaim that amongst the sons of men there is none greater than Thou." Remarkable and significant words coming from a man who had cast off the religion of his childhood and who after having tried to feed his soul with the husks of unbelief, declared when death was near that the religion of Christ alone could satisfy the wants of human nature. He came on earth to teach man a model life, to guide him to his destiny, to console him in every sorrow, to leave no want of his nature unsatisfied.

He did not preach in stately cathedrals, but on the mountain slopes, in the valleys. Wherever there were souls to save He placed His pulpit. Nor spake He in the vain language of sophist and rhetorician, but in simple homely words that never grow silent, and that live and breathe in human souls, upbearing to the throne of God the faith and love and hope of countless millions.

It was reserved for Christianity, says Locky, to present to the world an Ideal Character which through all the changes of 1800 years has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

### The Nineteenth Century Catechism.

"The Catholic paper," said a distinguished Milwaukee Jesuit the other day, "is the catechism of the nineteenth century. To keep posted regarding the Church and her doctrines as they are discussed to-day, to have before you a ready refutation of the lies and slanders constantly floating about, you must take a Catholic paper. What does your family at home talk of and discuss? What they read. Get them a Catholic paper that they may be able to view and discuss intelligently the questions of the day as they are related to religion."

Grief is a bad habit. If it was natural, nature would be contracted in one brow of woe; for death and disaster are universal.—G. Dunn.

## FAITH AND SCIENCE.

A Learned and Instructive Paper by Monsignor Vaughan.

The Liverpool Catholic Times prints the following learned and interesting paper by Right Rev. Monsignor John S. Vaughan:

"I made the earth, and I created man upon it. My hand stretched forth the heavens, and I have commanded all their host." (Isaiah, xiv, 12) The inspired writers tell us that the vast universe, in the midst of which our little earth floats like a tiny mote, was formed during the course of six days. "In six days God made the heavens and the earth." But we must bear in mind that the Hebrew word "yom," or "day," which has been translated "day," embraces in reality a very much wider meaning. It signifies rather a period; so that the more accurate rendering of the text would be: "In six periods God made the heavens and the earth." Now, what was the length of these periods? For many generations it was taken for granted that they were

### PERIODS OF FOUR AND TWENTY HOURS.

For in the absence of any reliable indication as to their actual duration, such was considered the most natural interpretation. As time, however, wore on, and men began to study the earth more closely, and as science advanced and extended its boundaries, this opinion gradually lost its hold upon men's minds. Geologists learn little by little how to read the history of the world in the rocks. Nature itself taught man much concerning its own wondrous formation, and delivered up to him, one after another, the secret of its own gradual development. So that, just as you may judge of the age of a tree by counting the number of concentric rings forming the trunk, or the age of a stag by noting the number of branches or shoots on its antlers, so we may, by studying the character and composition of the strata of the earth, form a tolerably correct notion of the stages through which it has passed, and the duration of its existence. The result of these investigations has been to convince men that the days or periods of creation were not terms of four and twenty hours, but long epochs of hundreds of thousands, or even of millions of years.

According to the nebular hypothesis of Laplace, which is, perhaps, the most generally accepted theory, the earth once formed a part of the sun. The earth was then thrown off the larger mass and began its independent existence as a vast ball of fiery vapor, revolving round a central point. All the existing material elements which go to make up the earth—the rocks, the metals, the metalloids, the crystals and all else—were then existing indeed, but in a condition of such intense heat that they were maintained in a gaseous form. In the course of ages, however, the earth began to part with its heat by radiation, and to cool little by little, until a hard crust was gradually formed on its outer surface, surrounding it as the rind surrounds an orange, or as the shell surrounds an egg. The aqueous vapors then, coming into contact with frozen space beyond, condensed and fell on to the earth in the form of heavy and continuous rains, forming little runnels, in all directions, which gathered into streams and rivers. These flowing together filled the hollows and more depressed regions and so formed lakes, seas and oceans. Then the warm, steamy atmosphere of the still heated earth brought forth the green grass and the herbs and trees and shrubs of all kinds, so that by the time

THE CARBONIFEROUS PERIOD set in the whole land was covered with the most luxuriant vegetation. Vast forests of huge trees stretched their gigantic limbs many feet into the air, and creepers and trailing plants, with soft, succulent and spongy stems and large, broad, porous leaves spread themselves over almost the whole surface of the hot, sappy and swampy soil. Then came a period, a little later, when great monsters moved in the deep, and when wondrous forms of birds and beasts, now long since extinct, might have been heard crashing through the underwood in the glades of the forests, or splashing and gambolling in unmoiled freedom on the shores of lakes and inland seas. The remains of these enormous, unwieldy creatures are still met with occasionally, embedded in the rocks. A foot or a claw, or even a single petrified bone, is often enough to enable an expert to reconstruct the whole skeleton—nay, a mere footprint on the soft clay, hardened by time and preserved in the lower strata of the earth, is sometimes found sufficient to reveal to the wondering eye of the discoverer the gigantic form of the mammoth or the mastodon, the megatherium or the ichthyosaurus, which, ages before man existed, lived and sported and produced their young, amid scenes of unwonted loveliness and surrounded by a grandeur of vegetation and a magnificence of growth never witnessed by human eye, and the bare existence of which is certified only by the record that they have left of themselves in the rocks. For thousands of years, perhaps tens or hundreds of thousands of years, this world continued to be the home and the dwelling-place of unconscious and

unreasoning creatures. Faith, as well as science, informs us that

### ANIMALS EXISTED BEFORE MAN.

At last when the fullness of time was come, and the world had been made a habitation fit and suitable for a more highly gifted being, God resolved to exercise His omnipotence again by fashioning a creature who should enjoy not only life and feeling and the power of growth and development, but still greater capacities—a race of beings who should be able to take an appreciative and intelligent interest in works of His hands. He made man—Adam—and provided him with a companion—Eve—from gifts similar to himself, with the forms of knowledge and understanding and reason and free will, and with the faculty of communalizing his ideas and thoughts and feelings. This first couple and their descendants were destined to rule over the earth by their superior knowledge, and to subdue it; and all creatures were to acknowledge their authority. Now, we must here remark that the teachings of science and of faith are entirely one in the sense that geology, as well as scripture, points to a time when there was

### NO LIFE OF ANY KIND UPON THE EARTH.

The scientist no less than the theologian declares that, among living creatures, man was the last to appear. Remains of animals are found in strata below that in which the remains of man have been discovered, which tends to show that irrational animals lived before any human foot trod the virginal earth. Every scientific man, every geologist, whether he be an atheist, an agnostic, or a Christian, will admit—nay, more, feels constrained to believe—that there was once a period, however remote, when no man breathed; a period, in which the earth could not possibly have supported life. How, then, we may ask, did life commence? What produced life? What gave the power of growth and expansion to the grass and the trees? What infused feeling and instinct into the animals? Who conferred reason and free will on man? We reply—God. We reply that God alone gave, and that God alone could give. The scientist questions his sciences, and their only reply is "We don't know." "We can't say." They are utterly unable to account for these facts in any natural way. Most valiant are their attempts to interpret and unravel each successive step in the formation of the earth, but they are bound to acknowledge themselves baffled. They do but guess and suppose and surmise. Or if they do start a theory to day, it is only that it may be demolished and cast aside, by reason of some further discovery, to-morrow. Now, without referring to minor difficulties, we must here call your attention to the momentous fact that there are

### FOUR GREAT TRANSITIONS.

that, with all their ingenuity, scientists cannot get over, and never will get over: (1) The passage from nothing to something; for we cannot suppose matter to be eternal. (2) The passage from the inorganic to the organic. (3) The passage from the organic to the sensitive. (4) The passage from the sensitive and sensitive to the intellectual and reasonable. Geology itself testifies that the organic preceded the sensitive, and that the sensitive preceded the rational—the rational coming last of all, and closing the series. In other words, science itself compels us to declare that there must have been a first nebula, a first plant, a first animal and a first man. But whence arose the first nebula? How did it originate? Who set it in motion? Who endowed it with the complicated laws of development? The same queries must be made regarding plants, etc. How came the first plant? Every experiment tends to make it more and more certain that a plant can not arise except from a seed, or germ, or bud. Innumerable experiments have been made with a view of testing this truth—again and again experimentalists have tried to obtain life from non-life, but they have never once succeeded. Nay, they have always been driven back, and forced to accept the well-known dictum, "Omne vivum ab ovo." ("All life proceeds from life.")

### "BIGOTRY BACILLUS."

"A Preachment" By an Able and Widely-Traveled Non-Catholic.

Standard and Times

If any reader wishes to see religious narrowness vigorously and effectively pilloried, let him send 25 cents to the Roycroft shop, East Aurora, N. Y., and get a pamphlet entitled "The Bigotry Bacillus," which same is "A Preachment," by Elbert Hubbard, to whom we are indebted for permission to make the extracts which follow, says the Catholic Union and Times, of Buffalo.

In denouncing frauds Mr. Hubbard has all the virility of the lamented Brann, of Texas, without the latter's venom, which too often defeated the end in view by virtue of its viciousness. "The Bigotry Bacillus" is in the best style of the father of the Philistines, and this means that it is a literary tidbit as well as a pretty castigation of the decreasing number of people who believe—or affect to believe—that the country is in constant peril of destruction by the Catholics.

Mr. Hubbard pays his respects to the A. P. A. There be many who believe there is no A. P. A., the life having been so crushed out of the motley crew that it has given up the ghost. In a sense this may be true. As a body organized for the express purpose of depriving Catholics of their citizen rights the A. P. A. has no power to speak of; but there will always be men and women so illy-balanced mentally that the spirit of bigotry will actuate them. So, too, there will always be noble-minded and able non-Catholics like Mr. Elbert Hubbard to dip their pens in gall and wormwood and write these small people down to their proper level.

### BIGOTRY'S NIGHTMARE.

In "The Bigotry Bacillus," Mr. Hubbard leads up to the following clever penportrait of the idiot who cannot sleep of nights through fear that Papists will blow him to kingdom come before morning:

"The latest thing in neurotics is paranoia. No doubt it has always existed, but until a disease becomes popularized, so to speak, it cannot consistently lay claim to a technical name. The distinguishing symptom of this malady is fear. The victim is very sure that some one is plotting against him. He knows it. For many months this fear may be upon him, and his intimate friends see nothing wrong in his manner. But he is alert, vigilant and on the lookout. Suddenly some day he sees his wife sprinkle a white powder in his soup. It is salt, but you could never convince him of the fact. He refuses the soup, and his life for the time is spared. Next day he slyly exchanges his cup of coffee for hers. She does not drink all of her coffee—he knows why, but keeps the information to himself. Certain conspirators come to his house in the disguise of rag peddlers, milkmen, etc.: he sees them and mentally makes note. He observes these men afterward on the street, but they pretend not to see him: they turn their backs and walk away. He confronts them; they are astonished and protest their innocence—"just as the guilty always do." The ropes are being drawn tighter around the helpless victim. He sees his children are eyeing him—yes, even they have joined the enemy. A neighbor comes in and assumes a friendliness that he does not feel; it can be seen in his eye. Relentless hate is on the poor fellow's track—ruin, disaster, disgrace, death. Sleepless nights follow days of hot anxiety and one of two things happens. The unhappy wretch in frenzy strikes down his wife or son or neighbor, whom he imagines is about to wrong him, or he flies to a distant city to elude pursuers. Arriving there he detects still other villains on his track; breathless, with bloodshot eyes and blanched face, the cold sweat standing in beads on his forehead, he rushes into a police station and demands protection. He gets it, for every police captain has seen more than one just such case."

### A PERSONAL EXPERIENCE.

This personal experience is told in a manner that shows the broad-gauge plan on which the writer is built: "Several years ago I was visiting an old farmer in Illinois, and very naturally the talk was of the World's Fair. Was he going? Not he, he dare not leave his house a single day; did I not know that the Catholics had been ordered by the Pope to burn the barns and houses of all heretics? It sounded like a joke, but I saw the gray eyes of the old man flash and knew he was terribly in earnest. With trembling hands he showed me the Pope's encyclical, printed in a newspaper which had a deep border of awful black. I tried to tell this man that Pope Leo XIII. was a wise and diplomatic leader and probably the most enlightened man who has ever been at the head of the Roman Catholic Church, and by no human probability could he do a thing which would work such injury to the Catholics as well as the rest of humanity. And moreover I gave it as my belief that the encyclical was a clumsy forgery. But my argument was vain. I was taken to the two lodges where rapidly initiating new members, and lurid literature that was being vomited forth from presses in Louisville, Chicago, Omaha and Kansas City was being sent out broadcast.

"I have earnestly endeavored to find proof that the Catholic Church in America was arming and drilling men or countenancing such action, as so boldly stated by leaders of the A. P. A. In many cities I have been given permission to search every part of convents, monasteries and churches where arms were said to be stored. In vain has been my search. I have used all methods known to detectives to find any Catholic in possession of orders to maltreat his neighbors. No request or suggestion or hint showing a desire to injure Protestants have I ever been able to trace to a Catholic priest, Bishop or other dignitary. \* \* \*

Many have had similar experiences, but few have so well told them. Here is the other side of the medal: "When Dr. Chauncey M. Depew met the Pope some months ago they grasped hands as equals—just as all men should. Among other things Dr. Depew told His Holiness that many of the Central's most faithful and trusted employees were loyal Catholics. And it is a fact that nearly one-half of the men in the employ of railroads in the United States are communicants in the Church of Rome.

"Once upon a day it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of near fifty. I showed my permit, and without a word he motioned me to the fireman's seat in the cab. He ran around his engine with oil can in hand and then climbed to his place and waited for the conductor's signal to start. I was watching, too, and back in the crowd I saw the hand swung aloft. At the instant the engineer turned and made a quick motion as if crossing himself, seized the lever, and we were off. For exactly three hours the telegraph poles sped past and we rolled and thundered onward through towns, villages and cities, over crossings, switches, bridges, culverts and through tunnels and viaducts at that terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistering steel; one hand was on the throttle, the other ready to grasp the air brake. I was not afraid, for I saw that he was not. He spoke not a word nor looked at me nor at his fireman, who worked like a Titan. But I saw that his lips kept moving as he still forced the flying monster forward.

"At last we reached Albany. What a relief it was! My nerves were unstrung. I had had enough for a lifetime. The little engineer had left the cab and was tenderly feeling the bearings. I turned to the fireman: 'Bill, why does he keep moving his lips when there at the lever?' "Who—th' old man? Why, don't you know he's a Catholic. He allus prays on a fast run. Twenty years he's run on this road with never an accident, never touches a drop of anything—the nerviest man I ever kicked a gauge cock, he is, 'swear me!'"

"Bill is not a Catholic, neither am I, but we do not ask whether the engineer who pilots us safely to our destination is Presbyterian or Methodist; we only ask that he should be a man who knows his business and is willing to do it. \* \* \*

As was quite proper for a "preachment" Mr. Hubbard concludes with this lay sermon:

"We know the excellent work of the Jesuits among the Indians—we know the lives of LaSalle and Marquette. We know Francis of Assisi, Augustine and the priests who have given their all to leper colonies and still other leper colonies scourged by vice and sin. Then we know of the splendid work of that army of women who toil without pay and who labor without hope of earthly reward in hospitals, asylums—wherever tender hands are needed. Oa battlefields where 'Christians' have gone forth to kill each other their white flag of peace is always seen. They whisper words of comfort to the dying, they close the eyes of the dead, they straighten the stiffening limbs, and by their presence lend a show of decency to the last sad scenes. Then we know the good work of the Protestants. We know their Chautauqua circles, the societies of Christian Endeavor, the W. C. T. U., the college settlements, asylums, hospitals and homes. Catholic and Protestant alike pray to one God, and He who hears the prayer of the nun as she watches by the bedside of the dying hearkens also to the cry of the Protestant mother.

"The light of reason has recently sent gleams of glorious truth throughout all religions. All are coming nearer together, and in many sections we see the dawning of a better day by the untiring of Christian people for practical progress. So be it. But we can go forward only as we leave hate behind. Let Protestants, Catholics and lovers of truth everywhere, be willing to strike hands for good, and let us say as a united people that in this land of freedom there is no room for a secret society that seeks to spread broadcast hate and fear! For if we sow hate, we must reap hate. We awaken in others the same attitude of mind that we hold toward them. 'With what measure ye mete, it shall be measured to you again.' \* \* \*

### CATHOLICS AND THE BIGOTRY BACILLUS.

Catholics and the big-brained people of all religions can be reconciled to the existence of bigotry when it raises up such defenders of fair play as Elbert Hubbard.

### DON'T.

From the Pittsburg Oatholic. Don't subscribe for a paper unless you intend to pay for it. Some think they are doing a conscientious duty in taking their paper to read it, but conscience does not prick them when they refuse to pay. Strange is it that they never find out the paper's faults until they are several years in arrears and must at last settle. Then it is they complain and grumble; up to that time it was a most deserving sheet.





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REV. GEORGE R. NORTHGRAVES, Editor.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdonsburgh, N. Y., and the clergy throughout the Dominion.

London, Saturday, March, 11, 1909

A DESIRABLE END.

The Bishops of England have issued a new "Manual of Prayers," for use in Churches throughout the Kingdom.

DIVORCE IN NORTH DAKOTA.

North Dakota is one of the States in which it has been an easy matter to procure a divorce, and as no period of residence was required before a separation could be granted, the State obtained an unenviable notoriety for the number of divorces granted by the Courts.

BURKE COCKRAN ON "EXPANSION."

Mr. Burke Cockran at a mass meeting of anti expansionists held in New York a few days ago denounced in strong terms the new expansion policy of the United States.

ANOTHER REPEAL.

Another forward step has been taken in Germany towards restoring full religious liberty to the Catholic Church in the Empire.

has produced many others eminent for sanctity and learning.

The bill for permitting the Jesuits to return to Germany has also passed the Reichstag, and it only remains for the Bundersrath to assent to it, that the Jesuits may return with full freedom.

A USEFUL BOOK FOR MATHEMATICIANS.

An exceedingly useful little book has been published by Mr. A. Doyle, of Ottawa, under the title "Important Mathematical Problems with Solutions, Designed as an Appendix or Supplement to Arithmetic and Mensuration."

Mr. Doyle was the mathematical editor of the Canadian Almanac in years gone by when that useful annual had a selection of difficult problems contributed by numerous distinguished and learned correspondents.

OFFERTORY COLLECTIONS.

The following item appeared in the Toronto Mail of 28th ult. among the special telegraphic despatches:

Without asserting or denying the truth of this despatch, so far as the Very Rev. Dr. Flannery is concerned, we deem it right to say that the advice the venerated Reverend Doctor is said to have given his congregation at Windsor was good and very necessary.

Our readers know well that the teachings of the Church, both in regard to morals and dogmas, are the teachings of Christ Himself, interpreted by the infallible authority of the Church, and that the Church cannot go astray in propounding them, or in applying to the various circumstances which arise in real life.

What is there that is suitable for the Church or for any other imaginable useful purpose that a cent will buy?

In the Protestant Churches the weekly offering made on Sundays is a source of considerable revenue, and we know of some Catholic congregations among which no one would think of giving anything less than a piece of silver at the offertory collection, and in the aggregate these collections amount to a fair sum in the course of the year, but the cent offerings can never amount to a respectable sum worthy to be recorded in the parish accounts.

We hope that the few words we have written on this subject will induce the stingy parishes of the province to follow the example set to them by the other parishes which are more generous.

proportion to their means, for God loves the cheerful giver.

We have often noticed young men fashionably dressed, and who are in good circumstances, and who freely enough spend dollars for foolish purposes or for worldly amusements, who, however, do not seem even to notice the collection plate as it is passed around among the congregation on Sundays.

THE POPE'S LETTER ON "AMERICANISM."

The doctrinal letter of the Holy Father, Pope Leo XIII., to his Eminence Cardinal Gibbons and the American Hierarchy, on so-called Americanism, and which will be found in another page of this issue, will be read with much interest, and received by all Catholics with the profound reverence due to the Supreme Head of the Church.

There are to be found everywhere crooked minds who are ready to distort the most evident truths to make them accord with their fancies and vagaries, and it would not be surprising if there should be some of these found among the ten million of Catholics in the United States, and even among the clergy.

In fact the occasion of the Pontifical letter is stated to be a translation of the life of the late Father Isaac Thomas Hecker, which has been circulated in Europe, and has excited among European journalists and theologians a good deal of controversy concerning the way of leading a Christian life.

The life of Father Hecker here referred to was written by Rev. Father Elliot, one of the Paulist Fathers, but the French translation which gave rise to the controversy was by the Abbe Maignon, who has apparently supposed that the principle which actuated Father Hecker, and which still actuates the Paulist Fathers in their dealings with non Catholics, is to minimize the doctrines of the Catholic Church in order to make them more acceptable to Protestants, and thus to attract them to the Church.

The Holy Father says that "the underlying principle of these new opinions is that in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity and make some concessions to new opinions," and that this should be done "not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith."

Our readers know well that the teachings of the Church, both in regard to morals and dogmas, are the teachings of Christ Himself, interpreted by the infallible authority of the Church, and that the Church cannot go astray in propounding them, or in applying to the various circumstances which arise in real life.

Nevertheless, it is not to be inferred from what we have here stated, that events mentioned in the Bible in regard to Egypt are not found at all on the Egyptian monuments, but only that the references are not so numerous or so clear as might have been expected.

The Holy Father explains that in his letter he by no means intends to disparage the noble gifts of the American people which make them alive to every excellent work which promotes the good of humanity and the splendor of civilization.

We may say that not only in America, but everywhere, there are to be found persons who would minimize Catholic truth, but probably nowhere would the effort to do this be met with

more vigorous condemnation than among American Catholics, whether Bishops, priests, or laymen.

It is a wise precaution which the Holy Father insists upon, that the preachers of special missions to non-Catholics shall be men of learning and of lively faith, and that the Bishops of the dioceses in which such missions are given shall take care that only preachers possessing these characteristics shall be allowed to conduct such missions.

THE BIBLE AND THE EGYPTIAN MONUMENTS.

When it has been considered that the people of Israel spent so long a time in Egypt, at least 215 years from the entry of Jacob into that country with his whole family and his descendants, to the numbers of 70 souls, down to the Exodus, when Moses, at the command and under the direction of God, led forth the whole nation out of captivity, through the waters of the Red Sea, it has been regarded as a matter of surprise that among the monuments of Egypt which have been deciphered and read during the present century, very little has been discovered which would throw light upon the long sojourn of the Israelites in that country.

The truth of the Bible has been savagely attacked by infidels, especially of the eighteenth and nineteenth centuries, and the Pentateuch or five books of Moses have been the special object of such attacks, and among the arguments employed much stress has been laid upon the fact, which was the truth when the work of Egyptian exploration was begun, that so little had been found confirmatory of Biblical history.

Apert from their divine authority as inspired writings, the historical books of the Bible have numerous intrinsic and extrinsic marks of authenticity and truth, and they are, therefore, to be regarded as an indubitable history of the events therein recorded.

The Bible alone, as a historical monument, is sufficient evidence that a fact therein stated really occurred, even if there be no confirmatory evidence discovered of the fact in any of the other monuments of history. Yet it must be admitted that when the key to the reading of the hieroglyphics of Egypt was discovered, it was expected by Biblical students that among the Egyptian monuments there would be found many events recorded which are mentioned in the writings of Moses, and some which are referred to in the later books of the Bible; and it was expected, at least, that there would be found some references to Jacob and Joseph and Moses, and the wonderful incidents which are related as having occurred before and during the Exodus of the Israelites.

One report to the London Daily Mail was to the effect that his Holiness was suffering from pneumonia, and that a high fever had set in; but from later reports it appears that the cause of the trouble was a hematic cyst or tumor which had been forming on the thigh for the last thirty years, but of which he had not complained, so that its existence was not known even to his attendants.

ILLNESS OF POPE LEO XIII.

The whole Catholic world will be grieved to learn that the Holy Father, Pope Leo XIII., has had a severe attack of illness, concerning the full extent of which the telegraphic despatches give somewhat conflicting testimony.

On the 1st inst. the Holy Father underwent an operation for the removal of the cyst, which had become much inflamed. The operation was performed successfully by Drs. Mazzoni and Laponi. The cyste moved was about the size of an orange, and the operation was borne by the Holy Father with wonderful courage and fortitude.

The first important confirmation of what is found in the Bible in reference to Egyptian history regarded King Sesak, in Hebrew Shishak, who invaded Jerusalem in the fifth year of Roboam's reign, and carried off to Egypt the treasures of the temple and of the King of Jerusalem. (3 Kings xiv, 25; 2 Par. xii, 2, 9.)

Before the monuments of Egypt had been deciphered, it was customary with infidel writers to deny the accuracy of this statement, inasmuch as the Shishak named was known to be the Sesonchis of history, of whom it was not recorded in profane history that he had conquered Jerusalem. But one of the

historical records of Egypt was found representing this king with a number of bound prisoners of Jewish features, and the inscription "the king of Juda," showing that Sesonchis had gained a victory over the King of Juda or Judea.

Among these monuments has also been discovered the tomb of a high Egyptian dignitary named Joseph. This name is peculiarly Hebrew, and not Egyptian, so that this discovery is a confirmation of the Biblical history of Joseph, and it is moreover shown by the monuments that at the period when Joseph lived, the tenure of the land of Egypt was completely changed, passing from the people who were then the land owners into the hands of the king and the priests.

It is probable that the Israelites, being regarded by the Egyptians as a mere body of runaway slaves, but little attention was paid to them in the national records. At all events, it is well known that the Egyptians in their pride wished to hand down to posterity only the memory of their victories and glorious deeds, and this may also account for the fact that the disasters suffered by them on account of the refusal of Pharaoh to let the Israelites depart were not recorded on the monuments.

At all events the Delta of Egypt, where was the residence of the Israelites, has been explored only to a partial extent. It may be that explorations there on a larger scale will bring to light many new discoveries which will illustrate more fully the history of the Israelitish sojourn there.

RECEIVED INTO THE CHURCH.

The Rev. A. W. Bennett, M. A., until recently curate in charge of St. Gabriel's church, Bromley By Bow, was recently received into the Catholic Church by Father Eskridge, at Notting Hill, and has been confirmed by Cardinal Vaughan at the Archbishop's house, says our contemporary, the Liverpool Catholic Times.

MISSIONS TO NON-CATHOLICS.

The success of the missions to non-Catholics is most gratifying. The Holy Spirit, whose perpetual presence was promised the Church, not only puts words of truth upon her lips, but maintains ever burning in her heart the flame of divine charity. Hence, as she teaches, so she lives. If we would convert those who are outside of her communion, it is more necessary—and far more difficult—to bend their will than to convince their understanding.

THE CATHOLIC CHURCH AND SOCIALISM.

The most advanced thinkers admit that, whatever may be the value of the Socialistic theories in themselves, they present a grave danger to Catholics by being propagated in connection with blasphemy and irreligion. We do not assert that the connection is necessary; but its existence is beyond doubt, and may well make a Catholic pause before he thrusts himself into such danger to his religion by joining societies, some of whose members, at least, are possessed by a hatred of all that is sacred, and whose tenets are spread by tracts that a Catholic cannot read without injury to his faith.

Some children never invite playmates to their homes. They do not think that their parents will not be their young friends. They are that their guests would be rudely or that they themselves be scolded or otherwise humiliated by their presence.

FAURE CONFESSED TO AN HUMBLE PRIEST.

In the report of the death of M. Faure, late President of the French Republic, cabled from Paris by Emily Crawford, the well-known correspondent, there occurred this touching passage: "I have been to see Abbe Renault, who gave M. Faure absolution in extremis. Mme. Faure, on seeing that death was hastening, begged that messengers should be sent to summon three different priests and a Dominican. All the priests, she thought, would not be out dining; the

spared yet for many years to rule the Church of God.

Such speculations evidently come from men who are accustomed to see the wire-pulling which is ordinarily put to use in the choice of Bishops of the Church of England, which has real factions, but there are no factions in the College of Cardinals who will choose a successor to Leo XIII. All are influenced by an earnest zeal for the good of the Church.

It is not only the choice of a successor, the world will be surprised at the celerity with which the vacancy will be filled, and at the absence of all outside influences of any potency. This was the case when Leo XIII. was elected, and it will undoubtedly be the case when it will be needful to elect a successor to the present illustrious occupant of the Pontifical throne.

Not only the city of light, but in awful contrast, the city of darkness must be included in the mental view, at least by imagination, those who have not only done the latter, and therefrom made journey to the former, with the becoming clearer at each step have learnt by actual experience the two systems, and not by theory, the difference between them and falsehood."

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"Abbe Renault is the humblest, the humble, being chaplain to the House of Detention or lock-up, a Prefecture of Police. Yesterday had dined with some of the relatives have a small shop in the Faubourg Honore. After dinner he was at home, when suddenly a soldier on a bicycle came up, descended from the machine and caught him with agitation by the arm, saying: 'With me.'"

A CONVERT'S IMPRESSIONS.

Henry C. Corrance is a new light in the Anglican ministerial ranks. He was an Anglican minister received into the Catholic Church with the activity of mind and earnestness of purpose which belong to converts he used his pen to defend the Church of his adoption. He writes the Catholic World Magazine for what the "Witness of Protestantism to Catholic Truth" has become. Speaking of his own impressions after entering into the Church he says: "A convert may perhaps be permitted to express a doubt whether Catholics who have always lived in the Catholic country, and consequently have never been brought into contact with the ever-changing hydra of Protestantism, or even those who have been brought up as Catholics in a distant land, can adequately realize how glorious is the vision of the God when at length it breaks upon sight of one who has long been struggling in the darkness of heresy in order to estimate the light at its worth one must appreciate its value. Not only the city of light, but in awful contrast, the city of darkness must be included in the mental view, at least by imagination, those who have not only done the latter, and therefrom made journey to the former, with the becoming clearer at each step have learnt by actual experience the two systems, and not by theory, the difference between them and falsehood."

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Dominican would surely be at his monastery. She also begged that if any messenger met a priest in the street he should bring him at once to the Elisee.

Abbe Renault is the humblest of the humble, being chaplain of the House of Detention or lock-up, at the Prefecture of Police. Yesterday he had dined with some relatives who have a small shop in the Faubourg St. Honore. After dinner he was going home, when suddenly a soldier on a bicycle came up, descended from the machine and caught him with visible agitation by the arm, saying: "Come with me."

Father Renault went and only learned where he was going at the palace gate. There the soldier said: "The President is dying. Do what you can for him."

A CONVERT'S IMPRESSIONS.

Henry C. Corrao is a new light in Catholic contemporary literature. He was an Anglican minister recently received into the Catholic Church, and with the activity of mind and earnestness of purpose which belong to converts he used his pen to defend the Church of his adoption. He writes in the Catholic World Magazine for March what the "Witness of Protestantism to Catholic Truth" has become. Speaking of his own impressions after reception into the Church he says:

A convert may perhaps be permitted to express a doubt whether Catholics who have always lived in a Catholic country, and consequently have never been brought into contact with the ever-changing hydra of Protestantism, or even those who have been brought up as Catholics in a Protestant land, can adequately realize how glorious is the vision of the City of God when at length it breaks upon the sight of one who has long been stumbling in the darkness of heresy. In order to estimate the light at its true worth one must appreciate its foil. Not only the city of light, but its sorrowful contrast, the city of confusion, must be included in the mental purview, at least by imagination, and those who have not only done this but have actually journeyed for awhile in the latter, and therefrom made the journey to the former, with the dawn becoming clearer at each step, will have learnt by actual experience of the two systems, and not by mere theory, the difference between truth and falsehood.

J. R. VILATTE RECANTS.

New York Freeman's Journal. The Supreme Congregation of the Holy Office has issued for publication the recantation of Joseph Rene Vilatte, known in many parts of the United States as the only "Old Catholic" Bishop in America. The validity of his orders has not yet been definitely decided, so that his statement on that point is to be taken for what it is worth. The question will be carefully investigated and considered by the Holy See. The declaration is as follows:

I, Josef Rene Vilatte, hereby declare that I express most sincere and heartfelt regret for having taught many errors and for having attacked and misrepresented the Holy Roman Catholic Church. I unreservedly withdraw any such teaching, and I submit wholly and unconditionally to the teaching of the Holy Roman Catholic Church, which I acknowledge and confess to be the one true fold of Christ, outside of which there is no salvation.

Moreover, I sincerely regret that I obtained Holy Orders in an unlawful and irregular way (according to the teaching of the Holy Roman Catholic Church, which I now fully understand and accept) and that I illicitly and sacrilegiously conferred upon others various Orders which belong by right to the Holy Roman Catholic Church, into which I hope through Divine Grace soon to be received.

I hereby call upon all those with whom I have co-operated in the past, especially on those whom I have unlawfully raised to the dignity of the priesthood, to submit with me unreservedly and unconditionally to the authority of the Vicar of Christ. This declaration I freely and spontaneously make in order to repair any harm I may have unwittingly done, and the scandal I have given to the Holy Catholic Church, and to her children.

(Signed) J. Rene Vilatte. I hereby certify that the above declaration is a faithful copy of the original in my possession.

Father David Fleming, Definitor General of the Priests Minor and Consultant of the Supreme Congregation of the Holy Office. Collegio di S. Antonio, via Merulana, Rome, Feast of the Purification, 1899.

CHILDREN'S FRIENDS.

Some children never invite their playmates to their homes. They know that their parents will not welcome their young friends. They are afraid that their guests would be treated rudely or that they themselves would be scolded or otherwise humiliated in their presence. So they never ask their companions to visit them, even those to whose houses they themselves resort for entertainment.

Can consequence of this lack of consideration on the part of inopportune parents is that their boys and girls, not being able to enjoy the society of their own associates at home, will go elsewhere for it, and will spend as many of their evenings as possible away from their fathers and mothers.

The result of this absence from home will be, in some cases, that the young folks will make undesirable acquaintances and may be led astray.

Within reasonable limits, the children have as much right to invite their friends to their homes as the parents have, and these fathers and mothers will be wise who will make their homes so attractive to their own children that they will not want to go away, and so pleasant for other young people that these will be anxious to visit them. So the old heads will keep their own offspring from danger, and pick their company for them.

Blessed are the father and mother

who have green hearts, who can remember that they were young once themselves, who can enter into the amusements of their children, and who can entertain the young folks who come to visit their sons and daughters! Blessed are they, for their homes will be happy, their children will love them, their young men and women will not make wretched marriages, and other families will call down benedictions on them because they provide a safe resort for the young!—Sacred Heart Review.

FREEMASONRY IN THE PHILIPPINES.

Such is the heading of a remarkable article in a recent issue of Collier's Weekly, a non-Catholic publication, from which we quote the following:

The "Siglo Futuro" ascribes the native revolution in the Philippines to Freemasonry. This statement has seemed quaint, but it has the merit of being exact. At Cavite there is—or was—a lodge known as the Primera Luz—the First Light. Affiliated branches are encountered throughout the archipelago. In all there are nearly two hundred. Each branch is a revolutionary centre. In earlier days the fragmentary state in which the tribes subsisted precluded any idea of national unity. The solidity which was lacking Freemasonry brought. To the native the rites represented a form of secrecy fresher and even more mysterious than ancestral superstitions. The enthralment of the unknown, attractive to all and irresistible to primitive natures, captured the tribes in the brotherhood dignities which they craved, ceremonies which most influential among them at once appealed, and therewith unimagined opportunities to rebel. Once introduced—and introduced through processes to complex for recital here—Freemasonry spread, and, in spreading, developed into a vast association known to day as the Katipunan, which in some respects presents a curious resemblance to the Ku Klux Klan, and of which the watchword is *Hasta la muerte*, and significance hatred of Spain.

Now we have the key to the diabolical hatred towards the friars and the foe of the Catholic Church that exist in those islands. This secret and malignant foe of the Church everywhere, but especially in continental Europe and the Spanish Americas, has been at its traditional work in the Philippines of undermining the religion of the people, inspiring the young men with belittling hatred of priests and everything Catholic, propagating the most infamous calumnies to blacken the character of ecclesiastics, and with Satanic persistency and cunning, trying to deceive the rude natives into the belief that the Catholic Church is the one enemy they have to fear and to hate.—Union and Times.

TO REACH NON-CATHOLICS.

Catholic Missionary Union Holds Its Annual Meeting in New York City.

At the annual meeting of the Catholic Missionary Union held at the residence of Archbishop Corrigan there were present, together with Archbishop Corrigan, Archbishop Ryan of Philadelphia; Father Dyer, the president of the seminary at Dunwoodie; Father Deshon, the superior general of the Paulists, and Father Doyle, the secretary of the organization. The Catholic Missionary Union has for its object the gathering of funds for the support of missionaries to non-Catholics in the parts of the country where Catholics are so few that they are not able to support diocesan missionary bands. For three years now this organization has been supporting missionaries to non-Catholics in Virginia, North Carolina, Mississippi and Kansas. Through the bishops of the various dioceses it secures the appointment of missionaries, whose entire work is to go about from place to place, in halls or schoolhouses, or anywhere an audience may gather, and preach the doctrines of the Church. The result of the meeting was to place three more missionaries at this work. The organization now provides for the support of seven missionaries.

Five years ago there was not one Catholic priest in this country who considered it his special work to preach to that great crowd of the American people who had no religion, or, if any, a false religion. To-day there are over twenty priests who have no other work but this, whose time is entirely occupied in explaining the teaching of the Church to non-Catholics.

RIGORISM.

The readiness with which the Church responds to the eleventh-hour call of those of her children, who have been faithless, and whose lives have been a scandal, is frequently a subject of criticism among the ignorant and unthinking. They cannot understand why the priest should rush to the bedside of the stricken sinner, whom only the approach of death has aroused to the terrible realization of his condition, or to the felon's cell, when the judgment of the law has pronounced the outlaw's doom. They are inclined to quarrel with the leniency manifested in extending to the remains of those whose reconciliation with God, if effected at all, was the result of a death-bed repentance, the rites of Christian burial. They are doubtful of the propriety of administering the last sacraments conditionally to the unfortunate, who, having lost consciousness, is powerless to indicate his desire in the matter. In short, if we accept

the attitude of these unbending rigorists seriously, they severely discountenance the exercise of mercy by the Church in dealing with the erring.

Though a different policy might recommend itself to the critics in question, it would be sadly out of tune with the conduct of Christ Himself towards the frail and sinful. He declared many times that He came to call sinners to repentance. He consorted with those of unsavory repute, to the great scandal of the Pharisees. His last prayer was for His persecutors, and He promised Paradise to the thief whose wicked body hung upon a tree of torture beside His own.

The whole law and spirit of Christ's religion rests on a foundation of love and charity. In manifesting this merciful solicitude, the Church merely imitates the example of her Divine Spouse. She is not only willing, but eager to aid in securing the salvation of all mankind, including even the greatest offenders. There is no one so depraved or steeped in crime that she will not use all her good offices in his behalf, if only he will co-operate with her. She gives the sinner the benefit of every doubt, and knowing the extent of God's mercy, she never despairs of the sinner's salvation while there exists the slightest possibility of repentance.

The Church does not encourage faith in death-bed salvation for the negligent and indifferent. She does not maintain that all are saved who receive the last sacraments in extremity, without any other preparation for death, but neither does she withhold any aid in her power to those on the verge of eternity, because of their past lives. The fate of the sinner rests with God. And it is fortunate for all of us that God's mercy is not measured by human standards.—Catholic Universe.

POPE LEO AND THE PAULISTS.

Father Doyle Says that Non-Catholic Missions Are Not Condemned.

In speaking of the recent letter of the Pope on the subject of "Americanism" in the Roman Catholic Church in the United States, but particularly with regard to that portion of the letter which referred to the scheme of the giving of missions to non-Catholics, the Rev. Alexander P. Doyle, C. S. P., said yesterday in answer to the published statements that the Pope's letter was condemnatory of such mission work:

"The Holy Father does not condemn the non-Catholic mission, as has been said by those who have misinterpreted the meaning of his words, but, on the contrary, positively and explicitly commends it, as is evident from the following extract from the letter itself:

"But if, among the different ways of preaching the Word of God, that one sometimes seems to be preferable which is directed to non-Catholics, not in churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the Bishops, and let them be men whose science and virtue have been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way."

It is the giving of missions of this sort to non-Catholics in various parts of the country which has made the work of the Paulists generally notable throughout the land. These missions are always thoroughly non-controversial in their character and are frequently held in public halls or other places that may be convenient, with the consent of the Pope in his letter. It is for the purpose of promoting these missions to non-Catholics that the Catholic Missionary Union, at whose head are Archbishop Corrigan, of New York, and Archbishop Ryan of Philadelphia, was incorporated in this State three years ago, with its headquarters in this city. This organization also furnishes money to support such missionaries. At present it has seven missionaries under its direction, three of whom have been added to the mission band this year, who have inaugurated their special work in no less than fifteen States.—New York Sun.

THE KEEPING OF LENT.

He who regards Lent from the right point of view will hardly fail to observe it properly. For, looked at in the right light, this acceptable time must be considered by us as a special grace, one which we may never again enjoy—for who can assure us that twelve months hence we will be living to keep another Lent!—and that feature of the favor bestowed upon us will naturally prompt us to endeavor to make the largest possible spiritual profit out of it.

The injunction which St. Paul laid upon the Philippians when he bade them work out their salvation, is one that of its own accord impresses itself upon us in these penitential days. The immense importance of that work is more fully realized by us than at other times in this Lenten period, when the Church, like a wise and loving guardian, reminds us so often and so forcibly of the transitory character of our sojourn on earth, and bids us prepare for the judgment that awaits us after death. We readily enter into these days into the thought which St. Augustine entertained when he meditated on the fact that whereas man has two eyes, two hands and two feet, can

lose one and still have the other, he has but one soul, which if he loses, he loses all. And with that thought ever present with us during Lent it is no very difficult matter for us to enter into the spirit of the holy season, to fulfill its requirements, to profit by its graces and thus comply with the apostolic command to work out our salvation.

It is not at all necessary, though, in order to observe Lent properly and to enter fully into its spirit, that we should carry about with us lugubrious looks, as if we were desirous of impressing people with the enormous extent of the penances, self-denials and mortifications we are practicing. "When thou fastest," said He Who spent forty days in the desert, "anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father. Who is in secret, and thy Father, Who seeth in secret, will repay thee." And St. Gregory the Pope warns us in one of his splendid homilies on the gospels, to perform our good works very cautiously, lest we seem to seek human favor or applause by doing them, and thus deprive ourselves of the reward which would attach to them if they were done in the right spirit. The Lenten season is especially a time to avoid any and all displays which seek worldly recognition, or which foster the sentiments of self-complacency and pride. And, unfortunately, we often make such displays of our good works and thus rob ourselves of our rewards which we would gain if those works were done in the proper spirit.

Let us be on our guard, then, against such wasting of these precious penitential days! Let us hide as far as we can from others' eyes the little fasts and penances, the mortifications and acts of self-denial which we practice for our soul's profit. If we can not conceal them altogether from those about us, we can at least do them in an unostentatious way. And we can, without any fear of detection, add a few extra prayers to our morning and evening devotions. We can in the same manner conquer this or that temptation; refuse to listen to the incantation that would keep us away from the Lenten devotions and sermons in the church. In fine, there are scores and hundreds of ways in which we can keep our Lent in union with Christ Who went into the desert to pray and fast, away from the gaze of the world. Why not do so, then, inasmuch as by so doing we will insure our souls the full merit of the good works which we performed in this penitential period, for each one who so doeth has Christ's assurance that "thy Father Who seeth in secret will repay thee."—Sacred Heart Review.

ARCHBISHOP IRELAND TO HIS HOLINESS.

The St. Paul Prelate Thanks Pope Leo For His Letter on "Americanism."

Rome, February 24.—The Osservatore Romano, to-day, publishes the text of a letter from Archbishop Ireland to the Pope regarding the Pontiff's letter to Cardinal Gibbons on "Americanism."

The Archbishop thanks the Pope for this proof of his esteem and love for American Catholics, and says now that the Pope has shed light on the situation, misunderstanding will cease, "for we are now able to determine the fault which some desire to conceal under the name of Americanism and define true Americanism, such as understood by Americans."

Continuing, the Archbishop says: "The distinctions and explanations contained in the Apostolic letter are so clear and precise that the peril which was not understood by all the people of the United States, but which I thought was to be feared, can no longer present itself. In view of the extraordinary confusion of ideas and controversies raised, especially in France, by the 'Life of Father Hecker,' there was need for the Supreme Pontiff to make his voice heard in order to enlighten and tranquillize the people's minds.

"With all the energy of my soul I repudiate all the opinions the Apostolic letter repudiates and condemns—those false and dangerous opinions whereto, as His Holiness in brief says, certain people give the name of Americanism. "I repudiate and condemn them categorically, like His Holiness, with all the more promptitude and joy inasmuch as my Catholic faith and my comprehension of the teachings and practices of the Church have never permitted me to entertain such extravagances.

"The whole episcopate of the United States, in their own name and the name of their flocks, are ready to repudiate and condemn them. We cannot but be indignant that such wrong is done us, our bishops, our faith and our nation as to designate by the name of Americanism, such errors and extravagances. "Most Holy Father, they are enemies of the Church in America and false interpreters of the faith who imagine there exists, or who desire to establish in the United States a Church differing a single iota from the Holy Universal Church, recognized by other nations as the only Church Rome itself recognizes or can recognize, as the infallible guardian of the revelation of Jesus Christ."

Archbishop Ireland concludes by begging the Pope to accept his assurances of love and devotion and to give him the Apostolic blessing.

When a man has once acquired what he has diligently sought after, let him preserve it carefully; for we have not every day the same opportunity to gain what we desire. And when we have not preserved what we have once acquired, we have nothing left us but the vexation of having lost it.—Pilpay.

A BEAUTIFUL ANTIPHON.

The antiphon of the Blessed Virgin which is sung in the office from Candlemas Day to Maundy Thursday is justly regarded as one of singular beauty. Because its use covers the larger portion of the penitential period, it may be called the Lenten antiphon. The Church uses four of these Marian antiphons in her offices during the year. From Advent to the feast of the Purification is sung the one beginning with the Latin words *Alma Redemptoris*. From Candlemas to Holy Thursday, as stated above, the antiphon is the *Ave Regina*. During the paschal season the *Regina Coeli* is chanted, and from Trinity Sunday to Advent the *Salve Regina*.

The author of the Ave Regina, the antiphon of the present season of the year, is unknown. Its origin is variously dated from the tenth to the fifteenth century. There is, however, a tradition—or perhaps it would be more correct to call it an opinion—that this antiphon, the Ave Regina was the chant which, so many writers of antiquity assert, the apostles sang at the time of the Blessed Virgin's happy death. And if we examine the nature of the song itself, with the joyful salutations contained in the first six lines, and the tender farewell, with the adjuration to pray for the singers, that the final lines express, its appropriateness for such an occasion is very manifest. Further more, we have the authority of St. John Damascene, Andrew of Crete, and other ancient writers that the Apostles and principal disciples were present at the death of Mary, and were witnesses of her most enviable departure from earth. "Those who had seen Jesus, and ministered unto Him," says St. John Damascene, speaking of the Blessed Virgin's last moments of earthly life, "now ministered to His Mother, desiring to obtain her blessing as a precious heritage. And when with many flowers and various hymns they had woven a sacred crown, they received her blessing as a treasure coming from heaven." Stimulating testimony is borne by the other writers mentioned; and it is an undisputed fact that it was the custom of the first Christians to chant hymns of joy and petition over those who, after leading holy lives, passed to their promised rewards. Naturally, therefore, the apostles and those who, with them, were privileged to behold Mary's blessed death, would have chanted her glories and invoked her powerful intercession in their own behalf.

A writer, Cosmas by name, is quoted as authority for the statement that the hymn which the apostles sang on the occasion of the Virgin's death was the one which the Church uses in her office from the Purification to Holy Thursday. We have, however, to the contrary, as it is found in the work of a Franciscan writer of the fifteenth century, Pelbartus, who published in Latin a work entitled "Mary's Crown of Stars." This Franciscan asserts, on the authority of Cosmas, that after St. Peter, as the prince of the Apostles, intoned the first praises of the departed Virgin, the other Apostles responded in words which, with two unimportant changes, correspond with those of the antiphon to the Blessed Virgin which the Church uses at this season in her office. The versicle which follows the antiphon and the prayer that is recited after the versicle, are taken from the writings of St. Ephrem, the Syrian poet and saint, the disciple of St. James, Bishop of Nisibis.

No English version of this antiphon with which we are acquainted does justice to the stately, exultant Latin verses which hail the Blessed Virgin as the Queen of Heaven and the Mistress of the Angels; which proclaim her the Root and Gate whence issued the Light of the World; which bid her rejoice who is glorious and transcendent in her loveliness, and which, in concluding, beseech her, who is so beautiful, to intercede with Christ in our behalf. And how appropriate in these Lenten days, when we are endeavoring by penitential works to atone for our sins, is the prayer that follows this beautiful antiphon: Grant, merciful God, strength to our weakness, so that we who honor the memory of God's holy Mother may by her intercession arise from our sins, through Christ our Lord.—Sacred Heart Review.

VATICAN LIFE.

From Harper's Weekly. Summer and winter the Pope is awake at 6 o'clock in the morning, and rather before than after that hour, and he may have, in token of a sleepless night, a piece of Italian or Latin poetry to dictate to one of the secretaries before Mass. Or maybe there is some more practical affair that has kept him awake while he outlined the essential points in an argument, an appeal, a letter of instruction (in this case he dictates from the notes, which are afterward scrupulously destroyed). To begin the day he says early Mass in the chapel in his private apartments, but on Sundays and feast days in a room that is large enough to accommodate the visitors who have received permission to be present. Dressed in a cassock of pure white, a circle of snow-white hair showing beneath the white skull cap or beretta, the Pope is seen holding a silver aspersory, sprinkling holy water on the assembled worshippers, and so much in harmony with his surroundings is this figure that Rev. Bernard O'Reilly is led to say: "It is as if one of Fra Angelico's glorified saints had walked out of the canvas or come down from the fresco on the wall and shone on us." Immediately after saying Mass himself he hears a second one, said by a private chaplain. The second Mass of thanksgiving being finished, an

arm chair is brought and placed on the epistle side and the Pope is seated. All present go forward in turn to kneel at his feet, kiss his hand and receive Communion. Then a frugal breakfast follows of coffee and a bit of bread and goat's milk.

At 10 o'clock the Secretary of State is in consultation with the Holy Father, and this conference lasts until about 11; but on Tuesdays and Fridays the under-Secretary confers with the Pope, while the diplomatic corps assemblies in the apartments of the Secretary of State, and there is also the duty of receiving ambassadors and distinguished Italians and foreigners. The Congregation of Cardinals report regularly, and we barely intimate the importance of the subject-matter thus reported when we state that all things connected with the administration of a Church numbering two hundred millions perhaps are divided among these standing committees. In some cases the sessions are actually held in the Pope's presence, and even when that additional tax upon his attention and his strength is avoided, it still remains true, as the author just quoted asserts, that his "solitude extends to every diocese and mission on the surface of the globe." And, besides these, many other congregations and commissions charged with special work must satisfy Leo's demands for the utmost regularity, punctuality and exactness in their reports.

RIGHT REV. MONSIGNOR BRUYERE.

For the Catholic Record.

Our Mother's shrine at earliest dawn of day His trusting place, The sunlight streaming down Through pictured pane, illumed the silvery crown Of whitened hair, while o'er his face a ray Of mooses ever kindly grace was wont to stray, As through his hands the chaplet old and brown Sounded silently, Till the winking town Grew noisy round him, he was wont to pray.

He might have other cares, yet each boy thought That he alone was first within his heart; Even when in acts of wronged hand he sought, Some wistful plea he found to take his part. He never ceased to hope, till hope had fled And still he hoped on, when others' hopes were dead.

—Brother Romigius, C. S. C.

C. M. B. A.

Grand Organizer Killackey Visits St. Gregory's Branch.

Tuesday evening, Jan. 31, will be long remembered by the members of St. Gregory's Branch, No. 36, Princeton, and their friends in this town and county. On this occasion Bro. W. P. Killackey paid a friendly visit to St. Gregory's Branch, and delivered probably one of the finest addresses ever heard in the town. Major Fitz-Hourigan kindly agreed to act as chairman, and on introducing the speaker, whom he met for the first time, paid him a well-merited tribute which tribute was more than verified before Brother Killackey had been speaking five minutes. The attendance was not quite as large as was expected, owing to the bad state of the roads and weather. Those who were fortunate enough to attend were well-informed on the happy occasion. Brother Killackey addressed the meeting for over an hour, and clearly demonstrated that the Grand Organizer has no equal in the Dominion. Bro. Killackey held the attention of the audience in a truly wonderful manner, every eye being keenly riveted on him during the address. The speaker's remarks were very clearly expressed, and were so convincing that the membership of our branch has been increased by about seventeen or eighteen members.

The Grand Officers are to be complimented for selecting a gentleman of such rare ability to work for the interests of our association throughout the Dominion, and we would urge every branch having the interests of our great association at heart to prevail upon Bro. Killackey for a visit. We feel sure that the twenty thousand mark would soon be reached. We will be delighted to have another visit from our esteemed Brother in the near future.

The meeting was brought to a close after a couple of beautiful solos by Miss Minnie McCarron, a charming young daughter of one of our past Presidents. A hearty vote of thanks was passed, the mover being Bro. Mulligan, and second, Bro. Goodwin.

C. O. F.

Sacred Heart Court, No. 24.

The above mentioned Court held its regular meeting on Thursday last, a large representation being present. Promptly at 8 o'clock the Chief Ranger called the meeting to order. Five gentlemen had their names added to the long roll of Catholic Foresters in this city, and a number of applications were received. A question of debate was suggested, when it was decided that at the next meeting, which will take place March 16, the subject of "Canada Annexed, or Canada as she is." This is a very interesting subject and will be handled by some of the prominent members of Sacred Heart Court. As it is very desirable that every member of the Court be present we earnestly urge that they will avail themselves of the opportunity of hearing this very important question discussed on March 16.

A. M. S. Kerr, Secy.

Toronto, March 4, 1899.

St. Leo Court, 151, held a most successful meeting on last Wednesday evening. Seated on the platform, besides the Chief Ranger, was our Spiritual Director, Rev. S. J. Grogan, C. S. R. A number of important questions were discussed. All our members are working with a will towards increasing our membership. These several applications for membership were read and approved by the Investigating Committee. The members are each desirous of winning the "hustler button" before the next convention, and from their good beginning at the meeting it looks as though a number of members would be successful. Bro. D. Bracken and the writer having already won one, are debarred from the contest for the future.

Rev. S. J. Grogan, C. S. R., addressed the meeting, enumerating the good works such organizations do among the people. He was pleased to see so many applications presented, which he considered, spoke volumes for the interest the members take in the order. He promised to attend the meetings as regularly as possible.

A committee was appointed to arrange for holding an open meeting at an early date.

J. J. Nightingale.

E. B. A.

St. Helen's Branch, No. 11, Toronto.

The meetings of Branch No. 11 are well attended, the members taking great interest in the work of the Association, and although many of the members have suffered from the prevailing sickness their funds are in first class condition. The officers and members have made arrangements for a grand concert on St. Patrick's night in Malton's Hall, introducing Messrs. Malton and Deary in their grand entertainment of illustrated songs with stereoscopic effects and other first-class talent.

W. Lane.

DIED.

MALONE—At Three Rivers, Que., on the 28th February, of apoplexy, John Margaret, aged 6 years and 2 months, and Thomas De la Poer, aged 4 years and 5 months, children of Mr. James C. Malone.

MALONE—At Three Rivers, Que., on the 2nd inst., of scarlatina, Gerald De la Poer, aged 5 years and 1 month, third son of Mr. Thomas Malone, and grandson of Mr. M. F. Walsh, of Ottawa.

Mortality without religion is only a kind of dead reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.—Longfellow.

THE BLESSED EUCHARIST—THE...  
IN THE DESERT, THE BREAD...  
SYMBOL OF THE BREAD OF LIFE...  
"Whence shall we buy bread, that these...  
eat." (John 6: 33)  
Hearing the gospel of today, we may ask: Why does the Church, in the midst of Lent, read to us the aculous multiplication of the bread? The answer is very simple. The bread, in advance, to remind us of most holy Food of the angels which should receive during the Easter season. And, truly, how wonderful a simile are not the relations of the bread in the desert and the Bread of Heaven, the Blessed Eucharist, bread for the five thousand, was miraculously multiplied by God's omnipotence. And by the same is not the bread of the angels, Blessed Eucharist, transubstantiated during the holy Sacrifice of the Mass from earthly bread to His most precious Body and most precious Blood? When our divine Saviour multiplies the bread in the desert, you heard from the gospel, He gives thanks to Heaven, gave thanks to Heavenly Father and blessed-it, did not Jesus do the self-same when He instituted the Blessed Eucharist at the last supper? Does a priest do the identical thing during the holy Sacrifice of the Mass? again, although those loaves of bread, so miraculously blessed, were distributed among five thousand, they were not consumed, baskets of fragments remained and above. In the same manner receive the bread of angels, the Eucharist, and, yet, it is not consumed, but the Body and Blood of our Jesus Christ remains unconsumed, undiminished. As the five barley loaves were distributed by the hands of apostles, among the hungry multitude, in a similar manner, apostles and their successors, the priesthood, should according to the commandment of Jesus Christ, ministers of this Heavenly Bread, hold, therefore, the great respect between the bread in the desert and the bread of the angels in the Eucharist!



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By Cardinal Antonio Barberini, Capuchin friar and twin brother of Pope Urban VIII. As we walked down our feet went into great hollows in the stone, which constant use had worn. At the bottom we found ourselves in a dark passage way, which led into the first chamber of the Catacombs—and truly the sight which here met my view was gruesome. There was a narrow strip of ground where one could walk, the rest of the space being divided into narrow graves, the earth of which looked loose and well kept. At the head of each was a tiny wooden cross with a ticket bearing the name and date. The walls and ceilings were covered with the most wonderful designs in human bones. On either side were three large niches filled in with the skeletons of monks, standing robed in their brown habits, a large crucifix on their breasts, their hands crossed with their beads hanging from the boy fingers. All around them was a heavy framework of skulls, and in the apex of the arch a wonderful picture made in tiny bones, like a mosaic of the Madonna and Child, with two saints in adoration. At the top in a broader niche looking more comfortable in a recumbent position lay another monk. The designs of the ceiling, made in smaller bones, were very wonderful. Some of these melancholy old fellows wore their cowls drawn, some down, all grinned or leered at one—some with teeth and some without—while some had still bits of hair on their faces and skulls. At first this ghastly scene filled me with terror, and I kept close to my guide for though wizened and skinny he was at least alive; but after a few moments I became interested in the story he told me which ran as follows: The earth I saw had been brought from Jerusalem and for many generations (though at the present date it is not allowed) the dead monks had been buried here. There are three chambers and about twenty graves in all. Two monks are buried in each grave, forty monks, so that to enable each one to be buried in this Campo Santo when one died he had been buried longest was dug up, put in a niche or separated for ornamentation as the case might be, and the newly dead was in life their poor bones, like their weary bodies, could not rest long in one place. Before leaving Rome I heard from perhaps a more authentic source than my guide, that the wonderful nobleman, who becoming a penitent joined this order of the sons of St. Francis, and asked of the Superior as his life's penance that he might thus work out the dead. While still interested in my inspection my guide announced his intention of leaving me and going up stairs in search of other morbidly inclined tourists, but with a decided objection to this I seized the end of his coat and more hurriedly examined the last chamber and again, obedient to orders began to ascend the old stairway when. We arrived back in the



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to their parents, and of creatures to the Creator. In other words, it was of a higher order than either! Really, instead of too many reproaches addressed to the Roman Catholics for syncretism towards the Pope (of which many are undoubtedly guilty), it might perhaps be not amiss if Anglicans should postpone these until they have spent a good hour in sack-cloth and ashes for having allowed their own communion to be dishonored by the blasphemous syncretisms of a Mainwaring, a Tillotson and a Cranmer. Thus we see that before regal autocracy in the Church of England finally gave itself up to be the simply outward vesture and ceremonial form of parliamentary supremacy, it made a final desperate effort to rise to the heights of pretension of which Henry VIII, had stood a century before. The evident and rather sickly sizzle, how ever, was very different from the robust sponges of Henry's outburst. The virile fibres of the Tudors was never found in the Stuarts, and besides, the times had changed. Henry, for many years, seemed to have carried all England with him in one great rush. But 1540 was widely different from 1640. Cranmer, it is true, had only set Henry on an equality with God, while Mainwaring really put Charles "above all that is called God or that is worshipped." Yet Cranmer saw all about him, a few Daniels excepted, either applauding or silent for very fear. Mainwaring saw ready to close in and shatter to the dust the royal idol which he had set up, forgetting that the plain of Westminster is not the plain of Dura. We will next consider how royal supremacy in religion has worked since the Revolution of 1688, and especially how it has borne, and now bears, on the position of the Roman Catholics within the Kingdom and the Empire. Charles C. Starbuck. Andover, Mass.

A ROMAN REMINISCENCE.  
For the CATHOLIC RECORD.  
The first thing that impressed me in Rome was the butter. I had arrived late at night and gone at once to bed, sleeping as a weary traveller has a right to sleep. Next morning served with our coffee and rolls were the most delightful little pats of butter on which were imprinted Romulus and Remus, with their foster-mother. As a school girl I had delighted in McCauley's "Ancient Rome," the running rhythm of their lines fastening themselves in my memory, and often in imagination I saw the twins being rocked in the cradle of the Yellow Tiber or rescued by the ravening "she wolf," or later joined in the triumphant procession of Alba Longa at the head of which were borne "The heads of King Amulius of the great Sylvian line: Who reigned in Alba Longa on the throne of And of the prophet Camara who spake the words of doom. The children to the Tiber, the mother to the tomb."

But with maturer years these school-dreams vanished, and it was with great surprise that I first beheld the founder of the Eternal City, not in the Tiber, but on the butter! The butter being excellent I enjoyed my breakfast with an almost cannibalistic relish and then prepared to go out. I had three great desires in coming to Rome: First, I wanted to see the Pope! Secondly, to worship at the many altars of the life and sufferings of the Holy Apostles and martyrs; and, thirdly, to visit the city on the seven hills which had been the centre of the mighty Empire of the Caesars. But where should I enter a bookseller's shop and bought a guide book, consulting which I decided to visit St. Peter's; and after carefully studying my map, started off in exactly the opposite direction to that which I should have taken, and in about half an hour arrived at the Coliseum—guide books were over thus to me until like "Alice in the looking glass" I began to take the opposite way to the one that I appeared I should have taken. I found the wonderful ruin deserted save for a solitary priest who moved slowly around the arena telling his beads. I wondered at this, and then remembered that some dogmatic person had told me that "one should always wait for a moonlight night to visit the Coliseum," and here was I in the bright morning sunshine, hoping that Ruskin would not hear of it. I continued my way and was much impressed, as one could hardly fail to be, in looking at this mighty work of man, and in standing on the ground made sacred by the blood of many martyrs. From the Coliseum I walked along the Via Sacra among the ruins of the Forum towards the Capitol—to my right rose the three great arches of the Basilica of Constantine, while on my left was the Palatine where lay the ruined Palace of the Caesars. I climbed up some one hundred and twenty feet steep steps that lead to the Capitoline Hill and Campidoglio, in the centre of which stands the magnificent equestrian statue of Marcus Aurelius, of which it is told that in passing it Michel Angelo always said the Italian equivalent for "Come up!" To the right and left were the Capitoline museum and the Conservatore and behind the Senate built on the ancient Tabularium—not entering any of these places, as I wanted to see the external parts of Rome first. I was attracted instead to two large capes one containing two wolves and the other a large eagle. These living omens of Rome looked anything but happy, and I much doubted whether the maternal instincts of the nineteenth century wolf would extend to the

Sacred Heart Review. PROTESTANT CONTROVERSY.

With the accession of William and Mary in 1688 (the formal election taking place early in 1689), parliamentary supremacy, or more properly the supremacy of the House of Commons, was permanently established in England. The mere deposition of a king would not of itself have sufficed for this. Edward II., Richard II., Henry VI., Edward V., Richard III., Henry VIII., Edward VI., and Charles I. had been deposed before, two of them in solemn parliamentary form, and Charles I. had been deposed and beheaded. Yet none of these events had permanently deposed the Crown of its leadership. Speaking generally, the new king entered into the same supremacy of which he had deprived the old. The murder of Charles, indeed, by its absolute violation of every principle of the constitution, had caused such a recoil of horror that, in the view of Mr. Lecky, had his son James succeeded to the tact and witness of his elder brother, the Stuarts would after all have accomplished the establishment of a permanent despotism. James wrecked this prospect, towards which his family had been tending ever since it came into England, by his incurable wrong-headedness, compelling Rome herself to turn against him. James might have lost his throne even without the quiet help of Innocent XI., but it is doubtful whether he might not have regained it but for the virtual accession of the Pope to the league against him and his cousin France.

From that time forward parliamentary supremacy was maintained by the fact that there were two lines of claimants of the crown, the junior and Protestant line actually wearing it, and the elder and Catholic line continually striving to repossess it. As this was always appealing to its seniority of descent, the House of Brunswick was obliged to throw itself back on the right of a nation to say who shall reign over it. Before the Reformation, indeed, this right had never been seriously disputed in England. As Las Casas remarks, "If not a point of faith (which from its nature it could hardly be), yet an undisputed proposition of Catholic teaching that every people has intrinsically the right, for give cause, to change its king, or its line of kings, or, indeed, to set aside monarchy altogether. Sixtus IV., in his Bull confirming the title of Henry VII., a Bull for which Bishop Creighton rightly says that England owes him thanks, while not overlooking hereditary claims, rests mainly on the fact that "the parliament and people have received him." This is the same ground which his present successor has taken in urging French Catholics to accept the Republic. Leo owns that these have a right, if they choose, to set monarchy in itself above republicanism. As his organ, the *Moniteur de Rome*, has remarked, this is a matter for every man's private judgment. Yet the Pope rightly tells them that if they will be monarchists, they at least have no business to pretend that monarchism is any necessary part of the Catholic religion. Nor have they, he reminds them, any right, in the name of Catholicism, to deny that a nation may, if it will, change its whole form of civil polity.

The sage and martyr, Sir Thomas More, *longe optimus Anglorum*, has, as we know, been advanced by Rome to the ranks of the Beatified, and will very probably in time receive the full honors of the altars. This, of course, does not itself give theological authority to his juridical dicta. Yet there is no dispute that these are both sound Catholic theology and sound English law. He did not controvert the right of Parliament to set the young Elizabeth in place of her elder sister Mary. He told the attorney-general Rich: "If Parliament should own you for king, I would own you for king." Had the legislature put the king's son, the Duke of Richmond, confessedly an unlawful child, in place of both the princesses, Sir Thomas would undoubtedly have been ready to fight for the boy's title, even at the cost of the noble Catherine's authentic daughter. That to which he would not consent, and that for refusing which his head fell under the axe of the royal butcher, was to take the oath of succession in such a form as implied that Anne was Henry's true wife and that Catherine had not been. He was ready to own the daughter without the mother, but if he must take both, he would have neither. He decided nobly, and all Christendom, of every school, has honored him ever since, as all Christendom, of every school, has honored the great Isabella's illustrious daughter, in defence of whose wifely fame he laid down his magnificent life. Of all the indescribable meanness into which Mr. Froude has been betrayed by his unfeeling hatred of his own early enthusiasts, none is more desparately mean and more desparately futile than his endeavor to dislodge Catherine of Aragon from the place which she has in the heart of Protestant England and of universal Christendom.

Of course the still more momentous question of the Headship of the Church was also involved; but I am here treating the great Chancellor's case on the side of English law as connected with Catholic teaching. With the Reformation came up Lutheranism, Calvinism, and Anglicanism. Lutheranism gave itself over, frankly and at once, in matters spiritual and temporal alike, into the hands of monarchy. The three Scandinavian kingdoms, all purely Lutheran, have now attained to settled constitutional government, and Norway to virtual republicanism. In these changes Lutheranism appears to have

been entirely neutral. It does not seem to have set forth any special doctrine for regal power or for popular. In Germany no one of the three great religious parties, Catholicism, Calvinism and Lutheranism, seems to have concerned itself much about political matters. Yet as Lutheranism is the prevailing one of the three it must be held a good deal responsible, at least negatively, for German medievalism in matters of government. It must also be held in a measure responsible for the stolidity of the German peasantry. Doubtless the heaviness of the Teutonic blood in his English descent is at the root of this. The South Germans, though Teutonized, are not Teutons, and they are of a very different temperament. Yet it is not all in the blood. The Scottish Lowlanders, as Canon Taylor remarks, are more purely Teutonic than the English themselves, who in the West are mostly Celtic, and in the eastern comarities about half Celtic. Yet there is not much loutishness in the Lowlanders. They have fallen into the hands of Calvinism, which has had a very different educating force. In truth, Lutheranism, a religion whose founder was a peasant through and through, received from him a bent, not for, but against, the peasantry. "The way to treat a peasant is as you treat an ass: Give him short provender and plenty of stick," is a saying which I have not verified, but which, having seen it repeatedly quoted by conscientious Catholic authorities of the highest order, I have no reason to doubt its authenticity. Bad as it is, it is not so bad as Luther's shouting out to the princes at the time of the Peasants' War: "Shoot them down like mad dogs."

Martin Luther was a very great man. He created the German language, and in it he re-created the German nation. Yet he seems to have had a lasting grudge against the bulk of that nation, that part from which he himself was sprung. The truth is, he never forgave the peasantry for revolting against the tyranny of the nobles at a time when he wanted to propitiate the nobles in his war against Rome. Yet surely it was asking a huge sacrifice of the peasantry to ask them to yield themselves up to his friends the nobles, to be their chattels, and to his friends the burghers, to be the object of their flouts and jeers. Lutheranism, theologially, says Doctor Schaff, stands second only to Rome. In point of every branch of learning, it is almost incomparable. Its hymnody, as a Catholic writer remarks, is a wonderful outburst of Christian genius. But if we ask for "the good news preached to the poor," or for voices raised against the arrogance of the strong, we rather think of a Las Casas, or a Borromeo, or a Loyola, or a Xavier, or a Vincent de Paul, or, within the Protestant lines, of a John Wesley, than of a Martin Luther. Calvinism, as the eminent Catholic writer Tanqueray says, is honorably distinguished in one important respect from both Lutheranism and Anglicanism. It has for the most part kept itself clear of the trap of Caesarism. In deed, some of the scenes and characters of Calvinistic history, in Scotland, in England, in Holland and elsewhere, make us think, in a local and lesser measure, of Hildebrand and Henry; of Innocent and John or Philip Augustus. In all that concerns the refusal to be taught religion or morals by the State, and in the energy of public protest against godless magistracy, Calvinism, as Tanqueray signifies, has entered far more fully into the inheritance of Catholicism than either of the other two chief forms of Protestantism. Theologically and liturgically Lutheranism is much less alien from Catholicism than Calvinism is; yet when it comes to the capacity of dwelling together in one federal republic, as in Switzerland, it has not been Catholicism and Lutheranism that have illustrated this, but Catholicism and Calvinism. What these are able to do in Switzerland, they certainly ought to be able to do in America. If they are not, the fault is hardly on the Catholic side, unless we assume that crossing the Atlantic makes Catholicism less republican, which would be an absurdity hardly within the compass even of a John Moore or an Isaac J. Lansing. Calvinism and Lutheranism have both had one great advantage over Anglicanism. Neither of them has been merely national. In this respect they have both approximated, though at a marked distance, to Roman Catholicism. Geneva was long known as the Calvinistic Rome, and Wittenberg, though not quite so pointedly, bore a like relation to Lutheranism. Anglicanism, however, was shut up in one kingdom, and was helpless under the heavy hand of its "Supreme Governor." There was no one on whom it could call abroad. At home earnest and devout souls were daily receding from it, towards Rome, or towards Geneva. One would think that it was in sheer desperation that at last it developed the extraordinary religion known as Pilmerism. This, during a good part of the seventeenth century, almost reduced the whole of Christianity, doctrines, dignities and sacraments, from Baptism to the Trinity, into a mere appendix of the abject duty of always obeying the King. One would think that in Baptism souls were regenerated chiefly to be slaves of the Charleses and Jameses that in the Eucharist they were strengthened principally for the same heretic office. Nay, Doctor Mainwaring, preaching before the King, declared, and apparently with the full consent of his brethren, that the relation of subjects to their sovereign was compounded of the relation of children

Something for Nothing.  
A trial bottle of Cuticure and Inhaler, prepaid, sent free to anyone who sends his address within one week. Cuticure is a sure cure for catarrh, bronchitis, irritable throat, hoarse breath, and kindred diseases. How can we afford to do this? Because we know a trial of this pleasant and efficacious remedy will cure you. Write N. C. Polson & Co., Kingston, Ont.

Dr. Chase Cures Cataracts  
Toronto, Ma  
My boy, aged fourteen, had  
catarrh, and lately was  
to an operation at the G.  
Since then we have resorted  
Cataract Cure, and one boy  
has made a prompt and com  
H. G. F.  
Foreman, Cowan &

FIVE-MINUTES' SERMON. Fourth Sunday in Lent.

THE BLESSED EUCHARIST—THE BREAD IN THE DESERT, THE BEAUTIFUL SYMBOL OF THE BREAD OF HEAVEN. "Whence shall we buy bread, that these may eat?" (John 6, 5)

OUR BOYS AND GIRLS. A DEVOTED DAUGHTER.

In the year 1808, Napoleon besieged Madrid. The defence was long and obstinately maintained, soldiers and citizens vying with each other in bravery and enthusiasm.

Beillard then called one of his officers, a Captain Rastoul. "You will be good enough," said the General, "to accompany this lady in my carriage as far as Chamartin."

love with his daily task is happy and unrepining, and does not suffer near as much fatigue as the grumbler, who tires his mind out at the start.

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties:

Take the pleasantest of Malt Beverages— JOHN LABATT'S ALE AND PORTER. They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.

MENTHOL D&L PLASTER. We guarantee that these Plasters will relieve pain quicker than any other.



THE O'KEEFE BREWERY COMPANY OF TORONTO (Limited). SPECIALTIES—High Class English and Bavarian Hopped Ales, XXX Porter, and Stout, Pilsener Lager of World-Wide Reputation.

The D. & L. EMULSION. The D. & L. EMULSION is the best and most palatable preparation of Cod Liver Oil, agreeing with the most delicate stomachs.

CALVERT'S CARBOLIC OINTMENT. Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Catarrhs, Ears, Neuralgia and Rheumatic Pains, Throat Colds, Kingworm, and Skin Affections generally.

MEMORIAL WINDOWS. High-Class Church & Cathedral Windows. Equal to any English or American Work.

Clarke & Smith, Undertakers and Embalmers. 113 Dundas Street. Open Night and Day. Telephone 388.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation by Wm. Cobbett. Revised with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B.

THOMAS COFFEY. CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY.

ERNST GIRARDOT & CO. SANDWICH, ONT. Subscriptions for "Our Boy's and Girl's Own," received at the Catholic Record office. 75c per annum.

Educational. BELLEVILLE BUSINESS COLLEGE. Established 1889. Students have a larger earning power who acquire the following lines of preparation under our efficient system of training.

CENTRAL Business College. STRATFORD, ONT. Don't wait for something to turn up. Don't wait for a business education and turn something up. Active, educated and well-trained young men and women are wanted everywhere.

THE O'KEEFE BREWERY COMPANY OF TORONTO (Limited). SPECIALTIES—High Class English and Bavarian Hopped Ales, XXX Porter, and Stout, Pilsener Lager of World-Wide Reputation.

NORTHERN Business College. Owen Sound, Ont. Hundreds of our graduates are now filling positions of honor and distinction in the various branches of the business world.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting.

ASSUMPTION COLLEGE, SANDWICH, ONT. THE STUDIES, ENGLISH, THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum.

SADLIER'S DOMINION SCHOOLS. During the coming School Term of 1908 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text Books, both in English and French.

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INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Missions.

CHATS WITH YOUNG MEN. Reportorial Work for Literary Aspirants. The best school for literary beginners is the newspaper office.

MR. COLE ENDORSES THE REPORT OF HIS CURE OF RHEUMATISM. By Dodd's Kidney Pills. When Every Other Tried Remedy had Failed—His Case was Exceptionally Severe but Quickly Yielded to Dodd's Kidney Pills.

Faithfulness in Little Things. In youth nearly everybody has dreams of accomplishing great deeds, of winning a name, of becoming rich, or of occupying a foremost position in the world.

Don't Wait for the Sick Room. The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

Perfectly Cured. Weak and Low Spirited—Nervous Prostration—Appetite Poor and Could Not Rest. "I take great pleasure in recommending Hood's Sarsaparilla to others. It has been the means of restoring my wife to good health."

BROWN'S Bronchial Troches of Boston. Relieve Hoarseness Immediately. "I recommend their use to public speakers."—REV. C. H. CHAPIN, New York.

MR. COLE ENDORSES THE REPORT OF HIS CURE OF RHEUMATISM. Windsor, March 6—Mr. F. H. Cole, whose case was reported in the Canadian newspapers, last week, was met by a friend on the street, a couple of evenings ago.

Don't Wait for the Sick Room. The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

Perfectly Cured. Weak and Low Spirited—Nervous Prostration—Appetite Poor and Could Not Rest. "I take great pleasure in recommending Hood's Sarsaparilla to others. It has been the means of restoring my wife to good health."

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Hood's Sarsaparilla. Is the Best—in fact the One True Blood Purifier. All druggists, \$1.50 for 85. Get Hood's. Hood's Pills are tasteless, mild, effective. All druggists, 25c.

This similarity will appear still more conspicuous when we consider a singular circumstance which preceded the miracle of this day. Before our Lord led the hungry people, it is related that He cured the sick and infirm that were brought to Him, and from this we should learn that he who desires to receive this life-giving Bread of Heaven with blessing, must possess a soul entirely void of sin; or must have it healed by our Lord Jesus Christ, in the sacrament of penance.

When the people saw the miracle that our Lord had wrought they wished, out of gratitude, to make Him King. In a similar manner we should show our gratitude to Jesus when He has taken possession of our soul in the sacrament of Love. We should then make Him King of our heart, that is, we should give ourselves to Him wholly and entirely and live only for Him and according to His divine pleasure.

The inquiry had not yet concluded, and the poor girl awaited the end in an ante room. The court martial at last being over, the dread result was quickly known, but all shrank from communicating the dire intelligence to Madlle. de Saint Simon.

Dr. Chase Cures Cataract After Operations Fail. Toronto, March 16th, 1897. My boy, aged fourteen, has been a sufferer from Cataract, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Cataract Cure, and one box of this medicine has made a prompt and complete cure.

IS OUR SUNDAY SCHOOL SYSTEM DEFECTIVE?

This is a question of paramount importance. The Church in this country is dependent upon the rising generation...

Our catechism is all right as far as it goes. The doctrines to be found in that little book are sound...

But the child must be brought to understand the faith. The young child will not learn from a book...

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ARCHDIOCESE OF OTTAWA

The parish Mass in St. Mary's, Haymarket, on Sunday of last week, was celebrated by one of the Fathers from the Capuchin Monastery...

On Tuesday and Wednesday of last week the very young boys were engaged in hearing the confessions of the children of the parish for their Easter duty.

On the "First Friday" a general Communion by the young women of the parish of Our Lady Immaculate took place.

A mission for women commenced at the Capuchin monastery church on the following week for men. Rev. Father Maurice is the preacher.

A paper on "Cuba and the Cubans" prepared by Rev. Father Alexis of the Capuchin Monastery was read at the meeting of the L. M. Institute...

The "Forty Hours" devotion took place in the parish of St. Mary's on the 27th and 28th inst.

A very enjoyable and instructive evening was given at the Capuchin Monastery on Monday, February 27th.

The Society consists of twenty-eight young ladies, superior and first courses.

The following are the names of the officers and members: President, Miss A. Malloch; Vice-President, Miss B. Christie.

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THE POPE'S ILLNESS

"Blacksmith," a literary contributor to the Guelph Mercury, wrote an article for that paper, which appeared on the 11th inst.

"Two men—opposite as the Poles in temperament, students in opposing Schools of Thought, but alike in the hold each has on the hearts of men—have been permitted to stand, but separate in death."

"The coronation of the above-mentioned desires to express its sincerest sympathy to the widow and family of the late Terence Smith, who departed this life last day of January 10th."

"That a portion of condolence be tendered to the bereaved widow and family of the late Terence Smith, secretary treasurer of these several bodies."

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THE LATE TERENCE SMITH

Chapeau, P. Q., Feb. 28, 1899. At a joint meeting of the various bodies of the Catholic Record, the following resolution was unanimously passed:

"That a portion of condolence be tendered to the bereaved widow and family of the late Terence Smith, secretary treasurer of these several bodies."

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MARKET REPORTS

LONDON. London, March 9.—Grain, per cental—Red winter, \$1.15; white, winter, \$1.15; Barley, 10 to 11; corn, 10 to 11; buckwheat, 10 to 11; rye, 10 to 11; oats, 10 to 11; peas, 10 to 11; beans, 10 to 11; lentils, 10 to 11; mung beans, 10 to 11; chick peas, 10 to 11; vetches, 10 to 11; clover, 10 to 11; hay, 10 to 11; straw, 10 to 11; manure, 10 to 11; bones, 10 to 11; guano, 10 to 11; fish meal, 10 to 11; oil, 10 to 11; sugar, 10 to 11; coffee, 10 to 11; tea, 10 to 11; spices, 10 to 11; other goods, 10 to 11.

MONTEAL. Montreal, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady. Flour is quiet and steady, with exports steady.

QUEBEC. Quebec, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

OTTAWA. Ottawa, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

WATERLOO. Waterloo, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

BRANTFORD. Brantford, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

ST. CATHARINES. St. Catharines, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

Niagara Falls, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

TOLEDO. Toledo, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

CHICAGO. Chicago, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

ST. LOUIS. St. Louis, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

MINNEAPOLIS. Minneapolis, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

DULUTH. Duluth, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

PORTLAND. Portland, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

SEASIDE. Seaside, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

EMERYVILLE. Emeryville, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

OAKLAND. Oakland, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

SAN FRANCISCO. San Francisco, March 9.—The grain market is quiet, but values are steady. Flour is quiet and steady, with exports steady.

NOTES BY THE WAY

Lord Charles Beresford has come and gone, leaving behind him some desultory utterances on the Alliance question.

It was strange that he should come on such a mission, but the Beresfords have been doing brainless things for many a long day.

He was accorded a very gracious welcome by the people of Chicago. He was interviewed and dined and wined.

He was so extolled as a great soldier and statesman that decent citizens closed their ears against the flood of fulsome flattery and mendacity.

Our cousins may be very democratic, but they tell us that the Beresfords have been doing brainless things for many a long day.

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DIocese of Hamilton

The Reverend Bishop Hamilton has sent the following circular to the clergy of the diocese of Hamilton:

To the Rev. Clergy of the Diocese of Hamilton: It is customary for Bishops at the beginning of the holy season of Lent, on which we have now entered, to issue a pastoral letter to their spiritual care, not only of the duty of meditation on the sufferings of our Lord and of the special obligation of the penitential season, but also of the duty of prayer and self-denial, and also of the duty of almsgiving and of the duty of charity.

Among the many good works that may be done during this season, the most important is that of prayer and self-denial, and also of the duty of almsgiving and of the duty of charity.

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OBITUARY

On Thursday, the 23rd of February, Bridget, beloved wife of Mr. John Masterson, of the township of Alwayk, and parish of Brantford, died at her residence, 101 St. Michael's College, Toronto, at the age of 70 years.

She was a devoted wife and mother, and was well known to her friends and neighbors. She was a member of the Holy Family Society, and was a very good and pious woman.

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THE LAST SAD RITES

Impressive Funeral Service at St. Patrick's Church. Quebec Telegraph, Feb. 28. Yesterday morning, at 9 o'clock, the remains of the late lamented Mrs. Margaret Stapleton, of the township of Alwayk, and parish of Brantford, were interred in the cemetery of St. Patrick's Church, Brantford, Ontario.

The deceased lady was the third daughter of Mr. John Masterson, of the township of Alwayk, and parish of Brantford, Ontario. She was a devoted wife and mother, and was well known to her friends and neighbors.

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DISEASE OF THE SPINE

A Malady that makes Life Almost Unbearable—A Nova Scotia Lady Tells How to Cure It. Mrs. Frank Minard, of Milton, N. S., is a lady who possesses the confidence of a large circle of friends.

Mrs. Minard has been suffering from spinal disease and attendant complications, and to a reporter she recently gave the following account of her illness: "As a result of the trouble I suffered terribly, I was confined to my bed, and my health was so weak that I was unable to get up."

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