

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MARCH 30, 1895.

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VOLUME XVII.

## Sodalities Hymn For March.

Great Patron of the Church of Christ!  
Blest Guardian of our Lord!  
Whose faith and hope and love sufficed  
To gain thy high award.  
Oh, hear our prayers, and pray for us  
To Him who honored thee.

Once thou thy kind protection gave  
To thy pure Virgin spouse,  
Now we thy supplication crave  
For aid to keep our vows.  
Oh, hear our prayer, and pray for us  
To Him who blessed thee.

We ask of God to grant us faith  
As steadfast as thine own;  
That all our life, and at our death,  
We lean on Him alone.  
Oh, hear our prayer, and pray for us  
To Him who followed thee!

We ask of God the holy hope,  
So glorious in thy soul,  
That we with every doubt may cope,  
Nor fear the judgment scroll.  
Oh, hear our prayer, and pray for us  
To Him who trusted thee!

We beg of God to send us love  
Like that which flamed thy heart,  
That we, with crown and palm, above  
Become of Heaven a part.  
Oh, hear our prayer, and pray for us  
To Him who cherished thee!

—WILLIAM ALFRED JENKS.

If I have heard this hymn, adapted to an old song of Balle's, "My Dwelling is no Lordly Hall," sung very sweetly by the Sodality in New Jersey for whose use it was written by the author, not then a Catholic. Some years after he obtained the death of "steadfast faith," prayed for in this Hymn to St. Joseph.

## LEAGUE OF THE SACRED HEART.

General Intention for April.

THE SPIRIT OF PENANCE.

Messenger of the Sacred Heart.  
As well nowadays as of old when St. Paul preached to the Athenians, "God declareth unto man, that all should everywhere do penance," (Acts xvii. 30). "Unless," said our Lord, "you do penance you shall all likewise perish."

And this necessity must not be understood only of penance as a sacrament instituted by Jesus Christ, and the reception of which, in desire at least, is indispensable for salvation after a single mortal sin. Of more absolute necessity still for all men are the acts of this *virtus* of penance which the nature of sin, the very nature of man and the Divine perfections demand imperatively of every sinner.

But, on the other hand, what is not, through the intervention of God's infinite mercy, the wondrous efficacy of these same acts! They cleanse the soul from the stains of sin, reconcile it with its Creator, and give it back its right to the heavenly heritage. If so, what should not be said of the *Spirit of Penance* which prompts us to multiply in every conceivable way these so salutary acts.

In fact, and such is the teaching of all divines, the *spirit of penance* far surpasses the *virtue of penance*: the former is, so to speak the development, and full productive effluence of the latter; it is a divine, a supernatural instinct which enables us to experience a charm and sweetness even in the throes of repentance and in the rigors of Christian austerities.

If this spirit be so much to be sought for by all, and if it be eminently becoming in the ordinary Christian who has meditated seriously on the heinousness of sin, and on the fearful havoc it continues to work in souls, how much more should not the Associates of the League strive to acquire it.

The spirit of prayer and the spirit of zeal, and especially a true devotion to the Sacred Heart of Jesus, which are the three essential elements of our Apostleship, viewing the actual condition of mankind, would be quite inconceivable without the spirit of penance.

Pained at the sight of the terrible blows which sin, ever on the increase, unceasingly aims at divine love, the faithful Associate is urged on by his zeal to cleanse his own heart from the least blemish capable of wounding the chaste regards of his Heavenly Lover; and this can be effected by penance alone.

It is also the first requirement of the spirit of prayer. "For," says St. Cyprian, "the first prayer and the first offering to be made to God—the Saviour Himself has proclaimed—is to be reconciled with our brother, and for reasons more cogent, to be more and more reconciled, through the spirit of penance, with our God. The example of Cain and Abel makes it clear for us that God considers much less the material offering than the heart that makes the offering."

Finally, since the Apostleship is the League of the Sacred Heart, all the Associates should endeavor to awaken and to foster more and more in their hearts the spirit of atonement, and, as a consequence, the spirit of penance. It is, indeed, to each one of them that that heart-rending complaint is addressed, which is in a measure the summary of all the moving appeals of the Divine Heart: "Is there no one to have pity on Me, and who is willing to condole with Me and have a share in My sorrows in the pitiful condition in which now especially I am left by sinners?"

## PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy

Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the gift of the Spirit of Penance, that thereby I may strengthen within me the spirit of prayer and zeal and a true devotion to Thy Sacred Heart. Amen.

Life of Blessed Margaret Mary.

## MEDITATION ON THE PASSION.

The Bishop of Clifton, England, in that part of his pastoral dealing with the recommendation of frequent meditation on the Passion, says:

There are now brought within the reach of the poorest admirable books of meditation on the Passion, by the help of which each, according to his capacity and individual taste, may bring home to himself the lessons for which that Passion has been recorded for us in such minute detail. We have sometimes been reproached with dwelling so much on the details of our Lord's Passion, instead of fixing our attention exclusively on the benefits of that Redemption which was effected for us at such a cost. We are not careful to free ourselves from this reproach. The late Cardinal Wiseman has expressed the mind of the Catholic Church on this matter in language which can hardly be surpassed. He says:

"There is nothing more decisive of the respective claims of Catholic and Protestant to be the religion of the New Testament than the manner in which they treat its most solemn portion, that which records the final act of Redemption. The very essence of modern Protestantism is to regard this greatest act as a mere abstraction. The mind is concentrated on the sole apprehension of an accomplished atonement, and its instrumentality by death. By a process eminently selfish, the price and its purchase are transferred to the individual soul, appropriated by it, and thus viewed extraneously to Him whose they really are. There is no contemplation in the Protestant view; it is one of mere self-application. To contrast it with the Catholic idea, and so illustrate both, perhaps a simple parable may be useful.

"Let us imagine to ourselves two spendthrifts, for whose debts a loving father has given bond. The day of reckoning arrives, and the surety comes willingly to pay the ransom. One son stands by, grateful indeed, but cold and calculating. He looks not at the huge sum that is counted out, but is eagerly waiting for the coin to be told, and then exultingly cries out 'I am free,' and goes his way. But there is another besides gaze every watches with the intensest gaze every particle of the precious offering, because he knows what it has cost his father to procure it. In every piece he recognizes the fruit of some privation undergone, or some cruel humiliation endured. On one he reads his father's hunger, on another his arduous toil. He remembers that it was gained at the expense of calumny and hatred from friends, and when another is procured, that it was earned by the loss of those most dear to him. At every instalment he looks into his dear parent's countenance, and sees its manly sorrow and its varying emotions as these same recollections pass over his heart; and though the smile of love is on his lips as the last golden drachma falls from his hand at the thought of what he has achieved for his children, even this is more heart-rending to the tender one of the two; and he almost loses all sense of his own liberation in the anguish inflicted by its price. He thinks not of himself, for love is not selfish. He goes not away singing, 'I am ransomed, I am free'; but he rushes to his father's feet, exclaiming, 'Thou has purchased me; I am thine!'

"Such we believe to be the true difference between the Protestant and the Catholic mode of considering our Saviour's Passion. The one looks at it with an inquisitive eye, the other with the eye of love. To the Protestant it would have been the same if the simple act of death had been recorded, and its preliminary suffering had been suppressed. Not one emotion would have been lost to him, any more than, in his system, any advantage. What does the cruel agony in Gethsemani give him? It does not redeem him. What does he gain by the wails and gasps of the Roman scourges? They do not ransom him. What profits him the mock coronation and its insulting homage? It does not save him. And then, what can Mary and John do for him at the Cross's foot? He declares he does not care for them. What matters it to him if the seamless garment be divided for, or rent? It bars no deep mystery of faith to him. No; only let him secure that moment when the last breath passes over the Victim's lips, and it is enough—for it is the atonement.

"Yet all that we have briefly enumerated was suffered for our sakes, and recorded for our profit. Although the last piece completed our ransom, all that preceded it Redeemer did. For, surely, our divine ought superfluous. He was generous, indeed, but not wasteful. The Catholic, therefore, treasures up in his heart every

smallest gift of love, where the smallest is immense."

We are only too glad to admit that, since the publication of this beautiful passage, in 1851, a change for the better has taken place in the minds of devout Protestants. The wide diffusion of Catholic books of devotion, though filtered through Anglican adaptations, has accustomed many to systematic meditation on the Passion, and has resulted in the imitation of almost every variety of Catholic practice. In fact, we Catholics must take heed to our ways, that we be not outstrip in the use of our own most valued aids to devotion. We must take care that the adoption of them by non-Catholics does not lead us to value them less, but rather provoke us to jealousy, and make us appreciate the more that which is our own.

Let us ask the Blessed Virgin to obtain for us grace to draw near to the Cross with her and the beloved disciple, that we may be counted worthy with them to receive the fulfillment of his promise: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers, and they shall look on Me whom they have pierced, and they shall mourn for Him as one that mourneth for his only son, and shall grieve for Him as the manner is to grieve over the death of the first born." There is no more incentive to prayer than the contemplation of the Passion of Jesus Christ. It is the ground of our hope, for "He that spared not even His own Son, but spared Him up for us all, how hath He not also, with Him, given us all He not also, with Him, given us all things?" It assures us of God's love for each one of us, for "greater love than this no man hath, that a man lay down his life for those whom he loves." It emboldens us to offer Him, as the only return that we can make, the lifelong devotion of our hearts, all that we are and all that we can do; so that each of us may say with the grateful Apostle, "The life that I now live in the flesh, I live in the faith of the Son of God, Who loved me, and delivered Himself for me." The long and dark catalogue of our sins may well appal us, but "He is the propitiator for our sins."

The remembrance of past failures and abuse of grace may discourage us, but He has said, "Him that cometh to Me, I will not cast out." The chains of long and evil habit may have bound us, and caused us to be led captive by the devil at his will, and we may cry out in our misery, "Unhappy man that I am! who shall deliver me from the body of this death?" The answer comes back, "The grace of God, through Jesus Christ our Lord." There is no sin for which the Blood of the Son has not atoned; no disease beyond the skill of that great Physician; no guilt beyond the reach of the absolution of the Church.

## ARCHBISHOP OF ST. BONIFACE.

Consecration of Most Rev. Mgr. Langevin—A Brilliant and Imposung Ceremony—Presentation and Address.

Toronto Globe, March 21.

Winnipeg, March 20. (Special.)

The consecration of Rev. Father Langevin as Archbishop of St. Boniface here was one of imposing pomp and ceremonial. The event will be one of the landmarks in the history of the North-West, and it is safe to say that never before has assembled here as large a coterie of Church dignitaries as that at St. Boniface. Every Catholic took the greatest interest in the solemnity of the occasion, and each tried to vie with the other to do most towards honoring the new Archbishop. Monday afternoon the pupils of St. Mary's Academy tendered a reception to the new Archbishop, and in the evening new Archbishop, and in the evening His Grace took possession of the cathedral and was installed on his throne, the priests making the promises of obedience to the Archbishop, after which an address was read by the mayor of St. Boniface. At 9:30 on Tuesday consecration services were held at the cathedral in St. Boniface. Mgr. Fabre, Archbishop of Montreal, officiated, assisted by Mgr. Duhamel, Archbishop of Ottawa, and Bishop Grandin, of St. Albert, N. W. T. A large number of dignitaries of the East and West were also present, and the Cathedral, which is famous the world over by Whittier's poem, "The Voyager," was crowded to suffocation by the laity, who assembled to witness the ceremony. It was the first event of the kind that has ever taken place in this country, the two previous Archbishops having been consecrated in Rome. The cathedral was profusely decorated. The pillars were draped in white, bound with spirals of bright green. On each side of the chancel were canopies of red and white, while banners, flags and streamers abounded wherever architecture permitted. The high altar, which but a short while ago was a mass of black, blazed with light from scores of candles and many bright ornaments, while brilliant flowers in lavish decoration filled in all the space between. Over the high altar was a large scroll with the words, "Fidelis servus, et prudens quem constituit Dominus super familiam suam" ("Faithful and wise servant, whom his Lord has placed over His household"). The

chancel was crowded even to inconvenience with Archbishops, Bishops and clergy, who, in the different vestments of their ranks and orders, presented a most brilliant scene. The consecration service was carried out with all the feeling of the beautiful ceremony by Archbishop Fabre. The sermon was preached in French by Mons. Begin of Quebec, and was given in the middle of Mass in its usual place, after the gospel. The speaker referred to the unusual significance of the ordination, and dwelt on the extending power of the Church at the present day.

When the newly consecrated Archbishop arose to give his benediction to the people, he first saluted his father, who was sitting in the front row of the congregation, and then, accompanied by assistant Bishops, passed all around the church, bestowing his blessing upon those assembled. The booming of cannon announced the conclusion of the ceremony, and the Archbishop and his party, on leaving the cathedral, repaired to Provencher Academy for lunch.

At 5 o'clock in the afternoon a reception was extended to the new Archbishop by his former congregation of St. Mary's Church, Winnipeg. The St. Mary's was crowded to the doors long before Archbishop Langevin and party arrived. Bishop Gabrielle of Ogdensburg preached a grand sermon from the 13th chapter of the Acts of the Apostles, tracing the ceremony of the ordination of Bishops from the time of the first Pope, Peter the Apostle. At the conclusion of His Lordship's sermon Mr. N. Bawlin read an address from the English Catholics, and Mr. Genest from the French Catholics to the new Archbishop. Afterwards Mr. Richard presented a watch and chain set with diamonds, which had been bought by the parishioners of St. Mary's, as a tribute of respect and love for their former priest and confessor.

His Grace Archbishop Langevin replied with feeling to the addresses, and thanked the donors of the handsome souvenir which he had received, assuring the people of St. Mary's of his unflinching love and devotion to themselves. Referring to the school battle, addressing the visiting Archbishops, Bishops and clergy, he said:

"My Lords, Most Reverend Archbishops, Right Reverend Bishops, and honorable member of the clergy, I feel proud to day of my children from St. Mary's; they have battled hard, but in the end they have won. They have not been discouraged; no, they went on, and to-day we are at the point of triumph. They have been too good to go to their money for the support of our dear, always dear, Catholic schools. My dear brethren, I accept this watch, and I will keep it, for it will serve to measure my moments of love and labor for you all; but if one day it should mark the hour when we are obliged to close our schools and send our children to schools which are not ours, then the watch will be more for me, because then it would mark for me an hour of agony, and I would rather sell that watch than abandon the schools. If we are not able to go on and find the necessary means for our schools, were it to see my children around me saying, 'Father, Bishop, where are our schools?' I could not meet my children and wear that gold watch, when they ask for the bread of Catholic education, and I not able to give it to them. So I repeat to you, I will keep the watch with that reservation. We will continue together to fight for our schools, and this will be for us the main point in our existence, our solitude day and night. I would never have consented to become Bishop of this great diocese if I had not felt really and truly in my heart that I was ready to die rather than give up the cause of the schools. These are my dispositions; I know they are yours, because I can trust you. I know who you are, and I think that a population that has fought during four years, given so much money for the Catholic schools, I think they can go proudly before the whole Dominion and say, 'Here we are, the Catholics of Winnipeg, we have been faithful to our Catholic programme. Now, I will bless my dear brethren. There are some here who do not belong to us, and I will include them in my blessing, for after all the blessing of a Bishop can do them no harm. We need friends, and to-day I remember the noble words of my saintly predecessor when he said that those who did not belong to our Church were always good to the missionaries. Yes, we need many kind friends who live outside the Church, and I was really glad this morning to hear the noble words of the Cardinal Archbishop of Quebec say that the soul of the Church although they do not belong to the exterior body."

From St. Mary's church the Archbishop and his friends drove to St. Mary's Academy, where dinner had been provided for the visiting and local clergy, who sat down to beautifully decorated tables in numbers exceeding one hundred. The day was pleasantly concluded with a musical and dramatic performance at St. Boniface. To-day His Grace rested at the

Palace, receiving a few callers. This evening he attended an entertainment given by St. Boniface C. M. B. A. It is likely His Grace will hold a public reception at the palace on Thursday or Friday. Nearly all the visiting prelates departed for home this morning.

## MEDAL FOR MRS. SADLER.

Notre Dame's "Laetare" Medal to be Conferred This Year on Mrs. Sadler.

Everybody will be pleased to learn that Notre Dame University will this year confer the Laetare medal on Mrs. Sadler. At the age of seventy-five this well-known Irish American authoress is still living at Montreal, Canada.

The novels of Mrs. Sadler—who of the present Irish American generation has not read them? All of her works embody a moral; many of them have been highly commended for their literary excellence. Rare patriotism and sterling Catholicity are their salient characteristics. One of her sons died in the Jesuit order; one of her daughters is a frequent contributor to the *Catholic World* and other Catholic periodicals.

Mrs. Sadler, whose maiden name was Mary Anne Madden, is a native of Cotehill, in the county Cavan, Ireland. She was born on the closing day of the year 1820. Her father was Francis Madden, a man of refinement and literary tastes, and a highly respected merchant. Her mother, who died when she was still a child, shared her husband's love for poetry and the legendary lore of their native land. Business embarrassments and financial troubles hastened Mr. Madden's death; and in 1844 his bereaved daughter came to this country, bringing with her, among her other treasures, a goodly number of old and valuable books, including some rare editions of the English poets which had formerly belonged to her father.

In November, 1846, Miss Madden became the wife of Mr. James Sadler, one of the original partners of the well-known publishing house of D. & J. Sadler & Company, and went to Montreal to reside, her husband being then the representative of his firm in that city. For the ensuing fourteen years Mr. and Mrs. Sadler remained in Canada, and it was during that period that several of her most successful stories were written; while, in addition to her other literary work, she contributed copiously to the columns of the *New York Tablet* and other publications. In 1860 his business interests compelled Mr. Sadler to return to New York, to which city he accordingly removed his family; and he continued to reside there until the date of his untimely death, nine years subsequently.

The first book to appear with Mrs. Sadler's name as its author was a collection of short stories entitled "Tales of the Olden Time," which issued from the press of John Lovell & Co., Montreal, and met with a very flattering reception from the critics. After this success, came "The Red Hand of Ulster," "Willie Burke: a Tale for Boys," and "Alice Riordan," a companion story for girls. The late Dr. Brownson was always a great admirer of "Willie Burke," and readers of Brownson's own writings do not need to be told that it was no easy account to be given to a woman to win his praise. Mrs. Sadler's other best-known works are: "The Blakes and other Chiefains," "Confessions of an Apostate," "Daughter of Tyrconnell," "The Hermit of the Rock," "Penny Conway," "Elinor Preston," "Con Lights; or Life in Galway," "Con O'Regan," "Aunt Honor's Keepsake," "The Heiress of Kilorgan," "The Old House by the Boyne," "Old and New," "Father Sheehy and Other Tales." There were many others, her novels and translations numbering upward of sixty volumes.

## A Bad Showing.

A Presbyterian minister has compiled a table of statistics relating to Church membership in the United States; and his figures, though by no means exact, are sufficiently correct to dishearten all patriotic citizens. Convinced as we are that the faithful practice of religion is the sole guarantee of the permanence of any Government, and especially of a republic, it is not comforting to know that only one third of the population of the United States is church-going. Of the 12,000,000 voters registered during the last presidential election, the sects claim 3,500,000, while 2,000,000 are set down as Catholics. The remainder—over half the voting strength of the people—must be classed either as professedly agnostic or as indifferent to any set form of religion. This is a serious consideration; and, as Catholics looking to the ultimate conversion of America, we deplore the decay of Church loyalty among Protestants. Even limited experience and observation are sufficient to convince any one that latitudinarianism, or indifference to creeds, is the most hopeless form of religious error. If a man is convinced

that Christ established a Church, he is usually willing to consider the claims of the true faith; but indifference begets a state of mind essentially hostile to dogmatic truth. No good Catholic can rejoice in the decay of Protestantism, unless that decay means a flood tide of grace and large accessions to the true Church.—Ave Maria.

## Many Converts.

One day last week a quiet but impressive ceremony took place at the Wheeling (W. Va.) Cathedral, early in the morning. Thirty-six adults were confirmed by the Right Rev. Bishop Donahue. All, with the exception of a few, are converts who were receiving instruction from the cathedral clergy. Sixteen were men and the rest were women. The Right Rev. Bishop celebrated Mass at 7 o'clock, after which the sacrament of confirmation was administered. Another class of converts is now under way of instruction.—Catholic Columbian, Columbus, Ohio.

## CATHOLIC TRUTH SOCIETY.

AN IMPORTANT DOCUMENT ADDRESSED TO THE CATHOLIC PEERS OF THE COUNTRY.—UNITED CANADIANS' REPORT OF THE SCHOOL CASE CONDEMNED.

We are asked to publish the following resolution, passed at the meeting of the Catholic Truth Society held in Winnipeg a few days ago:

"That we, the members of the Catholic Truth Society of Western Canada, have read with the very greatest regret and indignation the misleading and one-sided report of the Manitoba school case which appeared in the issue of *United Canada* of the 17th inst., and as we are given to understand that this report circulates amongst a number of the English-speaking Catholics of the Province of Ontario, and others, who seem to us to send to the Catholic press an expression of our views regarding the said report, hoping thereby to counteract, to some extent, the great evil which it does, we are given to understand that the cause of Catholic education in Manitoba were the report allowed to go unnoticed. We therefore, would enter our protest against the statement of the proceedings on the following points:

1st. That particular and undue prominence be given to the so-called evidence of Mr. John O'Donoghue, while the testimony of Mr. Ewart during his argument, and it was shown that far from being a representative Catholic, he has not in any respect the confidence, or even the esteem, of the Catholic body in this country.

2nd. That the statement of *United Canada* that Mr. O'Donoghue's testimony was a revelation, is calculated to leave the impression that there is some truth in the scandalous allegations made regarding the Catholic schools in Manitoba.

3rd. That the whole tendency of *United Canada's* report seems to be the direction of elevating Mr. O'Donoghue into the position of a representative Catholic, and of suppressing everything that was said and done to show he has no claim to that character.

4th. That as a Catholic paper it should surely have been the duty of *United Canada*, if it felt it desirable to publish the language used by Archbishop Langevin in the pulpit of St. Mary's church, to have at least in the same issue published the fact that the resolutions of the mass meeting of Catholics shown that far from being a representative Catholic, he has not in any respect the confidence, or even the esteem, of the Catholic body in this country.

5th. That in further publishing an interview with Mr. O'Donoghue, and giving what it calls "his version of the trouble" *United Canada* seems to us to have gone out of its way to present to its readers the impression that there is a difference of opinion between the clergy and the laity, the fact being that the clergy and the laity, as a matter of fact, nothing has been left undone that the Catholic people of all degrees and nationalities could do to show their absolute unanimity.

6th. That in asking the question—'How is it so many prominent Catholics are silent?'—*United Canada* seems to us to have plainly showed that the resolutions we have referred to had come under its notice, and we find it difficult to understand what can have led a Catholic paper to publish Mr. O'Donoghue's statements without one word of reference to the said resolutions.

Lastly—That we desire again to inform the Catholic people of Ontario and the East, and all who have read *United Canada's* report at the school case, that Mr. O'Donoghue represents no one but himself; that his testimony were a revelation it could only have been because of the extent to which he is evident man, and the length to which he is evidently prepared to go in his crusade against the Catholic people of this country. We regret that a people of this country have had their columns of Catholic papers polluted by his testimony to assist him by giving him that publicity and prominence which neither his ability nor his place in the estimation of the people of this country merit. He it further resolved, that a copy of this resolution be sent, with a request for publication, to the following Catholic papers of the Province of Ontario: the *Catholic Record*, the *Catholic Freeman*, the *Catholic Register*, and *United Canada*; also to the *Montreal Free Witness*, the *Antigonish Casket* and the *North West Review*.

## THE CATHOLIC TRUTH SOCIETY.

Winnipeg, March 18, 1895.

## DIOCESE OF LONDON.

The services at St. Mary's church, St. Marys, on Sunday last, were of special interest. High Mass was sung by Rev. Father Freeman (pastor) at 10:30, at the conclusion of which His Lordship the Bishop of London blessed the new Stations of the Cross in the presence of a large congregation. In the presence of the Bishop the blessing was most impressive. The Stations are very beautiful paintings. As each Station was erected the words of the Cross were recited. Before and after the ceremony His Lordship addressed the congregation on the occasion of the death of our Lord, as illustrated by the Stations of the Cross. In the evening at 8 o'clock the Bishop blessed two altars, dedicated to the Blessed Virgin and St. Joseph, after which he delivered a sermon on "Devotion to the Mother of God." The service concluded with solemn Benediction. An elaborate musical programme was rendered by the choir at both services, under the leadership of Miss McKee, organist.

God loves the poor; therefore He loves those who have affection for them. For when we love a person whom, we love also his friends and servants.

CONSUMPTION



By the Physicians... Spiking Blood... Given Over by the Doctors!

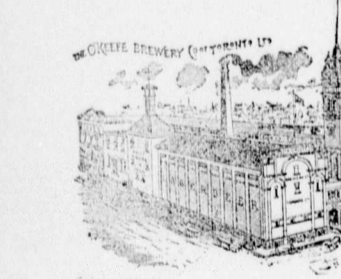
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ARMINEE.

BY CHRISTIAN REID CHAPTER XXXIII.

The next afternoon D'Antignac was alone, lying quietly on his couch after seeing the party of ladies start off for the convent...

"D'Antignac's pale, calm face brightened with pleasure, as it always did at sight of this nearest and dearest of all his friends..."

"Indeed!" said D'Antignac. He looked keenly at the other's face, as if to determine the character of the news before hearing it...

"I mean," answered the vicomte calmly, "that he had a very good case to carry into a court of law..."

"Why?" asked D'Antignac. "For the simple reason that it would have been impossible to surrender to him without a struggle..."

"I should have no alternative but to do so. My duty to those who are to come after me would demand it..."

"I understand your position," said D'Antignac. "You are bound for the sake of others to think of justice rather than of quixotic generosity..."

"Ah! common sense," said D'Antignac. "Well, that is a very good, a very useful, a highly respectable thing; but there is sometimes a sense which is uncommon that is higher and better..."

"Yes," he answered, "I think that she has a claim, though whether it can be legally supported is another question..."

"But on what ground do you think her likely to refuse?" "That I do not know. She has not spoken of the matter at all to me..."

"I hope much from his association with you. It was what he needed—contact with a man of ardent faith..."

"Neither can that be, prisoned here on this bed of pain, I am not likely to forget my friends in the sole thing that I can still do for them..."

"I have confidence in her, too," said the vicomte. "She inspires one with that feeling. Yet she is very young to decide on a matter of so much importance..."

"I desire only that she shall receive what is justly hers; and you will hardly advise her to reject it?" "I cannot tell until I hear her reasons for wishing to do so..."

"She is bound by all the rules of common sense," said D'Antignac. "Ah! common sense," said D'Antignac. "Well, that is a very good..."

"I see that you are firmly of the opinion that she will decline, and that you are also firmly disposed to uphold her in doing so," said the vicomte.

death is a blow from which she will never, I fear, entirely recover." "And yet it must be difficult for her not to feel the relief of the freedom which results from it..."

"I doubt if she feels it at all," said D'Antignac. "Her nature is too deeply affectionate. She was passionately attached to her father, and after her father's death, I think that the greatest grief connected with his death is the fact that they parted in estrangement..."

"Nothing would have delighted him more. But how comes on our friend Egerton, who may well speak feelingly of the eloquence which nearly led him to death?"

"I will gladly do all that I can to this end," said the vicomte. "But let me remind you that to pray is better than to argue when the conversion of a soul is in question..."

"When Arminee heard of M. de Marigny's visit, and that he desired to see her, she evinced, somewhat to D'Antignac's surprise, the greatest reluctance to receiving him..."

"I cannot!" she said, shrinking at the mere suggestion. "It is impossible. Do not ask me!"

"I am not merely an impulsive feeling," she said. "She came and knelt down by the side of his couch. 'Do you not remember,' she said in a low voice..."

"I see that you are firmly of the opinion that she will decline, and that you are also firmly disposed to uphold her in doing so," said the vicomte.

not Egerton who informed him, but myself." "Arminee had risen now from her kneeling position, and stood looking a little cold and reserved..."

"I do not think," she said, "that Mr. Egerton should have come even to you when I requested him to hold in violation a secret which he had received as a dying confidence..."

"I have every confidence in your judgment," said Arminee, with more of her usual manner. "You know that I cannot believe that he was right to disregard my wishes and bring upon me, and upon others, annoyance which I wished to avoid..."

"I can understand," he said quietly, "that there would be very little to urge you to claim what your father regarded as his right, if any struggle were necessary to do so..."

"What then?" she repeated. "Only this: that it would be a noble thing for the head of such a house to do, granting that he believed the claim to be just, but that I have no desire for the recognition or acknowledgment..."

"She looked at him with a glance which, even before she spoke, seemed to disarm his power of objection; it was at once so pathetic and so full of the meaning which greater knowledge of a subject gives..."

"My father's dying wish has a different significance to you and to me," she said sadly. "You regard it, no doubt, as dictated by solicitude for me, for my personal prosperity and happiness..."

"I am not merely an impulsive feeling," she said. "She came and knelt down by the side of his couch. 'Do you not remember,' she said in a low voice..."

and of most vital importance to France? Ah! you do not know," she went on, clasping her hands with a familiar gesture, while her eyes shone on him full of radiance...

"I comprehend your position," he said after a moment. "You feel that you could not fulfil your father's wish by using anything which came to you through this claim in the way he desired; so, rather than use it in a way he did not desire, you prefer to leave it in hands where it is certain to be well employed..."

"I might do that," said D'Antignac, "and still he would be, by the nature of his position, constrained to insist on seeing you; and you have no reason that justifies you in refusing to see him..."

"I have the memory of my father's command and of my promise that I would never speak to M. de Marigny again..."

"My dear Arminee, your own good sense must tell you that you are not fettered by such a command or such a promise. Your father himself set both aside when he directed you to prosecute the claim for the inheritance of Marigny..."

"But I have told you that I have nothing, and can have nothing, to do with the family in one way or another," she said. "Therefore why should I be forced to do this thing?"

"The charity of our Blessed Lord and Master teaches and constrains the pastors of His Church to estimate, in their general regulations, the measure of fasting, abstinence, and other corporal self-denials, by the general conditions of those who are to be affected thereby..."

Many people, with the notion that nature ought to take care of herself, allow a cough to plague them for weeks and months. Whereas, if nature were assisted with a dose or two of Ayer's Cherry Pectoral, the cure might be effected in a very few days.

TO BE CONTINUED.

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The current number of Historical Researches contains a Lenten pastoral by Archbishop Carroll, the Father of the American Hierarchy, copied from the original manuscript, which is preserved in the archives of the Archdiocese of Baltimore...

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

London, Saturday, March 30, 1895

Our agent, Mr. John Nigh, is now visiting the Maritime Provinces, and we will be thankful if our subscribers extend to him the same courtesies as in former years.

LENTEN REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TERNAN, Sec.

RELIGION IN EDUCATION.

Mr. Arthur Balfour cannot be suspected of being in any way prejudiced in favor of Catholics or of Catholic education, yet in a speech recently delivered before his constituents in East Manchester, he most unhesitatingly laid it down as a certain principle by which the education problem should be solved, that Board schools, which correspond to Public non-sectarian schools, such as are advocated by all the anti-Catholic organizations in Canada and the United States, are not the *bona fide* of a system of education.

He said:

"I entirely deny that the Board School is the normal and proper system of managing education. I consider that it is and ought to be merely the supplement to voluntary schools where voluntary schools fail to do their duty."

Further on he declared in effect that he was filled with indignation when he heard gentlemen in the House of Commons speak of the voluntary school system in a tone of hostility, or as a thing which is only to be tolerated because it has behind it so strong a power backing it up that it cannot be got rid of. He states his view of the matter to be that without great voluntary effort, the voluntary schools will probably lose their value and efficiency, but he adds:

"While they represent great voluntary effort and while they are the outward and visible sign of the great feeling of the community among parents that their children should be educated in the faith of their fathers, so long they deserve and ought to receive something more than this treatment."

In answer to one non-Conformist who had spoken against the voluntary system, he said:

"I am perfectly certain he believes as much as I do that religious education is as essential a part of the education of a community as any other, and I am certain he would be the last man, by his vote or his voice to support any plan by which religious education might be hindered or hampered. I am glad he has given me the opportunity of saying that it is in no sectarian interest, with no view to the proselytizing success of this religious community, or of that religious community, that I have thus explicitly made my statement of belief on this matter. I have ill expressed myself if he and those others who have heard me, or who will read what I have said, do not understand that, in my view, the education of the child must be looked at as a whole. . . . Leave it to those who are earnest in the cause of religious education to provide and safeguard the completest scheme you choose to devise of inspection; but do not compel a man while freely subscribing to

a voluntary school, to give what you call State money in support of a school of the whole system of which he disapproves."

The principles for which Catholics contend for Ontario and Manitoba alike, could not be more clearly set forth than as they are thus announced by Mr. Balfour. We have no objection to put in the way of the State demanding that there shall be a certain standard of efficiency in all schools receiving State aid, but there is an excess of paternity on the part of the State when it assumes to take the place of the parents altogether, especially in regard to how much or how little religion shall be taught to the children. This is peculiarly the duty of parents, acting in unison with their religious guides. Those who have no religion, and, therefore, no religious guides, may be satisfied with an education strictly secular for their children; but an earnest Christian must regard their religious education as too serious a matter to be neglected; and we are convinced that the opponents of religious education in this country are generally moved by hostility to Catholic education when they oppose it, as do the P. P. A. and the Orange Grand Lodge, in the case of Manitoba as well Ontario.

The organizations we have referred to are wise enough to see that they cannot sustain their case against Catholic education, unless they abolish religious teaching in the Public schools altogether, and they are willing to do this in order to inflict a pecuniary loss upon Catholics. Catholics have, over and over again, proved that they will support schools, even if they are obliged to pay doubly for them, and to bring this state of things about, these organizations are willing to run the risk of raising up a generation which will not know God.

Catholic Separate schools inflict no injury or injustice upon Protestants, for they are sustained by Catholics out of their own pockets, even when Government aid is given to them, for that aid is given from funds to which they have contributed their share; and, as Mr. Balfour explains, it is only by the giving of such aid that the injustice is avoided of forcing those who keep up a religious education from paying doubly. To deal otherwise is virtually the same as to inflict a penalty upon those parents who do their duty of educating the whole child.

THE FOREIGN ESTABLISHMENT.

At the parliamentary breakfast of the British Liberation Society, a letter was read from the Rev. Hugh Hughes, describing the Church Establishment in Wales in a manner which must be very shocking to, as it completely turns the tables on, those Anglican Bishops and other dignitaries who delight in describing the Catholic Church in England as the "Italian Foreign Mission." Mr. Hughes expressed his regret that he could not be present at the meeting of the Society "to testify the deep sense of wrong and injustice with which the immense majority of his fellow-countrymen contemplate the political establishment of a foreign Church in Wales." He added: "It is notorious that if the Welsh people were allowed to settle this matter for themselves, the foreign political establishment would disappear at once."

This rev. gentleman evidently does not place much weight on the pretensions of those prelates and divines who claim that the Anglican Church is the ancient Church of the Britons from whom the Welsh derive their descent. It will go hard with these gentlemen to have their Establishment now described by a Welshman as "a foreign Establishment," which the sturdy Britons are anxious to root out from their soil as a noxious weed.

The Anglican Establishment is truly an exotic which has been forced on the people of Wales against their will. They are no more willing to accept it now after having had it forced upon them for three centuries. During this period they have, indeed, given up their ancient faith under the pressure of persecution, but they have not become reconciled to the foreign Establishment. The Catholic Church, however, is not a foreign mission in any country, as it has universal jurisdiction from its Divine Founder; and as far as England and Wales are concerned, it was rooted in the soil for nearly fourteen centuries before Henry VIII. established a Church, which being in all things subject to him, and beholden to him even for its existence, would be more ready to accommodate itself to his views on the marriage question, than

a Church which recognized for its supreme head the successor of St. Peter.

How will the Bishop of Manchester, who has taken to the field as an advocate of the continuity theory, reconcile that theory with the fact to which the Rev. Mr. Hughes has called public attention?

MR. MCCARTHY AND THE CATHOLIC SCHOOLS.

In our comments on the Manitoba school question a couple of weeks ago we promised to have something more to say on the subject of the efficiency of Catholic education as compared with that of secular or Protestant schools throughout the world, a subject on which Mr. D'Alton McCarthy lays special stress whenever he speaks of the Manitoba schools.

While dealing with this matter, we do not hesitate to say that Mr. McCarthy's no-Popery zeal carries him beyond the bounds of discretion.

He stated while conducting the case of the Manitoba Government before the Privy Council, that Belgium has efficient schools for the reason that they have been secularized, religion being now excluded from them. The schools in Belgium are efficient—but they have not been secularized. It did happen during the last quarter of a century that the so-called Liberals of Belgium got once a majority of members in Parliament, a condition of affairs which lasted for four years, and during that time they upset the National system of religious education; but as soon as their policy was seen through by the people they were ignominiously ousted, and for fifteen years the religious system of education has been in full blast again; and we can safely say, nowhere—not even in Ontario—is there a more efficient system of education than in Belgium; and not only in the matter of education, but in their general policy, there is no government in the world more progressive than the Catholic Government of Belgium.

Mr. McCarthy must look further if he wishes to find evidences of the failure of Catholics to carry on a system of education, or to govern themselves on the most approved progressive methods of modern times.

But we are told triumphantly that the school system of Quebec is inferior to that of Ontario and other Provinces of the Dominion, and the people are not so well educated. We acknowledge the excellence of the Ontario school system, but it must be admitted, on the other hand, that it includes the provision for Separate schools; and the figures in the annual educational reports show that the Separate schools of Ontario are quite up to the standard of the Public schools, though they labor under many disadvantages. It is not due, therefore, to the religion of Quebec that the school reports of that Province do not in all respects show as satisfactory a state of affairs as we would wish, and that the educational status is still not so high as it is in Ontario. There are other causes at work, among which must be mentioned that the land is not so fertile, the people are comparatively not so rich, and are laboring under other disadvantages. The educational status of a people is necessarily influenced by the wealth of the community, as the poorer classes cannot afford to keep their children so regularly at school as those who are in easier circumstances. There is, nevertheless, a satisfactory advance in Quebec, and in some respects, at least, the results are better in Quebec even than in Ontario.

We are sorry to have to say that the number of children attending schools in Quebec is not so large in proportion to population as in Ontario. Undoubtedly this is owing partly to the operation of the compulsory laws existing in this Province, as well as to other causes to which we have made reference. But the average attendance of those who do go to school in Quebec is so much better than in Ontario that the deficiency is actually more than made up. This is greatly to the credit of Quebec. In that Province the children who attend school are only 13 per cent. of the population, while in Ontario the percentage is 24.1. But in Quebec the regularity of attendance is 70.8, whereas in Ontario it is only 51.1, so that the actual daily attendance of children at school in Quebec is 1,274 per 10,000, whereas in Ontario it is only 1,246, in spite of its compulsory attendance legislation; and we notice also that the attendance at schools of a higher grade is much higher in Quebec than in Ontario. To these facts we must add that the average attendance of Catholic Separate school pupils in Ontario is considerably

higher than that of pupils at the Public schools, in proportion to the number of pupils, the ratio being as 57 to 51.

These facts are of themselves sufficient to show that Mr. McCarthy is not justified in asserting that Catholic schools are necessarily inferior to schools in which the instruction is purely secular. So far is this from being the case that we have, every year, evidences from all parts of Ontario, that where Public and Separate school pupils meet in competition at the examinations for entrance into the High schools, the latter frequently show the superiority of their training, and take the highest number of marks. Sufficient data cannot be obtained whereon to ground an absolutely just comparison on this point, but we have the public assurance of Sir Oliver Mowat and the Hon. Minister of Education, that the Catholic schools have shown results at these examinations which show that they are fully equal to the Public schools of the Province, placed under similar conditions. To this we may add the well-ascertained fact that in New York, and other cities of the United States, the pupils of the Catholic schools have, year after year, taken the first places almost everywhere where they have similarly come into competition with their rivals from the Public schools, notwithstanding the fact that the latter are pampered with State aid, while every difficulty is thrown in the way of the successful operation of the Catholic schools, which do not get a cent of the money annually appropriated by the States for educational purposes.

Thus the whole argument put forth so elaborately by Mr. McCarthy before the Privy Council and in the Toronto Pavilion falls to the ground.

Mr. McCarthy may be ingenious in his selection of partial statistics which will contribute toward exciting the fanaticism of a howling Toronto mob, but the modes he chooses to adopt certainly have not the merit of being honest.

AN UNDESIRABLE IMMIGRATION SCHEME.

At the regular fortnightly meeting of the Toronto Trades and Labor Council, held on the 15th ult., the legislative committee of that body presented a report in reference to the demand made by General Booth, that either the Dominion Government should grant one hundred thousand acres of land in the North-West or British Columbia, or that such a grant should be made by the Ontario Government, the land to be in a block and patented to the Salvation Army, that it may be colonized by settlers whom the Army will bring from England and other countries to settle in this country.

General Booth, in explaining this scheme, declared his confidence that an organized effort, such as he proposed to make, would be surely crowned with success. The immigrants are now ready. He would transplant the village community now in the Salvationist Home Colony to Canada, or any other country with which he would make his arrangements.

The Trades Committee declare that "the people of Canada owe a debt of gratitude to the General for his extreme moderation in that he does not ask for a fee simple deed of all the Dominion for the Booth family, but demands one hundred thousand acres only." The report then proceeds to dissect the demand and show its absurdity, forcibly suggesting at the same time that the General's motive in making this demand is not altogether disinterested.

The report was unanimously concurred in by the Council, and as a consequence thereof a memorial has been sent to the Right Honorable Earl of Aberdeen, Governor-General of Canada, protesting against the project, and petitioning the Government not to entertain it.

The first objection raised against the proposed immigration scheme is that the class of settlers whom the general proposes to bring in is not a desirable one. They consist of the reformed, or supposed partly reformed, criminals who are now in the rescue homes of the Army.

We do not at all deny that the general has done a good work in rescuing many men of the submerged tenth from a deplorable condition, and alleviating their sufferings through the agency of his army, but it does not follow that all his projects are either practicable or wise.

Agricultural labor is certainly neglected in Canada to till the land which is lying idle, and the experiment has been tried before to bring pauper

colonizers of mixed occupations, but they did not succeed. They soon drifted to the towns, where they were an undesirable addition to the population. Half reformed criminals would be a much less desirable addition, and they certainly would not remain long on the Salvation Army farms as tenants or farm hands of General Booth, which they would be under the proposed project. As the Trades and Labor Council say in their memorial:

"The average reformed criminal will hardly be pious enough to work all the remainder of his days, if he reaches Canada, for his food and clothes only, allowing the balance of his earnings to be kept altogether by General Booth for the advancement of the kingdom of God—and the Booth family."

This way of putting the matter seems at first sight to have something of malice in it, but when it is borne in mind that the general retains the proprietorship of the Salvation Army property, it will be seen not to be too severe, the more especially as it is a fact that the Booth family have all lucrative positions in the Army, while inferior officers have to labor hard to increase the value of the property to the general, while they have no salary for themselves, except what they can collect from the public. It may be that the general administers the property fairly well, at present, but there is no security that his heirs will do the same nor even that he will himself always be faithful to his trust.

We have no reason to assume that the general will be derelict in his duty at any future time, but such is human frailty that it is dangerous to leave unlimited power, such as the general wields, in the hands of one man. He may become a tyrant toward those who are under his domination, or he may spend, for his private purposes, the funds which have been given to him for other purposes by charitably disposed people.

In fact General Booth acknowledged that he receives \$75 from the English Board of Guardians for every pauper he takes off their hands. They can well afford to pay this sum, for he saves them much expense by effecting the riddance, but the people of Canada will scarcely be foolish enough to pay him an extra bonus for dumping them in our midst.

As a rule the man who is a pauper in England will be a pauper when he comes to Canada. He will be a charge upon the country. Canada wants immigrants, but not immigrants of the class for which General Booth wants us to pay so round a sum; and when he seeks a bonus for bringing them here, in addition to that he receives for getting them out of England, we may be excused for entertaining some slight suspicion of the general's disinterestedness in the transaction.

There are other reasons for regarding dubiously this apparently very philanthropic scheme which would bring such a handsome revenue, primarily, perhaps, to the Salvation Army, but ultimately to the Booth family, which derives already from the Army's resources a very respectable income. The people thus placed upon the Booth farm could not be kept upon the land; and, further, if they were kept upon it, they could never become proprietors, as the farm would be vested in the officers of the Army, or in the Booth family. Thus a land tenure would be established in Canada, as galling as existed in Ireland before the recent legislation which gave tenants some right and interest in the soil. This state of things is not wanted in Canada.

In addition to these considerations we have the fact that there would be no incentive to individual effort under the proposed arrangement. This would have a demoralizing effect upon the settlers themselves. It has always been found that under such an arrangement, tenants are listless and indifferent, and we could not expect they would be otherwise under the regime of General Booth.

There is little danger that such a scheme will meet with favor from either the Dominion or the Ontario Governments. When the matter was placed before the latter, Sir Oliver Mowat had asked:

"Is it practicable? The Government is not without experience. About twenty years ago a scheme not unlike the present was launched. Small houses were built in the Muskoka district, the cost to be repaid by the settlers. The scheme, as he believed, had wholly broken down and been abandoned. Does the present one give security that it will be more successful? He would like to see it done. Nothing would give greater pleasure to his colleagues and political friends and opponents alike. It must be remembered that trained farmers do not uniformly make a success. Sober and industrious men

had failed. Would others who are not trained farmers succeed better?"

The press of all shades of political opinion has also pointed out the impracticability of the plan, and the labor organizations and trades councils throughout Canada are seconding the efforts of the Toronto council to prevent its acceptance by the Government. They deserve the thanks of the community for having taken the initiative of practical effort in this direction.

ANOTHER CASE IN POINT.

In connection with Mr. Dalton McCarthy's assertion before the Privy Council, that Catholic education is always of inferior quality, we may mention here an interesting fact already alluded to in our columns in reference to the Chinook Indians of British Columbia.

Before mentioning the specific fact to which we refer we may remind our readers that Her Gracious Majesty Queen Victoria, only a few months ago bestowed the honor of knighthood on Sir Isaac Pitman because of his noble efforts to introduce among the people of England a knowledge of the importance of brevity of written language, and of the philosophical representation of the elementary sounds of which speech is composed.

It is worthy of remark that the Chinook aborigines in British Columbia write their language on these very principles, for the discovery of which the venerable Sir Isaac has been thus honored by the queen. We alluded remotely to this matter last week when dealing with Mr. McCarthy's speech against Catholic education, delivered in the Toronto Pavilion, but we refer to it now for the purpose of calling attention to the fact that it is through the Catholic schools of that Province that this poor and obscure tribe are able to write their language actually as a short-hand, and to analyze it into its elementary sounds without trouble, but as a matter of course. As a consequence, the matter of learning to read and write Chinook is most simple, requiring an incredibly small amount of labor. Yet, if we are to believe Mr. McCarthy, nothing good can come from Catholic education.

We do not mean to assert positively that the Chinooks have the best possible system of writing, but we do say confidently, that with the system they have adopted, when they become half as expert at it as are our long-hand English writers with our system of writing, the former will be a nation of stenographers, without departing from their ordinary method of writing. The system of short hand which they use has been found to be in France perfectly adequate to reporting purposes, and when the Chinooks shall have accustomed themselves from their school-days to it, they will nearly all be experts in short-hand, and will be able to rival, in this particular department, all our English stenographers, even those who may use a system in itself superior.

The contempt expressed by Mr. McCarthy for all Catholic educational methods looks very like the arrogance of ignorance.

NARROWNESS.

A press despatch to the Montreal Star states that the Prison Reform Association had sent a memorial to the Ministerial Association asking that that body petition the Dominion Government not to locate the proposed Reformatory at Alexandria, in the county of Gleanagarry. The reason for this act is that Alexandria is the centre of a large Catholic population, and that, therefore, Protestant ministrations to the inmates of the institution would necessarily be limited! The remarks passed at the meeting of the Ministerial Association serve to show that the spirit pervading that body is quite as narrow and intolerant as that which animates the Prison Reform Association—and both bodies have, indeed, precious little regard for the Golden Rule. Suppose, for instance, that a Reformatory were about to be established in the town of Strathroy, in this county, and that the Catholic Bishops petitioned the Government to have it located elsewhere, on the ground that Protestant ministers would have undue influence with the inmates. Would there not be a unanimous cry, from one end of the Province to the other, against such interference? Would not this action of the Bishops be called preposterous? And would not a great deal be said about "the foreign potentate"?

Rev. Dr. Sims, Congregationalist, was very anxious to take some steps in the matter. He complained that when gifts were sent to the

imates of the Mercer Reformatory at Toronto the priests were anxious to have the Catholics accept them, but were careful to have all texts cut out. Were this the case, no doubt abundant justification could be given for the action.

THE COMMITTEE OF ONE.

In this issue will be found a statement made by the Catholic Truth Society of Winnipeg in regard to the action of Mr. John O'Donohue, a resident of that city, on the Manitoba school question. It is well that the Catholic people of Winnipeg should thus place on record their disapproval of Mr. O'Donohue's course; but, so far as we can see—and we have a pretty accurate knowledge of Catholic feeling in this province—this declaration was not necessary to prove that Mr. O'Donohue went to Ottawa representing solely Mr. O'Donohue. It would be strange indeed if in the whole province of Manitoba one person could not be found who is favorable to the unjust and bigoted legislation of the Greenway Government—and strange, too, were Mr. O'Donohue not to find in Ontario one person at least who took kindly to his Garibaldian excursion. If he could add another we would have a new and revised edition of the Tooley street tailors. It is peculiar that, while we find even James L. Hughes, Grand Master of the Grand Orange Lodge, and many of the most prominent Protestant public men in both political parties, declaring that the Catholics of Manitoba have been unjustly treated, Mr. J. O'Donohue, who claims to be a Catholic, says it is all a mistake. It is one of those things, as my Lord Dundreary would say, "which no fallah can understand."

THE REMEDIAL ORDER GIVEN.

It has been known now for two months that the decision of the Judicial Committee of the Imperial Privy Council was in favor of the appeal of the Catholics of Manitoba for redress of the grievance under which they have been laboring owing to the school legislation of the Province.

By this decision it is pronounced that rights guaranteed to the Catholics by the Manitoba Act which transformed the Territory into a Province, have been violated by the Manitoba Legislature, and that the Dominion Government has authority to order that reparation be made by restoring to Catholics the rights of which they have been deprived.

The authority of the Manitoba Legislature is derived from the Dominion Act, and it evidently exceeded the powers granted it by over riding the Act. The Act was passed for the purpose of carrying out the agreement made between Canada and Manitoba when the latter consented to enter into the Canadian Confederation. The agreement was entered into for the express purpose of protecting the minority, whether that minority should be Catholic or Protestant. At that time Catholics formed a small majority of the population, and it was not known whether in the future the majority would be Catholic or Protestant. Hence, the demand that there should be a system of separate schools was made in the interest of both creeds.

We contend, therefore, that not only ordinary justice demands that Catholic rights should be restored, but also the solemn compact entered into by the people of the Territory, and the Government of Canada.

The case having been brought before the Dominion Government, has at last been adjudicated upon. An order has been issued by the Governor-General in Council directing the Manitoba Legislature to restore the rights which have been abolished, so that in the following three things the Catholics of the Province shall have the same rights which they possessed before the passing of the Provincial School Acts of 1890, viz.:

"The right to build, maintain, equip, manage, conduct, and support Roman Catholic schools in the manner provided for by the said statutes which were repealed by the two Acts of 1890 aforesaid;

"The right to share proportionately in any grant made out of the public funds for the purposes of education.

"The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools."

Attorney-General Sifton, Premier Greenway, Mr. Joseph Martin,

and other Manitoba ministers declare that they will pay no attention to this order. In such case it will become the duty of the Dominion Government to introduce a Bill into Parliament to carry it out.

We are threatened by Mr. Dalton McCarthy with a rebellion by the Manitoba people should the Dominion Government persist in enforcing its order. Such threats are the merest balderdash. The Manitobans must obey the law like any other British subjects, and the law in this case is founded on the fixed principles of justice and human liberties. It is founded on the right of parents to educate their children in accordance with their conscientious convictions of duty, and on a mutual agreement which has all the sacred force of a treaty. If the Government cannot assert its authority, in carrying out its engagements, our Confederation is a sham, and deserves to be broken up. But we are convinced that the people of Manitoba will not be so wrong-headed as to act on Mr. McCarthy's suggestions, to which in the first instance the whole of the present difficulty is to be attributed.

EDITORIAL NOTES.

A FAITH CURIST, the Rev. John Dowie of Chicago, has been recently visiting Jacob Schweinforth, the fraud of Rockford, Illinois, who passes himself off on a few followers, mostly women, as the Christ incarnate on earth. Mr. Dowie states that he was completely disgusted with the pretender, who dresses himself "dudishly," and who seemed to be "a kind of human poodle dog, petted by a bevy of silly women, rather than an ideal man of sorrows and sympathies." The two pretenders were in conversation for a couple of hours, and the Rockford one was found to be, in Mr. Dowie's estimation, very ignorant of Scripture and of science generally. When asked whether he is really the incarnation of Christ on earth, he answered blasphemously: "I am He." His followers regard him as the divinity, but before leaving him, Mr. Dowie warned him of the wickedness of his pretensions, declaring him to be a blasphemer and deceiver, and urging him to repent.

On Sunday, the 10th inst., His Eminence Cardinal Gibbons preached an eloquent sermon in the cathedral of Baltimore on the duty of reading the Bible. His discourse was well calculated to lead Catholics to have recourse to that fountain of the knowledge that leads to life, and gives consolation to those who labor and are heavily laden. From such words as fell from the tongue of the able preacher and Prince of the Church Protestants should be convinced that the representations of their teachers, who pretend that the Catholic Church is opposed to the reading of the Bible, are calumnious. None have spoken more glowingly than Catholic saints of the spiritual wealth of the Holy Word of God, from the reading of which, with proper dispositions, pious souls have derived the choicest blessings of faith, hope, charity and other virtues.

ARCHBISHOP WALSH, of Dublin, while enclosing his cheque for £20 to the editor of the Freeman as his annual subscription to the Irish Parliamentary Fund, gives expression to a sentiment of awakened hopefulness that the Irish parties may reunite for common action. On the question of amnesty both parties of Nationalists voted together, and thus exhibited a new strength which has been lacking ever since the disruption of the former Nationalist party. They were not successful in carrying their point, but if such unity of action could be maintained, by an agreement between the Irish parties now, they would soon recover their former power in the House of Commons, and no Government could afford to despise them; and so justice to Ireland would be conceded in the near future. The patriotic Archbishop is of opinion that there is no serious difficulty in the way of reunion, which could readily be effected by means of mutual compromise, and the cultivation of charity between brethren striving for a common object.

Mr. DALTON MCCARTHY and his constituency, the P. P. A., have assumed a fighting attitude in regard to the Manitoba school question. Most people will smile at this turn of events, and those who talk as do Mr. McCarthy and the P. P. A. are always noted more for talking than acting. Were there any prospect of hostilities Mr. McCarthy and the leaders of the P. P. A. faction would take precisely the same ground as Artemus Ward took in the

American Civil War—they would be perfectly willing to sacrifice all their wives' cousins in the contest.

There is considerable friction between the Protestant Protective Association and the Provincial Poultry Association, the letters P. P. A. signifying one as well as the other. The poultry men think the Know-nothings should change their title or retire from business, as they (the poultry men) have a prior claim on it. It has been suggested as a settlement of the difficulty that the Government appoint Mr. Busby, the Grand President of the Provincial Protestant Association, to the position of fog-horn on the long pier at Southampton. This, we doubt not, would be a most effective plan, as nothing has such a quieting influence on the nerves of scatterbrain fanatics as a Government appointment, let it be anything from a grand high commissioner to a country post master-ship.

THE Flight, a lively quarterly magazine published in Baltimore to promote the cause of the missions to the negroes of the United States, gives many interesting details of the progress of these missions. Among the most progressive and important of the works carried on by the Josephite Sisters are their visits to the Cheltenham House of Reformation, and the mission at Rosaryville, attended respectively from Baltimore and Marlborough. In these two places 1075 negroes were under instruction during the year 1894. The House of Reformation is forty-five miles from Baltimore, and attend it every Saturday the Sisters leave Baltimore by railway early in the morning, and after spending the whole day at their work of mercy, return in the evening to their convent in time for supper. Concerning this work of instructing the negro population, the third Plenary Council of Baltimore declared that "there is a very large multitude who stand sorely in need of Christian instruction and missionary labor, and it is evident that in the dioceses in which they are mostly found it is most difficult to bestow on them the care they need without the generous co-operation of our Catholic people in more prosperous localities." We heartily commend this good work to our readers. It is carried on under the auspices of "The Institute of Mission Helpers for the Negro Missions," Baltimore, Md., and under direction of His Eminence Cardinal Gibbons.

The estimates of the Catholic population of the United States are very various, as, unfortunately, the census enumerators were not directed to take the census of the total number belonging to each denomination, but only of communicants. This being the case, of course, only a percentage of the population belonging to each religious denomination was ascertained. The last Catholic directory, however, gives the total number belonging to all the dioceses as amounting to 9,077,856. Some of the returns are known to be defective, but it is probable that this number is as accurate an estimate as can be made now of the total Catholic population. The Church membership increased by 175,832 over the previous year.

SOME of our contemporaries express considerable alarm and indignation at a new aggression said to emanate from Rome, whereby the liberties of the Protestants of the Province of Quebec are endangered. The alarm is quite unnecessary, and there is no occasion for it. The circumstances of the case are these: A certain parish priest denounced a Protestant doctor, and enjoined on his parishioners that they should not employ him 'on pain of everlasting damnation.' It must be added that the priest afterwards apologized publicly for his indiscretion, wherein he overstepped his duty. It was an individual act, blamable in itself, unless there were extraordinary reasons for it; but the priest has made all the atonement possible. The Presbyterian Review declares that "the story of the case throws light on the manner in which the Church of Rome controls her people, and of the utter want of individual liberty within her pale." The Review should, however, have noticed the reparation which the priest made on account of his hasty action. The reparation should be enough to show that the original fault was not prescribed by the "Church of Rome," and that the comments of our contemporary are not justified by the circumstances of the case.

Years of saying it (the Angelus) with great love, with intense attention to God, with an interior spirit of jubilant thanksgiving for the Incarnation, would take us half-way to heaven.—Father Faber.

ST. PATRICK'S DAY IN TWEED.

Special to the CATHOLIC RECORD. The festival of the Great Apostle of Ireland was observed with special ceremony at Tweed, High Mass being celebrated at 11 a. m. The different orders of the Catholic societies, the C. M. B. A., and the C. O. F. E., marched from Convocation hall, attended by the band, to the church, where they received Holy Communion in a body, at the appointed time.

The beautiful and capacious church of St. Carthage was thronged to the doors, numerous visitors being present. The choir, under the leadership of Miss (Quayle) rendered Peter's Mass in good style, solos being effectively executed by Messrs. Papineau and Quinn, also Misses Kinton, Hashtotte and Hottis.

An eloquent sermon, which was listened to with wrapt attention, was delivered by the earnest and devoted pastor, Rev. Father Fleming. The reverend speaker dealt chiefly on the most important incidents in the life of the great saint, making the most touching allusions to the history of Ireland at that time. His impressive words will long dwell in the Irish hearts which were present, and strengthen the affection we already have for old Ireland and the little shamrock.

It must have been exceedingly gratifying to Rev. Father Fleming, as spiritual director of the Catholic societies, to see the members so well represented on this occasion, and to observe their zeal in the performance of their religious duties.

IN MONCTON.

Below is a copy of the programme of St. Patrick's evening entertainment, given in aid of St. Bernard's church by members of the Dramatic Club. The hall was well filled with one of the most enthusiastic audiences that has greeted the performers of some of the different parts of the programme were rendered in a very satisfactory manner.

PROGRAMME. PART I. Orchestra—The Harp. Members of Choir. "Declaration of Miss J. H. Corcoran. Piano solo—Miss M. Flanagan. "Killarney" Miss C. LeBlanc. Vocal Trio—Masters P. W. and C. Gallagher. Reading—Miss Z. Flanagan. Solo—Selects—Miss J. McSweeney. PART II. Quartette—Mrs. Lavash. Messrs. Simpson, LeBlanc, Coffey and Gallagher. Declaration—Mr. H. H. Hamilton. Solo—Selects—Dr. L. N. Bourque. Banjo Trio—Messrs. F. Robertson, T. Gallagher and W. Flep. Solo—Selects—Mr. W. A. Simpson. Reading—Mr. Frank Sweeney. Orchestra—"God Save The Queen."

SERMON AT ST. MARY'S CHURCH.

In St. Mary's church, Sunday evening, March 17, the Rev. Mr. Malone preached to a large congregation. The Rev. gentleman's discourse was confined chiefly to the life and labors of St. Patrick. Prefacing his remarks by a brief sketch of the state of Ireland previous to the arrival of St. Patrick, he entered at length upon the saint's mission in the Emerald Isle, and for three or four hours, with some delightful passages, he closed by paying an eloquent tribute to the Catholicity of the Irish and by appealing to all to remain true to the faith planted in Ireland by St. Patrick.

The sermon was a masterly effort. The speaker, who is a theological student at the College, has a rich, ringing voice, and delivered his remarks with a splendid delivery, and he will, in time, no doubt, take a place in the first rank of orators.

FOR THE ORPHANS' BENEFIT.

The annual entertainment in aid of the orphans of St. Agatha, was given by the students of the town school, Monday, March 18. As usual, a very large and enthusiastic audience greeted the boys. The entertainment consisted of a three-act play, entitled "Colleen Bawn," and a farce, "Daddy were well," which afforded much pleasure and amusement. The following is the cast:

- Myles Na Coppaleen..... Mr. Jas. O'Rourke
Hardress Oregan..... Mr. James Malone
Danny Mann..... Mr. Fred. Voland
Kyrle Daly..... Mr. Ph. Hauck
Father Tom..... Mr. Ph. Hauck
Mr. Corrigan..... Mr. R. A. O'Meara
Servant..... Mr. Alph. Sharpe
Corporal..... Mr. Joe. Eckhart
Father Tom..... Mr. Ph. Hauck
Anne Chute..... Mr. Joe. Eckhart
Sheelah..... Mr. P. E. Nealon
Soldiers..... Students
Mr. Jas. O'Rourke took the part of "Myles Na Coppaleen in a very capable manner. Mr. Malone's "Hardress Oregan" showed him in his usual vigorous and energetic style. This gentleman is an actor of ability, as was shown in last year's entertainment, when he impersonated "Danny Mann," who was the life of the play and the favorite of the audience. He had a very difficult part, but he acted it to life and was frequently interrupted by applause. "Kyrle Daly" was well taken by Mr. Fred. Voland, and it is doubtful if a regular actor could take the part with more ease. His actions were graceful and his voice was firm, rich and distinct. Mr. Joe. Eckhart, as the free and easy "Square Huggins," lacked neither action nor expression; while "Father Tom" was played by Mr. Ph. Hauck in a good, plain, but not noble manner. The good priest being brought out well, especially at the death of "Danny Mann," where his exhortations to the dying heroism were most touching. Poor "Mr. Corrigan" and "seldom appeared without being abused. Mr. R. A. O'Meara took this character in a good impression. Messrs. Shaw Phelan, Englert and Moked filled their respective parts acceptably. The ladies' parts were unusually well taken. Mr. John Burke, as the "Colleen Bawn," had the sympathy of the audience, and won the hearts of all by his able impersonation of the simple and trusting peasant girl. "Anne Chute," the prayer, was really convincing. Poor "Mr. Corrigan" by his appearance being most flattering. Mr. Leo Doll did remarkably well and looked quite lady-like. The character of "Sheelah" was played by Mr. Wm. N. Foster, and was acted admirably. The soldiers looked neat and martial. After the play a very funny farce—the "Mischievous Nigger"—was played, and

created much amusement. The characters were taken by Messrs. O'Rourke, Gold, Phelan, Kyrle and Fischer, each gentleman doing full justice to his part. The orchestra, under the direction of Mr. Mayrhofer, sustained the regulations of the good music. The following composed the orchestra: Prof. Mayrhofer and A. Olszowski, 1st violins; E. Gilmowski, 2nd violin; J. Kakeisen, bass; A. Schwin, clarinet; W. Motz, flute; C. Brohman, piano; A. Jischel, cello; J. Zinger, trombone; A. Kern, saxophone; J. Gangloff, organ.

The programme was in charge of Mr. A. Zinger, the energetic President of the Literary Society. The following were noticed in the hall: Rev. Fathers Spetz, Kloefer, Schweitzer, Hatler, Waecker of the college; Ayanus of St. Agatha, Lehmann of St. Laurent and the Rev. Messrs. Calan and Paik.

IN LONDON.

The usual St. Patrick's day entertainment was held this year on the 16th. It was in every regard a grand success, and for this happy result much credit is due the energetic committee of the school board. The following report of the entertainment we take from the Advertiser:

The brightest of Irish music, the tenderest of Irish songs, and the largest of Irish audiences aptly describes St. Patrick's concert, which was held in the Grand Opera House. This concert has the name of being that which has been so well established in merit which has been so well established in London audiences. It was a happy thought of the committee to bring Mrs. Mackenzie and Harold Jarvis to London to take part in the programme. Both are deserved favorites with London audiences. Then the very best local talent was secured. Miss O'Keefe added wonderfully to the splendid impression she has already made in the short time she has been singing before local audiences. Mr. Wm. Skinner displayed his bass voice to good advantage. Mr. John Daly made a favorable hit in humorous song as he has made in pathos, and quite a London Miss from the Society were both appropriate and well rendered. Mr. T. Kavanagh's solo was also well sung and gave a charming rendition of M. Burns' song and an encore "Kitty Tyrell." She was presented with a large bunch of beautiful roses. The public will be glad to hear from this talented lady again. She has a naturally rich voice, carefully cultivated. There is no instrument so dear to the Irish heart as the violin, and an irresistible impulse to dance came over hundreds of feet of the floor. Of course, the encores were numerous. Mr. Fred L. Evans made an excellent accompanist. The concert was in aid of the Separate Schools, which will be substantially benefited.

IN DUNVILLE.

Ireland's religious and national festival was celebrated in Dunville on Sunday with Mass at 10:30, followed by an instructive and eloquent sermon by Rev. Father Cronin on "Faith and Fatherland"; and on Monday by a grand concert in the Opera House, which was a success in every way. The concert was organized and directed by Miss Marie Cronin, Bradford, and given by her pupils, who reflected great credit on her by their attention to detail, showing evidences of careful training, and by their ladylike deportment. The piano used on the occasion was a Karm, of fine, resonant, sweet-sounding quality of tone from the firm of Mootie & Son, Dunville. The programme was varied and excellent, every number being received with hearty applause and encores. Miss H. E. Miller, Dunville's talented and popular young vocalist, executed some appropriate selections, which were enthusiastically received, as well as the encores to them. Her natural ability and fine stage presence should, with future study, easily place her among Canada's best vocalists. Open by Mr. L. H. Lattin, the organist, who in an unobtrusive manner soon won the favor of the audience, which rapturously encored her. She responded with Emmett's "Cuckoo Song," in a style which showed her voice culture and control to advantage. She sang an unusually pure, high, soprano voice, which, in her own inimitable manner, "The Kerry Dance," and responded to a hearty encore with "Calla Herrin," in which she always delights. The Scottish air, "Miss Allan's" presence and unconscious Allan's dignified presence and unconscious Miss in these selections. Miss Davis and Mr. Hardwick brought the first part of the programme to a close by singing the humorous "The Merry Scholars," which created great merriment. The second part opened with that bright and sparkling gem, "The Cruise of the 'Lark,'" and closed with "The Lark" by Mr. Hardwick and Scholastic, by Miss Allan and Dr. Simon. A few appreciative remarks by our pastor, Rev. Father Cronin, and the singing of "God Save the Queen," by the artists of the evening, brought a delightful entertainment to a close.

NOTES. The stage was beautifully furnished, arranged and decorated with flowers, plants and shamrock, and looked exceptionally pretty when all the performers appeared to sing, in chorus, "God Save the Queen," the ladies being elegantly and tastefully attired in very becoming evening dresses. The Dunville and Grimsby of the diocese of Toronto, seventeen and twenty-five males, respectively, from Dunville, are now at the residence of Rev. Father Cronin of the diocese of Hamilton.

The Banks & Co. of Buffalo have built here this winter the largest ice house in America, and the town has bought a firm to build a woolen mill this spring.

IN GUELPH.

The Guelph Catholic Union, a temperance society in connection with the League of the Cross, rather eclipsed all former efforts in the dramatic line by producing "Arrah Na Pogue." The Herald says, in part:

The capacity of the Opera House was tested Monday evening when the Guelph Catholic Union presented on a overlooking the romantic Irish drama, Arrah Na Pogue. It was a great success; it was a great play; it was the opinion of at least the majority of those present was that it was a great performance.

Arrah Na Pogue is a pretty Irish drama, clever in construction, bright in dialogue, spirited in action, and full of evidence of the literary genius and thorough mastery of the stage technique that made the late Dion Boucicault the prince of Irish playwrights. Through the plot is entwined the twin sentiments of love and patriotism—the love greater than which no man can have,

the patriotism that has ever burned brightly in Irish hearts, and forms the soul-inspiring theme of Irish song and story. And this is one of the beauties of the piece: there is nothing in the plot or dialogue to offend the sensibilities of any one. It is a clean, wholesome, sympathetic presentation of a series of incidents that were not infrequently occurrences in Ireland in the early years of the present century.

The special success was the work of Mr. J. H. Hazleton, director of the drama. It reflected great credit on his artistic skill. In the stage management, her of scenes in the play, Mr. Hazleton was ably seconded by Mr. Jesse Fajman and his staff. The change from a wood scene to a parlour scene in the first act was accomplished in less than ten seconds, and was the result of Mr. Fajman's clever planning. The soldiers in the play did not seem to be a detachment from the 80th Hattahian, whose services were obtained by the kind and generous assistance of the commanding officer. Their marching on patrol duty and their entrance on the scene was remarkably free and natural, and had plenty of dash and vigor about it.

The following is the cast of characters: C. Dulaney, Col. Bagenal O'Grady; J. A. Gallagher, Resemish McCall; J. J. M. Sweeney, Major Coffin; J. C. Dulaney, Irish Secretary of State; John Walsh, Michael Fenerty; John M. P. Downey, Winterbottom; M. L. Gallagher, Andy Reagan; J. J. M. Sweeney, Frank Lee; Lananan; John McGinnis; Miss Grace Hazleton; Fanny Power; Miss Teresa Coffey; Peasants: Misses A. Quinn, M. Fisher, Lizzie Wisenbourn, Blanche Mastecroft, Messrs. John Dugan, John Tracey, T. McAstocker, M. L. Gallagher, J. Welch, Sgt. Soldiers—F. Collier, Geo. Whetstone, Geo. Widman, Geo. Gorman, Herk Soper, Sgt. Page, Lieut. Anderson, John Costigan. Shaun, the Post, the hero of the play, was capably portrayed by Mr. C. Dulaney. Mr. Dugan was easy and graceful in his movements, rich in his brogue, sympathetic in his reading of his part, and full of life. An Englishman might feel that Shaun's joking in the court scene, and his reading of the letter, was out of place. But Mr. Dugan's conception of the character was correct. He was an Irishman with a heart of gold, and a sense of the humorous and absurd. In the Green Isle tragedy and comedy clasp hands and walk side by side; in short it is the sum of the pendulum of the stage, which the other amongst the fellow countrymen of Tom Moore.

Mr. John A. Gallagher in the part of O'Grady was a study in the art of acting. He was a brave, good hearted, Irish gentleman to the life, and deserved all the praise he received. The careful and artistic conception of the character by Mr. J. A. Gallagher, who is a Scotchman has a fine stage presence, and uses his sympathetic voice with great effect. His was the most satisfying character in the piece.

Mr. James Mooney, as Major Coffin, was ever the stern uncompromising representative of the law, dignified and deliberate in his every act and word. His performance was especially impressive. Very gratifying, too, was Mr. John Walsh as the Irish Secretary of State, an excellent Irishman, who played his part with much ability.

As O'Grady's friend, Mr. J. J. M. Sweeney, lost no opportunity to show his acting ability. He never failed to bring down the house in the court scene with his emphatically uttered "I will not be disgraced." Mr. J. J. M. Sweeney, who discharged his military and, at times, onerous duties, with a rare degree of ability, and was quite a favorite with the audience. Of Winterbottom, the second in command, Mr. M. L. Gallagher, it may be said that the house testified its appreciation of his efforts by repeated laughter and applause. The following were happily hit off by Messrs. Frank Lee, J. J. M. Sweeney, and J. H. Hazleton.

One of the most difficult characters, that of Michael Keeler, found in an excellent and like interpreter in Mr. J. P. Dowie. His performance was a masterpiece of the dramatic character, especially to an Irishman, and the responsive traits to such a character looking in his own face, and in his own make-up, his grimacing, his sneering, his green and his implacable hatred and desire for revenge. It was a study in the art of acting.

The two ladies in the cast have been relegated like heaven is the last. They were both highly successful in their parts. Miss Grace Hazleton and Miss Teresa Coffey were both successful in their parts. Miss Grace Hazleton was especially successful in her part. Miss Teresa Coffey was also successful in her part.

An able orchestra, under the leadership of Mr. Jesse Fajman, supported the drama. It was composed of the following: violin, D. McLaren and C. C. Collins; cornet, C. O'Grady; clarinet, J. Greville; bass, C. O'Grady; piano, J. Lehnart; piano, Mrs. Drohan.

ARCHDIOCESE OF TORONTO. In the course of the last session of the Provincial Legislature a law was put in force by which municipalities were authorized to take charge and dispose of children who were found begging, were destitute, or neglected by drunken or unnatural parents. According to the legal formalities prescribed, they were to be arrested and committed by a magistrate to some approved shelter. Almost immediately Protestant societies were organized in this city to meet the emergency and gather in the waifs as soon as they were found in the court. His Grace Archbishop Walsh, true to his ever-active and paternal solicitude, at once took steps to take advantage also of the law and rescue the children of Catholic parents who might be affected by it. He called a meeting of all the priests of the city and a few lay men, and as a result a circular from him was read in all the churches last Sunday. It stated that a society called the Catholic Children's Aid Society had been formed, composed largely of members of the St. Vincent de Paul Society. The duties of its members, principally, are to watch the courts and see that Catholic waifs are saved for the Sunnyside Orphanage, which has the Government's approval for such purpose of shelter, and to contribute necessary funds. An urgent appeal was made for recruits for the society. It is unnecessary to say that this appeal of our chief pastor will be instantaneously responded to and that the Catholic people of our city will do their best to further so charitable an object as saving to the faith and society those poor unfortunate of the streets.

WHY I AM A CATHOLIC.

Mastery Exposition of Church Tenets, by a Layman.

The Unity Club lectures in Cincinnati are deservedly attracting great attention, but it may be safely said the one by Hon. Wm. A. Byrne of Covington, on the subject, "Why I am a Catholic," drew the largest audience of the course. College Hall was crowded to its utmost capacity, and it is estimated that not less than three hundred persons were unable to obtain admission. It is deeply to be regretted that one of the larger halls was not chosen that all might have heard this masterly exposition of Catholic doctrine.

In answering the question that had been several times asked, why a layman instead of a priest had been chosen to give this lecture before a non-Catholic society, the Archbishop said the reasons were two-fold. First of all, because we had one close at hand in every way qualified to do the work; secondly, because a layman, moving every day in the midst of persons not Catholics, is acquainted with their thoughts, their objections, their views about religion, their questions on points that interest them most, and therefore has a special qualification to present these things in a manner to draw attention, and to satisfy inquiries. He then introduced Mr. Byrne. The lecture lasted fully two hours, and was received with marked attention.

In the beginning, Mr. Byrne stated, any Catholic child who had made its first Communion, was prepared to give adequate reasons for the faith he professed. With the infidel, the lecturer said he had nothing to do. The infidel is a poor, helpless creature who does not see, or, seeing, does not understand, who does not recognize that he has a soul, but is content to be evolved from a monkey and to return to earth again. If the infidel were to remain silent he might merit our sympathy, but when he speaks out his convictions the Christian nature revolts from him; he shocks their human sensibilities and their souls. The fact of the existence of God being accepted, the thought that presents itself to our minds is "What does God expect of me?" To the Catholic the answer is to believe and practice the doctrines of the Holy Roman Catholic Church.

"I am a Catholic because the Catholic Church is the Church founded by Jesus Christ. I know that God established the Catholic Church and I know that Luther and King Henry and Wesley are founders of Churches which are not Catholic, but protest against the Catholic Church. As the Gospel was preached by Jesus Christ and His Apostles so it is preached at the present day by the Catholic Church. "Belief in the Real Presence, belief in Purgatory, in confession and the power of the priest to retain or forgive sins, the resurrection of the body, are traceable to the Church in the time of the Apostles, and from then to the present day, in every hour of the day, and every day of the year, down through the centuries in an unbroken line in the Holy Roman Catholic Church alone. The Church founded by God must be the true Church, and that Church cannot err. By this it was not to be understood that Popes, Bishops and priests can not err in matters of faith and morals.

"I am a Catholic because the Catholic Church is the only one which can interpret the word of God in the Bible with certainty. The Bible is the inspired word of God, but it is not the whole of the Catholic faith. The Catholic accepts the Bible, but it is also interpreted for the faithful. The Catholic Church is one thing, the Bible another. Christ was preaching and so were His Apostles before the existence of the New Testament. And the Church which existed with Christ and His Apostles before the New Testament and continues, as I have shown, to the present, must be the only true Church, and the Churches that hold the Bible, and the Bible only, to be the rule of faith cannot be true or reliable. Besides, these Churches are not even consistent with their profession, for we know the Bible enjoins acts which they do not perform. I need not state that creeds which take their religion from the Bible only do not agree with each other—do not interpret alike; neither is it necessary to say that individuals that claim the right of interpretation according to their private judgment do not agree with each other.

"God sent as teachers the Apostles, who taught the truth; the Apostles were human and could not live among men forever, but God said He would be with them all days even to the end of the world; and so we must believe Him to be with their successors, and that He still protects the Church from error as He did in the days of old. If, therefore, the Church was not the infallible interpreter of the Bible the Church

might err. The Church has existed unchanged through all ages. Cities and kingdoms, and nations, have passed away, and only a brief record on history's page shows that they ever were; but the Catholic Church has come down through succeeding ages, unchanged and unchanging. The Catholic finds his Church the same the world over. People, condition, color, climate, language, peace, wars, do not affect it. It is the same priest, the same ceremony, the same altar, the same God, the Father, Son and Holy Ghost, the same sacraments for every Catholic in every land in every day and night, now and for the last nineteen hundred years.

"I am a Catholic," he concluded, "because I love liberty. The Catholic Church has ever been the friend of the oppressed and has ever been the ablest champion of liberty; has ever been found to stand between arbitrary power, or tyranny and the people. Did not the Catholic barons bring from King John the corner stone of constitutional government, the Magna Charta? Not only Catholic residents of their country, but Catholic foreigners fought for our independence. Truthfully and proudly does Cardinal Gibbons say, 'American patriots without number the Church has nursed in her bosom, a traitor never.' And further back in our history we find Catholic Maryland passing laws for the protection of her citizens against religious bigotry, and opening her gates to the persecuted of other countries. The Catholic Church cannot countenance error; but it is not, and never was, and never will be, intolerant to an honest conviction. No other Church has so distinguished itself in the cause of human liberty, religious, political or civil, as has the Catholic Church.

"The Catholic Church is not, and cannot be, tied or circumscribed by any Government or State or country, and she is, therefore, free to perform her grand mission on earth. She needs no particular Government, but while the benign influence of free government helps the growth of all institutions it helps also the Catholic growth. But the mission of the Church is not political or merely human, but divine. Its mission is to teach the nations all truth, whatever their form of government, to bring them to God, which means rendering to Caesar the things that are Caesar's and to God the things that are God's. The Catholic religion itself binds the faithful to respect all the rights, religious and other, of their fellow-men. To be a good Catholic is tantamount with being a good citizen. When you know the Catholic Church you will love her, because she is beautiful, because she is true, because she is good."

At the close of the lecture the Archbishop congratulated Mr. Byrne most warmly, and expressed greatest satisfaction with the lucid and fine explanation of the Catholic doctrine. Mr. Byrne was formerly City Collector of Covington. At present he is practicing law, and bids fair to add another and great name to old Kentucky's long list of great lawyers.

THE SUFFERINGS OF PURGATORY.

BY CARDINAL DE BONNECHOSE.

The souls who are dear to us leave this world, with all their faculties, serving their memory, their imagination, and their desires, which they can no longer satisfy here on earth; hence a hunger which nothing appeases, a thirst which nothing quenches. You know that a passion is not extinguished merely because its object is removed. It is irritated in its intensity and who can measure its intensity and its duration? What torments are not caused by the passion of love, of avarice, of power and of honors? It is a true fire which devours. Those souls, snatched from this world, no longer able to repose there, nor to enjoy it, tend towards God, who attracts them; they aspire continually towards Him and try to unite themselves to Him, for they feel that it is in Him that they will find peace, repose, light and happiness. But this union is not yet possible; the impure remains of their earthly life is an obstacle. They fall back, therefore, upon themselves, in a frightful void, when they suffer this double torture of not being able to satisfy their love, either on high, or below, either in heaven or on earth. They are thus a prey to burning desires, to which is added the mysterious fire of divine justice, which purifier them, as gold in the crucible, which transforms them as the rough matter, destined to be come in our vast furnaces the crystal which will reflect the light of the sun.

THE POOR SOULS. We cannot form a more just idea of what is suffered in purgatory than by recalling to mind what the Church asks of God for the poor souls who are there detained. The priest at the altar begs the Lord in the name of the Church to grant them a place of refreshment, of light and of peace. We would not ask for the souls in purgatory a place of refreshment, if they were not a prey to fires which make them suffer; we would not ask for them light and repose, if they were in enjoyment. We must, then, conclude that, deprived of refreshment, light and peace, the souls kept in purgatory are perpetually in a state of agitation, of suffering, of suppression, of obscurity?

These deductions drawn from the words of the Church, are conformable to the common belief of all people. We must, then, not be astonished if the Council of Florence says that the suffering produced by the fire of purga-

tory is the most insupportable of torments. St. Augustine had written, a thousand years before, that this fire will be more severe than anything that can be endured in this life. The Venerable Bede, St. Cesario of Arles, and all the Fathers speak in the same strain. St. Thomas affirms positively that the least pain of purgatory surpasses the greatest sufferings that we can endure in this life.

To this state of grief and anguish we must add the privation of the succors and comforts which we procure here below from the diversions produced by the things of the world, and especially from sleep, that gentle truce which God grants, upon earth, to the miserable. There, no more change of night and day, but a night continual, stifling without sleep or repose. It is in such an abyss that are groaning the generations that are gone before us. Ah! if we could gaze behind the veil we would then behold our ancestors, our parents, brothers, our friends, our benefactors! Who would not be touched with a tender compassion at such a sight? How, then, can we exhort our indifference, our levity, our ingratitude, which turns from them our thoughts, our remembrances? Each one attends to his affairs, some are bent on the pleasure of a moment, as if those of our relations who have died were nothing to us. Death, it is true, has broken the bonds of flesh and blood, but it has also destroyed the bonds of charity. In truth, if the separation were complete and eternal, we would be miserable. But such is not the case; the Divine Mercy has not so willed.

HOW WE CAN ASSIST THEM. The Church teaches that the living can assist the dead, and that they should do so. This precept is a consequence of the dogma of our union in Adam, a consequence in Jesus Christ. During our present life we pray for our souls, God exhorts us to this, and gives efficacy to our prayers. How many sick persons our Lord has cured on account of the prayers of their friends? The resurrection of Lazarus, was it not obtained by the prayers of his sisters? Now, death, not destroying the bond of charity between Christians living and those that have died in the grace of Jesus, we can easily understand that prayer for the departed is as natural and efficacious for Christians still living in this world. Thus the Church in most of her ceremonies, invites us to pray for the dead.

In fine, you who live in the midst of abundance and distractions of a large city imitate your fellow Christians in the retirement and solitude of the country; imitate their faith, their charity, and pray for your dead as they pray for theirs. You are all most interested in this generous work. For those souls for whom you will have prayed will not forget you in their glory. Near to God, they will intercede in your behalf. Whether you be then in this world or in purgatory, those souls whom you have assisted in their sorrows will remember you and will repay your efforts a hundred fold.—Translated for the Catholic Mirror by E. Didier.

Good Examples.

There is no aristocracy of souls; but, because of the influence they may wield, it is always gratifying to know that laymen in high places are virtuous enough to practise, and strong enough publicly to profess, their religion. The example of the late Sir John Thompson was worth more than all the controversy that ever afflicted his country; and we are glad to learn, from a paragraph quoted by the *Casket*, that Dr. Zemp, the new president of Switzerland, is another such Catholic. It is significant that in the country of Calvin, where Protestants are still in a considerable majority, a universal election of applause should follow the best of the statesman who is described in these words.

"His political good sense, his integrity, his great intelligence, his devotion to the public, his eminent qualities as a statesman, are known and appreciated by nearly all his fellow countrymen, irrespective of creed; whilst to Catholics his devotion, his spirit of prayer, his regular attendance at the sacraments, his humble demeanor, make their sentiment for Dr. Zemp one akin to enthusiastic veneration. Only the other day the president knelt in the church for about two hours, reciting the Rosary whilst a waiting his turn to go to confession."

We hope that fair skies may overhang the Republic of Switzerland during the administration of the new president; and we feel assured that the laudable example of Dr. Zemp will hasten the return of the Swiss people to the faith of their fathers.—Ave Maria.

To Make Pure Blood there is no medicine before the people equal to Hood's Sarsaparilla. It is the standard spring medicine and blood purifier and it possesses peculiar merit, which others try in vain to reach. It really makes the weak strong. Do not neglect to purify your blood this spring. Take Hood's Sarsaparilla now.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25c per box. Nervousness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmentier's Vegetable Pills, polaline coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded. The best is what the people buy the most of. That's why Hood's Sarsaparilla is the largest sale of all medicines.

DR. BATAILLE. The Devil in the 19th Century. CONTINUED.

For the CATHOLIC RECORD. Miss Diana Vaughan is another great Luciferian woman. Born at Louisville, Ky., she was early initiated in the mysteries of secret sciences and Palladism, and soon became a great favorite of General Pike. When being initiated as a Palladist in Paris she refused to pierce the consecrated Host and to spit upon it, declaring that she did not believe in the Real Presence of Christ in the Holy Eucharist, and that it would therefore be sheer folly for her to abuse the altar-bread in the way she was commanded. The meeting thereupon refused to proceed with the initiation, and Miss Vaughan immediately left Paris to lay her case before Pike at Charleston, S. C. Pike sent her back to Paris, with strict orders to the Triangle there to complete her initiation without the ceremonies so distasteful to Diana. It is related among the Paris brothers that the Grand Master, who refused to complete her initiation, had his head turned completely around so that he looked backward from the day till Diana came back to Paris, when, after being initiated, she turned the poor Grand Master's head into its proper position. This Diana and Sophia were soon to become great rivals and enemies in the Palladium, continually fighting each other, secretly and openly. Bataille describes her as very pretty, well educated, accomplished and clever, a woman as lovely, charitable and kind-hearted as one can meet. A few years ago another woman, a Palladist, was converted and turned against the order and was therefore doomed by the order to be removed. She hid herself, Sophia Walder moved heaven and earth to find her, and was on the point of succeeding when Miss Vaughan heard of it. Immediately she warned the Bishop of Grenoble of the doomed lady's danger, and thus enabled the authorities to protect her so far successfully. Diana was determinedly opposed to Lemmi's candidature for the office of Supreme Dogmatic Pontiff, which had become vacant by Mackey's resignation. And when Lemmi was elected, in spite of all the proofs of his previous bad character, furnished by Diana at the general convention in Rome, she withdrew, with a large number of friends, from Lemmi's authority, because she considered him not only as a man of very bad antecedents, but also as a heretic of the Luciferian religion, and as a wicked Simoniac. Now, too, it is, in London, England, and in New York, N. Y., Triangle, the great Palladist convention already mentioned. However, she is still a devoted adherent of Luciferianism, and on very friendly terms with Dr. Bataille. This lady is also a le to perform some wonderful feats. One of them is that some of her friends—chiefs of the Palladium—can call her for consultation at an hour's notice, no matter how far away she may be at the time. Bataille witnessed this strange feat himself and relates it thus:

"I was at the house of a friend of Miss Vaughan since she succeeded from Lemmi. We were discussing the schism, and I remarked that the schismatics, of whom my friend was one, had no *arcana mystica*, or devil's telephonic, to correspond with each other. 'Oh!' said she, 'we have no need of it, at least for speaking with Miss Vaughan.' 'What do you mean?' said I. 'I mean,' replied she, 'that our Sister Diana comes to us at our request, no matter where she is.' 'Impossible,' I replied. 'Well, I will prove it to you if you stay with me to-night.' It was about 9:30 p. m. He took me into his office and closed it. Quickly he prepared a number of things, among which a large spirit-lamp and a gilt-paper star, with letters in various colors. At 10 o'clock his preparations were done. Only the spirit-lamp lighted the room. He sat down before a stand on which were the star and his watch. Every three minutes he placed his fingers in different positions on the star and held his left hand on his heart and repeated every time: 'Armodes (the name of Diana's evil spirit), permit thy spouse Diana to appear before me.' After the sixth change of position still repeating the same words. A moment before 11 o'clock he nimbled for the last time: 'Armodes, permit thy spouse Diana to come to me; and as the hand pointed to 11 Diana was sitting in the chair before him, and said: 'My friend, I was at Moscow. What do you wish from me?' Dear Diana, your friend, the doctor here, wished to see you. Turning her head towards me, she said, laughing: 'Indeed! doctor, you are incorrigible: you have called me higher out of sheer curiosity and have nothing to tell me.' 'May I get up?' I asked. 'If you like,' replied the apparition. I rose, and advanced towards her, saying: 'I do not know who you are. Are you truly Miss Diana Vaughan?' She laughed and said: 'Surely you do not take me for an evil spirit.' 'Certainly not, but between you and that there is a wide margin.' 'There was a case of my host within reach. I took it and pointed it towards the apparition to touch it. But it went right through the apparition, touching the back of the chair, and caught fire at once. Miss Vaughan at once disappeared, with a laugh, leaving me with the cane burning in my hand.' Since Lemmi's election as Supreme Dogmatic Pontiff I was an eyewitness of another strange performance of Diana Vaughan in an Ameri-

can Triangle. Some of the American Palladists who had seceded from Lemmi feared that Lucifer was not with them. Diana tried to prove the contrary by the following deed: Placing a magnificent red rose in her corselet she knelt down on her right knee and with her left hand raised a queer little tambourine over her head, lowering it gradually till her lips touched it. Then, taking the tambourine in her right hand, she shook it, producing a strange glassy sound. Now she lay back completely—without falling—as if floating in the air. Hurling the ceiling, causing a noise like distant thunder, and then came down very—very gradually to within three feet of the floor, when it turned and rattled about Diana, who now rose completely into the air, always in a lying position. When Diana had thus risen almost to the ceiling the tambourine, still flying about her like a butterfly, put itself under her head like a pillow. Thus she remained nearly a quarter of an hour, the silence being only broken now and then by distant peals of thunder. Then she gradually came down again half way and lay quiet there for another quarter of an hour. Now she gradually took a perpendicular position, head downward, without deranging her clothes in the least, and slowly moved about herself in the air, until she came on the floor again, with her feet downward. The rose and tambourine automatically jumped into their box, which also shut itself, and the spectators were convinced that Lucifer was still with Diana, although schismatic.

An Ingersollian Fallacy.

In one of the weakest of his infidel lectures, recently delivered in Boston, Colonel Ingersoll put the question, "What has the Bible done for commerce, for agriculture, for all the arts and comforts of life?" An appropriate answer would be to ask, for instance, what Mr. Ingersoll has done for the improvement of Boston harbor! The reply would naturally be, "That is none of his business." Just so; and in the same way, it is no part of the Bible's business or purpose to help in any one of the ways referred to by Mr. Ingersoll. One of the commonest fallacies of unbelievers who assail religion, and of Protestants who assail the Catholic Church, is to judge them by wrong standards, and to condemn them for failing to do what they were never meant to do. Religion has been revealed to man for a definite purpose; and if it fulfills that purpose, it is beyond the range of criticism. Now the aim and end of all religion is to bring man nearer to God—to purify, to strengthen his spiritual being, to lift him up, or rather to enable him to lift himself up (for it is he who has to do it) and walk in the way that leads to life. And it is only for the carrying out of such purposes that the Church has been established.—Abbe Hogan, in March Donahoe's.

To purify, vitalize and enrich the blood and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Unequalled.—Mr. Thos Brunt, Tyndin and Co., writes: "I have to thank you for recommending Dr. THOMAS' ELECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, but by using Parmentier's Pills, I was completely cured, and then would give me temporary relief, but none would effect a cure. I have now been sixteen months. I hope you will continue to recommend it."

They Never Fail.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parmentier's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmentier's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Colic, Flatulency, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

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C. M. B. A.

Mr. M. F. Hackett. We congratulate our worthy First Vice-President on the brilliant victory which he has obtained in St. Paul. This we do all the more heartily, because, according to the Montreal Gazette, religious bigotry was the factor in the contest. To their credit be it said, the intelligent Protestants of the constituency made Mr. Hackett's majority all the more brilliant by their abstention from the contest. The new member—politically a side issue—is a man of whom any constituency may well be proud. Young, brilliant, conscientious and capable, a great future lies before him.

From Lindsay.

During my recent visit to Lindsay I attended a meeting of the M. B. A. in their new building, which is a fine block, and I was much pleased with the comfortable and home-like appearance of the room. It was the first meeting of the M. B. A. in the new building, which was held on the 1st of January, which destroyed their furniture. Instead of chairs around the room, the members were seated on benches, which were in red plush. Four officers' magnificent chairs, beautifully carved and upholstered in red plush, graced the four sides of the room. The carpet covered the floor, and the hall is lighted by electricity. The members of the branch are to be congratulated on the possession of a fine hall; it speaks well for their taste and enterprise, and will, no doubt, be the means of attracting full meetings. The cost was about \$1,000. From what I have seen of the Lindsay Branch, I should infer that that branch is an up-to-date one. The members do not look upon the association merely as an insurance company, but evidently see in it much scope for social improvement and rational enjoyment. Among those present I noticed some of the most prominent business and professional men of the town, who take a great interest in the society. I like to see this, for there is too often a lack of interest taken by these men in the affairs of the church. It is a pity that the branch occasionally has a few debates after their meetings, and this is a feature that commends itself for general consideration. In fact, there is no finer hall in the many good things that might be done for the good of the association. In this respect I might mention a branch that has a hall in a very central and convenient situation, open every night, in which members can read the daily papers or enjoy themselves in some recreation.

We understand that Mr. George McHugh of Lindsay has received the unanimous nomination of the Liberal convention of South Victoria, as a candidate for member of parliament at the next Dominion general election. A better selection could not have been made. Mr. McHugh is well known in this vicinity, and his nomination is a credit to the settlers. His honesty and integrity has won for him the esteem and respect of all.

Death of Bro. M. Hartman.

Branch No. 4, of this city, has lost one of its oldest and as well as one of its best members in the person of Bro. M. Hartman, on the 23rd inst. In the days of the association's infancy he was ever in the front rank amongst those who took a deep and active interest in the spread of the organization. Brother Hartman died on Wednesday, 23rd inst., and the funeral took place on the 25th from his late residence, London West, at St. Peter's cathedral, where Requiem Mass was offered up for the repose of his soul, thence to St. Peter's cemetery, where all the members of the branch were present. His life was a model one. May his reward be the light of eternal glory!

"The Canadian."

At the session of the Grand Council of the C. M. B. A. in this city last September it was decided to establish an official organ, and it is called "The Canadian." The paper is sent to all the members and published monthly under the management of Mr. J. R. Brown, Secretary of the Grand Council, and Mr. J. P. O'Neil, Editor. The journal is published at the office of the CATHOLIC RECORD, London, Ont., and its appearance is a guarantee of excellence.—St. John, N. B., Globe.

Resolutions of Condolence.

The following letter was received by the family of the late Chas. J. Flynn, from the officers of Branch No. 18, C. M. B. A.: "Whereas God in His infinite wisdom and mercy has been pleased to remove from our midst our beloved and esteemed Brother Chas. J. Flynn, and whereas we have lost a faithful member and an earnest worker, his family a devoted husband and father, who by his example showed through his illness an unflinching true Catholic patience and resignation to God's holy will, therefore be it resolved that the members of this branch mourn the loss of their brother; that you tender his stricken family our heartfelt sympathy in their bereavement; that you charter be drawn up a period of thirty days, and a copy of this resolution be printed in our town papers and in the CATHOLIC RECORD; also a copy to be sent to his family." Patrick Egan, George Seals, John Fry, Peter J. Lunnan, Committee.

Central Hall, C. M. B. A., Ottawa.

Moved by District Deputy John P. McCarty, seconded by Bro. W. M. Brophy that: Whereas it has pleased Almighty God to remove from our midst Bro. Wm. Wall, a former member and Chancellor of Branch No. 159 of the Catholic Mutual Benefit Association. Resolved that, while bowing to the all-wise will of Providence, we desire to extend to the widow and family of our deceased Brother our heartfelt sympathy in their affliction, and pray God to comfort them in their great loss which they have sustained. Be it further resolved that our Charter be draped for a period of thirty days, and a copy sent to the family of deceased and to the official organs of this association. JOHN MCCARTHY, Rec. Sec.

C. O. F.

The regular meeting of Sacred Heart Court, No. 311, Toronto, took place on Tuesday last, John J. Neander, C. E., presiding. A large attendance was present. One gentleman was initiated a member of the Order and of this court, and two proposed for membership. Among the many visitors from the East (Montreal and Ottawa) were Brothers Lena Holman (St. Dominic Court), J. A. Morris, Treasurer (Capital Court); M. Quinn, Chief Ringer (Capital Court); Louis Delorme (Capital Court); Joseph Delorme (Sacred Heart Court). These gentlemen spoke highly of the rapid progress of Catholic Forestry in the East and maritime provinces. In Montreal alone there are thirty-two courts of the Order, and they are making provision for their dependants, and should the strong arm of Father Time chance to cut them away, their dependants will not be left depending upon the cold charity of the world. This is a sacred duty which involves upon every member of the Order the obligation of contributing to the fund which God has blessed him; thus every man can do at a small charge per month in the Catholic Order of Foresters, what the contractor who speculates and speculates on the stock market can do at a small charge per month in the Catholic Order of Foresters. The officers and members of Sacred Heart Court for their courtesy and said they would be away with them pleasant memories of the Toronto Foresters and of their short visit to that city. They also gave a hearty invitation to the Foresters of Toronto to visit them in the near future.

invitation to the Foresters of Toronto to visit them in the near future. Brother Pape, of St. Joseph's Court, No. 370, Toronto, was the speaker. This gentleman always took an active interest in Catholic Forestry. We are always pleased to meet our visiting Brothers, and hope to entertain them often. After remarks by several of the Brothers a social time was spent in song, recitation, etc. We request all the members of this court to be present at the next meeting, which will be held on Thursday, April 4, 1905, when initiation will take place. The meeting was closed in the regular form with prayer. ANDREW KEHR, Sec.

E. B. A.

Davitt Branch, No. 11, Toronto. The last regular meeting was very largely attended by the members, as well as visitors from other branches, among whom were the following members of the Executive Committee: D. A. Carey, A. McDonnell, A. McGinn and M. Mahoney. After the routine of business the members of the Executive Committee were invited upon the platform and a very able address upon the present and future standing of this association, all of which were received with applause. The concert of the 23rd inst. at St. Helen's church, was well patronized, each artist receiving well-merited applause. Great praise is due Miss E. Graham, pianist, for the very able address she gave, which was arranged and carried out by the programme.

St. Peter's Branch, No. 21. is making great efforts to build up their branch. During the past six weeks they have received thirty new members, who were introduced by their medical examinations and were initiated. March 15th was a very successful concert and a lecture by a red letter day for the branch, when they held C. E. Davitt, Esq.; and it is needless to say that it was listened to with great attention. Great credit is due the committee for the fine programme prepared by W. LANE, S. T.

We take the following report of the concert and lecture from the Peterborough Review of March 10th. Vacant seats were at a premium at the opera house last night on the occasion of the sixth annual concert of the E. B. A. The audience was especially noticeable during the evening, and the concert was a grand success. The programme was especially well arranged, and the singing was particularly good. The concert was opened with the rendition of some familiar Irish airs by Miss Katie Hurley, who sang with much gusto and was fully appreciated. The concert was a grand success, and the singing was particularly good. The concert was opened with the rendition of some familiar Irish airs by Miss Katie Hurley, who sang with much gusto and was fully appreciated. The concert was a grand success, and the singing was particularly good.

At the last regular meeting of the St. Helen's Sanctuary Society, the following resolutions were unanimously adopted: Whereas it has pleased Almighty God, in His infinite wisdom, to call to Himself our dear Brother, Mr. J. P. Cassidy, late pastor of our parish, and whereas we have lost a faithful member and an earnest worker, his family a devoted husband and father, who by his example showed through his illness an unflinching true Catholic patience and resignation to God's holy will, therefore be it resolved that the members of this branch mourn the loss of their brother; that you tender his stricken family our heartfelt sympathy in their bereavement; that you charter be drawn up a period of thirty days, and a copy of this resolution be printed in our town papers and in the CATHOLIC RECORD; also a copy to be sent to his family." Patrick Egan, George Seals, John Fry, Peter J. Lunnan, Committee.

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A. O. H.

Toronto, March 22, 1905. Dear Sir—I enclose a report of the regular meeting of Division No. 4, O. H. Toronto, held on the 14th inst. The principal part of the meeting was the presentation of a beautiful clock and illuminated address to the Rev. Father Ryan, D. D., late Chaplain of the Division, who has been transferred to St. Michael's. Every available chair in the large hall was filled long before the time of the meeting. Brothers from the other Divisions took advantage of the occasion to show their appreciation of the Rev. Father Ryan's services. The Rev. Father Ryan, D. D., late Chaplain of the Division, who has been transferred to St. Michael's. Every available chair in the large hall was filled long before the time of the meeting. Brothers from the other Divisions took advantage of the occasion to show their appreciation of the Rev. Father Ryan's services. The Rev. Father Ryan, D. D., late Chaplain of the Division, who has been transferred to St. Michael's. Every available chair in the large hall was filled long before the time of the meeting. Brothers from the other Divisions took advantage of the occasion to show their appreciation of the Rev. Father Ryan's services.

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OBITUARY.

MR. JAMES DUNN, WOODSTOCK. On Tuesday the 12th of March, 1905, there died at his residence, on the 12th of March, 1905, Mr. James Dunn, of Woodstock, Ontario. He was born in Dublin, Ireland, on the 28th day of Oct. 1814. He was, therefore, in his eighty-second year at the time of his death. He finished his education in Ireland in 1834, and with his father, Thomas Dunn, emigrated from Old Canada, county Meath, to Canada, viz. Quebec, Montreal, and Montreal. The family arrived in Woodstock in July, 1834, erecting their log house on the lot which is now the site of the R. station. At that time this portion of the town was covered with bush, and it was among the stumps of the little clearing that was made that their first Canadian home was built. In this house Mass was sometimes celebrated in the early days, the subject of this sketch at times serving at the altar. When the clergy reserve question was settled the lot appropriated to the Catholic denomination for a cemetery was situated on the flats near the river Thames, and on the 12th of March, 1905, the present lot, which was owned by the Crown, was about to be sold, immediately prior to the funeral service. The Rev. Father Ryan, D. D., late Chaplain of the Division, who has been transferred to St. Michael's. Every available chair in the large hall was filled long before the time of the meeting. Brothers from the other Divisions took advantage of the occasion to show their appreciation of the Rev. Father Ryan's services. The Rev. Father Ryan, D. D., late Chaplain of the Division, who has been transferred to St. Michael's. Every available chair in the large hall was filled long before the time of the meeting. Brothers from the other Divisions took advantage of the occasion to show their appreciation of the Rev. Father Ryan's services.

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