

The Catholic Record.

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

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The Catholic Record.

London, Saturday, March 24, 1900.

SEND THEM TO CATHOLIC SCHOOLS.

A contemporary exhorts Catholic parents to send their children to Yale University. Why not send them to Catholic Universities? They are as good, safer beyond all doubt, and fashioners of the love and purity that will gladden the old age of the father and mother.

THE JESUITS.

Our readers have read the eloquent and learned rejoinders to Pres Eliot's latest attack on Jesuit education, and have doubtless come to the conclusion that the magnate of Harvard has been worsted in the conflict.

Dr. Littledale does not hesitate to say that for three centuries the Jesuits were accounted the best schoolmasters in Europe; and that they revolutionized instruction as completely as Frederick the Great did modern warfare.

TURNING OF THE TIDE.

On St. Patrick's Day the Irishmen serving in the army of the Queen were permitted to sport the Shamrock. They wore the trefoil this year without causing a parliamentary discussion.

And they ought to be happy. Guerdon enough, we suppose, the wearing of the green for gallant dash and weary march, and consolation overflowing for those who mourn the dead ones whose bones are rotting in the Transvaal. It is so consoling to hear the politicians who up to this considered that Irishmen were not made as Englishmen, declaring they are the brave guardians of the Empire, and the same men who are laudatory of the Irish Brigade

frustrate every effort for legislative independence of Ireland; and one of them will go into history as the traitor who betrayed the statesman who was willing to do something for those who were in deeper misery and victims of more unattractive injustice than any people in Europe.

EDUCATION'S TRUEST FRIEND

A charge that dies hard is that Catholicism is a barrier to education. A thousand facts prove its groundlessness, but the sectarian journals, and publications even that profess to be impartial, accept it as an undeniable truth. It is an old story that narrates the friendship shown by the Church to the development of the human mind.

How she preserved the languages of Greece and Rome and gave unto the monasteries that dotted the vales and plains of Europe the work of handing down their literature to posterity need no comment. Even Gibbon is not loth to confess that one Benedictine monastery has probably rendered more service to literature than the two universities of Oxford and Cambridge.

When the influence of the Church was paramount it would have been comparatively easy for her to have retarded intellectual development if she saw in it anything inimical to her interests and advancement.

History, however, records that during that period the great universities had their origin and owed it in many instances to the ecclesiastical authorities. Our readers will remember the thousands of student-folk who sat at the feet of the great masters—not learning facts but principles and taught in season and out of season that true scholarship was not based on versatility or brilliancy but in thoroughness and the ability to look into the very soul of a question.

We might go on and recount the triumphs of her children in every department of knowledge; the grand old cathedrals, instinct with life and immortality; the pictures and statues, the thousand facts, in a word, proving that she has been ever the truest friend of all that could ennoble the human mind.

The system of education that she is opposed to is the one that does not recognize God—that trains the intellect and leaves the heart and its affections uncultivated. The advocates of the Godless school are beginning to discover the reason of her hostility and to realize that the statements of some

organs of public opinion are based on sad reality.

In 1869 the New York Express declared that irreligious education has caused the majority of the American people to act as if it were certain that man had nothing to expect beyond time more than the brute. The absence of moral restraint has produced the same effect on morality as the same cause produced on the decrepit Rome of the Cæsars. In the older States of Maine and Massachusetts the number of children is incomparably less than it was; the proportion is so enormous that we dare not publish it.

MEXICO REVILED.

The Sacred Heart Review pays its respects in many a fashion to a certain Anglican Bishop Johnston. The good man was commissioned to spy out the land in and around Mexico, Anglican missions and incidentally those pertaining to the Catholic Church. He was shocked at the ignorance and superstition of the poor Mexican; he must be reformed, etc! We thought that our own fair province of Ontario was the batten ground of the unscrupulous bigot, but it seems that the neighboring republic has at least one of the spectacles. Individuals such as Bishop Johnston are the most dangerous enemies to religion.

We do not insinuate that he knew he was uttering a deliberate lie; but he was, at least, guilty of excessive temerity in pronouncing upon things of which he knew nothing. We should like to hear the message of reformation he would bring to the Mexican. If he can state just what are his doctrines he is much better off than others who are looked upon as shining lights in the Anglican communion. Perhaps his address to the "ignorant and superstitious Mexicans," would run as follows:

My Dear Friends—We are exceedingly pleased to be able to announce to you the good tidings that will liberate you from the thralldom of ignorance and Romish despotism. We have a religion that can accommodate itself to all characters. If you have a leaning towards the Mass, we can oblige you; and if you believe that it is gross idolatry you will be still members of our communion. You can do anything you like provided you go about it decorously. You may extol the Reformation as a glorious work and you may consider it as the mother of uncomeliness and essential adultery; you may have seven sacraments, or but two; you can have your choice of hopelessly irreconcilable doctrines if you become members of the Anglican Church.

THE SECTS DECLINING.
Dr. James Buckley points out in a recent issue of the Christian Advocate that in 1899 the Methodist Episcopal Church showed a decline of 28,000 in those avowed and accepted candidates known as probationers.

The New York Observer is likewise not sanguine as to the future of Presbyterianism in America. Some of its strongest districts are steadily declining in membership; and the staunchest followers of John Knox are powerless, despite their efforts and earnestness to put back the hour of disintegration and dissolution.

Some assign the indifference of the masses as the cause; others, like Dr. Ramsford, ascribe it to "the ignorance and narrowness of the clergy." This latter view is shared by Governor Rollins, of New Hampshire, who, speaking a few weeks ago before the Boston Minister's Union, did not hesitate to tell the clergymen that they were no longer the spiritual guides of the people:—

"The ark has been overturned, the Bible account of the creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set for the new. The best blood of the country towns of northern New England has for generations been going to Boston and New York, leaving in some places only the weaklings to do the work in the old country home. These less energetic ones have intermarried till in one town I am acquainted with in Maine, there is an imbecile in almost every family. The increase of foreign population is a gain rather than a loss to the country needed, and the people are usually strong Catholics, not irreligious, and their increase is a favorable element."

Whatever the cause may be, no impartial observer of the trend of the times will claim that interest in religion is a characteristic of those outside the Catholic pale. And yet they are

Christians who go to Church, not because they deem it necessary, but merely as a social or political convenience.

It has been said time and again that there are thousands living in our large cities who have no knowledge of God, no dread of the future: who are kept in order by fear of the powers that be, and are content with what gratifies the senses. The ministers who cater to their religious wants are powerless to establish a better order of things. They talk much of independence of speech, but we hear none of it from the pulpit. Read their discourses. They are humanitarian, patriotic, secular; but they are not religious. The questions of the day may form a suitable subject for Sunday sermons; but the exposition of the solemn truths of religion, of the necessity of self denial, the worth of the soul, the consequences of sin, require a courage found rarely among those who are hired and retained by the ordinary congregation on condition that they utter no unpopular truths. They may hammer away at dead issues and dead authors; they may build houses of straw and shatter them with fusillades of rhetoric, they may decant on the barbarism and ignorance of the denizens of far-off places, but they must not see the noxious things that crawl round their own doors. Now and then a clerical freemason may run a course against existing evils; but, being generally an individual who makes his own creed, and holds but to himself, is without weight and is accorded a hearing by those only who think that flippancy of language and incoherence of thought are the characteristics of the religious reformer.

"The narrowness and ignorance of the clergy" and the indifference have unquestionably something to do with the diminished vitality of the sects, but the real reason is that Protestantism is unable to give consolation to either mind or heart. It has no doctrine, no certainty, nothing but the countless opinions which are the result of its principle of private judgment. Faith on its grounds is an impossibility. It has despoiled man of the supernatural, and set him adrift with never a beacon to guide him save the flickering light of human reason. Despite the fact that it had, humanly speaking, everything in its favor—the protection of those high in power, the strength of prejudice, the hostility to Catholicism, the opinion that it was the source and guardian of the people's liberties—it has failed so utterly that even its friends are compelled to admit it. It has indeed its adherents who seek in its arid wastes food for their souls and who through human respect or other motives that dominate the heart are reluctant to acknowledge that their quest is vain. Its watchmen are on its towers shouting out watchwords that have no meaning for this generation, but, without supernatural life, without doctrine or ought to uplift and safeguard the heart of man, it is fast going the way of all human error.

DIVERGENT DESTINIES.

The still lamented John Boyle O'Reilly once spoke of the divergent destinies of almost any two brothers thus:

You may grind their souls in the selfsame mill,
You may bind them heart and brow;
But the poet will follow the rainbow still,
And his brother will follow the plow.

In religious as well as artistic perception, this difference obtains between brethren in blood. What a contrast between the devout temperament of the late James Marquette and the utter absence of the religious sense in his famous sister Harriet! What a contrast between Cardinal Newman and his agnostic and bitter brother Francis! The death of the Marquis of Queensbury furnishes another such instance. The Marquis expressly stipulates in his will that no "Christian mummery" be indulged in over his corpse, and that his ashes, after cremation, be sprinkled over a spot where he loved to sit! Yet the brother of the Marquis of Queensbury is the Rev. Lord Archibald Douglas, who exchanged the advantages of his high station for the duties of a Catholic priest, and now devotes his life to the care of orphans,—his shepherdly letter to this magazine in behalf of his protégés will be remembered by many of our readers. Father Douglas, his sister, Lady Gertrude, his mother, the late Marchioness of Queensbury, and his brother-in-law, Sir Beaumont Dixie, are all convert from Calvinism.—Ave Maria.

PERVERTS AND CONVERTS.

Protestant ministers are beginning to realize that the "converts" they receive from the Catholic faith are not sincere, or worthy of any trust. Speaking of these windfalls, a Protestant minister of Boston recently remarked: "If they were untrue to their own faith, they'd be untrue to ours."

Now this has always been the opinion of Catholics. A man does not leave the Catholic Church to go in search of a purer faith or a higher worship, but to escape the obligations which he found too difficult to fulfill. In the early ages of the Church there were controversies about her doctrines, and many large bodies were excommunicated because they would not give assent to her dogmas; but in the last centuries, and in fact, ever since Luther raised the flag of rebellion, it has always been a question of morals. And the universal verdict of history regarding those who separated from the Catholic body, that they did not leave it to become better men, but because they were unwilling to live up to the Church's high moral standard.—Luther, the Landgrave of Hesse and Henry VIII, are notable instances of this in the early days of the Protestant revolt; and in our day we have such felicitous specimens as "ex-priests" Cantiquy and Slatery, ex-nuns Maria Monk and "Mrs. Margaret L. Shepherd."

There can be no questioning the fact that the impure Catholic has long looked upon Protestantism as a licentious religion, and those who join it do so for the purpose of indulging, rather than of controlling their passions.

How different is it with our converts from Protestantism; they are not only sincere, but as a rule they are our most fervent Catholics.

We do not deny that some weak-kneed women, and evil-minded men have joined the Church, and have been no credit to it.

Apart from these time-servers, our converts from Protestantism have been such by conviction, and their lives have been shining lights in a dark and dismal world. There are such men as Newman, Manning and other less distinguished members of the Tractarian Movement in the priesthood; whilst in the ranks of the laity we have Henry Austin Adams, and more recently Dr. De Costa and a host of others. These names command respect wherever they are uttered, and present a striking contrast to "Ex's" which have been gathered in by Protestantism.

It is a wonder that the preachers who, as a rule, are wise in their generation, did not discover the truth about their "converts" from Catholicity sooner. God knows they have paid enough to be better informed on this subject, and the Rev. Henry Wilson of Boston will do a great service to Protestantism if he turns his attention to the conversion of the ministers of his sect, and allow the weeds which the Pope has cast out of his garden to perish by the wayside.—Church Progress.

A SEVERE INDICTMENT.

A straight from the shoulder, plain, outspoken talk was given on last Sunday by a Jewish rabbi of Philadelphia, who exposed to his congregation conditions in the sectarian churches as he found them. His remarks are so interesting that we would almost like to quote them in extenso. Owing to the limitations of space, however, we forbear, quoting here only the points which strike us as the most salient. They constitute a forcible indictment of Protestantism.

"Often when I contemplate the goings on in churches I cannot but feel that I were not a preacher I would feel that I were the bitterest opponents of the clergy. When I see this splitting of congregations for differences often so small that God Himself, I believe, must use a powerful magnifying glass to detect them; when I see the Christian denominations of Philadelphia divided into some forty different sects, and each professing to be the follower of the same Jesus whose whole doctrine was summed up in two basic words—one God for all, one brotherhood of all—a creed so simple that even children might understand and follow it; when I see this needless multiplication of churches—four synagogues within an area of about ten squares east and south from this temple, all laden with heavy debts, all in constant stew to make ends meet, with plenty of room in two of them to meet the demands of the choicest and factored in when I see about a dozen Protestant churches within an area of about the same number of squares in the sparsely settled section of Germantown in which I reside; when I see an equal number of Christian churches in the near vicinity of this temple, with an average attendance in each which proves the needlessness of one-half of them; when in some small country town I see as many Christian churches as there are streets in the village, and each eking out a terribly precarious existence."

This of itself is surely bad enough and should appeal to all as an argument for Christian unity, or at least an appreciation of the satire on religion which is perpetrated by the multiplication of the sect; but his further utterances portray yet more powerfully the helplessness of the evangelists of negation and their churches, which, the product of human invention, tax the utmost ingenuity and fertility of resources of their guardians for their maintenance.

"When I see," Rabbi Krauskopf continued, "the dime museum tricks, the cheap show attractions, the fire sale advertisements, the handbill solicitations, the circus antics resorted to

draw people; when I see the rivalries of bargain counter allurements and mouse trap baits to capture souls; when I see the alertness of preachers to be the first on the ground to marry or bury or send the culprit straight from the gallows to his golden seat on high; when I see the cajoling of the rich and the knocking down to the mighty to increase the finances and prestige of the church, and such desertion of sacred things I see, solely to keep the sheriff from the door or to prevent the emptiness of the church from demonstrating its needlessness, or to bring a congregation or preacher to the fore by dragging another down—when this I see, and it is a frequent sight, I cannot but say to myself: 'Thank God I am a preacher, for if I were not the Church might possibly have had in me one of its bitterest opponents.'"

Upon sober reflection and serious consideration of the conditions which are to be seen on every hand, it will not appear that the rabbi has over-stated his case. The picture we ourselves would have portrayed would scarcely have depicted as strongly as the one we give above, and yet, viewing this presentation in the light of actual conditions, who shall say that it is false?—Baltimore Mirror.

A QUESTION OF MORALS.

In his article in the Independent on the religious problem in the Philippines, Dr. Schurman says:

"It would be highly impolitic to send missionaries of different denominations to confuse the minds of the (Philippine) people. I do hope that when we send missionaries we will decide on some form of Protestant Christianity. The Filipinos will then have Catholic Christianity and Protestant Christianity presented to them, so they can take their choice."

Perhaps the most striking thing about this proposal is that it is made without any apparent sense of shame. It is a deliberate proposal to deceive and mislead the Filipinos, made in utter disregard of the principles of moral integrity by one who poses as a teacher of a higher morality than that taught by the Catholic Church.

Besides the proposal is absurd. The Methodist or Presbyterian, for instance, who profess belief in the divinity of Christ, could not consent to the sending of the Unitarian type of missionary, who denies the divinity of Christ. Nor would the Unitarians agree that the Methodist or Presbyterian type should be sent as the exclusive representatives of Protestantism to the Philippines. The Baptists would object to all of these, as none of them insist on immersion.

It were Dr. Schurman's purpose to give the Filipinos a correct idea of Protestantism, he should advise representatives of every sect to be sent. Only in this way can the Filipinos get a correct idea of Protestantism. Of course it would shock them and determine them to have none of it; but it is necessary, if you would give them a proper and true data for a comparison between Catholicity and Protestantism. Dr. Schurman's plan is immoral, because by its very nature it must deceive and mislead the Filipinos. It would represent to them that Protestantism is a united body believing the same doctrines, whereas it is the very opposite of this. Dr. Schurman would begin the enlightening of them as to a deceiving and misleading them as to a very important fact. This is why we have said above that the strangest thing in his proposal is that it is made without any apparent sense of shame, or without anything to indicate that he had the most remote suspicion that there was anything in it to be ashamed of.—N. Y. Freeman's Journal.

THOUGHTS FOR MARCH.

Let us keep in our minds always, but particularly during this Lenten season which the Church has ordered for our spiritual advance, the utter lowliness of our bodies, and their insignificance before God. Let us remember that we are but dust.

St. Joseph is the heavenly model whom the Church offers to the Catholic fathers, that they may in some measure strive to be like him, to make their homes like unto the home of the Holy Family at Nazareth. Perfect submission to the will of God was the keynote of the character of Christ's foster-father. And yet the Creator of all things was subject to this "just man!"

The delusion, that prayer and good works should exempt us from temptation is sometimes one of the most potent weapons which Satan employs to drag souls back again to their former evil ways. And it was to counteract that delusion that our Divine Saviour, whose omniscience comprehends all his thoughts, permitted Himself, after His forty days of fast and prayer in the desert, to be tempted, in order that we might learn therefrom that at no period of our sojourn here on earth can we count upon being free from temptation. And was not St. Paul made conscious of his bodily weakness after he had been rapt to the seventh heaven? Did not St. Anthony endure horrible temptations in the desert whether he fled in the hope of shunning the wiles of the world? And in the lives of the saints how often do we not find those elect souls subjected, after long years of self-denials, virt-

nous deeds and incessant prayers, to the temptations of the world, the flesh and the devil?

DR. DE COSTA ON AMERICA'S FUTURE.

Chicago, March 12.—Dr. Benjamin De Costa, the former rector of the Episcopal Church of St. John the Evangelist, New York city, who became a Catholic last fall, lectured last night to a crowded house in Powers Theatre, on "America—Historic, Social and Religious." Dr. De Costa in speaking of the relation of America to the Church of Rome said:

"This nation is going to send to the Philippines an army of missionaries under an agnostic Episcopalian, to close the Catholic churches and confiscate their property. They are sending the Bible to the natives, those who have had it as long as we have, and have more faith in it than the majority of those going to teach it. Let them mind their own business and convert home people or themselves."

"What we want is a race of men who will become heroes. Men in this country are losing their masculinity. The incoming Canadians, who are a sturdy, upright race and who are slowly filling up the United States, will change the masculinity and religion of the people here. Italy has a solid claim on America, and in the future Italy will be looked back on with great veneration. The future man will not be of the Anglo Saxon type. There is another people coming, and behind them will be the Catholic Church."

"Chicago has a great task before it, for the common school is blocking the Catholic religion and Catholics are not allowed to hold high public positions. The Catholics should not be taxed to support systems that they don't want. As a citizen of the United States, I protest. In the future America this ostracism must not exist."

"The Catholic Church is a power in the earth as a great moral force. When the land is denominated by reverence for the Virgin, morality will prevail. The reformation has played its game and lost America will soon be the land of the Holy Cross."

Cardinal Gibbons, in a recent Lenten sermon in his Cathedral, Baltimore, Md., said:

"The best weapon with which to defend oneself, to ward off the attacks of the devil, is the Word of God—the Holy Scripture. Complete and appropriate answers to every insinuation of the evil one will there be found. The Holy Book will tell the grasping, avaricious man, 'What profiteth a man if he gain the whole world and lose his own soul?' The man inclined to pride or extortion, or any of the many sins of the world, will find there precept and example to correct his fault, if he will only seek it. Study the Sacred Scriptures."

"They stand to-day in all the fulness of truth. For thousands of years they have withstood the attacks that have been made against them, and shine out to-day clearer than ever as the Revealed Word of God."

"None of us are above being tempted. None of us are wiser than Solomon, holier than David, or stronger than Samson, yet they all fell. In the beginning of this Lenten time, remove from your table or desk bad books. Imitate those early converts of Christianity, who after conversion, though not rich, destroyed their books on necromancy and other superstitions, valued at many thousands of dollars. Put good literature in the way of others. St. Augustine was converted by reading one line of one of St. Paul's Epistles."

"At the time I was working in the ministry in North Carolina a letter came one day to the city in which I was located. It was addressed 'To a Catholic Priest.' It fell into my hands, and I found that it was a request from a prominent physician in one of the counties for some Catholic literature. I sent him some books, and about six months afterward he came to me with his wife and family to be baptized. He had never before seen a Catholic priest, and had only by accident read a Catholic sermon in a periodical. It produced such fruit that to-day there is a thriving Catholic community of about three hundred families, where before a member of the Church had never been seen. Do not spend too much time in the reading of idle novels. It is a waste of time."

"More consolation and real happiness are to be derived from a devout perusal of the Bible than from any such source. In addition, every day a certain amount of time should be devoted to the reading of some devout book, such as Thomas a Kempis."

"Civilization follows the flag" is no empty boast. Our new colonial possessions in the Pacific offer abundant proof of this contention. Honolulu lately shipped back empty beer kegs to the value of \$5,000, not to mention \$1,200 worth of empty beer bottles, of which are to be filled with civilization again and returned to the Sandwiches. Civilization in liquid form is also spreading in the Philippines.—Ave Maria.

every familiar corner of the farm kitchen: at the dishes she had treasured since her bridal days; at the faces of her sons and daughter; at the little grandchildren toward whom her old heart yearned; and, lastly and most tenderly, at the Baby's flushed young face, which seemed to shine some happy secret. How he laughed and joked with his mother and Dorcas; how he teased and twitted the children; how he twitted the dignified Charlotte; how he flattered Amanda and flirted with Mattie; how he told stories of Western adventure and enterprise until his brothers, forgetting their resentment, hung spellbound on the Baby's words! Finally, when even the big plea was mollified and his mother laid down her knife and fork and sat back with a sigh of thankful content, the Baby rose, and, lifting a glass of sparkling cider, motioned his brothers to follow his example.

"A Thanksgiving toast," he said; "Here's to mother, boys, the mother who bore us; the mother who rejoiced with us in health and nursed us tenderly in sickness; who toiled for us by day and watched by our beds at night, and loved and prayed for us always! Here's asking her forgiveness for the past; here's begging her to accept the best that love can give her in the present; here's praying that the Lord may leave her here for many a long year to enjoy the peace and happiness before her!"

"Amen," agreed Peter audibly; while James drowned a grunt in his glass, and divers coughs and sniffs attested to wakening feminine emotion. Dorcas was weeping visibly, yet not unhappily. The poor old guest of honor sat in sobbing silence. Her sudden happiness after her long desolation was almost too much for her. All the cruel past was forgiven and forgotten. She realized only that the Lord was merciful to her and let her live to hear her children call her blessed!

"And now," went on the Baby reverently, "thanksgiving to God for a beautiful dinner! Mother will take away with her a pleasant memory of her last Thanksgiving among you. Yes, I mean it, her very last; so make the most of her while you have her. I shall want the wagon around again, James, within twenty minutes; and O, by the way, this time there will be an extra passenger! Say good-bye to Dorcas, as well as to mother, good people, for she is going back to the West with mother and me—as my wife!"

Nobody broke the surprised silence. Not even Amanda was capable of speech. The Baby's announcement had petrified his hearers. There was a retributive sternness in his voice for which his pleasantry during dinner had not prepared them. Now they realized that he had been playing a part for his mother's benefit. As he had said, he wanted her last Thanksgiving at home to be a pleasant memory.

"There's more to be said," he went on, resolutely, "but perhaps the less said the better. You think I haven't done right boys, and I know that you haven't; but the mother here who sits in judgment forgives us all alike, and happily it is in my power to atone materially for whatever wrong I have seemed to do in the past."

He took from his pocket a large wad of crumpled bills, and counted them out one by one.

"Here," he said, "is a Thanksgiving peace offering in the shape of a hundred apiece all round, children included, making the sum total \$1,000: a fair enough figure, I think, to be considered payment in full of my part of the maternal expenses up to date. My future responsibility extends exclusively to the support of our mother and Dorcas. Let it be clearly understood, please, that all family claim upon me ends here and now, finally and forever!"

There was a general deprecating, resentful, yet resistless acceptance of the precious bills as the Baby's surprised family awaited further revelations in awed silence.

"To-night," exulted the Baby, "I shall take my mother and Dorcas to Boston, to hang out as long as they like at the biggest, handsomest swellest caravansary in the shape of a hotel that's to be had for Western money. To-morrow I'll present them with a little \$5,000 check between them, to lay out in the highest toned shops for fixings, bridal and otherwise, to be found in the city of Boston; and as soon as Dorcas is smarted up and a bit she and I will be married and take mother West to share our honeymoon for the rest of her days. By the way, perhaps it will interest you to see what some folks think of the prospects before her!"

"With a jilban: twinkle of vengeance in his eyes, he pulled from his breast some cuttings from the press and passed them to his brothers. The glaring headlines fairly blinded the incredulous Standish eyes. The Baby a great mine owner? The family good-for-nothing man of millions? Even the \$1000 on the table could scarcely convince them.

"John Standish strikes gold. The Baby Mine proves a bonanza." And another: "The John Standish Mining Company capital five million. The Baby promises to be the richest mine in California."

"Yes, boys," said the Baby, looking ruthlessly into the eyes of his gasping brothers "it's all true, and what's better still, it's all for mother—the good and loving mother whose children grudge her in her old age a corner in the home in which she bore them, and drove her out to live and die on the bitter crust of porchouse charity!"

Then, utterly ignoring his mother's and Dorcas' feminine protests against such high handed measures, he hurried both into their outdoor wraps.

"That five thousand dollar check will cover all deficiencies," he laughed, disregarding their pleas for time to prepare for departure. "No time to lose, mother! Say goodby and jump in," he added, as Pete drove the wagon up to the door.

"Good-by, children," sobbed his mother obediently, kissing and embracing them all around as clingingly as if they had been the best children in the world. "And don't you mind what the Baby says about never seeing me again. He'll have you all out West as soon as ever you want to come; and for that \$5,000 check, a hundred dollars'll make me grand as a queen for the whole rest of my life, an' when Dorcas has bought what she wants you'll just get all that's left over, for I know that she an' Baby'll let me send it to you, with mother's love!"

It went hard for the Baby to capitulate for the sternness of manhood was aroused in him, and he knew that his anger was justified; but with his mother's tears on one side and Dorcas' pleading eyes on the other he could not be obdurate.

"Dar old mother," he said, "you shall do as you wish with your own money. I can refuse you nothing in exchange for your Thanksgiving blessing."

The mother's hands were lifted toward heaven. "God bless my good son," she sobbed, "and all my good children, for givin' their poor old mother such a happy Thanksgiving."—Minnie Gilmore, in Boston Post.

HERO OF THIRTEEN FEVER EPIDEMICS.

Death ends the Remarkable Career of Father Duffo.

"Good old Father Duffo is dead." Such was the sad news that went forth from Selma, Ala., the other day. Rev. James Duffo, S. J.—that was his full name—but "good old Father Duffo" was what the people of Louisiana loved to call him—and he deserved the title. For more than fifty years he labored in that State, and by his simple, unostentatious manner, gentle charity and noble deeds, won for himself an abiding place in the hearts of the people.

No priest in New Orleans was better known than Father Duffo. He was one of the pioneer founders of the Jesuit parish as it exists to day and of the order in Louisiana after its establishment in the early '30s. To him, perhaps, more than to all others, with the exception of the venerable Father Curioz, who still survives, the Jesuit Order in Louisiana is still indebted for the magnificent foundation which paved the way for future usefulness and continued growth during a period of upwards of fifty years.

It was Father Duffo who said the first Mass that was ever celebrated in the Jesuits' church; Father Duffo who officiated at more marriages, baptisms, first Communions and funerals than any priest of these many years; Father Duffo was ever in the confessional listening to the spiritual trials and sorrows of others, ready and anxious to pour the balm of comfort and utter the sacred words of pardon for transgressions. Among the ancient Creole families especially Father Duffo was particularly beloved; he was with them in their palatial mansions and in their friend when reverses and trials came; he knew all the stories and legends of the old French quarter, family histories of joys and sorrows, and in this ancient section especially the death of the old and faithful Father and friend will come as a personal loss to hundreds of homes.

For fifty-nine years Father Duffo was a member of the Society of Jesus, and for fifty of these years he was a consecrated priest. This is indeed, a long time, but when it is told that fifty of these years were spent in Louisiana and forty-eight in New Orleans alone, that is a history in itself of deepest significance to all who stop to mark the progress of that community for half a century.

BORN NEAR LOURDES.

Father Duffo was born near Lourdes, in the department of the Hautes Pyrenees, France, November 18, 1826. He was reared in an atmosphere of religion by a good and pious mother, and he early manifested a desire to embrace a religious life. He began his studies at St. Pa, near Lourdes. He subsequently spent three years at Tarbes, and on November 23, 1841, he went to Toulouse to enter the Jesuit novitiate at that place. In 1842 he went to Uvates, near Le Puy, and remained four years in the Jesuit theological seminary there. It was then that he heard of the great necessity, nay, the pressing demand, for missionary priests to minister to the wants of the Catholic faithful in America, and he volunteered to leave home and country to labor in the new field. In 1847 he arrived at Spring Hill College, Mobile, and on February 6, 1848, he was raised to the dignity of the priesthood by the saintly Bishop Portier, of Mobile. From Mobile his superiors sent him to the college of the Jesuits at Grand Coteau. He spent one year in Grand Coteau, and went thence to Baton Rouge, where he remained until his assignment to New Orleans six months later.

It was then that Father Duffo's real life work began. There were only three Jesuit Fathers in New Orleans in those days—the venerable Jourdan, deceased; the venerable Father Curioz, who, though in his eighty-fourth year, is still an active member of the order in New Orleans,

and the beloved priest whose death is just chronicled. In all the earnest labors that Father Curioz, who was the superior of the little community, planned for the education and spiritual advancement of the people Father Duffo and Father Jourdan were at his side encouraging and assisting, and the grand old man whose tall, erect figure is seen every day going up to the altar of the Jesuit church or down the aisle to the holy confessional often reverts to those early days and what a tower of strength Father Duffo was in every difficulty and every trial that beset the infant congregation.

IN THE EPIDEMICS.

It was in 1853, that year that presents the saddest page in the records of New Orleans, that Father Duffo showed the material of which he was made. Out of a population of 50,000 souls some 15,000 were swept away in a few weeks by the fearful epidemic that ravaged the city. Dr. Sons calculated that one-third of the population was swept away and more than half the remainder were stricken with the disease. There were not Catholic priests enough in New Orleans to minister to the sick and dying, as nearly all of those that were in New Orleans were down with the plague. St. Michael's and St. John's Churches did not exist in those days, and the priests of St. Patrick's, St. Mary's, St. Joseph's and St. Theresa's were all down with the fever.

Father Curioz and Father Jourdan were stricken, and the mission of visiting the sick devolved upon Father Duffo alone. It was then that he became the true Christian hero. His figure could be seen everywhere, in the mansions of the rich, in the hovels of the poor, comforting the sick and destitute, whispering words of hope and consolation to the dying and burying the dead. For six weeks he ministered alone to the sick of the city, from Felicite street to Esplanade. Night and day he was at the post of duty, eating when he could and sleeping when the opportunity offered on a small cot at the entrance of the Jesuits' hall, where he could always be within the sound of the voice of woe. His charity knew no limits of creed or race, but he went about soliciting aid for all in want and depriving himself that others might be fed. When the clouds of sorrow that hovered for five months over the city passed away, the records of New Orleans held no brighter name than that of Father Duffo.

NURSED BISHOP ELDER.

In 1854 he went to minister to the people of Natchitoches in the affliction that came to them, and again in '55, '58 and '67 Father Duffo was at the bedside of the sick and dying in New Orleans risking his life that others might be saved. In 1873 he went to the plague-stricken people of Shreveport, where five priests had died. The last gas Father Levizout, who went from Natchitoches to administer to the sick of Shreveport. The next day he was taken ill. Father Duffo arrived just in time to administer the last sacraments, the young priest exclaiming in his arms. Shreveport was afflicted for a long time, and Father Duffo remained with the people to the end.

In 1878 he went to Vicksburg to minister to the people there, after the venerable Bishop Eder (now Archbishop of Cincinnati) was stricken. He nursed Archbishop Eder back to health and restored him to his people of the Diocese of Natchez. Again, in 1888, Father Duffo, though advanced in years, volunteered to go to the stricken people of Jacksonville, Fla. This was the thirteenth epidemic that the noble priest had braved, and, if it were only for this work of love and mercy, the fifty years of his noble priesthood would present a glorious record. But he did more: he taught the little ones of Christ the paths of righteousness, he instructed in Christian morals and the arts and sciences and the true intellectual life of the young men of the South for half a century, he comforted the afflicted, he was a father to the poor, he preached fearlessly the word of God and in all things maintained a firm and consistent attitude that won for him the respect and confidence of even dissenters from his faith.

From 1889 to 1891 Father Duffo was stationed in Rayne, La., where he did marvelous work in missionary fields. In 1891, early in November, he was sent back to New Orleans, and on the 23rd of that month he celebrated the fiftieth anniversary of his entrance into the Jesuit Order.

Amongst the telegrams of congratulation received that day was one from Cardinal Gibbons, who spent his early youth in New Orleans. Father Duffo had been the spiritual adviser of this youth, who was destined to exert such an influence for good in the Catholic Church in America and receive such honors as had never yet come to an American prelate. It was Father Duffo who advised Cardinal Gibbons to study or the ministry, and affectionate ties bound the great churchman of later years and the old priest in Baronne street.

Two years ago, in November, 1897, Father Duffo celebrated the fiftieth anniversary of his ordination—a day that comes to few priests, especially Jesuits, by reason of the long years of study and preparation that they must make before receiving the crowning blessing of their efforts.

Shortly after the jubilee Father Duffo was sent to Selma, Ala., to assist in the work of the Jesuits there. Father Duffo was for thirty years chaplain of the old parish prison in New Orleans. Many a time was his saintly figure seen accompanying the poor condemned criminals to the scaffold in that ancient prison yard; many a last watch did he keep with them, and his voice whispering of hope

in God and prayer for forgiveness was the last that echoed in many ears as he stood with uplifted hands holding the crucifix, the emblem of salvation. Father Duffo's experience led him to publish a work entitled "The Mercy of Those Who Are Executed."

Like the great St. Ignatius, whose disciple he was, Father Duffo was ready for all things that were the will of his Master. Of the mighty order of Loyola he was no ordinary member, and in ages to come, when the young apostles of the Society of Jesus will review the annals of their order, the pages will contain no more illustrious or revered name than that of the sainted Father Duffo.—Palladium Catholic Standard and Times.

THE CHRISTIAN WOMAN OF THE HOME AND THE NEW WOMAN.

The Rev. Thomas J. Butler to the Alumnae of Mt. St. Joseph's Academy, Allston Heights, Brighton, Mass.

Beauty is vain: the woman that feareth the Lord, she shall be praised. (Prov. 31:30)

MY DEARLY BELOVED FRIENDS:—Invited to say a few words to the alumnae of this school, on this the occasion of their annual reunion, what more appropriate topic could I choose, than the subject—the good Catholic woman, what she is at home, and what she is when abroad? The consideration of this subject ought to be especially useful to us on this occasion. It ought to be interesting to us, as graduates of one of our Catholic higher grade schools. Where shall we look for the best examples of Catholic womanhood, if not first of all to the graduates of our best Catholic schools? Where may we expect to find the most sweet and delicate flowers of womanly virtue, if not among those women who have been so favored as to enjoy the best training of mind and heart that is to be found in the bosom of our holy Church?

To-day, on this occasion, it is peculiarly proper to dwell on this subject, however briefly; for one of the purposes of your reunion here to-day, is to rekindle in your hearts in some measure, those holy thoughts and noble aspirations, which were instilled so carefully while you lived in this house.

This day of your reunion, it appears to me, ought to be very dear to each of you; an occasion to be anticipated with pleasure; to be remembered with gratitude and love. A maiden going forth from her mother's house to become the mistress of her own new home, and to cast her lot with him who will be the partner of her future joys and sorrows, will very naturally shed abundant tears as she leaves the parental household and turns her back forever on her childhood's happy home. But that which gives her strength to break away and softens the anguish of the parting, is the thought that she shall have the pleasure of coming back at times to see her parents—her mother, and of renewing the acquaintance of the once familiar scenes. So it is with you. To-day you have the privilege of returning to these halls that once were yours. You have come back to see your dear mother, your Alma Mater; you have come not as welcome friends, but as dearly beloved children of the house, and for the time, you are once more the children of the school.

We have heard a great deal of late years about a mysterious being called the new woman. We have also been led to believe that the twentieth century was about to usher before our wondering eyes, some form of feminine creation that would undoubtedly surpass the best ideals of the past. This new woman of the coming century is to be free from all the weaknesses and shortcomings that were characteristic of the old woman, and men were about to discover that woman was no longer an humble dependent companion, but a highly intellectual, self-sufficient, independent creature quite capable of doing all that men themselves might aspire to. We have heard continually of women's rights and women's wrongs. We have seen the advanced woman standing at the polls and even casting her vote. We have heard of women aspiring to be elected governors of States; we have seen them stand by preference with the young men and ride on the front platform of the street cars; while for a time it looked as if they would adopt all the styles of clothing that had been peculiar to men.

Her face, I imagine, will be handsome, but not bashful; her general air will not be one of timidity and modesty, but rather bold and confident, quite equal to the task of looking any man square in the eye. In fact, so far as I can learn from the predictions of the wise, the new woman, the creation of the last fifty years, the society woman of the next fifty years is to be marked by her independence and self-sufficiency and by her love of notoriety and public display.

But what about Catholic women? Will our best Catholic women, the graduates of our best Catholic schools, the women trained under the best Catholic influences, be recognized by the world as new women?

I need not say that the Church of God will not alter her ideal of the true woman. The pure, the dependent, the retiring woman, will still be praised by the Church, and the Church's children will continue to have these virtues instilled into their young minds. Old-fashioned Bishops and priests of the future will continue in the future as they have in the past, to look with strong disapproval upon any custom or fashion whose natural tendency is to make the daughters of the Church less modest, less diffident, less fond of retirement and peaceful solitude.

You, therefore, dear friends, have an important duty in the world and it is to be hoped that your visit to-day to your Alma Mater will strengthen you in your determination to fulfil that duty with all perfection. The Church is looking to you and to others trained as you were, to stand before the world, as models of Catholic women. She is hoping and praying for you that you may not yield to the evil tendencies of the hour and follow the world of fashion with its false notions of what is proper in woman. God does not change nor does human nature change, and by the immutable laws of God and nature, woman has certain duties and obligations that can never be renounced. Woman in the ordinary course of nature is designed for motherhood; a mother's relation to her husband and her children, imposes duties that she may not shirk or transfer.

Her throne is in her own home; there she shall receive all legitimate honor. Her strength is shown not when she stands alone, but when she stands beside her husband, supporting him in his labors.

Go forth, then, young women, and be models to the world of purity, modesty, industry and retirement. Follow not in the footsteps of those who were not trained as you were; who were not so blest as you in having ever before their eyes the example of the purest of creatures, the mother and maid. When you are in doubt as to what is proper, as to what is becoming to your station and to your sex, think of Mary. When the world allures you by its example, and you feel the enticing force of the blinded world around you, hurrying on in its mad pursuit of praise and notoriety, think of Mary in the company of St. Joseph and her Divine Child, and do that only that the example of Mary will suggest as proper and womanly.—Boston Pilot.

FROM ALL OVER CANADA come letters telling us of the great benefits derived from the use of The D & L Menstrual Regulators in cases of neuralgia, rheumatism, lame back, etc. Davis & Lawrence Co., Ltd., manufacturers.

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MY NEW CURATE.

A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Doneraile (diocese of Cloyne), author of "Geoffrey Austin; Student," "The Triumph of Faith," etc.

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

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, March 24, 1900.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain in Jesus Christ, Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Larissa, Apost. Deleg.

THE RECORD AND POLITICAL PARTIES.

The Toronto World, in commenting on an article which appeared in this journal on the 10th inst., spoke of the RECORD as being an organ of the Reform party.

The RECORD has never harbored itself, and never has been, and never will become, subservient to any political party.

It started as an independent Catholic journal, and because it has ever maintained its independent character, it enjoys the confidence, and, we venture to say, wields an influence amongst the Catholics of Ontario (as its subscription list attests) which as the subsidized organ of any Government it could never possess.

For a free people will never be influenced by opinions expressed or advice tendered by a paper which may be called upon every week to cloak, or defend, the proponent or even too zealous of the party politician.

Our opinions are our own, and in expressing them we are guided by what we conceive to be the true interests of our people and the country at large.

THE PAPAL DELEGATE.

We learn from La Patrie that Mgr. Falconio, the Apostolic Delegate, officiated at St. Patrick's church, Montreal, on St. Patrick's day.

The Irish population of that city and of the Dominion will highly appreciate this recognition of Irish nationality by His Excellency.

During his visit to the city His Excellency, accompanied by Mgr. Raelcot, V. G. of the diocese, and many other priests, visited a number of the Catholic institutions, among which were the Hospital of the Grey Nuns, the Nazareth convent of the blind, the community of the Deaf-Mutes, the Hotel-Dieu, St. Anthony's Academy, and Notre-Dame Hospital.

On Sunday His Excellency officiated at High Mass in St. Patrick's, after which an address on behalf of the clergy of that church was presented him, being read by Rev. M. Cullaghan in the absence of Father Quinlivan, who was suffering from an attack of pneumonia.

In reply, His Excellency said: "Nothing can afford the Holy Father more pleasure, I can assure you, than to know that he is by the love of the Irish people, and that he is by them recognized as the successor of Peter and the vicar of Jesus Christ. I am not at all surprised to find so much patriotism among you, for if there is a nation on the face of the earth who, notwithstanding tremendous trials, has remained faithful to our Holy Religion, it is Ireland, the home of martyrs and the island of saints. I may say I know the Irish race. I had the pleasure of spending the first years of my ministry in their midst, and these days are days of sweet remembrance which shall never be forgotten. Nothing affords me greater pleasure than to celebrate, after a lapse of thirteen years, the feast day of St. Patrick among the Irish people."

HELP FOR CATHOLIC PUPILS.

As announced in our last issue we begin this week the publication of notes on the selections for literature for the next High School Entrance Examination.

These notes are intended not only for the teacher, but as well, and perhaps chiefly, for the pupil. They should be of assistance not only to those who purpose writing on the entrance papers, but also for all pupils who are studying the fourth reader, since they mark out a proper plan for the preparation and intelligent appreciation of their reading lessons.

Since several of these selections are common to the Canadian Catholic series and the Ontario series, pupils of the Public or the Separate schools using the last named books will receive

material assistance from the study of these notes as they appear in our pages. We feel certain, therefore, that Catholic parents throughout the Province will appreciate the kindness of Inspector White in preparing these notes and the enterprise of the CATHOLIC RECORD in publishing them for the benefit of all Catholic pupils.

THOSE WHO ARE LOST.

There is one point of Catholic doctrine that some Protestant ministers seem unable or unwilling to understand. It is a common occurrence to see American and Canadian preachers stand up and solemnly charge all Catholics with being compelled to believe that men like Longfellow, Lincoln, Livingstone, John A. Macdonald and Alex. Mackenzie are all burning in hell.

In a polemical letter written a few years ago, the present pastor of Stratford stated the Catholic doctrine on this question in language as plain as the light of day. It would be advisable for those ministers who have hazy notions on this point, to cut out the following paragraph and keep it for future reference:

"SAVED OR DAMNED." The Catholic Church never places on the calendar of saints the name of any man until on careful investigation, it has been positively proved by revelation, or by miracles wrought by Almighty God, that he is in heaven. On the other hand, the Catholic Church does not pronounce that any man has been damned, unless it has been positively proved by revelation from God, or other indubitable evidence, that he has been damned.

ALBERT McKEON, S. T. L.

A COMMERCIAL COURSE.

The Religious of the Sacred Heart of London, whose system of studies is devoted to a superior course in English and French, as also to the many accomplishments such as vocal and instrumental music, drawing, painting, etc., have lately decided to add a commercial course to their curriculum.

The Academy will thus be enabled to impart a first class education to young ladies in every walk of life.

The commercial course will include such useful studies as stenography, type-writing, book keeping, business correspondence, preparation for work in lawyer's offices, etc.

We are more than pleased that this world-renowned order of Catholic teachers have made this new departure for London. The graduates of the Sacred Heart, it may be said, are found in almost every country in the world, and lend grace and dignity to the society in which they move.

The requirements of the present age, however, render it advisable to enlarge the sphere of their usefulness, and the business course will be hailed with the utmost satisfaction by a large number who find it necessary to acquire a training suitable for the commercial world in which so many young ladies are obliged to seek a livelihood.

Our daughters may now finish a thorough and refined course of education; and afterwards devote a few months to acquiring the theoretical knowledge which will make them practical women, capable of helping husband or brother in their accounts, or fitted for the office or the desk.

We understand that the Business Department of the Sacred Heart Academy, Queen's Avenue, will be open to receive pupils on April 1st, or a little later.

The Academy will shortly celebrate the golden Jubilee of its establishment in London; and with a justifiable pride may we look back and contemplate the great and good work performed in that time, in the cause of religion and education.

We wish the Religious of the Sacred Heart abundant success.

THE NEW SEPARATE SCHOOL INSPECTORSHIP.

Our readers will have seen by the budget speech recently delivered in the Legislature of Ontario by the Hon. G. W. Ross, Prime Minister, that it is the intention of the Government to appoint soon an additional Separate School Inspector.

We are pleased to find that the Premier and the Hon. Mr. Harcourt, Minister of Education, have at heart the interests of the Separate schools of the Province, and are anxious to keep them in a state of efficiency.

As there are now 347 Catholic Separate schools in the Province, each of the two inspectors who at present have the charge of inspection must visit 174 schools widely separated from each other, whereas the Public school Inspectors have each only 74 schools on an average within their jurisdiction, and those within the limits of a single county or half a county. It may be seen at a glance, under such circumstances, that the Catholic

school Inspectors must either overwork themselves, or do their work inefficiently, and in any case the work must be done hurriedly.

The two gentlemen who are now Separate School Inspectors have done their work well, but they cannot contend against nature, and it would not be too much if they were aided in their work by two new Inspectors; but we are thankful to have even one.

But in the appointment of that one, it is to be hoped that the Hon. Mr. Harcourt will make a good selection of a thoroughly competent and experienced teacher.

There is also another qualification which should be found in the new Inspector. He should be a real and practical Catholic, not merely a nominal one, otherwise his instincts will not serve him to assist in improving the status of Catholic education. To secure this object, he should be approved by the Catholic hierarchy, who are the natural guardians of Catholic education. Any other appointment of one approved of by the Catholic hierarchy of the Province would be highly objectionable. Such an appointment should not be made by political party pulling and intrigue, but with a view solely to the efficiency of Catholic education, and, to attain this, the best qualified in every respect should be appointed.

THE LORD'S PRAYER THE UNIVERSAL PRAYER.

The following contribution to the Open Court, by Rev. Stillman Blagden calls attention to the universal acceptance of the Lord's prayer by all nations and creeds as an evidence that the yearnings of the human heart towards Almighty God as our Father are an evidence that the belief in a Supreme God, our Father and Creator, is found everywhere, being firmly implanted by nature in the mind and heart of man, making the Lord's Prayer truly "the prayer of the universe or the universal prayer."

"One of the most marvelous achievements of the Parliament of Religions at the Chicago World's Fair was the readiness with which the religions of the world united in the devout recital of the Lord's Prayer, happily designated by President Bonney as 'The Universal Prayer.' When at the opening of the parliament Cardinal Gibbons used it the vast audience of about four thousand people joined in it; and having been repeated on each of the seventeen days of the great convocation, the Parliament of Religions was closed with it by Rabbi Hirsch. Thus it became a deliberate expression of the world's religious unity."

THE CHRISTIAN SCIENTISTS, SO-CALLED.

It is claimed by the Christian Scientists that there has been an advance in membership in that Association or sect in all parts of the United States and in foreign countries, which is truly marvellous. It is asserted that there are now 394 charter churches, 80,000 enrolled members, and 12,000 active ministers. Mrs. Eddy's periodical publication, which is considered to be the text-book of the organization, is also said to have increased to such an extent that nearly 200,000 copies have been distributed down to the present time.

We do not dispute that there has been a somewhat large increase in the number of adherents of Christian Science, but to us it does not appear very extraordinary in the present condition of Protestantism. Every day Protestantism is growing more and more fantastical in its crudities. Faith in the truth of the Bible is being constantly more and more sapped, till at the present moment it can scarcely be said that there is a real belief in Christianity remaining in any of the prominent sects, except, perhaps, among Lutherans. All the English-speaking sects have yielded to the insidious infidelity which has been introduced into them by their clergy, and the time seems to be approaching which was indicated by Christ when He said:

"But yet, when the Son of Man cometh, shall He find, think you, faith on earth?"

It is constantly becoming more and more evident that faith in the dogmas of Christianity is being utterly abandoned, and the Protestant clergy of all denominations are leading this movement on what the late Rev. Mr. Spurgeon denominated "the down track to infidelity." Even it is the boast of the clergy and the religious press that this is the case; for what else does it mean when we find the press proclaiming that the spirit of unity and fraternity is spreading its influence, and denominationalism and dogma disappearing? This means evidently that the dogmas of Christianity are no longer being taught as they were but a quarter of a century ago.

There is a desire still existing among many people to know what Christ really taught, and the departure

from the distinctive dogmas to which the sects have hitherto clung with tenacity leaves in the mind of those who have believed with all their heart and intellect the doctrines which they learned in their youth, the consciousness that Christian truth is not now to be found in any sect, and these people look to those who assert something positively to be the truth, however erroneous may be the doctrines they assert.

Christian Science, so-called, is a patent fraud, which is neither Christianity nor science, but its promulgators assert that it is truly found in the Bible, and this is enough to entrap the unwary who are in search for the certainty of revelation. They no longer find positive teaching in Protestantism, and they gulp down greedily anything novel, wherever they find it—except in the Catholic Church, where positive dogmas are truly to be found, with this difference, that the Christian Scientists propound a gospel of absurdity, whereas the Catholic Church teaches the whole doctrine of Christ, just as it was originally believed, and handed down unchanged throughout the ages from Christ and His Apostles to the present generation.

And why is it that these certainty-seekers embrace Mrs. Eddy's fantasies in preference to Catholic truth? This is due in a great measure to the strong prejudices against the Catholic religion which were the only positive teaching which was from their infancy unchangeably inculcated in them. They unreasonably take it, therefore, as a matter of course, that the Catholic teaching is not to be thought of, but, as they must have something positive, they infer that the followers of Mrs. Eddy must have the truth, since they teach their doctrines with great assertiveness.

While we say this, we do not wish to be understood as accepting the figures which the pseudo-Scientists claim to be correct. The 394 churches and 80,000 members claimed are to a great extent fabulous, yet it is not a very great number, when we consider that the number of Protestants who are in a maze of confusion on account of the present disorganized condition of their religion is very great, and growing rapidly for the reasons we have given.

And the 12,000 ministers to 80,000 adherents! More than 1 shepherd for every 7 sheep! What are we to think of this? There is nothing very remarkable about it when we remember that every one who thinks proper to dub himself a minister becomes one merely by asserting that he has a mission to preach coming direct from Almighty God, and he is under no obligation to prove this. The dupes whom he deludes are quite ready to take his word for it if he only asserts it brazenly enough. When we remember also that these 12,000 clerical "Scientists" take care to be well paid for healing the sick whom they never cure, we can form some idea of the amount of fleece which they shear from the backs of the 68,000 lambs.

A total circulation of 200,000 copies of a regular periodical magazine which has existed for years is not much to boast of, and the fact that it is stated as a proof of rapid propagation proves that we are living in an age of humbug.

A HERESY TRIAL IN GERMANY.

A curious heresy case has arisen in Germany which, while reviving in American minds the memory of the famous heresy trials which have agitated the Protestant mind on this continent, has some curious features which throw a peculiar light upon the actual Lutheranism of the present day.

Pastor Weingart ministers to an important and flourishing congregation in the city of Osnabruch, Hanover, and it is asserted that he has succeeded very well in pleasing his congregation, keeping them together, and securing a regular attendance at the Church services. What more is needed for the successful administration of a Protestant parish of any denomination?

But some of his brother pastors and a majority of the congregation were not contented with the theological character of a series of sermons delivered by him some months ago, wherein he denied the bodily or objective resurrection of Christ, and defended instead a belief in some one of the vision or subjective theories which have become common through the influence of modern Rationalism, and have been adopted by most of the present day university professors. In a word, this pastor maintains that in reality Christ

did not rise from the dead, but by some means His disciples were led by the apparent testimony of their senses to believe erroneously that they beheld Him risen, touched Him, heard Him speak, etc., during the forty days He abode with them on earth after His resurrection.

This theory is undoubtedly an absurd one, as it would destroy the value of all human testimony, all history, the possibility of our knowing anything we have personally witnessed through the medium of our senses. This teaching of Herr Weingart also destroys the miraculous facts upon which Christianity is based, and which constitute the divine attestation to its truths as a revelation from God.

The objecting clergy and laity addressed an appeal against this teaching to the Consistory of Hanover, consisting of thirteen ecclesiastical and secular judges, who, on investigating the cause, suspended Pastor Weingart. An appeal to a higher court by a majority of the congregation resulted also in the pastor's condemnation, and a final appeal to the Emperor as "Chief Bishop" of the Church of Prussia ended similarly. All these trials were completed within three months, and the Pastor was deposed from the ministry of the Prussian Church for heretical teaching.

Those who sympathize with or follow Herr Weingart's teachings have not let the matter drop here, as is shown by the fact that they have issued a protest against the proceedings in the form of an appeal to "all the Protestants of Germany," signed by thousands of leading laymen of the cities of Hanover. In this document they say that, notwithstanding his condemnation, Pastor Weingart has been "a faithful pastor who confesses his faith in the living Christ, though he cannot believe in the bodily resurrection of the Saviour in the sense that such resurrection of the Lord, who died and was buried, could be perceived objectively by the senses." This act signified the condemnation of all those in the Protestant Church of Germany who do not acknowledge the very letter of the Scriptures and of the Confessions as absolutely binding. The most famous theological professors of the country, and thousands of the laity as well as hundreds of the pastors must fall under the same condemnation. In truth, it is the condemnation of the theological science of the age and of the spirit and result of the most detailed research in this department. Herr Weingart has taught just what is taught in all the best universities, and it is hard to see how the Church can condemn him, and yet permit the theological teachers to continue their work.

This decision has filled the hearts of tens of thousands of earnest Christians with deep solicitude over the position of the Protestant Church authorities, who, in their methods and manners, are approaching the examples and spirit of the Church of Rome. We deemed that the rights of the most liberal-minded Christians be respected, and we protest against this kind of heresy-hunting which has driven Pastor Weingart from his pulpit. He has been only true to the spirit of the Reformation, and he represents the best type of earnest and liberty-loving Protestantism.

Just as would occur in this country and in the United States to a still greater extent, the Protestant religious and secular papers regard the dispute from very opposite standpoints, according to their views of religion. "This trial brings us back again into the Middle Ages," say the Liberal papers, but the majority of the Church papers approve the condemnation, as would happen on this continent under similar circumstances. But it is significant that the Liberals, who are correlative with the Broad Church party of this country, declare themselves to be alarmed lest the decision indicates that the State will use its power to bring back the confessional, and many long-established beliefs of the Church which have fallen into disuse. This is to say that Protestantism in practice has been from year to year departing further and further from Primitive Christianity; but the nucleus or authoritative Protestantism has held in many things to the primitive beliefs, and now in its alarm lest the laxity which has been introduced may completely rationalize the nation, proposes to restore the ancient truths and practices which have been discarded.

The German Catholic papers, commenting upon this matter, draw the inference which we have several times drawn in our columns from similar occurrences in this country, that Protestantism is rapidly disintegrating. One of these Catholic papers, the Volkszeitung, of Cologne, which is regarded as the most influential and moderate in all Germany says:

"Modern Protestantism is not now in a position to demand obedience to its confessions of faith and its spirit. It lives in its inherent contradictoriness and prepares only in its unreasonable compromises."

This expresses admirably the pre-

sent position; but the Protestant papers are not without their reply. One of them, the Reichsbote of Berlin, answers:

"We do not envy the Catholic Church her consistency and mechanical infallibility as a model of ensuring agreement and concord within herself. This is the principle of brute force and not of moral suasion."

"Of brute force and not of moral suasion!" says this vigorous writer! The Catholic Church makes use not of brute force, to enforce her decrees, but precisely of moral suasion. The recent declaration of Cardinal Vaughan in dealing with the heresies of Professor St. George Mivart exemplifies this admirably. The Cardinal informed the errant gentleman that he is not worthy to be admitted to the holy sacraments, so long as he persists in adhering to his own opinions as above to the decrees of the Catholic Councils in matters of faith. Professor Mivart's errors are about on the same grade as those which have been condemned by the Protestant Church of Prussia, and on the subject of Christ's resurrection they are almost identical. At least, they are on the same plane, and equally worthy of condemnation. But the Catholic Church, through the Cardinal Primate of England, has known how to deal with them. This is, certainly, moral suasion, and not brute force, but it is a very different mode of procedure from that of the Protestant Church of Prussia, which is upheld by Herr Weingart's heresy to its very foundation, while the divinely instituted Catholic Church moves on in the even tenor of her way without commotion when St. George Mivart makes his onslaught on her bulwarks.

We agree to a certain extent with the action of the Prussian Church authorities. We are glad to see that the Lutheran Calvinistic Church protects, somewhat, the bulwarks of Christian faith, but we cannot but remark that it is inconsistent with itself in so doing, as the malcontents have pointed out. It is, certainly, not self-consistent that the Church which Martin Luther invented, which is still supposed to be Luther's own Church, and which proclaimed the right of each individual to decide of himself all controversies in religion, should attempt to constrain Pastor Weingart in his idiosyncracies. The Prussian Lutheran Church is attempting more than it can do with all the power of the Emperor to propitiate.

FREQUENTING THE SACRAMENTS.

Frequent communion and holy Communion are the food which we need to take with us in climbing the mountain of Heaven. If we try to get along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of getting rid of mortal sin; do not think for a moment of putting off confession till you have fallen into a mortal sin, or, perhaps, into quite a number of them.

For though we are not required by any positive law to go to confession unless we have fallen into mortal sin, still we are required to keep out of mortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing; we really are obliged, for the honor of God and the care of our own souls, to go to confession when we have nothing but venial sin on our conscience, and to go quite often, too. Confession and holy Communion may be compared, not only to food, but to medicine, and to a medicine such as people would take in a place, for instance, where the fever and ague, or some other disease, is prevalent, and not to cure themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of sin prevails; and we ought to go to confession often, so as not to take it.

But some good people do not seem to understand this at all; and there is a remark, common enough, and which I suppose you may have heard made about this matter of frequent confession. It is this: "I don't see what these people have to tell you go to confession so often." One who makes such a remark as that cannot, it would seem, have any idea of the reason why people are urged to frequent the sacraments at all. He would stay away from confession, for his part, till he "did something" that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose, so as to have something to tell. He does not understand that these people who go to confession often are not supposed to have any grave burden on their consciences.

Of course they will be likely to have venial faults, which, though the Eastern potent might not think them matters for absolution, really are so. And by the help of the sacraments they may overcome these faults. But a good enough reason for their going to confession once a month, or even oftener, would be simply to avoid grievous sins; on the principle that "an ounce of prevention is worth a pound of cure."

You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters,

in the place where he waits to help you so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest specially to guide the faithful in spiritual matters as you know; and he can often show others the way where they cannot well find it for themselves.

But even if the priest does not help you much, our Lord Himself will, in the sacraments which He has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one great reason why He is there.

MIDNIGHT MASS AT MAFEKING.

Celebrating in Christmas Day to the Blessed South African Town.

A correspondent at Mafeking gives the following account of the manner in which Christmas Day was ushered in by the Catholic portion of the garrison:

"The Roman Catholics had arranged to follow the old custom of celebrating Mass at midnight. It was close on that hour when I wended my way toward the convent. The whole town was enveloped in Stygian darkness, and I could only find my road by the aid of flashes of lightning reflected from an oncoming storm. The convent has suffered severely from the shell fire of the enemy. As I passed through the ruined portico and shattered pillars I entered the great empty building, pierced in half a dozen places by the shells of the enemy. Through these holes the wind sighed mournfully. At the far end of the room six great tapers gleamed through the darkness. The windows had been covered with the veils of the nuns, lest the enemy seeing the light should be tempted to open fire. Around the kneeling Sisters glowed strangely, with the white sliken vestments of the priest. Behind the nuns was a motley group, mostly of men. Many of us were bonnet and aproned, and if one had looked into the passage outside the chapel he might have found the rifles and bandoliers of the worshippers ready for use at any moment. The Mass began with the 'Adeste Fideles,' and the grand old Christmas hymn echoed throughout the ruined convent. At the chapel door a group of Cape policemen was gathered wondering and not quite understanding what it all meant. Vivid flashes of lightning illuminated the room, piercing the veiling of the windows; halibations rattled on the roof, and gusts of wind rushing through the passages made the tapers flicker, till total darkness was threatened. A few who had the opportunity made confession and were commended. Then the priest gave us his blessing and we went out into the early morning of Christmas Day."

HAVE CATHOLICS AN INTEREST IN THESE CONFESSIONS.

The Methodist Bishops call for a week of prayer and penitence, to begin on Sunday, March 25, has called out various expressions of opinion from the Protestant journals. Zion's Herald (Methodist) finds one cause not named in the Bishops' circular, which it believes to be a worse enemy to their work than aught which has been named, and that is the importation of the methods of the scheming, self-seeking politician into the government of the body.

The Watchman (Baptist) makes these, among other significant comments:

"The underlying cause of the present religious decline is that to so large extent we have ceased to believe in an authoritative revelation embodying spiritual principles which are to be followed at every cost. The so-called 'practical sermon,' which simply seeks to lead people to be decent, charitable, has about driven religion out of some churches. In too many pulpits the great underlying truths of revelation which give birth to elemental convictions that are to characterize what posts and beams are to house have not been proclaimed. We have too constantly lost sight of the truth that controlling conviction will produce corresponding action, and that doing that which does not spring from faith is a cut flow without root or vitality. . . . A genuine revival of religion without a doctrinal basis is unthinkable."

These are good words at a time when a sort of contempt for all positive doctrine and discipline is fast asserting itself as the badge of intellectual breadth and liberality among non-Catholic Christians.

Says the Congregationalist of the address of the Methodist Bishops:

"We wish it might take the place of a sermon in many Congregational churches. It is sent out because of the marked decline in recent years in the growth of Church membership. That decline is not confined to one denomination. . . . If the Bishop had postponed the date of this week of prayer two weeks it would coincide with time when a large part of the Christian Church will be meditating on the scenes of our Lord's sufferings and crucifixion for sins of the world."

Have not Catholics a deep interest in these confessions of our separate brethren?

In the first place, our prayers for Christian unity should be redoubled during the week of prayer set apart by this large and influential denomination. Then, our example should be more than ever conformed to our profession; for, un happily, the true seeker often finds a stumbling-block the way of his acceptance of the Catholic claims, in the unrighteous and inconsistent living of individual Catholics.

"It must be a 'glorious Church' having spot, or wrinkle, or any thing," that is to conquer this mortal coil," says Zion's Herald, in conscious prophecy; and hosts of still far from her, would long ago drawn near enough to see in the Catholic Church the only one answer to this description, if their Catholic friends and neighbors had been Cat-

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXVII.

Sacred Heart Review.

We will now turn again to our friend Coffia, to examine somewhat further what manner of book it is which our erudite city of Cambridge provides among the books of reference for her public schools, and what manner of book it is which the Harpers have condescended to publish.

The account of the New England origins in Coffia's smaller book is adequate, condensed, accurate and impartial. John Fiske himself, though abler, is not sounder, so far. All the rest of the book, which is introductory, is not very much above the level of the brute ignorance shown in Lansing's "Romanism and the R-public." "The Story of Liberty," from beginning to end, is on the same low level of unintelligence of the events recorded. In point of malignity Coffia as much exceeds Lansing as he is of a superior nature. The exhibitions of his vitriol are not so much like the crackling of thorns under a pot. His malice towards Catholicism is ubiquitous, losing no opportunity, and has here and there a certain surplus for overflow on the Episcopalian. Thus he speaks of the sign of the cross in baptism and of the ring in marriage, and of the surplice in worship, as mummery, in contempt of the fact that the American Episcopalian also have retained these usages. I may remark, with filial mortification, that his lineal ancestor and mine, Tristram Coffin, who came over from Devon in 1642, is said to have been a royalist, and therefore presumably an Episcopalian, but apparently not having the courage to stand by his King when the war broke out, he ran over here and conformed to the party of his former antagonists. However, there is no doubt that his descendants soon became thorough going Puritans or Quakers. Still, bearing in mind this blot in our escutcheon, it is well for us to be not over suspicious towards the parties which our ancestor abandoned from possibly not the highest motives. Indeed I remember, if Mr. Coffia does not, that one of our race had the honor of being hanged for a Catholic rebel under Edward the Sixth.

Harpers, of course, have a right to publish any books they like. The care of their reputation is not in our hands, although, in the only transaction which I ever had with them they showed themselves so eminently gentlemanly that I can not help being rather ashamed for them that they bear the discredit of "The Story of Liberty."

After all, it is not fuller of blunders and malice than Froese. The case of books given for reference in city schools is different. True, I think Catholics are often inordinately ticklish on this point. They have a strong argument for a division of funds in their favor, in view of the necessarily predominant Protestantism of our school books, which is so pervasive that it would appear in the school books of Spiritists or Mormons. So long as they use our public schools, however, they ought to submit themselves to their necessary character, just as we should have to do in Spain. Yet there is plainly a limit. The city of Cambridge has no right to put into the hands of her scholars books so surcharged with venom towards the religion of a great part of them. Perhaps "Old Times in the Colonies" is only found in one public school, but it ought not to be found in any. The valuable New England part of it could easily be published separately, with a general preface.

As I have not kept the books by me, I dare say I may neglect some of the most telling points. I may also easily refer to one book some citation from the other, but that matters little, for the two books are just of a piece, except that "The Story of Liberty," is the larger, is also the worse.

One thing must be said in praise of Mr. Coffia. He is chivalrous toward women, and does not like to speak against them. True, he several times refers to Isabella as presiding complacently at the burnings of heretics, something which I am morally sure she never did. Neither Prescott, nor Lorente, nor Rale, nor Hefele, nor Ranke, nor any other authorities that I know say any such thing, and I would be bound that Coffia's range of authorities is not very wide. In general, though, he does not like to disparage women. His condemnations of Tudor, indeed, but not ferociously. Mary Stuart, that immortal enchantress, has completely bewitched him. He will hardly allow her as being to blame for any one act of her life from beginning to end, which is very different, indeed, from the view which the present writer has formed of this modern Helen of Troy, who appears to him to have become a martyr of religion by sheer force of circumstances, against all the bent of her character, except, indeed, of her unsurpassable courage.

Coffia has to display, indeed, the miraculous wickedness of Catherine de Medici, but he handsomely exempts her sex from the blame of it, and lays it all on those dreadful Jesuit confessors who distorted her adolescent character. To be sure, there were no Jesuits in existence during her adolescence. What odds does that make? If a lady is to be vindicated, what gentleman would mind inventing Jesuits five hundred years before the time, or anything else that might be necessary to bring her out clear? Mr. Coffia will not even present Catherine as what she would think it was plain enough that she was, the evil fruit of an evil stock. No, it was only those wicked Jesuits, evoked in the spirit, years before the Society had any exist-

ence in the body. It is very funny, but surely it is very chivalric.

Mr. Coffia has about as much notion of the real Catherine as of the real Jesuits. Had Jesuitism existed early enough to form her character, it would have taught her first to believe in God. In fact, she was an atheist, by common report, which Ranke thinks probably just. The Jesuits would have held her from astrology, to which she became addicted. They would have taught her to abhor magic, to which she is believed to have devoted herself. They would have taught her chastity, and the promotion of chastity. Personally she was wholly inaccessible to vice; but she made corruption by her "Army of Beauties," including the corruption of her own sons, a regular engine of government. They would have taught her, after personal devoutness, charity and purity, that her great end should be the promotion of the Catholic religion. In fact, her supreme end through life, as of her whole family, was the attainment of power. To this she made everything tributary, the Catholic Church, the Jesuits, the Guises, the Parisian fanaticism, the Huguenots. She meditated for some time turning Lutheran, and only gave up the idea because it finally appeared impolitic. She was an ally of any party so long as it served her present turn and no longer. She could not even understand the horror caused to the Protestants by the Massacre, and was puzzled at their refusal to negotiate with her still. In fine, there never was a human character more utterly void both of religion and moral feeling. She was not in the slightest measure the pupil of Loyola, but was in the most perfect measure the disciple of Machiavelli, and of Machiavelli interpreted in the most malignant sense.

A leading English Jesuit, speaking of St. Bartholomew, in a lecture, some years ago, was reported as saying, that Massacre is too horrid a thing to be in any way palliated or excused. This is true. Yet what cannot be palliated or excused, may be more or less explained. Human crime, no more than human trouble, springs out of the ground, or bursts directly out of hell. It is the fruit of human passions, acting under human incitements. After a while we will return to the Massacre of Saint Bartholomew, and endeavor to view it on all its sides. Charles C. Starbuck. 12 Macnaman street, North Cambridge, Mass.

THE LENTEN SPIRIT.

An old Middle Age poet once said that the right way to keep one's Lent did not consist so much in keeping one's larger lent as it did in keeping one's soul free from sin. And his saying has often been quoted by spiritual writers since his day. Nor can it be denied that there is a good deal of wisdom in it. There are Catholics who regard Lent as a time when they are obliged to submit to certain restrictions in the matter of diet, but who seldom give a thought to the higher spirit of the holy season, which should aim at purifying our spiritual being from those sorceries which attach to it from the things of life. It is, of course, excellent for us to comply with the ordinary regulations of Lent. But the Catholic who contents himself with simply doing that can hardly flatter himself that he has entered into the full spirit of Lent. There are other and higher duties for us to perform in these penitential days. The ineffable sufferings and abasements which our Divine Saviour subjected Himself to, for instance, before He consummated our redemption by His Passion and death, should be continually before our eyes in these days. The hideousness of sin which compelled Him to endure His agonizing death upon Calvary's Cross should also present itself frequently to our gaze. Nor should we be unmindful of those great mysteries in which, in the closing days of His earthly career, He gave so many new proofs of His divine love for us. The institution of the Blessed Eucharist; the power imparted to His priests to "do this in commemoration of Me;" these thoughts should be familiar ones in these Lenten days. And they who entertain them and meditate upon them will have little difficulty in entering into the true spirit of the season.

To those who meditate upon these great mysteries of God's love for sinful mankind, sin itself will take on additional horror and hideousness, and it will not be difficult to them to comply with the old poet's adage that the right way to keep Lent is to starve one's soul from sin. We should do that at all times, of course; but unfortunately the great majority of us do not do so. We let the contact with the world which we have to submit to in life defile our spiritual nature and wear it away from God and virtue. Now is an opportunity given us to retrace our spiritual mis-steps and go back where we properly belong. Now is a chance afforded us of mortifying our soul, and not our bodies alone, and in order to enter the true spirit of Lent we should joyfully embrace one and the other.

Think how many opportunities are given us day after day of practising these virtues! There is the unkind word which we can leave unsaid. There are the uncharitable thoughts which we banish. There are the little acts of injustice to which we are prone. Nor is it only in this negative way that we can show our desire to comply with the right and full spirit of Lent. We can readily say many cheering words to our neighbors, who are perhaps hungering for just such encouragement. We may extend a helping hand to some one who is dis-

couraged or unfortunate. But, more than all, we can be more devout in our devotions to God, more attentive in our morning and evening prayers, for instance, and more faithful at our attendance at Mass, wherein are recalled all those great mysteries with which Christ closed His life upon earth. With many pious souls it is a yearly practice to attend daily the Holy Sacrifice of Mass during Lent; and no better custom could be counseled, for to quote one spiritual writer on the subject, "the sacrifice of the Cross wrought the remission of sin in general," in Holy Mass the virtue of Christ's blood is applied to this and that person individually. By His death and Passion collected are the riches which in the Mass are dealt out to us. His death is a treasury; Mass the key that unlocks it."—Sacred Heart Review.

FIVE-MINUTE'S SERMON.

Fourth Sunday of Lent.

TRUST IN GOD.

"Whence shall we buy bread that these men eat?"

Like a loving Father, among His children, we see our divine Saviour standing amidst a multitude of hungry people, supplying their wants, even before they ask Him. In a similar manner, our Heavenly Father is daily in the midst of millions of His children providing for their necessities and guiding them to their eternal happiness. There is no truth more clearly and frequently expressed in Holy Scripture than that of an all seeing, all wise Providence. The same truth is indelibly written in the book of nature, as well as in all the affairs of man. Notwithstanding all the evidences of this Divine government, there is no truth more frequently denied, attacked and derided by wicked Christians. St. Paul exclaims in profound veneration, "Oh! the depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are His judgments and how unsearchable are His ways." (Rom. 11, 33.) And yet, many short-sighted Christians find herein only inconsistency and contradiction. No one ventures to criticize an artist's work unless he is capable of doing so, yet every narrow minded person considers himself justified in criticizing the ways of God's inscrutable providence. How often are not people heard to say, how can there be an all-wise Providence when we see so much confusion and disparity in life! Here luxury, there indigence, here fraud clothed in costly garments, there honesty clad in tatters, here the wicked revelling in wild carousals, there the innocent weeping and wailing! Where are the justice and wisdom of Providence?

My dear Christians, let St. Augustin answer you. You ask God, he asks you, where is Thy justice, and He says you, where is your faith. Has your Saviour, in the gospel promised His disciples temporal happiness and prosperity? On the contrary, every page speaks of crosses, sufferings and persecutions. Nowhere will you find the promise of unalloyed and undisturbed happiness. You behold Joseph in the hands of his cruel brothers and you pity him; you find the innocent youth in the dungeon, and you complain about injustice. When later, however, you see him on the throne, the savior of his family and of all Egypt, when you see that his sufferings and persecutions were only sleepings to his present power and glory, what do you answer? If we do not always witness so happy a termination of events, if we do not find, in every case, the cockle and wheat growing together, that virtue receives its reward, and vice its punishment in this world, bear in mind the words of Holy Scripture, "God shall judge both the just and the wicked, and then shall be the time of everything." (Eccles. 3, 17.) Pope St. Gregory, speaking on the same subject says, "It is true that there are many things obscure and mysterious in the government of the world, but all things are arranged for our good, to humble our pride and to direct our thoughts to Heaven."

Now, my dear Christians, if you had no other motives, but you have many, for your faith in divine Providence, one alone would be sufficient, and that is, the Lord's Prayer, which He Himself has taught. In it, He permits us to address Him daily by the sweet and endearing name of Father, a Father infinitely good and kind, from whom you certainly have nothing to fear, but every good to expect. Hence, in all trials, you can confidently say with the psalmist, "Thou, O Lord art my strength and my refuge, and for thy name's sake thou wilt lead me and nourish me." (Psalm 90, 4.) Though we may not be exempt from pain and suffering, let us remember that they come from Heaven, and if borne with the proper spirit, will lead us to Heaven. Faith teaches that they are not evils, on the contrary, they are an evidence of God's love for us, "For, whom the Lord loveth," says St. Paul, "he chasteneth, and he scourgeth every son whom he receiveth." (Heb. 12, 6.) Therefore, as loving disciples of Christ, should we not willingly ascend Mount Calvary with Him, and drink with Him from the chalice of bitterness, and take from His shoulders a portion of the holy cross?

My dear brethren, in all the difficulties and vicissitudes of life, hearken to the admonition of St. Peter, "Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation, casting all your care upon Him for He is care for you." (1 Peter 5, 6-7.) Yes, truly, He has care for us. Why, then, need we be so anxious and full of fear? If

we faithfully do our part, the Lord will certainly do the rest. If we honor our heavenly Father by a child like confidence, His grace and assistance will always be ours. Let us in all adverse circumstances humble ourselves under His mighty hand, and after this life of trial and sufferings, a glorious crown will await us in the blissful realms above. Amen.

IMITATION OF CHRIST.

Of the Good Peaceable Man.

First keep thyself in peace; and then shalt thou be able to bring others to peace.

The peaceable man does more good than one that is very learned. The passionate man turneth even good to evil and readily believeth evil.

The good peaceable man turneth all things into good. He that is in perfect peace suspecteth no man.

But he that is discontented and disturbed is agitated by various suspicions; he neither hath rest himself, nor suffereth others to rest.

Many times he saith what he ought not to say and leaveth undone that which it were best for him to do.

Have, therefore, a zeal in the first place cover thyself, and then mayest thou also exercise zeal toward thy neighbor.

Thou knowest well how to excuse and gloss over thine own deeds, but thou wilt not accept the excuses of others.

If it were more just for thee to excuse thyself, and to excuse thy brother. If thou wishest to be borne with, bear also with others.

See how far thou yet art from true charity and humility; which knoweth not how to feel anger and indignation against any one but oneself.

It is no great thing to associate with the good and the gentle; for this is naturally pleasing to all, and every one preferreth peace and loveth best those who have like sentiments.

But to be able to live peaceably with the hard and perverse, or with the undisciplined or those who contradict us, is a great grace, and a highly commendable and manly thing.

Some there are who keep themselves in peace, and have peace also with others; and there are some who have peace neither with themselves, or leave others in peace; they are troublesome to themselves.

And there are those who keep themselves in peace, and study to restore peace to others. Nevertheless, all our peace in this miserable life must be placed rather in humble endurance than in not experiencing oppositions.

He who best knows how to endure will possess the greater peace. Such a one is conqueror of himself and lord of the world, the friend of Christ; and an heir to heaven.

CARDINAL GIBBONS ON HAPPY MARRIAGE

Very few agree with Professor Wm. G. Sumner of Yale, who in an address delivered recently before a body of students at that University stated that 90 per cent of married people failed to realize the happiness they expected. Much of this unhappiness in the marriage state is accounted for by Cardinal Gibbons, to the facility with which divorcees may be procured.

The Cardinal contends that if the marriage bond were known to be indissoluble, irrevocable, there would not be so many happy, ill-assorted marriages, because, naturally, one is more careful in entering into a compact which can never be dissolved. It is the Cardinal's opinion also that the regard for the sacredness of the marriage bond among so many Protestants is due to the presence among them of the Catholic religion; and he says the model for all Christian women should be that highest type of virgin, wife, mother, embodied in the Mother of our Redeemer.

Terrible Suffering from Asthma. Mrs. J. Welton, of Mount Forest, Ont., says: "For a number of years I have been a sufferer from Asthma, and during that time I have consulted many doctors on my case, and have used many of the so called cures for Asthma, but never got relief. At times I have been so bad that I found it necessary to have all the doors and windows open to get my breath. I had given up hope of ever being cured till I heard of your preparation—Catarrozo. I have used it and am perfectly cured—thanks to your wonderful medicine. I recommend it as a positively sure cure for Asthma." Catarrozo is a guaranteed cure for Catarrh, Asthma and Bronchitis. Sold by all druggists. Trial outfit sent for 10c in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors.

CAUTION.—Beware of substitutes for Pain-Killer. There is nothing "just as good." Unequalled for cuts, sprains and bruises. Internally for all bowel disorders. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.



Skin-Tortured Babies CRY FOR OUIOUARA. Instant relief and sleep, in a hot bath with OUIOUARA SOAP and a single anointing with OUIOUARA Ointment. A blessing to skin-tortured infants and worn-out, worried parents. Sold everywhere. Soap, 25c.; Ointment, 50c. Putney & Co., 120 St. George Street, Boston. Send for free book, 10c.



Thrifty people look for low cost and high value when buying Soap. Surprise is hard, solid, pure Soap. That gives the highest value in Soap. Surprise is the name of the Soap. You can buy it at any grocers for 5 cents a cake.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N.S.

"IRELAND IN PICTURES."



A Year's Subscription to the Catholic Record and this Beautiful Work of Art for \$6.00.

The gem of the ocean. The scenic treasure of the world. IRELAND IN PICTURES is the most beautiful historic art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon. Geo. F. Finerty, of Chicago. This charming work IRELAND IN PICTURES is now ready. It is an interesting, instructive and educational photographic panorama of Ireland as it is. Produced at a cost of over \$10,000. The size of this grand work is 11x14 inches. This anniversary edition is printed on fine art paper and contains views of the cities, towns and villages, rivers, lakes and streams, mountains, hills and vales, cathedrals, chapels and abbeys, antiquated churches, crumbling monasteries, and round towers, Celtic crosses and ceteras, monuments to Irish heroes, battle fields, castles and rural landscapes. Every home should contain this book. No library is complete without it. Send for it and be entertained, educated, instructed and pleased. Bound in fine pressed cloth, embossed gold stamped side and back, gilt edges, silk top bands, elaborately indexed with colored map of Ireland. This beautiful book is sold in the United States at \$6.00. On receipt of this amount we will forward it to any address—charges for carriage prepaid—and also give credit for one year's subscription to the Catholic Record. Cash must in every case be company order. Address: Theo. Coffey, CATHOLIC RECORD OFFICE, London, Ont.

MURRAY & LANMAN'S Florida Water. "THE UNIVERSAL PERFUME" For the Handkerchief. REFUSE ALL SUBSTITUTES!

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Chest in Itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles. BEWARE OF IMITATIONS. BUY ONLY THE GENUINE PERRY DAVIS'

Placer Mining Claims in the Yukon Territory.

NOTICE is hereby given that all of the placer mining claims, whole and fractional, the property of the Crown in the Yukon Territory, will be offered for sale at public auction as directed by the Gold Commissioner on the 2nd day of July, 1900. Twenty per cent of the purchase money shall be paid to the Gold Commissioner on the day of sale, and the remainder within thirty days thereafter. There will be no restriction as to the number of claims which may be sold to any one person or company, but the purchase money shall be paid in full, or the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims shall thereafter be subject to the placer mining regulations. A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such regulations as may be made in that behalf and the decision of the Gold Commissioner shall in respect hereof be final and conclusive. In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession. A second auction sale under the conditions above set forth, will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd day of July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf. PERRY G. KEYS, Secretary.

Catholic Home Annual for 1900.

With Cover Printed in Colors. 64 Full Page and Other Illustrations. Stories by the best writers, Historical and Biographical Sketches, Poems, Anecdotes, and other interesting matter. A FEAST OF GOOD THINGS. Maurice F. Egan: "Joan Triumphant." Illustrated. A very pretty story; a blending of romance and religion. "The Old but ever new tale of the courage of this brave, courageous path is finally made straight." Sister Francis: "The Hour of Peace." Illustrated. This story possesses a moral interest for our readers, since it is one of the last stories of our illustrious Catholic writers, who died only a few months ago. M. E. Francis (Mrs. Francis Hunsell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Alex. G. Bonner: "The Nerving of the Countess." One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching. Anna T. Sadler: "Marie de l'Incarnation." Illustrated. A sketch of the founder and first Superior of the Ursulines of Quebec. Alexander C. Bonner: "Not Dead, But Sleeping." A Poem. Illustrated. Very Rev. F. Girardeau, O.S.B.: "Thoughts on the Fifth, Sixth, and Ninth Commandments." Illustrated. Rev. Edmund Hill, O. P.: "Per Mariani." Illustrated. A poem in honor of our Blessed Lady. At the Barracks. Illustrated. A story of French camp life. Soldier and Martyr. A tale of the early Christians, who gave their lives and blood for the faith. The Picturesque Costumes of the Catholic Cantons of Switzerland. Illustrated. A delightful study of an interesting people, their manners, and their dress. Our Lady in the Park. A Legend. Some Notable Events of the Year, 1899-1900. Illustrated. Single Copies, 25 Cents Each. \$2.00 per Dozen. For sale by THOS. COFFEY, CATHOLIC RECORD, London, Ont.

LITTLE FOLKS' ANNUAL 1900.

Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "The Most Sacred Heart and the Saints of God" (illustrated); a delightful story from the pen of Sara Travers Smith—the last one written by this gifted authoress before her death in May last—entitled "Old Jack's Honest Boy" (illustrated); "The Rose of the Valley" (illustrated); "The Little Bell" (illustrated); humorous paragraphs for the little folk, as well as a large number of illustrated games, tricks and puzzles contribute to make this little book the best and cheapest we have ever read. Address: Theo. Coffey, London, Ont.

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: "The Christian Father," price, 35 cents (cloth); "The Christian Mother" (cloth), 35 cents; "Thoughts on the Sacred Heart" by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper), 25 cents; cloth (strongly bound) 50 cents. Address: Theo. Coffey, CATHOLIC RECORD OFFICE, London, Ontario.

OUR BOYS AND GIRLS.

A Clever Answer. Rachael, the actress, made some very pretty speeches. A young girl of seventeen, at the dawn of her brilliant career, she was introduced. Chateaubriand, says The Saturday Evening Post. The venerable poet said to her, in a melancholy tone: "How sad it is to think, mademoiselle, that such as you should be born as we are about to die!" "Sir," she replied, "there are some who never die!"

Girls Should Cultivate. An unaffected, low, distinct, silver-toned voice. The art of pleasing those around you and being seemingly pleased with them and all they may do for you.

The charm of making little secret faces quite natural, as if of no account to yourself. The habit of making allowances for the opinions, feelings or prejudices of others.

A good memory for faces and facts connected with them, thus avoiding giving offence through not recognizing nor bowing to people, nor saying to them what had best been left unsaid.

Kindness. Consideration, sympathy, simple gentleness, all in some sense enter in the notion of this great virtue of kindness, which itself is an attribute of supernatural charity. It takes into account not only the good deed done, the manner in which it is performed. We may give an alms, and yet be ourselves unkind; we may refuse and still practice kindness.

Hand Blown Bubbles. Have you ever tried blowing bubbles from hands? Instead of from a pipe it can be done, and the bubbles will considerably larger than those the ordinary clay pipe produces. The next time you are in your bath tub you give the experiment a test. Lay your hands well with soaps; then put them in the position of a cup just as you were scooping water from a spring, leaving, however, a small hole in the bottom. Hold your hands about a foot from the mouth and blow a rent of air into them. After one or two trials you will be able to skimming about bubbles over a foot diameter.

A Pretty Legend. Forget-me-not is a singular name for a flower, and various explanations have been given as to its origin. The latest is furnished by a European. There is a legend, he says, that when God made heaven and earth and things therein, He also gave names to the plants and flowers, and names given to the flowers were harmony with their colors. As Lord said to each plant and flower: "Take heed that you never forget me which your Creator has given you."

Despite this admonition a little child with blossoms of tender blue came afterwards into the presence of the Lord and asked: "What names did you give me, Lord, for I have forgotten it?" "Forget-me-not!" answered the Lord; and, abashed at the words, the little flower stole away and hid behind a silent brook, murmuring over its words: "Forget me not!" "Forget-me-not!"

Our boys and girls do not, of course, forget to pray to St. Joseph during the month of March, which is, as they specially dedicated to his honor. It is powerful with God, and will be a loving intercessor if you will to him in your necessities. Pray him also for our friends, old and young. But above all, ask him to intercede for the Holy Souls. Pray, also, for our own needs. Pray for self control, if there is one habit which, above others, is deserving of cultivation that of self control. In fact it is so much that it is of value and its place in life that it may almost be said, in proportion to its power, the man obtain his march of a woman her womanhood. The tendency to self with the highest of our nature, and to bring down our parts into subjection, or to draw them all upwards into money with the best that we know the one central power which vitality to all the rest. Yet it is mysterious or complicated path leads to this goal. The habit of self control is but the accumulation of small acts of self-denial for an object; it is but the repeated assent of the reason over the impulsive judgment over the inclinations of sense of duty over the desire who has acquired this habit, govern himself intelligently, painfully effort, and without any revolt from his appetites and passions within him the source of power and of all true happiness.

A Boy's Manners. Boys, if you want to be k little gentlemen, remember following things should be done. Hat lifted in saying "good how do you do?"

Hat lifted when offering a car or acknowledging a favor. Keep step with anyone you with.

Always precede a lady and ask her if you may precede passing through a crowd of people.

Hat off the moment you street door and when you enter private hall or office.

Let a lady pass first always she asks you to precede her.



ARCHDIOCESE OF OTTAWA

St. Patrick's Day was pretty generally observed. High Mass was celebrated in St. Joseph's church...

ARCHDIOCESE OF KINGSTON

Chesterville Catholics religiously observed the national festival by assisting at Mass and many by approaching the holy sacraments...

ST. PATRICK'S DAY

In London.

The regular St. Patrick's concert was this year held in the Anderson Hall, Friday evening, the 16th, and the attendance thereat was quite large...

HIGH SCHOOL ENTRANCE EXAMINATION

THE EXILE OF ERIN.

INTRODUCTORY.

For more than a century after the conquest of Ireland by William III, the history of that country is such that no Englishman can recall without shame the wrongs done to the Irish...

THE TRANSVAAL WAR

In last week's summary of the war news we found the British army 25 miles west of Bloemfontein...

JUDGE JAMES R. O'REILLY.

A Former Kingstonian Appointed to the Position of Senior Judge at Cornwall.

A dispatch from Ottawa says that Mr. James R. O'Reilly, C. J., of the Supreme Court of the Dominion, has been appointed Senior Judge of the United Kingdom...

IRELAND AND THE QUEEN.

Editor Ottawa Journal.—The London Times, with characteristic readiness to fling insult in the face of Ireland and her people...

MARKET REPORTS.

London, March 22.—Grain, per cental.—Wheat \$1.08 to \$1.10; oats 85 to 90c; peas, \$1.00 to \$1.10; barley, \$1.00 to \$1.10...

TO ST. JOSEPH.

O Holy Father! hear the prayer Our hearts bring up to thee; We hail thee as beloved saint In greetings full of love...

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch No. 34, C. M. B. A., held March 8, the following resolutions of condolence were unanimously carried...

ANOTHER READER HAS BEEN MAKING MONEY EARLY.

I noticed in your valuable paper that one of our subscribers had made money by selling Baird's Non-Alcoholic Flavoring Powders...

THE SANCITY OF THE CHURCH.

It is with deep regret that we learn of the death of Mrs. J. M. Grady, who has been a devoted member of the church for many years...

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PROTESTANTISM DECLINING.

Dr. Jutphen, pastor of the second Presbyterian Church, Cleveland, has joined the ranks of those who believe that the fortunes of Protestantism are in this country on the wane...

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Spring Medicines Cause Chronic Constipation. The system of the average man or woman is constantly clogged with impurities...

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