VOLUME XXII.

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LONDON, ONTARIO, SATURDAY, MARCH 17, 1900.

NO. 1,117.

# The Catholic Record.

London, Saturday, March 17, 1900. DEATH OF A NOBLE PRIEST.

By the death of Monsignor B. Paquet Lavai University has lost a staunch and true friend. He gave the best of his years and talents to its upbuilding, and its present position in the intellect. ual world is due in no little measure to his foresight and unflagging labor. Time was when the path of the University was contested by obstacles that taxed to the utmost the resources and courage of these who guided its destin- of her convictions. ies. They, however, never lost heart or deviated one iota from their design of making the university a centre of ing second to none either in material or professional equipment.

We do not imagine they have reached the high water mark of success, but that they have laid down the lines in which that success is obtainable will not be denied by any friend whose glories are chanted unceasingly upon themselves the task of converting of Catholic education.

Some of the men who have borne the burden of the heat and toil are still at their posts. There is Mgr. Hamel, preach it, and to swear by it, and to as such, who has given the enthusias tic work of years to his Alma Mater. To know him is to know a man fearand with the heart of a little child. One could not live long with him without feeling the influence of his noble through the example of that saintly old tor lay claim to infallibility. man, always a priest and a gentleman, who toiled on day after day, and sought no nobler reward than the increase of God's glory.

Monsigneur Laflamme - who does not know the Professor who is as witty as he is learned? His labors in the scientific field have placed him in the forefront of distinguished Canadians, and have done much to increase the prestige of Laval. Whenever we think of a model professor our thoughts go back to the days when we sat under a pleasant faced gentleman with musical voice and a gift withal of such crystalline clearness of exposition of a question that we could not but dream that mineralogy was the one and only pursuit of the human mind.

Monsigneur Paquet was also well qualified, both by instinct and education, to take a large part in shaping the destinies of a great hall of learning. He could not only claim a goodly share be able to instruct the men. of the garnered wisdom of the ages, but a knowledge also of human nature which strains the published recently an able plea for soul of all pride and rigor and equal rights in educational matters. leaves therein the spirit of kindness. That spirit was full often tried Catholics of that important city, conby those from whom he had the right to receive no ingratitude, but it abode with him always, beautifying his own life and helping others to understand that success worthy of the name must be based on love and humility.

-true counsellor and comrade even of his students. Despite the time honored traditions of Laval, against which to sin is crime unpardonable, he was far from being an ecclesiastical Martinet. Quick to censure when anything imperilling discipline came to pass, he was yet a ruler of wise toleration, eager to excuse and condemn the product of thoughtlessness. We ourselves owe him much-for wise counsel and affection that never failed-for leading us o'er some rough spots in the long ago that was filled with dreams of work and aspirations that find a shelter-place in the hearts of all who are buckling on the armour for the good fight. And yet who, amongst the many who once called him Director, will not acknowledge him as a moral and mental benefactor. They are all now in the whitening fields of the harvest-some in cities and colleges, others doing sentinel duty in the North-West and other missionary countries; but all will, when they hear he has been summoned home, feel they have lost a friend.

#### JOTTINGS.

She laments that of every dollar given Now they are going to have the Dr. Mary Walker had appeared on wrong, and Protestantism is right in laren. sionaries laboring in that country. | cock tails, etc.

land and America, only ten cents is used for direct Gospel work in the field; and that parents in the flesh lose much time in caring for the wants of fleshly ties, which might otherwise be given to the heathen, who have many children in the flesh, but who have not a knowledge of God.

The missionaries have fine houses. servants-everything in fact in the lous Trusts" they were Christians, acway of material comfort. We were for sometime made aware of that fact by competent witnesses, but it is consoling to know that at least one mis sionary from the field has the courage

Dr. Birch has denounced Dr. Mc-Giffert as a heretic, and there is going Catholic teaching and a hall of learn- to be a "hot time" where the Presby- don't Dr. Schurman and the others beterian magnates assemble in solemn conclave.

Dr. McGiffert may probably be branded as a "heretic" by the infallible Moderator. And yet he but exercised the right of private judgment, by our Presbyterian friends. It would appear that they who subscribe to the Westminster Confession are bound to a profound scholar and acknowledged acknowledge it as the compendium of all that must be believed. But what becomes of the free thought and inquiry, and immunity from ecclesiastical less, devoid of sham and pretence, task masters which are the vaunted privileges of Protestants? Does the doctor, when he subscribes to the Confession, relinguish all right to the exandChristian manhood, and we venture | ercise of private judgment; and may to say that more than one life was he not, even when condemned, appeal strengthened and more than one soul to the word of God? We suppose he took on a stronger cast of love and faith may justly do that unless the Modera-

The Baltimore Methodist, with a very commendable desire for more light. urges the Protestant Churches to give missions to Catholics. It would be, it remarks, a better way than to call each other names. Verily it would.

St. Jerome, in a letter to his friend Paulinus, gives some salutary advice memory by our non-Catholic friends. Referring to the fact that in all arts there must be some one to show the way, he goes on to point out that this method is disregraded by the "tottering old woman, the doting old man, the wordy sophist." Some you may see surrounded by a female circle, weighing out with solemn brow their pompous phrases and discussing the import of these sacred oracles: while others - Oh shame !- are taking the lessons from the women that they may

Rev. Dr. McSweeney, of New York, It is certainly astonishing that the sidering their numbers and influence, have accomplished nothing towards governmental support of their schools. The clergyman refers to the Catholic politicians, who are apt to remember when any question of interest to Cath-He was as true as steel to his friends olics comes up for debate, that silence is golden. New York, however, has not a monopoly of that kind of politician. We have ourselves some of those estimable gentry who are rich in protestations but poor in deeds.

The chivalric Catholic spirit that brooks no interference with the rights of the Church and makes a man abandon the honors and emoluments of office rather than retain them at the cost of cowardly temporizing or compromise, is nowadays not much in evidence. He says, further, that the first one who ever said a word of encouragement was ex-Mayor Strong, who was not a Catholic

The dusky natives who have, speculatively at least, become subjects of the United States are learning much about the beauty of our superior civilization. They enjoy the spectacle of soldiers defiling and robbing their churches, and they have been unwilling spectators at scenes that may not be put down in print.

Before the victory of the much laud ed and denounced Dawey the one hundred and fifty-four thousand inhabitants of Manila were content with three A Miss Mary Dakes, a female ex- saloons; but they have now four hunpounder of the Gospel to the Japanese, dred, wherein they can appreciate is not a very warm admirer of the mis- the civilizing tendencies of Manhattan

to the cause of foreign missions in Eng- ministrations of a "Religious Trust," incorporated for the purpose of putting but one brand of Protestant Christian. ity in the market. The theological and ecclesiastical distinctions might alienate the minds of the natives, as if the clear - headed islanders could not "size up" the average preacher in an instant. Long before there were Bible Societies or "Religcustomed to receive and to assimilate stronger religious food than is at the disposal of our friends.

The men are sober, well educated and the women are pure. The family is not haunted by the phantom of divorce, or preyed upon by the nameless evils that are not unknown in American households. Why, then, gin by reforming their own unchurched millions? Their is work at while polygamy and divorce involve their door—cesspools of ignorance and immorality to be cleaned out-and yet charity should begin at home, take the inhabitants of the Philippines.

#### HAPPY MARRIAGES.

Cardinal Gibbons Gives a few Peinters as to Their Consummation.

Cardinal Gibbons, writing to the New York Jou nal, on the subject of

Marriage, says:
The world is governed more by ideals than by ideas; it is influenced more by living concrete models than by abstract principles of virtue.

The exceptional, ill assorted marriages would become more rare if the public were convinced, once for all, that death alone can dissolve the marriage bond.

They would then use more circumspection in the selection of the conjugal

Marriage is the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the parental roof, and like Jacob and Esau, separate from another. Friends like Abraham and Lot may be obliged to part company which might well be committed to but by the law of God the bond unit-memory by our non-Catholic friends. only by death. No earthly sword can sever the nuptial knot which the Lord

The facility with which marriage is annulled is most injurious to the morals of individuals, of the family and of society.

It leads to the ill-assorted and hasty

marriages which give many the belief that the majority of married couples live unhappity, because persons are less circumspect in making a compact which may be afterward dissolved altheir offspring. It deprives the children of the protecting arm of a father or the gentle care of a mother, and too frequently consigns them to the cold charity of the world, for the married couple who are wanting in conjugal love for one another are too often destitute also of parental affection. In a word, it brings into a household a blight and desolation which neither wealth nor nxury can repair.

If the sacred laws of matrimony are still happily observed by so large a portion of the Protestant community, the purity of morals is in no small measure due to the presence among

of the Gentiles proclaim the indissolubility of marriage, and forbid a married person to engage in second wedlock, during the life of his spouse. There is, indeed, scarcely a moral precept more strongly enforced in the Gospel than the indissoluble character of marriage validly contracted. To some among the gentle sex the

words "equal rights" have been, it is feared, synonymous with "similar rights." It was no dcubt owing to this misapprehension of terms that the attempt was made, not so very long ago, to introduce the glories of the bloomer costume. But though the attempt proved a failure, the spirit that impelled it still survives, as may be seen by the various mascuine modifications that have crept into female dress during the past tew years. Where is the flowing and graceful drapery that ealously shielded the modest wearer from gaze on the public street? Is it because the woman of to day has laid aside what she looks upon as the cumpersome style of her grandmother's

hear of ladies, gentlewomen, daughters of some of our best men, not, indeed, To look at it from the other side, of some of our best men, not, indeed, imitating Dr. Mary Walker's excep-tional attire, but mounting the rostrum to barangue their audiences on the power of the "Faith Healers," or some like institution. Isit any wonder that a feeling of sadness creps over one that the denial of it is true.

pointed means to come claim Cathol olic, it doesn't make any difference whether you go or not.

The article in question includes in itself an implied exhortation and an open church of the claim of the claim

To debar women from such pursuits is not to degrade her. To restrict her field of action to the gentler avocations of life is not to fetter her aspirations after the higher and better. It is, on the contrary, to secure to her, not equal rights, so-called, but those supereminent rights that can not fail to endow her with a sacred influence in her own proper sphere, for as soon as woman trenches on the domain of man she must not be surprised to find that the reverence once accorded to her has been in part, or wholly, withdrawn. The holiness of the marriage bond is the palladium of woman's dignity,

The noblest work given to women is to take care of her children. they must, unmindful of the fact that important part of the apostleship should charity should begin at home, take consist in instructing them in the ways of God. Let Christian mothers recognize their sublime mission. And then what a source of consolation it will be to them in their declining years, when they reflect that they will leave after them children who will not only inherit their name but also their faith and virtues! They will share in the beautiful eulogy pronounced by the Holy Ghost on the mother of the family

'Who shall find a valiant woman? She hath opened her mouth to wisdom and the law of clemency is on her tongue, she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her tlessed; her husband and he praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favor is deceitful and beauty is vain; the woman that feareth the Lord, she shall be praised.'

The model held up to Christian woman is not the Amazon, glorying in her martial deeds; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of impure love, like Venus, whose votaries regard beauty of form and personal charms as the highest type of female excellence; nor is it the goddees of imperious will, like from the very dawn of Christianity is the peerless mother of our Blessed Redeemer. She is the pattern of virtue alike to maiden and mother and wife. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untiring devotedness of the mother.

#### CONTRARY PRINCIPLES CANNOT COALESCE.

most at will. It stimulates an unprincipled and discontented husband or wife to lawlessness, quarrels and even adultery, well knowing that the very crime will afford a pretext and legal ground for separation. It enders a product of the Supreme of genders between husband and wife heart for correct adumbrations of fierce litigations about the custody of future conditions. He thinks as the closing century has been one of religious strife and rivalry the next will be one of Christian unity. He does not indicate clearly his idea how this desired unity is to be brought about; whether by all Christians becoming Catholics, as they were in the ages when Christianity was one; or by com promising on doctrines, or by the growth of indifferentism which looks on dogmatic truth as of minor importance and treats religion as purely a matter of subjective sentiment; or by the growth of a toleration that recognizes truth and error as having equal

measure due to the presence among them of the Catholic religion.

It is worthy of remark that three of the Evangelists as well as the Apostle mies, Catholicism and Protestantism, are drawing closer together. The pre lates and members of the two Churche do not hesitate to affiliate in a thou-sand forms of labor." Catholicity and Protestantism represent two opposite and essentially antagonistic principles, so that the truth of either implies nec-

essarily the falsity of the other.

A non-Christian might say that both are false, but he could not say that both are true; nor could he say they are both partly true and partly false, for a principle, like a proposition in logic, must be true or false as a whole. If true, its contrary must be false; if false, its contrary must be true. Thus in these two propositions, "All men are mortal," "No man is mortal." The affirmation of either is the absolute denial of the other.

Now, Catholicism and Protestantism as principles, are as opposed to each other as those two propositions are, and if either be true the other must be false. The Catholic Church claims to be founded and commissioned by God, in the New Dispensation, to teach His revealed truth, and that she is the senting herself at the ballot box to cast in her suffrage for A or B? Only a few years ago it provoked laughter to denial of this claim. If the claim be hear that Miss Jemima Snarl was to true, Protestantism must be false; if even in those sudden and crushing generous resolution.

The claim be false, Catholicism is wholly blows that shatter happy homes.—Mac Failures are with

Broadway in male habiliments cap-a- so far as it denies the claim. Neither pie. But it is now quite ordinary to the claim nor the denial of it can be

> Protestantism claims that the Bible and swer it. private judgment are the divinely ap

science follows the nature of the first or goers. ultimate principle on which it rests. If the principle is false the system rest

Catholicism and Protestantism, as re and conscientious women. The negaligious systems, rest on principles re-ciprocally exclusive of each other. In weight." view of this Justice Brewster's stateview of this Justice Brewster's statement that "Catholicism and Protestantism are drawing closer together" is an error. The individual must cease to be a Protestant when he becomes a question, and that side we should like Catholic, or cease to be a Catholic when to put before the man who does not go he becomes a Protestant. There is no to church. We do not anticipate that it

no fence to rest on.

The Justice is right in saying that sideration. Catholics and Protestants are coming together, more than formerly, in many matters pertaining to religion if he has them to each other's rough

bring the blood, like broken glass. ception of truth, or even a failing not more so than education and patriotaway from the truth. It is the result of that promiscuous association in the various activities and enterprises of declares The Oatlook, "will concede various activities and enterprises of declares The Oatlook, 'will concede life brought about by modern political economic and commercial conditions. Geologists tell us that the smooth pebbles on the sea shore were once rough and sharp cornered pieces broken from larger rocks, and that their smooth toward God." surfaces are the result of ages of friction against each other. What this the editor of The Outlook that relig-friction did for the pebble, association, ious questions are not in his line and in its various forms, does for men of that it takes clear views, a knowledge different beliefs, customs and habits, of first principles and the fear of God, intellectual or otherwise. The first impact of men or pebbles is apt to be hot and grinding, but the result in time is let those take care of religion who fear the smooth pebble and the tolerant the Lord.—Catholic Telegraph.

## "THE FIGHTING RACE"

The number of Irishmen prominent in the South African War is extraor dinary, says a correspondent of the Pilot. Sir William Butler, who was commander in chief of her Majesty's one's knowledge of things Catholic and one skinowiege of things Carabia and forces at the Cape previous to the outbreak of hostilities, was born in Tip perary and reared and educated in Ireland. He resisted the importunity of Chamberlain, Milner and Rhodes to become a party to the conspiracy to de stroy the republics. Sir William warned the Colonial Office and the War Dapartment of the gravity of the undertaking and the serious conse undertaking and the serious consequences of a racial conflict in South Africa. This honorable man and Christian soldier was forced to resign the consequence of the c facilitate the designs of the South Sacramentals.

African money-changers. review published by the famous Jesuit review published by the famous Jesuit spent their time to good purpose. The College, Clongowes Wood, writing to books of Miss Lelia H. Bugg are appro-College, Clongowes Wood, William me on July 22 of last year, says: "No doubt you are aware that Sir William like a spicy performance in the controversial line there is Cobbett's work roversial line there is Cobbett's work. of our college of St. Stanislaus, in King's County. There has been an attempt made to have him recalled on the part of the English Jingo papers, because he will not fall in with the pro gramme of the Colonial Office to bring got and all are suited to the average on a war. They denounce his friendly and conciliatory disposition toward the Dutch and his former support of the National movement in Ireland in the

The Marquis of Lansdowne, the pres ent War Minister, is a native of the Green Isle, and comes of an old Irish family. Mr. Wyndham, the under Secretary, who has created such a favorable impression in that office, is a by the press, the pulpit, and the pew—grandson of the Irish rebel patriot, Lord Elward Fitzgerald, to whom he bears quite a remarkable resemblance. Field Marshal, Lord Wolseley was born in Cable in Dablin. Field Marshal, Lord Rob. the imitation of his clerical brethren: erts, of Waterford and Candahar, was his noble superiority to petty pre-born in India of a Waterford father judices and sectarian hatreds. One of and a Tipperary mother. Lord Kitch-his friends records that "the evange-ener was born in Kerry. General Sir list in later years grew mellow and in Roscommon. General Kelly-Kenny

One must be very unobservant of

#### "SHALL I GO TO CHURCH?"

This question The Oatlook puts to its readers and then proceeds to an-

Here is our answer: If you are a to harangue their audiences on the pointed means to come to a knowledge Catholic, yes; if you are not a Catholic power of the "Faith Healers," or some of revealed truth. This claim Cathol olic, it doesn't make any difference

A system of religion, philosophy, or expressed apology for non church

"The question whether or not it is worth while to go to church is perplexing on it, or logically deduced from it, must be false.

ing, more or less, not a few intelligent and conscientious and some intelligent

And a few reasons in support of the

No man can write authoritatively on kinds of work. Business enterprise, not some clearly defined principle of political association, community of so faith. It is difficult to discover from cial interests and neighborly inter- the article in question whether the course make men understand each writer has any faith or not-what he other better, familiarize them with each believes or does not believe. Is he others' ways and gradually accustom Protestant, Unitarian, Presbyterian. edges and Lutheran, Baptist, Methodist or Infidel? sharp corners, or to smooth those edges We do not know; but we do know that and corners that they do not cut and he is ill-informed on religious subjects and has certainly never read a treatise But this tolerance is not the result of on religion, else surely he would not change in belief or of a broader con write: "Religion is a spirit, though

> accomplishment of this purpose," viz "to embody the spirit of religion, that is, the spirit of faith in and reverence

Again we would like to impress upon to enlighten the faithful. Our counsel

#### HOW TO SPEND LENT.

Among the good works appropriate to the Lenten season, the matter of Catholic reading ought to receive due attention. A well arranged course of Sacramentals. Those who take up dear old Father O'Brien's "History of The editor of the Clongownian, the the Mass" will find that they have on the English Reformation. Then there is Cardinal Gibbons' "Faith of Our Fathers," the very best thing in its way that has yet appeared. All these books can be easily and cheaply capacity. Buy them or borrow them and master them, and then try to get your friends interested. In this way an in calculable amount of good can be effected. - Providence Visitor.

#### EVANGELIST MOODY.

One dominant note runs through all the tributes paid to the late Mr. Moody George White is from Autrim. Sir threw off many of his early prejudices. Francis Clery is from Cork, and Gen-He told me that he was ashamed of his eral French comes of the French family prejudice against the Catholic Church, remarking that there was no other is, also, as his name indicates, an Irish-man. Lord Methuen, who was defeat-preached so simply." We remember man. Lord Methuen, who was defeat preached so simply." We remember ed at the battle of Belmont, is the dewith pleasure that he not only conscendant of John Methuen, who was tributed to the erection of a Catholic Lord Chancellor of Ireland in 1701, and chapel in a struggling mission, but who was afterward very prominent in the diplomatic affairs of the times.— breadth, Brother Moody was as unlike most of his fellows as a prairie is unlike a bridle-path. - Ave Maria.

Failures are with heroic minds the steppingst ones to success.

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#### A MONTAUK INCIDENT.

BY HENRIETTA DANA SKINNER. "Sure your riverence could help

I turned to look at the speaker, a plain, honest Irishwoman of middle age, with a stout, shapeless figure and broad, simple, snub featured counten-ance that one immediately associated

with washtubs and mops and brooms.
"What can I do for you, my child?"
I asked. I was pressed for time, as
many sick soldier boys were critically the heat was intense, and the con fusion still reigning at the newly or ganized hospital camp made it difficult for me to accomplish my visits as rapidly as I could wish.

She curtesled-" If you could find my boy for me, father," she said.
"We saw by the paper that he was sick here, and I came up from the city to be with him; but they won't let me go round to look for him."

"What company is he in?" I inquired.

"Sure I don't know who his friends are here," she answered stupidly.
"What regiment is he in?" I ex

plained as patiently as I could What company of what regiment?" Sure I don't know his regiment father, but his name is Larry Byrne.

"But his name is not enough; you must know the name of his regiment and the number of his company or you will never find him in a military camp," I exclaimed. Stupidity is always very irricating to me. I find it easier to love a sinner than a stupid

"I have never heard it, father, or else I don't remember it; but what dif-ference does it make? Everybody knows Larry Byrne, and wasn't his name in the paper this very morning? That is how I came to know he was here at all. Just ask for Larry Byrne father, darlint, and sure they will all be telling you where he is !"

Poor soul! She had little notion of red tape, little idea of the utter hopelessness of hoding plain, unvaruished, unnumbered Larry Byrne in that vast hospital camp. I questioned her fur-ther and found that she had already lost two boys on the battlefields about Santiago, and that this was her young est and her only support.

"I didn't want to have him go to the war," she explained, "but he was crazy to enlist. He had been loafing for a month, and he thought it would give him a little more money, so I let him go, though it's little good the money'll do him now, poor lad! The two big boys died down there in Cuby where I couldn't be with them; but when I heard my little lad was here and ill I had to come. I have never been outside the city before, father and I couldn't have found my way at all but for this little girl here. Aunie is right smart about finding her

I noticed for the first time a pale. slender young girl, of fifteen or six-teen years, standing modestly near She looked tired and dispirited "How long have you been here?"

I inquired. Since 11 o'clock, your riverence. It was now 2 o'clock-the hottest nour of a hot, sultry day. They had not found him yet, and it was not likey they would ever find him, for they and no pass or permit of any kind, and could only hang around the outskirts of the camp appealing to such persons as appeared kindly disposed to help

them.
"I will do the best I can for you,
"I said, very "I have many doubtful of success. imperative sick calls to make, so I cannot stop to search for him myself, but will try to interest others to look him

up."
"We will wait here, your riverence. God be with you and bring you to my

boy Look for Larry Needle in Camp Haystack !" laughed the first official to whom I addressed myself. I saw plainly enough that there was little encour agement to be had, but as I passed from one hospital tent to another I per severed in questioning officers and nurses. All shook their heads doubt-

"There might be a dezen Larry Byrnes here, but we could only find them by the number of their company, they explained courteously, though I already knew this well enough. I turned somewhat sharply to reprimand a young volunteer loafing near who seemed inclined to joke at the expense

of Larry Byrne's mother. Boss," he said, sobering down, "I guess you haven't been here long. We've seen mothers' sons dying hereabouts so often that we've lorgotten You'll be indifferent how to care. yourself after a few days."

It was true that I had not been there long. I was temporarily filling the place of a volunteer chaplain, and this was only my third day at Montauk Point. I was sick at heart and torn with compassion at the scenes around me till I was almost unnerved by my duties. Hitherto I had frequently visited hospital wards and witnessed operations, and attended the injured in accidents-such duties came to me often enough in the exercise of my vocation, and I had always borne my self with calmness and self possession. But the sight of these suffering, homesick soldier boys was too much for me The long, hot, weary afternoon brought many distressing cases to administer to : there were confessions to hear, dying messages to record, lonely hearts to soothe, tired, fever-consumed eyes to close, disheartened sufferers to sustain and cheer. It was fully 6 o'clock before my rounds were over and I could return to the spot where I

some happy stroke of luck he might had set, but the air was breathless and lave been found. But she was still close. The ocean breeze had failed us in our need that day. The homely, moving mechanically as the beads of her rosary slipped through her fing-

"No news?" I asked, though I well knew what the answer must be. She shook her head sadly: "No, father, no one has found him for us

"My poor child, you must com with me and have something to eat. You will be faint, standing there since early morning, and it may be some

hours yet before we find him."
"I couldn't eat, father, dear. It will be time enough to eat after we have found him. But Annie had better have a bite, poor little girl She never was very strong.

The girl shook her head and I saw there was no use in urging her. looked paler and more discouraged than ever, but I have seen that gentle quiet sort before. They are stubborn as mules when they have a fixed idea in their heads. I knew that she would not eat nor drink nor rest, but neither would she taint. She would simply

endure to the end. I was hungry and hot and tired myself, but how could I think of food or refreshment before these suffering nearts? I turned once more towards the camp.

"This time I will not come back till I find him for you, if he is here at all," I promised Larry Byrne's mother.

"I'll keep on praying, father, and you'll find him sure."

For nearly two hours I searched the camp, high and low. I addressed surgeons, officials and nurses, many kind and considerate in the extreme, a few ungracious and abrupt. I could hardly blame them for a little impatience. To ask for Larry Byrne without number of regiment or name of company was like hunting in New York city without address of street or district Sill it did not warrant the storm of abuse hurled at me from one young fellow, a new fledged lieutenant of volunteers. He drew himself up in the consciousness of his new dignity and let loose a volley of expletives that I had never heard equalied in the slums of Chicago, where it has been my lot to labor for many years past. Outh upon oath rolled off from his with appaling volubility. I tongue

waited quietly for him to finish. "Well," I said at last, "do you feel better, more like a soldier, more exalted, more worthy of your rank, a better American, a finer officer? D. you feel that the country is honored and the army ennobled by your words Do you think that those of us who have and to listen to you will respect your wisdom and courage and dignity any more for this tirade? If you have any such idea, you will find that you have failen just 100 per cent. in the estimation of all who have heard you belittle yourself.

Just then a young fellow camp up and touched me respectfully on the arm. He was weak and convalescing

evidently. "Parson," he said, awkwardly, "there's a chap a-dying in our tent and I guess he belongs to your falth. Would you mind coming to see him a

minute? "What is his name?" I asked, starting at once.

"Larry Byrne." I quickened my steps. It was true that there might be a dozen Larry Byrnes in the camp; it was not an unceived a fever stricken lad of eighteen or thereabouts lying in the further corner. There were others in the ent, but this one bore the unmistakable stamp of death in his drawn, wasted countenance, his thin lips and gleaming teeth, the ashen hue of brow and cheek, the wild eyes burning like coals of fire. He was in the last stages of exhaustion, but perfectly conscious.

I knelt by his side. I knew God wouldn't let me die without seeing a priest," he gasped, in hoarse whispers. "I've got too good a mother for Him to let any of her boys die out of His grace. I had two brothers, wild boys at home, that gave her a lot of trouble, but in camp they said their prayers regular night and morning, and when they were dying at San Juan I found them with two Spanish priests attending them, who had come out from the city to annoint the dying on the battlefield. I knew God would

take as good care of me as them, for mother loved me best.' I heard his confession and prepared him for death. He seemed ready to go, for he was too ili to struggle and death appeared to him as a friend, as it does to most of us in our last hour. When I saw that his conscience was at

ease and had done all that I could for him, I said: "Would you like to see your

mother?" "Wouldn't 1?" he exclaimed "Poor mother! She has had a hard life. The boys were wild and father drank and abused her. She will feel bad to lose me. But she could never get here, poor mother ! She never

was out of the city in her life. " But she is here," I said, quietly. 'I have just seen her.

He looked incredulous. "It can't be mother," he said, sighing. "It's some other Byrne. There's plenty of the name. She never could find her way any too well in the city. ways had to look after her. It's some other poor fellow's mother.

"We shall see," I said. "I will bring her here and we shall see."

I threaded my way among tents and hoped she might not be there, that by where I had left Mrs. Byrne. The sun murmur a few words of comfort and kening skies above the trees that were

of the rosary slipping through her fiagers. She started forward at sight o

but with a patient gladness lighting up the plain face. "I knew you couldn't help but find

me, too weary for eagerness or smiles,

him, father," was her greeting. "It may be a mistake," I said cauti ously, "but come with me." I turned to re enter the camp, when an officer blocked my way. There is something about these young officers of volunteers that arouses all my combativeness though, with the latent sympathy be-tween priest and soldier, I will obey a regular to the dotting of an "1." I tried to push by him.

"No entrance," he said curtly.
"And why not?" I asked. "No civilians allowed in camp at

this hour. "By whose orders?" I asked again. He drew himself up haughtily By mine !" he thundered.

Then I did what I should have don in the first place, if I had not lost my temper. I put my hand in my breas pocket and pulled cut my permit, signed by the commanding officer, and countersigned by the secretary of war, giving me entrance to the camp at all times and places. The officer sullenly withdrew and I passed in. Byrne was about to follow me.

"You have no permit for the woman," he said, holding her back.

She stood patiently still.

"She goes with me," I said. "Her son is dying and I am taking her to see him. There is not a moment to

"You may go where you please," he replied, "but you must get a separate permit for her. Women are not alowed to enter after dark. "I knew that he was in the right

gained by arguing or pleading. She must take up her weary waiting once more "God help you, poor soul!" I said.

and that there was nothing to be

"Keep up your courage and trust in God. "I will, father," she replied Sure, He has never failed me yet,

glory be to His holy will." The tears rushed to my eyes as I turned away. Ah! how often it is the poor who teach us the gospel, and we, who are sent to preach it to them, may

sit at their feet and learn. I went directly to headquarters, for there is no use applying to subordinates, who often have not the power to help even if they have the will. The commanding officer was the busiest man in the camp, but his time and at-tention were at every one's service and I had no fear of the result. Nevertheless I must await my turn, and it was striking 9 o'clock before I once more

rejoined the patient, waiting figures in the moon-light. We hurried along in silence. Sad ecenes passed berore us, heart - breaking sounds met our ears, but we passed rapidly by, absorbed in the fear of being too late. I opened the flap of the tent. It was dimly lighted, but peering into the farther corner I could ee the pinched, waxen face and the fever scorched eyes glaring in the darkness like balls of fire. He was onscious. I drew the mother forward

Is it he?" I asked. There was silence as she groped her way toward the cot; then a wild cry common name, and I must not feel too common name, and I must not feel too sure that I was being led to the one I agony. It was as the cry of some sure that I was being led to the one I hunted, wounded animal. But in an hunted, wounded animal. But in an hunted, wounded animal. instant she recovered herself and drew The nurse moved thoughtfully toward the door and I turned my face away. Such a reun-ion was too sacred for witnesses. But I could hear the mother approach the cot, I felt her bending over the poor living skeleton, and my ears caught the first words she addressed to her dying boy, the last left to her of three.

"Larry, dear. have you made your peace with God?" I went down on my knees then. Oh, woman, great is thy faith! and surely the Master is not far from thee, who

shall declare thy praise before all the Court of heaven.

The ghost of a smile crept over the lad's livid features. "Yes, mother," he murmured; "and now I know that it is really you and not a dream, for

that would be the first question you would ask me." "Praise be to God !" she cried, "but He is good to us, Larry boy, to let us

e together again."

He raised his thin, wasted claw of a hand and laid it over her broad red

one, stroking it fondly and saying from time to time, "Poor mother! Poor mother!" He tried to tell her some thing in broken whispers. I guessed from her subdued exclamations that he

spoke of his brothers.

The young girl had crept to the other side of the cot and knelt there sobbing quietly. At last he turned his eyes from his mother and looked at and for a moment their fever

light was subdued by softness.
"It's little Annie," he whispered. "She must have brought you, mother, for you could never have got here alone. Annie was always good to you, mother; she will be good to you when

I'm gone. At last the great change came. It was 10 o'clock when Larry Byrne's mother turned hastily and beckoned me to the bedside, and together we said the prayers for the passing soul.
Then she tenderly closed the quenched eyes and crossed the emaciated hands.

The young girl had thrown herself face downwards on the floor, sobbing Wagons and packing boxes, past convulsively, but the mother stood like I groups of men and animals, to the spot a statue by the bedside. I tried to

hope. She turned towards me, her homely face transfigured by a smile homely face transfigured by a smile of infinite faith and patient trust. No sob escaped her, though the tears poured down her broad cheeks.

Yes, it's God that knows best, er dear," she said. "I ain't ask father dear," she said. "I ain't ask-ing any questions, for He has known st all along. He took them two wild boys where they were scared into saying their prayers reg'iar, and His mercy followed them way to Cuby and two foreign priests to anoint them. And now that He sees fit to take my Larry away, too, glory be to His holy The three boys will be waiting will. for their old mother up in heaven, and in God's mercy I shan's be long in going to them, for me poor heart is broke, me heart is broke, me heart is broke !"- Catholic World.

#### MARIE.

A Tale of the Polish Persecution.

hiladelphia Catholic Standard and Time A great pine forest, a band of forty armed soldiers, their leader, the centre of the group, a heavily bearded, dark browed man, gazing fiercely at a little girl standing quietly before him. Sae did not tremble at all, nor look about for help, nor seem to be in the least There was a bright spot, the afraid. result of excitement, in either check and her eyes shone with an expression that was like joy, and her lips were parted with a bright smile.

the leader thundered. "Will you tell me where the priest has flown?

" Never, sir." "Or where the Sacrament is hid-

den ?"
" No, sir.

" Or the altar vessels?" " No. sir."

"I will give you one more chance to beey me," he cried. "If you do not tell me, this shall be your fate: We will bind your eyes and leave you here in the forest, and then the wolves shall come by night and the wild birds by day, and none shall be here to defend

She made no reply

The soldiers gazed at her wordering Would she falter? How small and frail she looked under those giant trees and how fast the night was com ing! Some of these men had little daugh ters at home who were just Marie's age, and they remembered them and felt sorry for her in their inmost souls but then they were soldiers, wild with the war excitement and the license of the camp. They were too wild to le pity plead for her at all.

They had come upon the quiet little Polish village in the morning, for they had heard that the church was a very lovely one, with rich adornings and vestments and only one priest, and he

an aged man, to guard it.
"No one knows his hiding place unless it be Marie." So said a rough and evil man, buying for himself an exemption from pillage by turning informer against a little girl. "She is always in the church," he said, "always praying, dusting or sweeping. My word for it, she knows all about the treasure.

Marie did not deny this statement but to entreaties, threats and promises she would not make any reply except constant refusal to betray the trust imposed in her. So they bore her off with them into the gloomy forest and put her to the final test, thinking she

must surely yield. "It is the last time," the leader said.
"Not often, child, do I ask a thing long for vor Will you tell me what I ask of you?

More than those rough men waited for Marie's answer. Angels waited for her lips to open-waited to see the fight between good and evil fought out to its bitter end, that, by God's grace, might prove most sweet.

In the gathering twilight the sol diers could not see any sign of pallor on the face before them, and they heard no faltering word in the voice that sounded clearly over the evening breeze sighing through the pine trees "I cannot tell you, sir."

No more parleying and no more They bound threats : actions now. the bare arms tightly and tied the small feet together with a stout, knot She looked straightforward at the setting sun, which was visible just at the horizon through the vista of forest trees. Would she ever see that sun again? She looked up at the blue sky, the verdant glade and the swaying branches; one little squirrel noted lovingly darting up a gnarled and mossy trunk, and yet she felt no heartache. At the rude sold-

iers she did not glance at all. They let her look as she pleased for one brief minute, then blinded her brave eyes closely, and suddenly she felt herself lifted and borne onward by stalwart arms.

"We will not leave her where she last saw the light," the leader said.
"Oaward, my men, onward!"

Where they went Marie could only guess, but the sound of twigs cracking beneath their feet and of the oughs pushed aside or broken made her think that they were leaving the beaten track and going deeper into the wood. By and by she was let roughly down.

"A good spot," she heard one say.
"It looks like the wolf's den and no
other. Well, she might have earned a better fate had she chosen.

Did they dream that their words could make her fear or waver? If they did, their dream was in vain, and although one and another turned to look at her as they marched away into the gathering night, they only saw the face as calm and sweet and still as the evening star that hung in the dar-

growing grim and ghostly in the

There were men who awoke with a start and a scream in the lawless camp that night --- woke from dreaming of child in sore distress through sins of theirs. Years afterwards there were men who dreamed that dream sleeping and waking, and called on God to forget and forgive them the sin which

they could not forget. But that night of fear and remorse or them was bright with joy and peace for Marie, the beginning of many nights of joy and peace. Sometimes she had heard the good priest tell that when the martyrs suffered for our Blessed Lord it was not always suffer ing; that there had been cases known where the fierce fire had lost its sting, the sword had pierced and hurt not and the rack had been as the bed of softest down. So it was with God's martyr child on that night.

If the falling dews were cold and damp, she did not feel them. If the boughs against which she lay were gnarled and rough, she did not heed it. If the wild bird screamed in the tree above her, and the snake hissed through the long grass at her feet and the wolf howled in his haunt hard by, she heard them not at all. For this is what Marie saw, and it charmed all

else away: A cavern under ground, a grav haired priest, an altar formed out of rude stones and clay; on that altar a holy shrine, where, safe in reverent keeping, the Sacred Heart was beat-

ing all that night awake with hers. But it was more than this that Marie saw. Forms radiant with a brightness and a beauty far beyond the glory of the setting sun her eyes had looked on last; angel faces, harps of gold that rang with the sweetest music, in that music a chant of heavenly glory mingling, raising grand hosannas to the King of Kings. And the door of the holy shrine stood open, and within she saw a Child more fair, more sweet more radiant to behold than any ange

there He looked at her, He smiled at her, towards her He held His hands, where plainly she beheld the sacred wounds. That smile! that look! - no pen can tell them, no pencil paint Watching them, all time was nothing ; no one could think of time, or dream of fear or know aught of pain and trouble while such bliss was present.

"Marie! Marie! Marie!" She had not heard the step that came through the forest, crushing the twigs and boughs beneath it; she did not know that the night had passed away and the morning sun was shining in If beast or bird or creeping her face thing had touched her once in all that cold, drear night, she could never tell. for the face of the Lord of all created things had been before her, and the

sight had charmed all else away.

But Stanislaus, her only brother and the only relative that Marie had, coming home from college for a brief holiday with his little sister and choosing the shortest way through the tangled copse and thicket wood rather than the beaten track, in order that he might reach her the sooner-choosing it by his good angel's guidance—saw a sight that made him doubt at first that what he had seen could not be the truth. He had reached his little Marie even sooner than he had planned.

He had started long before the sun was up, so that he might find her in the church at early Mass and kneel with her once more before the Lord they loved. Could this be she? this lonely. tightly bound, deathlike creature that lay there stirring not, nor sobbing nor owing any sign of life whatever

"Marie! Marie! Marie!"
He tore away the bandage from the lear eyes; slowly she opened them as one dazzled by some great light which she could not see. Her face turned towards him stopped his eager questioning; suddenly they were at church hearing Mass, even as he had hoped and planned.

She showed no surprise, no suffering, no joy on account of earthly pains that were past or earthly joys that were present. He knelt down beside her, holding his breath in awe, not daring to speak again and break that hely silence. Presently she sighed, as if with mingled happiness and sorrow.

for morning ?" In an ancient convent dwelt for many years, from her very childhood to advanced old age, a nun who bore the name of Sister Marie of the Blessed Sacram nt. No one ever saw her smile, but always upon that placid face there was a look that spoke of oys more deep than smiles could tell-

'I have watched all night with the

Sacred Heart," she said. " Is it time

#### sweeter than any smile they ever saw. THE READY REPORT.

a look that her sister nuns affirmed was

A young man "fresh from school," who plumed himself much upon his learning, had been trying to confound an Irishman with a confused jargon of quotations and references to authors at enmity with the Catholic Church. Patrick understood none of these learned quotations, but he put to the young fellow this question: "Wn " Wny are you not a Catholic ?" he answered, "I despise Catholicity with all its practices." "Yis, faith, and so does the divil," was Pat's ready retort. The young man had no more to say.

Of all men, scientists should be the most humble, remembering how much is yet to be learned, how many of their accepted theories have proved to be false, how often they have been ob-liged to reverse their most positive assertions.

#### OUR NON-CATHOLIC BRETHREN.

Sacred Heart Review.

The following interesting letter, of the Hartford diccesan missionary band engaged in the preaching of Catholic truth to non Catholics, elicited, as will be seen from its perusal, by a recent editorial note in Review. Father Flannery writes whereof he knows by experience, and for that reason, as well as for others, bis letter is admirably calculated to give a clear and correct comprehension of the important subjects with which it deals. The allusion in it to the "query-box" refers simply to the receptacle in which the Protestants who attend the missions to non Catholics place written inquiries regarding points of Catholic truth and teaching which they wish the missionaries to answer in the course of their sermons In the last number of the Review

reference was made editorially to the cast of the Puritan mind, as viewed from a religious standpoint, and per tinent advice was offered directing how that mind must be approached with Catholic intruction. Being responsible for the paragraph, which gave occasion to your remarks, my experience as a non-Catholic missionary may confirm the sense of your observations. The only suggestion that might be added to what has so well been said would bear upon the Biblical knowledge of our separated brethren. When first one enters upon the effort to reach those outside the fold there comes the temptation to attribute to non-Catholics the possession of a deep science in Sacred Scripture As the Bible is the pedestal upon which tradition makes Protestants stand, we seek to reach a plane of discussion by appealing to the inspired word of Scripture. Arguments drawn from the sacred pages are the only weapons with which to assail scholarly sectar-ianism, no doubt, but for the major portion of an ordinary audience simple texts are practically lost, while flights into realms of higher criticism leave the tardy listeners as vanishing spots in the purpling distance.

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To classify most of our non Catholic friends under the head of "baptized infidels" might seem unkind, but if the questions we are called upon to answer give an index to their inner belief one must strain charity to group them with Christians. When a response evokes the retort, "Whether Christ said so or not, that is not common sense," there is little room left for choosing. The answer is not always thrown into this bald, blunt shape, but the meaning cannot be mistaken. Dogma, though emanating from the soul of Christ is accepted just so far as it is pleasing. When doctrines become burdensome, even if Scripture cries out, little hesitation is found in rejecting. As an illustration, the "confession of sins' has many a time forced questioners to admit that the Scripture was all against them. "But, then, it is repel lant to unmask shrinking weakness to a fellow man,"-and that was the end

of the chapter. We find, therefore, a more effective appeal in treating the non-Catholic subject as if he were devoid of supernatural reason. In fact, we are obliged to be "naturalists" with most audiences we address, before we can hope to move supernatural emotions. N choice is given when the first question in the box, which insists on return, might be thrown into the lines of

Omar : "Thou wilt not with Predestination round Emmesh me, and impute my fall to sin."

The mystery that lowers on God's foreknowledge of our doom is a mortar from which many a projectile is hurled against the fundamental conceptions upon which the fabric of revealed religion is reared. The existence of the

It is in the cities that we encounter nese assaults on fundamental doctrines. And yet such attacks are more easily repelled than the objections of dwellers in country districts. fessed infidel is candid and yields to conquering argument. But the pro tean farmer finds a new saddle every time he is unhorsed, and is as elusive as the proverbial flea. If he knows two passages of Scripture, or if he has com mitted his faith to a certain interpre tation, or if you hesitate to be en snared in a catch question by giving alcategorical yes or no, he disdains to consider what you offer in defense of the Catholic position. St. Paul affirms that there is but one mediator between God and man-distinguish "media tor " to your heart's content and he i deaf to your proof that the saints may be our helpers.

The viewpoint of what has been said makes no allowance for the grace of God, nor does it take the heavenly background into its reckoning. tilts about the query box, however, are the echoes from the outer strife, but one must listen to the report from the inner conflict. The soul moves slowly if you will, but still moves under the spell of truth, and many a mind is casting of the shackles of error. We merely tell what the Church believes, and we find, as Newman wrote, that "false ideas by true ideas are being expelled." It is wonderous how starved are the souls outside our Church and how longingly they crave the bread of the children. That the crumbs of doctrine upon which they have been fed fail to sate the appetite for truth is evidenced by the willingness shown to attend our lectures. The priests fear that the non-Catholics will refuse to come, and everywhere we have gone during the past two years the churches had not adequate seating place for those who assisted. Curiosity may induce a man to witness a novel to the police station, where he was held scene once, perhaps, but it is something more than curiosity which prevails to bring him back to a week of sermons The great converts to the plan of preaching to non Catholics are the pastors who have given the scheme one trial. Many were diffident at first and dreaded the after results, but the most diffiden became our most enthusiastic endorsers. Then the good which our own people derive from this exposition of their faith is beyond all reckon Edward Fiannery.

Milford, Conn.

## THE BLESSED VIRGIN.

Ave Maria. What a change has taken place in the religious world when a non Catho lie writer is found to pen words like these in explanation of the Blessed Virgin's place in Christian worship and the reasonableness of our devotion to her! The passage may be found in Hamilton Wright

a recent book by Hamilton Wright Mable entitled "The Life of the Our best thanks are due to the kind friend who called our attention to this precious little volume, which we have quoted once or twice

before: Man must needs have the love of man and Man must needs have the love of man and the sympathy of man; and so it came to pass that, as Christ slowly climbed the steps of the white throne and took on the ineffable majesty of the Godhead, the tender, sorrowful face of the Virgin Mother grew more and more distinct and beautiful in the thoughts of men. There must be some one nearer God than themselves, and yet like themselves in need and memory and hope, to whom they could speak—some one who understood their experiences and spoke their language. And so it came to pass, out of the deep necessities of the human soul and the human life, that Mary became the intercessor between her own Son and His human brothers.

#### FLIRTING.

" I didn't think !" A woman flings entreaty of the world's pardon. But the flint hearted world is slow to grant

it, if she be a woman.
"You have thrown your rose in the dust, go live there with it," the world cries, and there is no appeal, although the dust becomes the grave of all that is bright and lovely and sweet in thoughtless woman's really innocent

life. A young girl flirts with a stranger on the street. The result is something on the street. The control of the street. The street of disagreeable, and straightway comes the excuse: "Why, I didn't think! I meant no harm: I just wanted to have the street of the s a little fun." Now, look me straight in the eye, young gossamer-head, while I tell you what I know. The girl who will firt with strange men in public places, however harmless and innocent it may appear, places herself in that man's estimation upon a level with the most abandoned of her sex and courts the same regard. Strong language, perhaps you think, but I tell you it is gospel truth, and I feel like going into orders and preaching from a pulpit whenever I see a thoughtless, gay and giddy girl tiptoeing her way upon the road that leads direct to des

The boat that dances like a feather on the current a mile above Niagara's plunge is just as much lost as when it enters the swirling, swinging wrath of waters, unless some strong hand head it up stream and out of danger. A

a silver key for safe keeping. You and not for himself, and it is to his do all this for flowers, which a thoureasons and not to his passions that we sand suns shall duplicate in beauty, and for jewels for which a handful of dollars can reimburse your loss, but you are infinitely careless with the delicate rose of maidenliness, which once faded, no summer shining can ever woo back to freshness, and with unsullied jewel of personal reputation, which all the wealth of kings can never buy back again, once lost.

See to it that you preserve that modesty and womanliness without which the prettiest girl in the world is no better than a bit of scentless lawn in a milliner's window, as compared to the white rose in the garden, around which the honey bees gather. it that you lock up the unsullied splendor of the jewel of your reputation as carefully as you do your diamonds and carry the key within your heart -The Catholic Mirror.

HYPOCRISY OF THE "EXPER-IENCE " MEETING.

How the "Rescue Mission" Landed eformed and Penitent Offender in

From the Catholic Mirror An exemplification of the need of confession, of the craving in the sin filled heart for some one to whom to unburden one's sorrows and griefs, as well as of the absence of such a desideratum among our separated brethren. occurred recently in Elizabeth, N. J. when in a meeting of the Rescue Mis sion a tall young man, with tears streaming down his face, arose and announced that he was a pickpocket and wanted to reform. He said he hoped the minister would help him. The young man's confession threw the meeting into immediate confusion He was arrested immediately and taken until the next day, when, hand cuffed, he was taken before the police justice and sentenced to the county jail for thirty days for disorderly conduct. He said in jail that he had often heard of Jersey justice, and that a man could not be good in Jersey if he wanted to. He said he had been a pickpocket in London ; that he had been hounded by the police all of his life, had left Eng-

This incident, besides furnishing instance of that we remarked in the beginning, namely, the craving in the numan soul for some one to whom it can reveal its wounds and disclose it illnesses, shows also the hypocrisy of the experience meeting. If the young man who was thus betrayed in the house of his friends had dealt in gen eralities and spoken principally of being converted owing to his own wonderful correspondence to grace, and had treated his unwilling hearers to narratives of his own goodness, such as they in their turn had each administered to the others, he would have fared better. But because he did not righty undertand the purpose of the meeting or had misunderstood the spirit of their gathering he was obliged to suffer from their hypocrisy.

land to do better, and was succeeding

until he got to Elizabeth, where he was

thrust into jail for trying to serve the

In place of finding consolation and encouragement in his resolve to lead a better life he was trust into jail, where he will have scant opportunity of employing the means for reaching perfection, and, on the contrary, many temptations toward the life he had, at least in intention, renounced. Truly, if a vulgarism may be permitted, he had better have "told his thousand of the Catholic priesthood troubles to the policeman.

#### CLEAN LITERATURE.

One of the greatest needs of the day the whiteness of her reputation in the dust, and, waking to the realization of need, an imperative need. It is a crying her loss, when the cruel glare of the world's disapproval reveals it, she world's disapproval reveals it, she women. This is an age of public seeks to plead her thoughtlessness as an libraries. What more powerful instrument for the dissemination of clean literature and the suppression of unclean literature than the public library if properly conducted? But where is the public library whose shelves are closed to the decadent novel? Echo answers, "Where?"

Interpreted as a sign of the times, therefore, every lover of clean litera-ture will read with delight and encouragement, and every Catholic with pride, the following utterance by

learning alone has never made a single man or woman either virtuous or happy. We have all come into this life that we may pass honorably through it and go honorably out of it, to meet our real destiny, with which the world we inhabit has naught to do except as a place of probation and a sphere of opportunity. If therefore follows that we can disseminate those books and those alone which purify, elevate and strengthen the mind and soul. Many works which describe and illustrate the vices and depravity of human nature must, indeed, be kept for the inspection of the learned whose province it is to sound the human heart to its very depths and to counsel the world against the evils which spring from its own degeneracy; but when he classes their lot with the fool. The hope of personal immortality is frequently assailed by self styled savants, while eternal bits is to more than one previously thought a fleeting will o' the wisp after which deluded mortals willdly chase, only to come up with distillusion when the spirit is poured out upon the earth like water that shall never return.

Catarrhozone Cannot Be Beaten.

Mr. Rodie McDougall, of Vankiesk Hill, ont, says: "Catarrhozone has done me bring a blush to the cheek of medicine I sever to convey improper suggestion, that assails legitumate authority or mocks at noble and generous principles, should ever be distributed to the ignorant, the inexperienced or another protect their loveliness for another dangerous weapons into the hands of itreatment guaranteed to cure the most faith, to bring a blush to the cheek of medicine I sever to convey improper suggestion, that assails legitumate authority or mocks at noble and generous principles, should ever be distributed to the ignorant, the inexperienced or the anfortified. As well might we put protect their loveliness for another dangerous weapons into the hands of itreatment guaranteed to cure the most children, or trust sensitive and violent is. Coughs, Colds, &c. Sure, safe and polician I was some for the most faith, to the cheek of med.

Mr. Rodie McDougall, of Vankiesk Hill, Ont., says: "Catarrhozone Cannot Be Beaten.

Mr. Rodie McDougall, of Vankiesk Hill, Ont., says: "Catarrhozone bas done me only classification the principles, should ever be distributed to the ignorant, the inexperienced or the anfortified. As well might we put dangerous weapons into the hands of the anfortified. As well might we put dangerous weapons into the hands of the anfortified. As well might we put dangerous weapons into the hands of the anfortified. As well might we put the anfortified to the ignorant, the inexperienced or the anfortified. As w no work that tends, in the slightest

must make appeal. Better, a thous and times, ignorance than pervesity for one may be good and just and brave and gentle and true without being able We to read a line or to spell a word. may realize the blessings of knowledge without its dangers if we are but taught aright, and if we are willing to profit by the teaching of those who, in whatever they do, look always to the end .- Philadelphia Catholic Standard

#### MGR. MARTINELLI ON "THE CELIBACY OF THE PRIEST.

Celibacy has been an immemorial custom of the priests and bishops of the Catholic Church, dating back to the time of the apostles. Taking the time of the apostles. words of our Divine Lord, "There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him Tee Church has enforced receive it." celibacy on her ministers. There has never been a time when she did not command in unmistakable terms that those who desired to become shepherds of the flock should deny the flish and give themselves up to the higher life self-abnegation and sacrifice. There have been times when, owing to the tolerate the marriage of portions of her priesthood in certain countries and under certain conditions; but she has always done this unwillingly, and for the sole reason that it would prevent greater evils.

The life of chastity lead by the great Teacher of mankind was the life which the Church ordained from the beginning as a suitable one for her pastors. The earliest successors of St. Peter recommended the example of St. John the beloved disciple, who so closely re sembled his Master. Of the twelve whom Christ called, only Peter was a married man. Tradition tells us that, notwithstanding, St. Peter followed the higher life. There have been but few pontiffs who have not legislated upon this subject. The most recent and important utterance was made by Pius IX, at the time of the Vactican council, when he stated in unmistak able terms that the celibate rule had always been commanded by the Holy Roman Catholic Church from the be ginning. The early Church fathers record many instances of supreme law on the subject, and testify that it was universally commanded and taught, if not always universally obeyed.

Since the rumor concerning the per mission extended to the South American priests to break the law of celibacy, t has frequently been said that the Pope had no power to rescind this established order-that it would require a council of the Church. This is an other error growing out of a misconception of the discipline which pre Leo XIII. has the same power to withgraw this order that Gregory VII. had to issue it. Nothing, how ever, is more unlikely. The South American priests do not desire and have never petitioned for such a dispensa-Through the prelates which dition. rect them, they sent their wishes to Rome last spring. A council was held in the Vatican, and there it was decided to take measures to reenforce all the disciplinary regulations which have made the Roman Catholic priesthood such a power for good. It is safe to predict that should Leo XIII. issue such a radical order, not one in ten sion. -- Harper's Bazaar.

#### JOHN RUSKIN AND THE CHURCH

Ruskin wrote some very character istic sentences to certain English Protestants who appealed to him for help to build a new iron conventicle in a country town. We quote them, premising that Ruskin loved the beautiful that Ruskin churches of Catholic countries, and that no one has written more glorious ly of them than he:
"Of all manner of debtors, pious

people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind hedges or in a sand pit or in a coal-hole, first? And of all manner of churches thus idiotically built, iron churches are the damnablest to Charles Francis Pallilps, a director of me. Of all the sects of believers in a the Brooklyn Pablic Library and a Ruling Spirit, your modern English me. Of all the sects of believers in a Evangelical sect is the most absurd "Mere knowledge is not light, and and entirely objectionable and upendurable to me. All which they might very easily have found out from my books-any other sort of sect wouldbefore bothering me to write it to

Yet Ruskin not only gave most of his inherited property - nearly \$1,000, 000 - in charity, but devoted most of the earnings of his books to the same purpose. He sometimes used to express regret that he was not strongminded enough to sell all his goods to feed the poor and then retire into a garret for the rest of his days. That would have been almost the Franciscan poverty which he admired so much, and which impelled him to send to the Franciscan convent at Assisi a sum of money sufficient to support one friar in perpetuity. - Ave Maria.

#### WHY DANTE'S INFLUENCE STILL LIVES.

An esteemed friend, who admires

the writings of Dante, recently asked us if we had any idea why his works are so like revelation. We have are so like revelation. We have given the matter some thought, and we have no hesitation in giving a due place to the mysticism of St. Bonaventure in the formation of the Comedy Though in his sterner side Dante in philosophy was a child of Aristotle, he apprehended and transfused that philsophy with the light of the Theology he drew deeply from St. Thomas. In the difficulties of the one and the mys teries of the other it is the light of the great Dominican Dante ever holds near his eyes. As a thinker, his rea son turned intuitively to these two giant intellects, whose breadth and depth profoundly attracted him. real, the tangible, the demonstrable, were akin to his penetrating tempera ment, steeled to arduous endeavor hardened in the fire of adversity. At English writer calls Dante "stern and sweet." Undoubtedly he had another temper, of sweetness and dream com pact, in which the Ideal, touching his finer nature, fascinating his imagina tion, flowered into the exquisite mysticism of the beauty of which poetic soul drank. Here Piato and SS. Bonaventure and Bernard were hardness of heart and perversity of his guides, the former rarefied and human nature, she has been obliged to tolerate the marriage of portions of the scholasticism of St. Thomas he seizes our intellect as Christian philos opher and dogmatic teacher; on St. Thomas leans his constructive genius, the precision and accuracy of his thought, the keenness and nimbleness of his mind. But through the mystic ism of SS. Bonaventure and Bernard he holds our hearts as the seer of the knowledge of God : as the attractor who draws us towards union with Him in the white light of His Divinity. On St. Bonaventure rests his illustrative power (especially in the "Paradise"), the super sensual elevation of soul which made that canticle possible; the which made sight which illumine may wondrous imagings, the rapture and ecstasy of his Vision.—American Herald.

Herald.

Herald.

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Arrears must be paid in full before the paper san be stopped. when subscribers change their residence is important that the old as well as the new ac

London, Saturday. March 17, 1900 LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD,

London, Oat.:

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

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

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

DECLINED TO PRESIDE.

Miss Annie Besant, who is regarded as the high priestess of one of the sects into which Theosophy is divided, is now in India, and in order to obtain a certain status in the country she endesvored recently to get Lord Curzon, the British Viceroy, to preside at one of her meetings, but he declined in courteous terms. A paper of Iudia, mentioning the fact, says that

" His Lordship is probably of the opinion, and rightly so, that the spiritual aspirations and the physical needs of India require something more substantial than the fanciful theories of Theosophy to satisfy her needy millions in their hunger for trath.

There is surely no theory of either ancient or modern philosophers, socalled, which has a more unsubstantial basis than this same Theosophy, which is a mere revival of old and exploded errors of belief, such as the Metempsychosis of the Pythagoreans, and the religious vagaries of Pagan Egypt.

Lord Carzon did wisely in declining to give Miss Besant the public encouragement she desired.

#### PROFESSOR MIVART.

The London Times publishes at length the correspondence which took place between Cardinal Vaugh and Professor St. George Mivart in reference to the erroneous teachings of the Professor, from which it is certain that his Eminence the Cardinal exhausted all the means which kindness would suggest to induce the distinguished Professor not to abandon his faith, to which he was converted in 1844. The Professor, in his letters in reply to the Cardinal, maintains his right to adhere to all, or at least nearly all the errors of Rationalistic treatment of the Bible. This, of course, could not be tolerated in the Catholic Church, and the Cardinal could not do anything else than forbid him to partake of the sacraments, in which, it is evident, he has no sincere belief. Nevertheless, with curious pertinacity the Professor declares his great attachment to Catholicism, "as he understands it," and that he loves its rites, and will not cease to assist at them, for he believes that "divine worship is the highest privilege of a rational nature." He declares, in effect, that he will not attach himself to any other form of Christianity, as the sects do not reach his ideal of the proper worship of God.

#### A GOOD MOVEMENT.

made in New York city to improve the school system to the extent that the Catholics may be relieved of the great burden of supporting parochial and The year 464 is generally believed to public schools at the same time. The plan proposed is that Christians of all Patrick's wonderful work must ever denominations, and Hebrews as well, endear his memory to the people of who believe that children should re- Ireland and their descendants. ceive religious instruction, may be able to use the Public schools, and still the Irish people adhered to the faith of have an opportunity to be taught their | St. Patrick for nearly fifteen centuries. religion in the schools, so that they and it is to this constancy that most of may not grow up to be merely clever | Ireland's sufferings must be attributed, unbelievers. The object is not to have help from the State or the Municipal yet glorious martyr's crown, especially teaching and either leaving the Church days of Nero and Domitian. be capable of giving suitable religious earnestly by the Irish people to remedy the head of the Church, and to give an that the doctrine of the infallibility of French press that there is no suspicion effect that they have seen with pleasure

for an arrangement to be made whereby all this may be brought about to the public satisfaction, if good will be brought to bear on the matter.

Ray. Father P. F. McSweeney, rector of St. Bridget's Church, is the chief promoter of the movement. Catholies everywhere must always bear in mind that religion should be taught along with secular instruction.

THE QUEEN TO VISIT IRELAND.

It has been announced that the Queen will visit Ireland early next month. Her Majesty has visited Ireland only three times during her sixty three years' reign, namely, in 1849, 1853 and 1861. The proposed visit is understood to be a recognition of the magnificent bravery exhibited by the Irish regiments in the South African war. Simultaneously with this announce ment Her Majesty has ordered that Irish soldiers shall wear the shamrock on St. Patrick's Day, also in recognition of Irish bravery.

We are pleased to notice in connection with this that Mr. John Redmond, leader of the Irish Nationalist party, said in the House of Commons on Friday that :

"The Irish people receive with gratification the announcement that her Majesty had directed that the shamrock be worn by the Irish regiments on St. Patrick's Day, adding that the Irish people would welcor this graceful recognition of the valor of the Irish race wherever exhibited and would treat with respect the ven erable Sovereign about to visit the Irish shore, well knowing that on that occasion no attempt would be made to give the visit any party significance, and that their chivalrous hospitality would not be taken to mean any abatement of their demands for naional rights, which they would con

We read these words with pleasure. because we believe that it is not wise to preserve continously an irreconcilable attitude towards the Queen and the people of England, in face of the fact that the legislation of the last few years has greatly improved the condition of the Irish people. At the same time the ultimate attainment of Home Rule ought not to be lost sight of, as Mr. Redmond also said.

tinue to press until conceded. Mr

Redmond was loudly cheered."

The changed conditions should make a corresponding change in the attitude of the people of Ireland, and we notice with equal pleasure that the Irish press endorse Mr. Redmond's

#### ST. PATRICK'S DAY.

We celebrate on Saturday, the 17th inst., the feast of St. Patrick, the patronal Saint of Ireland, a day on which Irishmen in every land turn their thoughts toward their native land, and the descendants of Irishmen for generations also cherish a grateful rememberance of the land of their an-

the great saint have been frequently speken of in our columns, and are always treated of at greater or less length, and usually with considerable fulness, in the pulpits of our Catholic churches everywhere. We will, therefore, be brief on this point.

St. Patrick was born toward the close of the fourth century, probably A. D. 372, of a patrician family, his father being Calpurnius and his mother Conchessa, niece to St. Martin, Bishop of Tours. His birthplace is disputed, but the best authenticated opinion is that Bonaven Taberniae, which in his Confession is stated to be the locality of his birth, was a Roman station near Boulogne in France.

He received his mission to preach the Gospel in Ireland from Pope Celestine, who died in 432. Within a very short time he succeeded in converting the whole Irish people to the faith of It is stated that an effort is being Christ, and lived long enough to establish the faith firmly, with a permanent hierarchy, and he held many councils God which set him above the supreme to settle the discipline of the Church. have been that of his death. St.

because her people accepted the thorny schools. This end will be attained by cuted and proscribed under the worst Church to desist. having the State pay for the secular penal code which has existed since the

the State furnishing teachers who will independence has been sought for obedience to the supreme authority of lived. It must be remembered also mitted by the English as well as the animously passed a resolution to the

under the government of the late Wm. E. Gladstone, it seemed to be actually within reach. Yet in recent years wiser legislation has done much towards improving the condition of the people, and there is to day a better feeling approaching that cordiality which was eloquently called by Mr. Gladstone "a union of hearts," between the people of the three kingdoms.

The Irish in foreign lands, such as the United States, being the children of those who were driven by the oppressive administration of bad laws, from their own country, entertain still an intense hatred of those laws, and of their oppressors; but in Canada it is recognized that all stand and even if the charges of wickedness on an equality before the law, and Irishmen and their children living here willingly admit that British rule has been favorable to their liberty and progress, and a spirit of loyalty to the laws exist. We hope that these facts indicate the approach of the new era mission would have been to submit to which will make Ireland also prosperous, contented, and loyal.

#### SAVONAROLA.

Our attention has been called to a brief summary of a lecture delivered in Montreal on Feb. 18 by Mr. J. F. Waters on Savonarola, the celebrated Florentine Dominican, who was put to death on May 23rd, 1498, for his disobedience to the decree of Pope Alexander VI., prohibiting him from exercising priestly functions.

Mr. Waters in dealing with this subject unhesitatingly defends Savonarola, and denounces Alexander VI. for having treated the remarkable monk with undue harshness. He unsparingly denounces Pope Alexander as "the most infamous among the few dark. ened names in the long line of the Ro man Pontiffs," and declares that Savonarola did not deserve the fate to which he was subjected "at the bidding of a man like Alexander Borgia,"

It has been, indeed, the fashion to stigmatize Pope Alexander VI. as a Pontiff of infamous character, and even many Catholic writers have admitted that such was the case, but his torical documents have been discovered which establish that he has been much maligned, and that instead of being the wicked pontiff he is commonly re presented to be, he was really an ornament to the Pontifical throne; and even the Protestant historian Roscoe has vindicated him from the misrepresentations which have been uttered

It is commonly said that before his elevation to the popedom, he cohabited with a Roman woman named Vanozza or Guilia Farnese. The truth of the officer in the army, and Guilia Farnese was his lawful wife, by whom he had several children, of whom the best known in history were his son, Ceasar, and his daughter, Lucretia Borgia, whose characters have also been great ly blackened by their enemies.

We admit freely that Savonarola in the beginning of his public career was honestly desirous of effecting reforms in the State, but when he gained the highest political power, his mind appears to have become unsettled, and he became grossly disobedient to the supreme authority of the head of the Church. This was a grave fault in a monk who had taken solemn vows of obedience to his ecclesiastical super-

Savonarola was, of course, bound by his vows to obey the Pope's decrees, but, instead of submitting to these, he assumed the character of a prophet tine Court. and claimed to have revelations from authority of the Pope, and he even be-Pope that it was necessary to restrain right, but it was the undoubted duty

ing in the Church.

teaching. It should not be difficult the bad government to which they account of his prophecies, which he the Pope does not regard his personal of disloyalty against either the authorihave been subjected, and Home Rule is claimed to be divine revelations. He was life and virtues, but it consists in his ties and students of Laval or against still demanded as the only means was certainly bound to obey this order, whereby they can be well governed. and the fact that the people believed We have no doubt that it will yet be him to be really a prophet did not just gained, though it has hitherto eluded ify his disobedience. A second Brief their grasp, even at the moment when was sent to him on September Sth, reproaching him for his disobedience, and forbidding him to preach, under penalty of excommunication if he re-

fused still to obey. On the 29th of the same month Savonarola declared that he would submit to the Pope'e decree. Nevertheless, on the 15th and 26th Ostober he appeared in the pulpit of his church and preached under protection of the civil power. On the 11th of February, 1496, and on the 17th of the same month, he again appeared in the pulpit and preached during the whole Lent, and abused the Pope with most

offensive invectives. He forget entirely the respect due to the supreme authority in the Church, which he brought against the Pope had been correct, he had no right to dispute the Pope's jurisdiction [over him. He claimed to have a divine mission, but the best evidence te could have given that he had such a the authority appointed by God over the whole Church.

In the following November the Pope appointed Cardinal Caraffa vicar of all the Dominican convents in Tus cany and Rome, thus superseding the disobedient Savonarola, who still re fused to obey this decree, and though the Pope treated Savonarola with great consideration and kindness, the obstinate monk became more and more abusive against the Pope during 1497 and 1498. It was, indeed, due largely to the offensive language of Savonaro's and his partisans in Florence that many of the outrageous slanders which have been brought against Alexander VI. were circulated. He accused the Pope of being "a simoniacal, a heritic and an infidel," [and accused him of other crimes which have been since constantly reiterated against Alexander by the enemies of the Pope's authority.

It was a Franciscan friar who challenged the Dominican partisans of Savonarola to an ordeal by fire, as a test of the claims of the Dominican to have a divine mission ; but the Pope gave orders that the proposition should not be carried out. The Signoria of Florence, growing tired of the wrangling which took place between the contending parties, brought the matter to a close and the disputants were sent home, under an injunction to keep the peace.

Savonarola continued his preaching on the following Palm Sunday, but his popularity was now on the wane, and time Mayor Prefontaine gave a simthere was a riot, his sermon being vio lently interrupted, and Francesco Valori, one of his partisans, was slain. matter is that he was at that time an by storm, and Savonarola and his partisans, Fra Sylvestro and Fra Domenico were sent to prison to be afterward brought to trial for their contumacy.

> The punishment inflicted was a cruel one, but it was not ordered by the Pope, as the enemies of Alexander VI. have asserted. The sentence was pronounced by the Florentine Court of the Signoria, and the three prisoners were first strangled, after which their bodies were cremated. The ashes were then cast into the river Arno, so that the adherents of Savonarola would not have the relics to honor them as the relics of Saints. The sentence was cruel, but we cannot fairly judge of the manners of four centuries ago by the rules of judicature of the present generation; and at all events it is unjust to hold the Church or Pope Alex ander accountable for the sentence passed upon Savonarola by the Floren-

It cannot be denied that Savonarole was a remarkable man, but we do not see that there is good reason for recame so intolerably abusive toward the garding him as one of the world's heroes. The only reason for which he him. It was, indeed, not merely the is so regarded by many seems to be because his strange and eventful hisof the Pope to order him to refrain tory gives an opportunity to those who With the greatest constancy have from the wild course he thought it hate the Popes and aim at destroying proper to pursue, and to cease preach- the Pope's authority, to malign one Pope, who, from living at a troubled Savonarola was, indeed, in the be- period of civil and ecclesiastical history, ginning, honest in his convictions, had many enemies. It is worthy of but he became a mistaken enthusiast remark, however, that even if the charwhom it was necessary to prohibit from acter of Alexander VI. had been as government to teach religion, but that during the past three hundred and meddling in politics, and preaching black as it has been represented to be, religion may not be ignored, as the fifty years. The lands of the people and teaching dangerous follies when it would not affect the perpetuity and case is at present in all the Public were confiscated, their religion perse- ordered by the supreme head of the stability of the faith of the head of the Church. It is admitted that Pope On the 25th of July, 1595, the Pope Alexander preserved the purity of the authorities at Lival already sent to Savonarola a Papai Brief direct. Catholic doctrine amid all the vicissi- thought of raising a flag upon the unito supply the religious teaching or by Home Rule or national autonomy or ing him to come to Rome by virtue of tudes of the troubled time at which he versity? It has been universally ad-

preserving the doctrines of the Church the French Canadian people, from infallibility of the Pope means that he South Africa contingents as freely as the Apostles, or, as expressed by the decree of the Vatican Council:

"The Pope is an infallible teacher, in all doctrines concerning faith and morals, which he defines as pastor and teacher of all Christians.

THE MONTREAL UNIVERSITY TROUBLES.

The riotous conduct which took place in Montreal on the part of the students of the universities of McGill and Laval, on the occasion of the public rejoicings for the relief of Lady. smith, on March 1st, and which for the time caused considerable ill feeling between the English and French Cana dian sections of the population, are greatly to be regretted. We believe, however, and fervently hope that the ill-blood which has been stirred up by the untoward event has already entirely passed away. The prime cause of the riot was the

excessive enthusiasm of the McGill students. People generally are disposed to overlook easily the freaks of students, and such freaks are all the more readily pardoned when the occasion is one which is calculated to excite a feeling of great and general joy. The relief of Ladysmith after enduring for four months the horrors of a close siege was undoubtedly an occasion which should naturally bring joy irrepressible to the hearts of British subjects throughout the British Empire, and we are not surprised that when a crowd of students let themselves loose upon the city of Montreal to express their triumph, they were surprised that the Union Jack was not spontaneously erected upon the City Hall, but they too readily drew the conclusion that the omission was a deliberate slight to Great Britain. The cause of the omission was easily explained. A'derman Sadler, a member of the City Hall committee, explained that he had come to the Hall for the purpose of having the flag raised. It is, however, the special prerogative of the Mayor to order the flag to be raised, and as Mayor Prefontaine was not in the city when the public determined on the celebration, and it was impossible to make out the whereshouts of the Mayor for some time, an unavoidable delay occurred in the matter. The students here became uproarious, and it was owing to the good nature of the city officials that a row was not then precipitated. Alderman Sadler, however, took it on himself to give orders to have the flag raised, and about the same ilar order, and the trouble was apparently over for the time being.

dents patriotically, thanking them for their manifestations of loyalty, and declaring that we must all rejoice together as British subjects at the relief of Ladysmith. As already there had been some signs manifested of a tendency to rioting, the Mayor added:

"I must ask you as good British citizens to respect the law and the rights and property of your fellow-citizens. I am sure you will not disgrace the occasion by any illegal act. Though, unlike most of you, I am not of British ancestry, I rejoice with you in the success achieved by the brave army under General Buller, because I am a British subject. I hope with you that where blood has been shed so that where blood has been shed s freely for the cause of liberty and justice, good will result to the British Empire and humanity.'

Cheers were heartily then given for the Queen, General Roberts and Buller and Canada's soldiers, and finally for the Mayor.

So far nothing very objectionable could be found in the conduct of the students, but from the City Hall they proceeded to Laval University, on which there had been no flag raised, and it appears that at first serious objection to the raising of a they even take seriously their riotous conduct, for a flag which they raised was allowed to remain nearly all day flying from the Laval tower. The Laval authorities and students, however, must have regarded this obstrusiveness as a piece of impertinence, though there was no disposition to raise a quarrel in regard to the raising of the flag.

Now, it may be asked, why had not

ours and undefiled : that is to say, the amongst whom soldiers enlisted for the necessarily preserves the purity of doc- from amongst the English speaking rine as handed down from the days of population of Canada, and in fact one of the Canadian companies which suffered most and distinguished itself most honorably in the recent battles. is made up entirely of French-Canadians. Hence, it was certainly not through defect of loyalty that the authorities of Laval had not raised the flag, but probably because they did not advert to that special method of displaying their loyalty.

The McGill students, however, not content with what they had done, proceeded to the French newspaper offices to destroy their bulletin boards, and insist upon their raising of British flags also. This obstrusive loyalty seems to have caused the bursting out of the flame.

It so happens that a day or two previous, the victory of Gen. Roberts over Cronje had been actually celebrated by the raising of flags over the Patrie and Journal offices, and now both were even intending at that very moment to raise them again, and actually did so, but at the Presse office there was no flag staff, and the flag was not raised at once, wherefore the disorderly manifestations were renewed and windows were broken in the office and other outrages committed, many employees being badly hurt.

The Presse itself in referring to the matter said :

"For years past our journal has hoisted no flag, for the good reason that there is no staff on our building. Any respectable citizen who had come to ask us to hoist anything would have been favorably received by us, to celebrate the relief of Ladysmith, since such an act would have been in keeping with our own sentiments, and deep conviction, for in General White who held so long against formidable forces, such a weakly fortified city as Ladysmith, we see a real hero, worthy of universal admiration.

But further it declares that it is un willing to accept of a brutal command from a mob of madmen, for "we are quite as jealous of our liberty .

as any other British subject, and we are masters at home as the bull dog in his kennel "

We regret to have to record here two other incidents in connection with the affair which had disagreeable features. The first was an attack made by the McGill students on Laval University on Thursday night. A crowd estimated at 4 000 persons, the leaders being McGill students, marched to Laval once more to enforce the re-raising of their flag. They were received by the Laval students by streams of water which were poured upon the assailants from the University windows by means of engines. Windows were broken and much other damage done before the assailants were driven The Mayor soon arrived personally off by the police, but after some trouble quiet was restored.

The next incident was a sequel to that we have just related. The Laval students, roused to anger by what occurred on Thursday night, organized a procession of their own on Friday, and procured a British flag which they insisted should be again raised on the office of the Patrie, but some hot-headed person afterward raised a French tricolor over it, and there was some cheering, and some person threw down and treated the British flag with insult.

This was done not by the Laval studdents, but by workmen who had joined in the crowd. We must strongly disapprove of this insult to the British flag. But it must be remembered that it caunot be expected that French Canadian loyalty should be quite as demonstrative as that of British Canadians. and when we remark that the tricolor of France was insulted during the McGill demonstration, we may explain this unpleasant episode by the anger and repulsion excited by the McGill students' aggressiveness. French Canadian loyalty is admitted

in England and by the Queen, and it the authorities at Laval made no is satisfactory to English statesmen. That should be enough to keep British flag by the McGill students, nor did Canadians from putting it to such a severe test as to raise from time to time an anti French agitation. Be it remembered that civil loyalty will not bear too severe a strain in any case. But as the Laval students themselves carried the British flag at the head of their procession, and saluted the statue of the Queen most enthusiastically as they passed it on Victoria Square, they showed sufficiently that they did not intend any disrespect either to the flag or to Her Majesty personally.

Since these occurrences, the Laval students met on the 7th inst. and un-

that the troubles have come to an end, which almost brought Montreal to civil war. They declare that in all circumstances they are loyal to the British Crown, and that in their demonstration on Friday they had no other purpose than to protest respectfully against an uncalled for outrage, and a gratuitous insult to their university. We can only add that the whole occurrence was a disagreeable and regrettable one which we hope will not

mar the future good feelings of the Montreal citizens of both races.

WOMEN'S SUFFRAGE.

The Right Rev. Bernard McQuaid, Bishop of Rochester, N. Y., at the annual meeting of the Cathedral School Alumni, of the same city, among whom are many distinguished citizens, thus gave expression to certain sentiment which he entertains in regard to the extension of the franchise to women "In a few generations the Catholics

will be thoroughly assimilated, and American to the marrow of the bon and the core of the heart. They wil never in arrant fear bow the head o submit uncomplainingly to wron and injustice. Very likely, by the the women of the countr would have the right of suffrage, an that if fathers and brothers and hu-bands were timid and afraid to speak they, the mothers of the children of th day, with braver souls and a more ter der conscience, would not hesitate stand up boldly for what was deare to their souls, the best welfare of the ffspring of their own flesh and blood

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Though he did not plainly expre in this an opinion to the effect that would be advisable thus to extend t franchise, he was understood by ma as favoring that it should be thus e tended, and he was interviewed at Bernard's Seminary by a represent tive of the Post-Express for the p pose of ascertaining definitely views upon this subject. The Bish expressed himself as follows:

No; I do not favor woman s But I believe it is co frage. And I may add that I net fear it : for when it is secured women who take advantage of it be found on the right side.

What indications are there t lead you to believe that woman suffr

is to be realized ?" "Oh, all signs point that way. remarks on Monday night were in There is a nature of a prophecy. There is a c stant tendency to broader and n liberal views on this as on other q

"How soon, do you think, will women secure the rights for whithey have been working?"

Two or three generations he I am sure that it will come. I do favor it, but I do not fear it. N tenths of the women of the land not take advantage of it ; yes, nine twentieths of the women. But if o sion demands, and our women ed to come to the front and reg their votes on a question, it wi found that they will respond woman, and they will all be on right side. Therefore, I do not Not long ago, Mr. Coudert well-known New York lawyer, a olic, expressed to me his views stro favoring woman suffrage. I was prised, because I thought he wou ust the one to oppose it. Wh asked him the reason for his op he replied that continually there brought to his attention cases of w whose interests had suffered g through the dealings of men s because the women are handic

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"In a few generations the Catholics will be thoroughly assimilated, and American to the marrow of the bone and the core of the heart. They will never in arrant fear bow the head or in other ages of more profound resubmit uncomplainingly to wrong and injustice. Very likely, by that time, the women of the country would have the right of suffrage, and that if fathers and brothers and hus-bands were timid and afraid to speak, they, the mothers of the children of the day, with braver souls and a more tender conscience, would not hesitate to stand up boldly for what was deares: to their souls, the best welfare of the offspring of their own flesh and blood."

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Though he did not plainly express in this an opinion to the effect that it would be advisable thus to extend the franchise, he was understood by many as favoring that it should be thus extended, and he was interviewed at St. Bernard's Seminary by a representa tive of the Post-Express for the purpose of ascertaining definitely his views upon this subject. The Bishop expressed himself as follows:

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is to be realized?" "Oh, all signs point that way. My remarks on Monday night were in the nature of a prophecy. There is a constant tendency to broader and more liberal views on this as on other ques-

"How soon, do you think, will the

women secure the rights for which they have been working?" "Two or three generations hence. I am sure that it will come. I do not favor it, but I do not fear it. Nineof the women of the land will not take advantage of it ; yes, nineteentwentieths of the women. But if occa-sion demands, and our women are which in truth are evidences of an ensked to come to the front and register their votes on a question, it will be found that they will respond to a woman, and they will all be on the right side. Therefore, I do not fear right side. Therefore, I do not fear it. Not long ago, Mr. Coudert, the well-known New York lawyer, a Cath olic, expressed to me his views strongly favoring woman suffrage. I was sur-prised, because I thought he would be just the one to oppose it. When I asked him the reason for his opinion he replied that continually there were brought to his attention cases of women whose interests had suffered greatly through the dealings of men simply because the women are handicapped by present laws.

There are such cases, of course, but I believe the station of women should remain as it is. As I have said, only a small proportion of the women will take advantage of woman suffrage when it is secured, and there are many women who do not want the rights demaded by the suffragists."

## LENTEN DEVOTIONS.

The arrangements for the Lenten devotions in the Catholic churches gives all true believers ample opportunities to merit the abundant graces of this penitential season. Lent is a preparation for celebrating worthily the Passion and death of Our Let us remember that He died the price of our redemption from the slavery of Satan and sin. When He did so much, is it just or fitting that we should do so little? Has the example of the Saints no meaning for us?

All Christians can profit by the example of that ancient model of penitents, David, and during Lent will much consolation and profit in reading his seven penitential psalms. He did not forget all about his sin when God had pronounced his forgiveness by the mouth of Nathan the Proness by the mouth of Nathan the Pro-

my sin is always before me. and should be ours if we have sinned grievously at any time of our life. Contrition should not only be strong our real, but it should be life long. During life nothing will more effectually preserve us from relapse into sin than constant and frequent acts of constriction for the past. And when we late the standard of the strong of this attack is now almost complete. Here and there late the standard of the strong of this attack is now almost complete. Here and there late truth of her mestage. When our Lord's words were established in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablished in the hearts of all. During the Lenten season, remember the stablishe That was David's idea of contrition,

come to die this habitual contrition will render peaceful and calm the re-trespect which will pretty surely oc-cupy some of our time during our last illness if God gives us the grace of a leisurely preparation. Let us try, then, to spend Lent in trying to realize the true nature and importance of perfect contrition for our sins. Once realize it as we ought, there will be no question as to the place it should hold in our lives. And remembering that alms deliver the flesh from death, let us do all we can, at this time of suffering for so many, to help the poor and needy .- R. M. in American Herald .

PASTORAL LETTER OF HIS GRACE THE MOST REV. COR-NELIUS O'BRIEN, D. D., ARCH-BISHOP OF HALIFAX.

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax :

To the Clergy, Religious Orders and Laity of the Diocese: Health and Benediction in the Lord.

Dearly Beloved-We are nearing the close of a century which may well be called an era of mechanical and material progress. The grand prin-ciples of knowledge which great minds search discovered and taught for the development of man's intellectual faculties, have been adapted and applied to minister to his material com-forts. It is in this deftness in the adaptation of knowledge, not in its discovery, that our age is pre-eminent Hence its progress has been material, rather than intellectual. Charges important in themselves, and far-reaching in their effects, have taken place in the social and political orders during the present century. Old-time customs and methods have been discarded, and new standards of action have been introduced, new axioms in business and in government are heard in busy marts, and in legislat-ive halls. The recognition of an overruling providence in human affsirs, when not openly sneered at, is politely discouraged. The words of the Psalmist: " In the beginning O Lord, thou foundest the earth; and the heavens are the work of thy hands," (Psl. ci.,26) are taken as a poetic figure of speech, not as the enunciation of a fact demonstrable by reason. With all our advantages it is painfully evident that the sense of the supernatural is less keen than in past ages. There is a ceaseless warfare between the spirit and the flesh. ing. And I may add that I do as St. Paul points out. (Gal. v. 17.) net fear it: for when it is secured the spirit, and the spirit against the flesh : for these are contrary one to another; so that you do not the things that you would." If we cling to natural and material comforts, our spiritual sense will be gradually deadened, and we will cease to look behind the veil of earthly things to

the great Maker of all.

It is scarcely necessary to say that superstition is undesirable; yet, it is surely preferable to, and more rational than, scepticism. Even at the worst it is but an excresence on Faith, and can be readily amputated; but scep-ticism betokens an absence of Faith, as well as a mental malady. More-over, many things are lightly and thoughtlessly labelled superstition which in truth are evidences of an en-He has created by His power, cannot admit that chance, or blind fate, has any part or place in the general scheme of creation. True, the will of man has been left free; good and evil are before it, and it may choose whichsoever it will. Life and death are within its reach, and it may elect the one and reject the other. Thus will man freely work out his individ-ual destiny, aided, if he so will, by God's grace to tread the path of duty, but never forced from evil ways, should he decide to follow them. Yet there is a divine overshadowing of all lives which so moulds and fashions events as to secure the final end of of creation, despite the perverse use often made of free will and the shipwreck of individual souls. Man may deprive him-

directly.

souls. Man may deprive him-self of eternal happiness, but he cannot rob God of everlasting glory; he may break the laws of justice and morality, but he cannot escape the just judgment." This is true of nations as well as of individuals. The man of Faith, the man to whom God is a reality, and not an empty name, recognizes the hand of the Omnipotent not only in the creation of the universe, but also in the events which shape the lives of men and nations. for Our sins and let us take count of He believes with the Psalmist: "Great all the sufferings He endured to pay is our Lord, and great is His power, and of His wisdom there is no number.
The Lord lifteth up the meek; and bringeth the wicked down even to the ground." (Psl. cxlvi, 5, 6) Right reason, too, as well as Revelation, is on the side of the man who believes in God's governing care over His creaand His overruling power by tures, and His overruling power by which He causes the free acts of man to

conspire to the intended end.
"All things were made by Him; and without Him was made nothing that was made" (John 13,) is the expression of a truth which no theory of Cosmogony can destroy. In no prevcosmogony can destroy. In no previous age, perhaps, was such a general and systematic attack made on the Supernatural as in our own. Matter

a belated gatherer up of the husks of So the Church, when her teaching is bankrupt teaching, or a callow youth eager to attract notice, or a sciolist onsumed with the desire of posing as a 'man of science," constitute its cham-Reason proves the necessity of a first self existent Cause, the Creator of matter and force; an intelligent first Cause that planned and worked out, through secondary causes, the wonderful order of the universe, created the souls of men and prefixed to them an end worthy of His own greatness, and of their dignity. Reason, also, proves that created objects exist simply because the Creator willed their existence; and they possess such qualities as it pleased Him to bestow.

The human mind being limited in its capacity, should recognize that innumerable truths must be beyond its ken; that the causes of many effects must be frequently unknown, or only partially understood; that the entire plan of action, the relation of parts to the whole scheme and end of creation, cannot be fully grasped in our present state. Despite our most profound research we shall live in an atmosphere of mysteries, knowing a few facts clearly, having considerable knowl edge of many others, but seeing innumerable others only darkly and as in a

Oa all sides the thoughtful man will find evidences of the action and disposition of an Almighty power, and of ether he conan infinite wisdom, whe siders the fruitfulness and seasons of the earth, the order and regularity of the planets, or the history and vicissi-tudes of the human race. He will find that whilst to the eyes of the flesh only material objects and the action of natural forces are presented, the supernatural encompasses him round about, and is more in evidence to the intelligence than the natural. In fact, it alone can give an adequate explana-tion of, or reason for, the simplest experiences of our daily lives. It so permeates the world, and is such a con stant factor in its government, that we look upon it as purely natural. A perpetual miracle is before our eyes, yet we recognize it not. The multiplication of the loaves and fishes is it really any greater exhibition of power, and of command over the elements of nature, to feed five thou-sand with a few loaves, than to feed many millions from some grains of wheat? Yet, because of the former the people sought to make our Lord king, whilst for the latter very many are not even thankful. It will, cf course, be said the harvest is the pro duct of the soll and the fruit of man's labor. It is quite true the soil and man's labor concur as secondary causes in multiplying the seed, but the primary cause, the real giver of the increase, is the same God who multiplied the loaves, though working through another agency. It is a more signal evidence of power to produce a like effect mediately than immediately. What we call the natural order is real

ing of his life, is evidently a higher and more noble object than the order of the physical universe. Therefore the action of the Creator should be more apparent in its regulation. But man eing rational and endowed with free will, the nature of God's intervention is directive, not compelling. A law of right and wrong is innate in his soul; it was confirmed and expanded on Mount Sinai, received its comple tion and perfection by the teaching of Christ, and its preservation and promulgation were assured for all time by the establishment of the Church. This last is an embodied miracle and a standing witness to God's intervention to regulate the conduct of man in a manner consonant with his nature. It has a mission to teach, with guaranteed authority, truths of the supernatural order, and to dispense the rich treasures of divine grace. The truits of the earth may fail, the granary of the Empire may be empty, famine may consume the people; but the bread of life ever abounds in the Church ; her storehouse is never exhausted; and spiritual starvation can never afflict her obedient children. She teaches truths difficult of understanding, and hard to the proud of intellect; yea, trying even to the humble; but does she not supply invincible motives of credibility? Is not her own rise, and spread and con-tinued existence as difficult of explanation as any of her dogmas? Only in God can be found the reason for the one, or the other. Thus while her history bears irrefragable testimony to her divine institution and guidance, it

contested, can refer men to the story of her career. For nineteen hundred years she has been the nursery, the school, the hospital, the alms-house of souls, generating children to God, in-structing them in His commandments, healing their spiritual wounds by her ministry, and nourishing them unto eternal life by her sacraments. For which of these works is she to be stoned? On account of which of these shall the divinity of her mission be assailed? And if, like her Founder's, her mission be divine, divine too, like His, must be ber message, whether we fully understand it or not. By what law of logic, or ethics, are we to reject all conclusions which we are unable to reason out? Being convinced of the divine mission of the Church, we are most logical in accepting her teachings. As the most bald statement of a fact is a truth, its acceptance is commanded by ethical law, or intellectual honesty. The dignity of our intelligence is best consulted, and its perfection promoted, by assenting to what we know must be a true conclusion, and by holding it firmly. Faith, therefore, simple, childlike Faith, by which one unhesi tatingly accepts, and undoubtingly holds revealed truths, is the most reasonable and ennobling intellectual act It is quite permissible to reverently seek a fuller knowledge, both of their inter-relation, and their harmony with truths of the natural order. But we should always bear in mind, that owing to the limitation of our intelligence, it is impossible, in our present state, to solve all difficulties. Right reason can demonstrate this; consequently, it proclaims that we must rest content with the full knowledge we have of certain broad facts, until freed from the bonds of the flesh, we can contemplate crea tion from the inside. Then will all God's ways be vindicated and the im mensity of His unceasing love for us be made manifest. In the meantime He asks us to trust Him ; to give Him the homage of our intelligence and our free will, by believing His teachings, and observing His commandments. One of His commands is "to hear the Church; 'to accept her doctrine as His own—"who hears you hears Me," is being continually repeated in our har- our Lord's own testimony to the divine authority may be disregarded, it cannot be confuted. The Church may be derided, she can-

sufficient and worldly wise, but life and resurrection to men of "good will. Not only is the Church a witness to called by that name. No miracle destroys, or su-pends, or contradicts any natural law, although its effect is infinitely superior to theirs. The intelligence of Gcd, although infinitely superior to ours, does not derogate from it, neither does His infinite power run counter to the finite. Hence not only are miracles possible, they are, viewing the present order of things, to be expected. The only question to be investigated regarding an unusual natural one, viz, the evidence on which it rests. The one real difference between the two is God's intervention in the moral order, force, mere superiority of numbers, in one real difference between the two is men, and ships, and guns, and money, that in the former we are vouchsafed a cannot avert national disaster, or englimpse of God's direct action, whilst sure the perpetuity of a nation. in the latter we only see that action inworld has not been given over to the rule of the strongest; they may tri-umph for a time, but defeat inevitably The conduct of man and the orderovertakes them. All through the history of mankind can be traced the de-

not be ignored; she may be persecut-

ed, but she cannot be conquered.

Weak children may give scandal; vain,

worldly children may forget her teach

happened in every age, yet she, more

more untiring, keeps on her way, ex

cadence and overthrow, in God's own time, of material strength. On you, Dearly Beloved, to whom it "has been given to know the king-dom of God," to whom has been given through Faith an understanding and intelligence of many mysteries, rests a responsibility proportionate to your knowledge. If you are singularly lessed in the calm assurance of your Faith, and enabled to appreciate at its rue value that which is merely natural; if for you the Supernatural enters into, and gives tone and purpose to, your daily actions, you should be mindful of those who are buffeted by every wind, and borne about by every wave of false teaching. Help them by your prayers, help them by your example. Think of your noble heritage as children of the Church Think of your noble and let supernatural motives mould your lives, and regulate your external as well as internal conduct. Thus will your "light shine before men," and help to dispel some at least of the surrounding darkness. You are of the Church through which mankind is body harden when one is about to fall to be taught and sanctified in this age, and in future ones, as it was in those long past. Never forget this. you are to set the example of right living and correct belief, not to take it from others. This has been pro-claimed a Holy Year by the Sovereign Pontiff. Let each of you endeavor to make it such, so that the coming century may begin under happy aus-pices, and God's kingdom on earth be

be assured, the one who never denies oneself occasionally in lawful things will soon indulge in unlawful ones. This of itself is sufficient answer to that class of amateur moralists who seek to decry the Lenten season.

We confide in your pastoral zeal, dear Brethren of the Clergy, to seek out and bring back to repentance the erring who have strayed into " hard paths," into the ways of death. Whilst thus acting the part of the Good Shepherd you will also be helping to make this a Holy Year.

The Regulations for Lent are the

same as last year.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein. The grace of our Lord Jesus be with

you all, dear Brethren +C. O'BRIEN, Archbishop of Halifax. Halifax, Feb. 24 h, 1900. C. A. Campbell,

#### Secretary. A TRUTH TO BE PONDERED ON-

A correspondent calls attention to the following sentence in a recent Lenten pastoral: "Though God may have forgiven us, we cannot be cer tain of His forgiveness in this world, and, therefore, should not be too confident of forgiven sins."

He thinks the statement is possible of misinterpretation, and that it might raise a doubt in the minds of some as to the ex opere operato efficacy of the Sacrament of Penance. Had the prelate been treating of the Sacrament of Penance and of its effect, his words might possibly be construed in an un-Catholic sense, as denying that the sacraments produce their effects ex But he was addressing opere operato sinners as to the actual condition of their souls, and he doubtless had in mind the words of St. Paul, "I am not conscious to myself of any hing; yet in this I am not justified, but he that judgeth me is the Lord, (I Cor., iv., 4;) and "Work out your own salvation in fear and trembling," (Philip ii., 12;) and "Man knoweth not whether he be worthy of love or hatred; but all things are kept uncertain for the time to come," (Ecclesiastes ix., 1, 2;) and "If I would justify myself, my own mouth shall condemn me; if I would show myself innocent, He shall prove me wicked. Although I should b simple, even this my soul shall be ignorant of." (Job ix., 20, 21.)

The uncertainty referred to by the prelate was not as to the efficacy of the Sacrament of Penance when duly ings; false children, in the pride of intellect, may seek to minimize or exreceived, but as to whether we have duly received it; or, in fact, whether plain away her dogmas-all this has we have received it at all. Contrition is an essential part of the sacrament. unchanging than any natural law and The lack of this part, which is to be supplied by the sinner, renders the horting, reproving, rebuking; a stumbling-block, indeed, to the selfsacrament to him null and void. Has he supplied it? If not, he has not received the sacrament; his sins are not forgiver. Can the sinner be sure that his repentance is of the kind and charac er that assures the validity, or, rather, the reception of the sacrament?

not in them, but in our use of them.

Our correspondent says truly : there be anything more than another that acts as a powerful inducement to bring people to the Sacrament of Penance it is at least the moral cer tainty they have that their sins as to eternal punishment are blotted out and they again enjoy the friendship o God. They, it is understood, doing their part, and God infallibly doing His.

The knowledge that a merciful God has left an infallible means by which the repentant sinner may be restored to His triendship is certainly the most powerful motive to have recourse to it. When those whe use it do their part, fulfill the essential conditions, they have an absolute certainty, based on the promise of God, that He will do His part unfailingly. The only room for any possible doubt is whether the sinner has placed those conditions. is this point that the prelate in his Lenten pastoral referred to as a truth to be pondered on deeply during the penitential season. How many, if they were told that in an hour they must die, would be satisfied with their last confession and contrition made a supreme effort, as the muscles of the from a great precipice? Would he not make an act of contrition such as he never made before? How unsatisfactory and insufficient would not his past sorrow for his sins appear to him? The act of contrition he would make at that awful moment is of the kind he for the first time, the awful import of St. Paul's warning words, "Work out your salvation with fear and trembling."—N. Y. Freeman's Journal.

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#### THE FOOLISH VIRGIN.

I was a maid was never wise; I showed my heart to all men's eyes, That they might take or they might leave, I wore my heart upon my sleeve.

I bade the fluttering thing lie down, And sewed it on my wedding gown; I sewed it with a thread of silk, 'Mid wedding laces white as milk.

But for my hear!, woe's me! woe's me! That such sore grief could ever be! For thieves-on them may fortune frown! Broke in and stole my wedding gown.

They stole the white thing and the red— My heart and gown; and left instead Only a bitter dream to keep The open ivory gates of sleep.—Nora Hopper.

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J. D. McLEAN.

J. D. McLEAN. Secretary. Department of Indian Affairs, Ottawa, 1st March, 1990.



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#### PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

Sacred Heart Review.

LXXVI. I dwell at considerable length on Melancthon's letter to Baron Henry von Einsiedel, because it shows irrefragably that whatever regard for ular freedom or for humanity the later Lutheranism may have hid (and it/seems, before the rise of Pietism, to have had very little care for human ity, while Pietism, tor, has concerned itself very little about freedom), it de rived neither from its two original leaders. Not only did Luther and Melancthon do nothing to advance free-dom and humanity, but they distinctly and strenuously set themselves against such stirrings of conscience in their disciples as might advantage either. We have heard Luther's savage admonitions to the princes to keep the common people at the lowest point of poverty; to be profuse among them "with heading, hanging, burning, breaking on the wheel;" and to deal with them as with "asses, hogs, and other such creatures," rather than as with human beings and baptized The Catholic world listened astonished to such a ferocity of declamation against the natural rights of man as had never been heard before since the days when the Irish, and after them the English, missionaries first spread the tidings of great joy in Germany. Here was indeed a new gospel, a gospel wholly unknown to Apostle or Fathers, or Schoolmen, to Popes or Bishops. Luther is less ferocious indeed than Caligula, but apart from the persecutions, decidedly more ferocious than Nero.

Melanchthon is less truculent than

Luther, but more deliberately hard-Not being himself a peashearted. ant but a burgess, he has even less sympathy with the peasantry than his principal, the very violence of whose vituperations seems to show that, to gain the favor of the princes, he is struggling to overcome within himself an instinctive attachment to his cwn class. I am not largely acquainted with his writings, yet I can not believe but that where policy does not shape his words, he exhibits a good deal of natural affection to the common people. Not so with Melancthon. There never was a man more completely divorced from the general life of his na ton. He was a theologian and scholar, and nothing more. His placidity of personal temper, friendliness in society and moderation in controversey, may well induce us to call him amiable, but his letter to Einsiedel, and his subsequent more formal decision, ought to dispose of all attempts to pass him off for humane. Doubtless individual distress would have appealed to him, but there never was a more thoroughly cold blooded endeavor to suppress the compunctions of conscience that had begun to stir in the minds of certain nobles concerning their treatment of their vassals, and to leave these ex posed to the utmost extremes of tyrannical caprice. The letter is a verit

able curiosity of hardness of heart. What I have already cited from the Einsiedel letter (including the subse quent detailed opinion) is bad, but what I have not cited is worse. Melancthon does, indeed, plead for abrogation of the death hues, which often left a bereaved peasant family stripped of a good part of its means. Otherwise he strains every nerve to quiet the consciences of the nobles, not only as exact the accustomed dues, but as con-cerns their right to impose any future dues, to any extent, on any occasion. He even gives Einstedel a not indistinct rebuke for disquieting himself at all about such worldly matters as the mitigation of his vassals' burdens. Ha does indeed once or twice say that taxes should be "reasonable," but the whole letter shows that by "reasonable" he simply means that they should not be absolutely annihilated. Knowing the government of the princes and nobles to be as selfish and remorseless as Luth. er had declared before his change of policy, and as history proves, Philip admonishes the peasants that they ought to esteem the conduct of their superiors towards them "wise and right," that is, they ought to esteem it as being the exact opposite of that which everybody knew that it was

He makes easy work of the complaint that the peasants were burdened above Why! says he, they are measure. burdened much more grievously in France and Italy, and other countries, ancient and modern, and yet these heavier burdens, he declares, are not unjust. We have to take their justice entirely on his word. They were mostly imposed at the mere will of the They everywhere left the people wretchedly poor. They were mainly spent in inordinate luxury of the courts and in wars of ambition concerning which the people had no voice whatever. Joseph, to whom Melancthon appeals repeatedly, as if Christian ages, required of the peasants in Egypt one fifth of their harvests for the king. Luther tells the Germans that if the prince took one half their cattle (and he doubtless would have said the same about their crops) they ought to be thankful that he had not taken the other half. Melancthon fully concurs with him, for, like Luther, he contends for the re introduction of serfdom (hardly like Luther, for chattel slavery) and tells the peasants that their unwillingness to be made bondmen was against the Gospel, nay, that it was "ein Frevel und Gewalt, a wickedness and violence. In other words, they were violently withholding from their lords that property in them Cork-and he replied, turning away which their lords ought to have, only distinguished from absolute slavery by have loved best in the world is Irish."

their not being subject to personal sale, or to separation from their fami-ites, and probably by their having

a right to some small peculium.

As they would persist in being s unchristian as to refuse becoming serfs, Philip owns that there is something to be said against the appropria-tion by the princes of the peasants' immemorial rights in the common woods and pastures and fisheries. He refers them here to the judges. At the same time he warns them that the government may have good reasons for suppressing these rights. What the reasons are he does not even hint. I give him the benefit of his hesitation in supporting these tyrannical confis-

In short, the Einstedel documents exhibit Melancthon as resolutely determined to invest the princes nobles with every right against the peasantry, and to divest the peas every right as against the The only mitigations are his demand for the abrogation of the death dues, and his hesitating disapprobation of closing in the commons

Melancthon justifies his willingness to divest the common people every where of almost all rights as against the magnates, by adding, with special reference to Germany, that "such a wild and untamed race, such a bloodthirsty folk as the Germans," instead of being admitted to more liberty, ought to be cut short of what they had. Nothing can be done with them, he declares, unless they are " held hard." This is infamous. Except the English, there seems to be no people on earth less disposed to private murder, or less disposed to bloody insurrection. Even Luther, as we remember, when summing up the evil results of the Reformation, does not put down increase of murder among them. It is true, there was shocking havoc and ruin during the Peasants' War, but this was after such oppression as was enough to make wise men mad. And now, in all the greatness of their strength, there is no people less inclined to aggression than the Germans' while their submissiveness to their rulers is so complete that it seems to the rest of us not only childlike but childish. And what they are now they have been for a thousand years. The description of the medieval Germans given somewhere, "brave as lions, but modest as maids," rests on a certain patience and simplicity of character, which has always distinguished this great people. Melancthon is here guilty of a monstrous and criminal libel against his countrymen.

Happily, Philip is hardly known except as a theologian who lamented the schisms of Christendom, and whose influence is perpetuated in one of the mildest and most trenical bodies extant, the German Reformed Church. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

#### PRAYER AS WIRELESS TELEG-RAPHY: A UNIQUE PRO-POSITION.

Rev. Canon Wilberforce takes novel but suggestive view of what is How many have not lost their health, to some people a vexed question. In how many have not grieved themthe January number of an English publication called St. John's Parish Magazine, the following report from a recent sermon by him appears:

"Intercessory prayer is that divine essence of soul union, that heavenly which laughs distance sciences of the nobles, not only as Luther does, concerning their right to God for sundered hearts and lives. I cannot analyse it and reduce it to proposition; but neither can I analyse the invisible fragment vibrations which proceed from a bunch of violets, and which will perfume a whole room I cannot analyze the passage through the air of the dots and dashes of the Mar coni system of wireless telegraphy But I know that intercession is a cur rent of the breath of God, starting from your own soul, and acting as dynamic force upon the object for which you pray. spirit influences ( perhaps the Father's mighty angels, that excel in strength, who can say!) but which influence would not be set free without the inter-

> "I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be a part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual because nat ral? Such forces do exist-call them thought - transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?"

#### ALL HE LOVED BEST WAS IRISH.

Thackeray's wife, who was Irish became demented in the early years of her married life. "I was as happy as the day was long with her, told one of his chums; and one day, when Trollope's groom said to him 'I hear you have written a book upon Ireland and are always making fun of the Irish. You don't like us." Thackeray's eyes filled with tears as he thought of his wife-born in County his head: "God help me. All that I

#### FIVE . MINUTES' SERMON. Third Sunday of Lent.

CALUMNY.

"But some of them sa'd: he casteth out devils by Beelzebub, the prince of devils." (i.uke 11, 15.) Even the Son of God, my dear

Christians, the infinite Sanctity, cannot escape the slanderous tongue of the vile calumniators, and they take a miracle, a divine act, as the occasion for heaping insults on our Lord. Beelzebub the prince of devils " said the Jews, "He casts out devils." Now, my dear brethren, should we not abhor, with our whole heart, a sin, which goes so far as to attack, even the honor of our divine Saviour Should we not carefully guard ourselves against it? St. Bernard says, 'He who slanders his neighbor has the devil on his tongue, and he who listens to the slander has the devil in his ear." An awful saying, yet per feetly true, for what does the slander He accuses his brother of crimes that he has not committed. He calls him a thief, fully aware that it is false; he speaks of the scandalous conduct of his brother, knowing it to be a lie : he accuses him of leading a bad life, and has no proofs for his assertions. Can malice invent more deeds against his innocent cruel brother? Consider, my dear brethren; if a diabolical tongue uttered these things against you, would it not cause you great sorrow and indigna-tion? Would you not have difficulty to control yourself, so as not to lay hands on the culumniator? And you dare thus to grieve your Can this be called fraternal brother! charity? Is it not rather fiendish malice? This is not all, however, the slanderer adds the greatest injustice to the injury. Is there anything more precious than a man's reputation, or more irreparable when once lost? Without a good reputation he cannot perform his duties ; transact his business, hence the comm ing, honor lost, all lost. Truly the wise Solomon says, "A good name is better than great riches, and a good favor is above gold and silver. 22, 1.) Nor is this all, the base landerer robs his neighbor, not only of his good name and reputation, but often of his property, inflicting the severest injuries on his fortune by malicious lying. Who will engage in any transaction with a man. character for honesty is questionable And who will be held accountable for all these evil consequences? Who will have to answer for the loss of employment, the hunger that has

the vile calumniator, who has caused all this misery and woe. The calumniator, however, has not yet exhausted his malice. does he act contrary to God's first law of Christian charity, not only does he rob his neighbor of that precious boon, his good name, not only does he injure him in his temporal prosperity, but he destroys his peace and happiness. selves to death at the loss of their good name! How often has not a slander ous tongue caused the greatest hatred. the most intense discord between husband and wife, between brothers and sisters, between neighbor and neighbor, who, formerly were united in love and fraternal charity. How often does not this infernal seed, sown the most poignant tears, of curses and blasphemies, of bloody fights and quarrels and of never ending animosities. And who is the cause of all these sins and crimes? Whom will the eternal Judge hold accountable for all this woe and destruction? Whom else, but the vile wretch who, with the venomous fangs of his slanderons tongue, has blasted the heart of his innocent brother.

een endured in consequence, the

tears that have been shed by inno-

cently suffering families? Who, but

Behold, this is the malice of slander, which cries to Heaven for vengeance this is calumny, with its fearful consequences. And yet, there are many who consider this detestable evil as naught, or at most. a slight fault, not worth mentioning. Ah! before the judgment-seat of God, vile calumniator, you will discover the heinousness of the sin. Hearken at once to this truth, and remember that you will be irreparably lost, that you will be cast into the pool of fire, unless you not only confess these crimes and be sorry for them, but also retract your slander make reparation for all the injuries done, and restore as far as possible, your neighbor's good name and reputation. Be on your guard for the tuture, and do not injure your neigh bor's character nor destroy his happiness. Always speak of others as you wish them to speak of you. Let your conversation be such that you will be justified before the eternal Judge, who will call you to an account for every idle word. Amen.

#### MORMONISM AND DIVORCE.

By Thomas O'Hagan, M. A., in February Don-

Mormonism is a poisonous blast, but he noxious gas of divorce, generated on the camping grounds of Dakota, is much more fatal to the moral and clean social life of the people than the plural sealing " of virgins in the Mormon temples of Utah. The American congress may close its doors in the face of Brigham H Roberts, but it will not have done its full duty till it has repealed the divorce law in every state in the Union.

Surely to join in the hue and cry against Roberts, the polygamist, while dwelling in the foul, rank, and un-

weeded garden of divorce, is naked and arrant hypocrisy—an hypocrisy which would make mockery of the clean things of life. It is too much, then, to expect in behalf of the jewel of consistency that the petitioning and clamoring of the divorced wife, the divorced husband-yea the divorced minister of the gospel-against Brig-hamH. Roberts should for very decency cease—that these zealous enthusiasts might monentarily turn the eyes of their sonls inwardly and view the moral havoc that has been wrought.

#### THE MARTYRS OF TYBURN.

A remarkable pilgrimage recently took place to York Cathedral, England. in honor of St. William, Archbishop of that city, who died in June 1154. The pilgrims numbered six hundred, com ing from all parts of York and Lancashire, in which counties Catholics are numerous. Mass was celebrated in St. Wilfrid's Church, after which the great Archbishop's grave in the Minste Cathedral, was visited. A small slab marks the spot in the cathedral under which the remains of the saintly Arch bishop repose. The cathedral was tak-en from the Catholic Church at the same time when all the church property was appropriated for the use of the modern Anglican Church ; and it is a curious fact that upon this wholesale robbery modern Anglicans base their wondrous theory that their Church to day is the continuation of the ancient Church of England, and one and the same therewith.

After the visit to St. William's tomb, the procession of pilgrims, together with the Catholic school children and many of the priests and laity of York, proceeded to Tyburn, the spot where hundreds of martyrs suffered during the years while the penal code of Eng

Tyburn is situated on the crown of the hill just beyond the gate of the city leading towards Knavcsmire.

The pilgrims were addressed by Can on Goldie, of St. Wilfrid's Church, who stated that the place at which they were assembled is one of the most sacred spots in England. There had stood there for centuries a gallows, on which hundreds of martyrs had suffered for no other crime than the profession of the Catholic faith. On one day, May 11, 1537, fifty martyrs were hung there together. After the sermon the pilgrims sang

the hymn "Martyrs of England" and recited the litanies of the saints and other prayers.

#### CATHOLIC NEGRO CLERGY.

From the Arkansas Colored Catholic, Many of those who have given close study to the problem of religion among the Negroes of the South are in favor of a Catholic Negro clergy. What might have been done by the white missionaries among the Negroes at the close of the war still lingers in the minds of many. But things have changed since then and the most wenderful element that experienced the change is the Negro himself. He is no onger the simple child and servile tool of thirty five years ago. It is with the Negro as with the white-less than one half belong to any church. But to reach the unchurched Negro mass, men of their own color, the same as with the white, must carry the message and white, must carry the message and bear the banner of the cross. A church that is not willing to confide sufficiently in Negro character to entrust her ministry to their hands will not gain their hearts or heads. The Catholic their hearts or heads. The Catholic their hearts or heads.

their hearts or heads. The Catholic

Church can concede this boon without

loss of principle. Protestantism con

ceded the demand a century ago, but with the loss of principle and the con-

sequence may yet be wreck and ruin

Protestantism conceded a Negro clergy,

but immediately required a separate

organization. Here principle was sac

rificed. The Catholic Church, by means

of her peculiar polity, can grant the

colored people a native clergy within a

distinct organization, as is done in all

Catholic distant missions and at home

with her diverse races. There need be no conflicts upon the introduction of Negro catechists or Negro ciergy that ordinary prudence may not forestall. "Safe bind, safe find." Fortify your-self by taking Hood's Sarsaparilla now and be sure of good health for moaths to come.

be sure of good health for months to come.

THE D. & L. MENTHOL PLASTER is the most largely sold in Canada. For Backache and all muscular pains there's nothing equal to it. Each plaster in an air-tight tin, 25c. Davis & Lawrence Co., Limited makers.

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There are a number of varieties of corns. There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a

hem. Call o bottle at once. BE SURE that your blood is rich and pure The best blood purifier, enricher and vita izer is Hood's Sarsapatilla. Be sure to GET HOOD'S

They Drove Pimples Away. — A face covered with pimples is unsightly. It tells of internal irregulacities which should long since have been corrected. The liver and since have been corrected. The liver and the kidneys are not performing their functions in the healthy way they should and these pimples are to let you know that the blood protests. Parmelee's Vegetable Pills will drive them all away, and will leave the skin clear and clean. Try them and there will be another witness to their excellence. HUMORS, boils, pimples and all eruptions re due to impure blood, and by purifying are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are CURED.

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#### JOHN RUSKIN AND ST. FRANCIS.

There is a pretty story told of John Ruskin concerning the origin of his admiration of St. Francis of Assis. It seems that he had a dream in which he fancied himself a Franciscan Brother, but he soon forgot all about it. Long years afterward, when he was in Rome, a certain beggar used to ask alms of him daily, always receiving something from his kind hand. Once the gitt was more than usual, or given with a kinder manner or pleasanter words, and the beggar seized the giver's hand and fervently kissed it. Ruskin was discomfited for a moment; then his great heart was touched, and, as if ashamed of his chagrin, he bent suddenly and saluted the poor man in the same way, only kissing his check instead of his hand. There is a pretty story told of John Rus-

his hand.

The beggar was deeply impressed by the incident. Not long after this he went to Mr. Ruskin, carrying him a little piece of brown cloth, much worn and faded. 'It is not much to look at,' said the grateful mendicant, his eyes filled with tears; 'but it is a bit of the robe of the holy St. Francis of Assiei'.

Then Ruskin thought of the forgette

to his great disciple."

Thus Ruskin came to know and love St. Francis and the order be founded, and he writes to a friend: "I shall be soon sending a letter to the good monks at Assist. Give them my love always."—Annals of Our Lady of the Sacred Heart.

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one of the last stories of one of the ablest
Catholic writers, who died only a few months
ago.

ago.

M. E. Francis (Mrs. Francis Blundell): "In
St. Patrick's Ward." A pathetic story of a

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

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There is nothing more beautiful in the character of the young than kindly deference to their elders. This story tells of one young girl's kindness and how she was rewarded.

It was a beautiful spring morning. In the middle of a large shaded yard stood a low, rambling farm house. The neat walk leading to the front gate was bordered with flowers, lilies, roses, and masses of modest, old-fashioned annuals, all abloom and scenting the

morning air with delightful perfume Along the walk, an elderly woman, Mrs. Markham, the mistress of the house and yard, wandered, bending admiringly over the flowers, and occasionally touching them with loving She was evidently attired for a trip

and her dress was quaint and old-timed. Presently she turned and lifted tear dimmed eyes from the flow-ers, as a comfortable little wagon driven by an old man, her husband, drove up to the gate.
"Are you ready, mother?" he asked gently, as he looked into her face and her efforts to hide the tears.

Yes," she answered. I was only looking at Annie's flowers, while I waited for you."
"You love the flowers as much as Annie did." he said as, slipping the reins over his arm, he came and opened

the gate for his wife to pass out. Yes," she answered again, " and because they were Annie's. Every root in the beds was planted by her hand, and every flower came from seed she saved. And now they are all blooming and she is dead."

ld man's voice broke as he said, when his wife had been lifted to her seat beside him in the wagon, "Don't fret, mother. It is hard, but it will all come right in the end "

"I know," she answered, "but she was our only one, and everything we had was for her. Of what use is it al now ?

One brown hand was taken from the reins and laid tenderly upon hers, a most as toil worn as the one upon it and in slience they drove on. Annie, of whom they spoke was their only child, who had died a few month

previous, just as she had grown int vomanhood. To day the oid people were going into the neighboring cit to do some necessary shopping.

When they reached town, "Mother,

as the old man always called her, wa left at a dry goods store to make he simple purchases, while he went els where to attend to his.

There was something in the appear ance of the old lady which immediate attracted the amused attention of t clerks in the store and to one or two them, there appeared opportunity have a little fun out of the antiquat country woman.

One young girl, particularly, fou amusement in taking advantage her simplicity. This went on for little while, when the old lady beg to suspect she was being ridicul The color flushed in her pale, pati face and she turned from the girl fore her to another who just then ca

from a distant part of the store.
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The term, "my dear," addresse

a shop girl by a customer brough giggle of laughter to the first g lips, as she said in an aside, " Mary, what you can do for guy. She certainly came out of ark. I have exhausted myself." Mary noted Mrs. Markham's flu cheeks, and understood the situation " For shame, Lucy, a moment.

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did not. The remembrance came in the of frequent gifts of lovely fl dainty pats of butter, fresh egg

baskets of fruit, brought to Ma the old man in his trips to town. " How beautiful it all is," said as she shared these treasures with at their cheap boarding house? how lovely it must be to live

where such things are. The hot and trying days of s were on hand, and the two wear were beginning to wonder wh would do during their brief ve

'O, for just one breath of al has not been parched by the hea dusty town," moaned Lucy, one they sat together. "Yes," ar Mary, "if we had only one day cool, quiet country life, it wou heavenly." Her vacation was the next day. When she rea store a note was given to her from her dear old country fri

ing her to make her a visit.
"If you will come," she
"father will bring you ou
just a simple, old-fashioned home, with only father and there is everything to give and that I know you need. come?" The girl went with from the hot town. The ri-wagon, beside father, listen kindly talk as they drove the woods, invigorated her in bo When they reached Mrs. Markham stood on the

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tended to her every want.

When Mr. Markham came for his wife and her purchases, Mary followed her to the wagon, saw the bundles nicely stowed away and then bade them both a cordial good bye. "Good-bye, my dear," said the old

lady, "I shall not forget youf" and she did not.

The remembrance came in the form of frequent gifts of lovely flowers, dainty pats of butter, fresh eggs and baskets of fruit, brought to Mary by the old man in his trips to town.
"How beautiful it all is," said Mary,

as she shared these treasures with Lucy at their cheap boarding house! "And how lovely it must be to live always where such things are.

The hot and trying days of summer were on hand, and the two weary girls were beginning to wonder what they would do during their brief vacation.

O, for just one breath of air which has not been parched by the heat of this dusty town," mouned Lucy, one day as they sat together. "Yes," answered Mary, "if we had only one day of real cool, quiet country life, it would seem heavenly." Her vacation was to begin the next day. When she reached the store a note was given to her It was from her dear old country friend ask-

ing her to make her a visit.

'If you will come," she wrote,
''father will bring you out. It is
just a simple, old-fashioned country

Ought home, with only father and me. But there is everything to give you rest, and that I know you need. Will you and that I know you need. Will you come?" The girl went with delight from the hot town. The ride in the wagon, beside father, listening to his kindly talk as they drove through the woods, invigorated her in body and in mind. When they reached the house

and welcomed her with motherlr love. But amid the rapture of the succeed ing days with their delights, the trees flowers, the grass, the comfortable old house, the brook, the jorchard, the birds calling to each other in the morning, the cows lowing, the chickens crowding around to be fed, there was one bitter thought, "it must all end, and again I must be cooped every night and every Sunday in a crowded boarding house, and stand from morning till night all other days in

that thresome store."

The night before her visit was to an end. Mary was sitting on the vinewreathed porch looking out into the quiet night, as she thought, for the last time. Her dear old friends sat in the broad hall, just within the door,

talking softly and earnestly.

Presently the old lady came out and seating herself beside the young girl said, hesitatingly, "My dear, we want to ask something of you, if it is not too much. We want you to live with us, to be our daughter. Will you let this be your home, and take as far as you can, the place of our lost Annie?"

In a moment Mary's arms were around her friend's neck, her head upon her motherly breast, and she wept as if her heart was breaking. But not for sorrow. Oh, no! she felt as if every care and anxiety of her life were gone, in that dear home, with the love she had never known before, taking her into its blessed keeping.

#### CHATS WITH YOUNG MEN. HIS CHUM'S MOTHER.

She was small and shabby. black gown, plain and old fashioned in cut, was as neat as careful sponging and brushing could make it, but it was rusty from long use.

Under the antiquated bonnet was a face which, in spite of wrinkles, was soft and sweet, hair which lay smooth and silvery as a white dove's wing, eyes which long service had dimmed, but could not rob of their gentle, lus-

But the boys did not see under the bonnet; they saw only the funny figure

and they laughed. They considered -and they laughed. They considered anything comical legitimate game for their mirth.

was the hour between breakfast and the opening of school. Some of the pupils were in their rooms study. but those who knew their lessons ing, and those who did not care whether they knew them or not were out on the playground.

The little old lady came up the drive

between the big stone posts and stopped, confused, near a group of

boys. "Well, if there isn't Mrs. Noah!" said one of the lads. "The ark must have run aground!"

Fortunately, the tone was too low for her to distinguish the words, but at the sound of the voice the old lady's eyes wandered from her bewildered scruting of the academy premises to the boys about her, and her face brightened.

"There!" she said, as if in relief, "I was so took up wondering where I was to go that I didn't see there were plenty to tell me. I want to find my

"Might his name be Japheth?" inquired one witty youth.

The old lady loaked puzzled. "Jap

The boy began a reply; but a tall the tone of hurt dignity.

The boy began a legy,
the tone of hurt dignity.

The term, "my dear," addressed to
young fellow with a fresh, fair face
young fellow with a fresh, fair face
young fellow with a fresh, fair face

> said the newcomer.
> "That's kind of you," responded the old lady, looking up at the pleasant face. "Are you a teacher?"

face. "Are you a teacher?"
At this question the boys shouted At this question the boy
while Jack turned scarclet.
"I'm just one of the fellows," he
"I'm just one of the fellows, son's

made haste to reply. "My name is Dean — Jack Dean. I'm your son's room-mate." "Are you Jack?" exclaimed the old

lady as they walked toward the dormitory. "Why, I know Jack as if he was my own. I know every game you win, too.

The captain of the foot ball team

smiled down into the old face.

Why hadn't Marsh told him he had such a jolly little mother? A mother was the one thing Jack didn't have.
"Well, that's first-rate," he an-

swered, heartily.
"Marshall never can say enough
about you," she continued. "I've come to hear the prize-speaking; he doesn't know I'm here. You see, I couldn't tell till last night whether I was coming. The Peters didn't pay up till then. They take butter of me. But perhaps you know about them," she added, in a happy confidence that hor son's intimate friend must be fami-

liar with his family affairs.

Jack did not smile. "No," he said,
gently, "I'm afraid I don't remember about the Peters, but I'm glad they paid up.

"Yes, they did; so I came. I suppose it's dreadful extravagant, but somehow I couldn't let my son's prizasomehow I couldn't let my son's prizzispeaking go by. I wanted him to
know how proud his old mother was of
him. You don't think it wasteful, do
you?" she asked, wistfully.
"Wasteful!" responded Jack, cheerfully. "Not a bit! It's just what you

ought to have done. Here we are ! and he threw open one of the many doors which led out of the corridor.

Then he disappeared that he might not interfere with the meeting.

At the opening of the door Marshall Bradbury sprang out of his chair.
"Why, mother!" he exclaimed, with

Let me get you something to eat.

greeting, the joy in her own heart was so great. "My boy!" she cried, as she clasped him close, her face aglow. "You didn't know your old mother was going to give you a surprise! It's for the speaking, Marshall. Mother's come to hear her boy. I guess I'll have to sit down, Marshall. I've kind as flat as pancakes of give out. You see, I got up at 4 so as to get the work out of the way.

I didn't sleep much, anyway. The train left at 7. I'll be all right in a minute, dear; but I feel sort of tired." The old lady brightened visibly. "Well," she said, laughing, "you just look in and see. You don't sup-"Why, mother, you are shaking all over! It'll be too much for you!"

ous "I'll get rested in a minute, son. Why, I couldn't let you take a prize and your old mother not see it !'

Marshall's tone was not over graci-

The old lady grew more tranquil as she lay back on the sofa and gazed at she lay back on the sofa and gazed at her son's apartments. 'So this is where you live!" she went on. "It's a nice room, but dreadfully messy. Now, Marshall, you know we've got some pictures at home a deal prettier "Bother!" exclaimed to old lady, "Bother!" exclaimed to old lady, some pictures at home a deal prettier. some pictures at home a deal prettier than those lettered things that look like store signs. You better let me send them up. It won't cost much and they will light up your room just won-

"No, thank you, mother," answered Marshall, with just a trifle of impati-ence in his voice.
"Well," continued Mrs. Bradbury,

"I suppose you know what you want, but I should think you'd like 'The Maiden's Prayer,' or 'Signing the Death Warrant of Lady Jane Grey' better than 'T. Cowes, Grocer,' or Smoking strictly, prohibited, though that last is a good sentiment. Son, do you know a boy named Japheth?"
"No, mother. Why?"

"One of the boys in the yard asked me if that was my son's name. It seems queer to call a boy that now

adays. The hot blood rushed furiously to Marshall's face, but his mother went on, unnoticing:
"Your Jack is a good boy, Marshall.

He didn't think it was extravagant for me to come. He seemed to understand

Marshall did not speak. There was no telling what his mother had said. She was a good mother and he loved her; but why had she come to make him ridiculous with her queer looks and her queer ways? It was sport for the boys, and Jack-how Jack would laugh

Just then a big bell rang loud and

Mrs. Bradbury sprang up. that for the speaking ?" she cried, looking about for her bonnet.

'No-no-mother!" said Marshall,
irritably. "The declamations are not

until this afternoon. That's for prayers. I must go now, but I'll be back in half an hour. Marshall sat through the opening ex-

ercises without hearing a word. He was not a bad boy, nor a mean one; he was hold state state and a favorite; but he was proud. His tuition at the academy was paid by an uncle who itved in the West. The rest, his pocket money, his club fees, his good clothing, were all earned by his mother, who made butter, took in sewing, worked early and late that her son might "bave things like Marshall was not extraother boys. He wasted none of the hardearned money, but he kept family matters to himself.

None of the boys, not even Jack, knew of his home life. They knew he came from Ashfield, a forlorn little place twenty miles down the railroad, but that was all. Why had she come that day of all others, in her shabby winced as he thought of Florence Whittier's black eyes and saucy tongue. She was the principal's daughter. Marshall liked Florence, but he was

afraid of her.
And then Jack-Jack!-the most aristocratic and the most popular boy in the school. Jack—of whose friend-ship he had been so proud!

About the middle of the forenoon Jack went to his room. Marshall was at recitation, and Mrs.

Bradbury sat alone by the window darning something which Jack recognized as one of his own manly socks "Hello!" he said, putting his big, strong fingers over the work.
of that, Mrs. Bradbury. Y You must save your strength for this afternoon.

The white head bent a little lower over the work. Then Mrs. Bradbury looked up. Her face was pale and weary and the light had faded from it. "It doesn't tire me," she said. "And I needn't save my strength;

I'm not going." "Not going!" exclaimed Jack. "Not going to hear your son speak his little piece? Nonsense, Mrs. Bradbury

"Marshall thinks it's better not;" the voice trembled a little. it will be crowded there and the air will be bad, and, like as not, I can't hear him; though that wouldn't matter so much as long as I could see his face. Bat there won't be any good seats, and it's really better not. all his thought for me," she added,

bravely. A sudden light broke upon Jack's mind. "The puppy!" he muttered, under his breath.

under his breath.

"I don't suppose I ought to have come up at all," continued Marshall's mother. "It's a long day's jaunt for an old body like me. I'll sit here quiet till it's all over, and then perhaps you'll tell me about it." There haps you'll tell me about it." was a quaver in her voice and her eyes were full. She looked very

small and fragile. more surprise than pleasure in his tone; "where did you come from?"

Mrs. Bradbury felt no lack in his said, suddenly, "you must be hungry.

That'll make you feel better."
"I'm not hungry, dear; but I've got a lunch in my bag. I declare, I clean forgot it! There it is under all those books, and the doughnuts will

"I wonder," said Jack, as he rescued the bag, "if there is just one extra doughout in that lunch—one you couldn't possibly eat if you tried?"

pose I was coming up here with only one doughnut, and Marshall fond of them as he is? I guess they're fair," she went on, as she piled the crisp circles on the box cover Jack brought "I know they're fresh, for I fried them before daybreak this morn-

ing. Jack gave proof of their merits ; he

gazing at the big fellow with admiring eyes ; " why, I feel as if you were my own boy! I was so disappointed when you couldn't come home with Marshall last vacation. He said you had to go somewhere else. I was

sorry."
"I am sorry, too," said Jack. He did not tell her that he never got the invitation. "Just one thing more," continued

Mrs. Bradbury, fumbling in her pocket. "Marshall told me about the pocket. "Marshall told me about the flowers they give to the speakers. I'd like him to have some from his mother, even if she doesn't hear him. Would you get some for me? Get the handsomest bunch you can find." laid a quarter of a dollar in Jack's broad palm.

The big fellow stared at it for a moment. Then a little mist blurred it before his eyes, and he got out of the room as fast as he could.

As Marshall came out from his recitation he was captured by Jack and led off behind one of the buildings. "I've been to see your mother," said Jack. "Look here, Marshall Bradbury, "Look here, Marshall Bradbury, that's a low trick you're playing!"
"What do you mean?" exclaimed Marshall ; but his eyes fell before Jack's

clear gaze. "You know what I mean! I've half a mind to shake you off and never have another word with you! Now, you listen! I will shake you off for good and for all if your mother doesn't go to the speaking and have one of the best seats in the hall. And if you make her sorry she came, I'll give you the biggest punching it was ever your luck to get! Oh, you needn't kick out nor lock mad. You know I'm

Marshall's face was fiery. "I don't see what right you..." he began, but Jack interrupted him. "Perhaps I haven't any right, but

I'm going to take it! I know what I'm talking about."
"She's old," muttered Marshall.
"and the good seats will all be

taken. "Oh, drop that !" cried Jack. Then he went on very clearly and steadily : "The truth is, Marshall Bradury, you

are ashamed of your mother!"

Marshall turned fiercely; but Jack, who with true wisdom had gone directly to the root of the matter, kept on mercilessly. "Ashamed of her old clothes and her hard work—oh, yeu -" Jack's disgust got the better of him

for a moment and he stopped.

Then he went on, with a curious break in his voice: "Why, boy, if I had a mother like that who would coddle me and care for me-well-the old gown? The boys would poke fun and the girls would laugh. Marshall winced as he thought of Florence

ruptly. Then he came back and laid his hand on Marshall's shoulder. "Chum," he said, 'let's give her the biggest kind of a time!" About noon Jack dashed into his

room, his arm full of bundles. Mrs. Bradbury was busting about in an excited way. "I'm going!" she announced. "My dear boy has secured the very best seat in the hall for me-right next to the principal's wife, and she's coming to get me. I declare, I didn't know how bad I felt about not

going until I knew I was going !"
"But you must eat a lot first," said
Jack. "We are going to have a joily lunch up here; regular spread Here's a lot of stuff for it, and Marsh is coming with more. Before he gets here I want you to see if these will

Jack uncovered a long box and dis

played the contents.
"Well, those are just elegant!" exclaimed the old lady, inhaling the fragrance. "I didn't suppose you fragrance. "I didn't suppose you could get so many. But you needn't tell me you got all that pink ribbon, too, for what I gave you?" she added, softly touching the pale satin stream ers with which the fill wers were tied. "Oh, that," confessed Jack, "is just a bit I took the liberty of throwing

"It's kind of you," said the old lady,

sighing for very joy.

Jack covered up the roses. He did not think it necessary to state that each of those long stemmed, heavy-headed, pale tinted buds had cost more than twenty-five cents. "We'll get them out of sight before Marsh comes," "We'll get was all he said.

That evening the train speeding toward Ashfield bore a tired but very happy old lady laden with hothouse Many a costly bunch had been cast

at Marshall's feet as he made his finishing bow. He had given them all to her: all save one that was tied with long pink ribbons. "Mother" was on the card attached. That he kept. I've had the very best kind of a time! Kingston, 26th February, 1990.

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said Mrs. Bradbury to herself, as she gazed out into the gathering dusk. Treated like a queen ! looked so handsome and spoke so nobly! They say he never spoke so well before. Perhaps it was because well before. Perhaps it was because his old mother was there!" and she gave a happy little laugh.

"To think I got it into my head one time he didn't want me; silly old woman that I am, when it was my fort he was thinking of all the time, bless him! That Jack's a good boy, too, though I guess he isn't much of a scholar. I shouldn't wonder if it was a real good thing for him to have a roommate like my Marshall !"-Church man.

Dr. Minot Savage has been apotheosizing Abraham Lincoln and using his memory as a club wherewith to be labor all the churches from the Vatican even to Piymouth Rock. Now, we yield to none in respect for that "great, gentle, magnanimous, tender, helpful man," but, really, isn't it carrying hero-worship to the verge of blasphemy when Dr. Savage proclaims that "next, perhaps, to Jesus Himself Lincoln is entitled to be called the Saviour " and that, "the Nazarene" alone excepted, Scripture who, for one moment, can be compared with the "Martyr Presi dent" in greatness and goodness dent" in greatness and goodness! Our most extravagant hagiographers have never gone quite as far as this. But now for the practical part of Dr. Savage's discourse. Lincoln, he says, was not a religious man ac cording to the standards of the various Churches. Therefore Lincoln is "tast-ing the cup of torment pressed to the

lips of the lost." But all Churches, which so teach, insult the common sense of humanity and the sacred in-stincts of the American people Stincts of the American people ought Therefore the American people ought to depart out of such Churches and be-come Unitarians. That is what Lin-coln would do were he alive to day. What the mischief is coming next? Isn't there something in St. Paul about

the impossibility of pleasing God with out faith and something else about the inutility of good deeds unless they be done in charity? But, perhaps, God will revise His old rule about respect of persons, and think twice before He damns American citizens. — Providence Visitor.

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or Company holding a Free Miner's Certificate; but no hydraulic claims will be included in the sale.

Sosoon as the purchase money has been paid in full, entries for the claims will be granted in accordance with 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 sold shall thereaf, or be subject to 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 deflue by survey in accordance with such Regulations as may be made a Company of the claims shall in respect hereof be find the decision of the Gold Commissioner shall in respect hereof be find the decision of the Gold Commissioner to give title and localism shall be against the Crown in respect to failure to give title or possession.

A served 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 duly posed of at the auction sale of the 2nd dul

Department of the Interior, Ottawa, 21st February, 1900.

# Binder Twinefor Sale.

CEALED TENDERS addressed "The Warden of the Pentientiary, Kingston, Ontario." and endorsed "Tender for Twine," will be received until the 20th of March next, inclusive, for the twine on hand and unsold at that date, together with the output of the Pentientiary factory between that date and the 3ist July next.

nexts.

The twine will be delivered f. o. b. cars, Kingston, in quantities to suit the purchaser. Terms, cash on delivery. Particulars as to quality, grades, etc., may be obtained by its spection at the Pentientiary warehouse. Each tender must be accompanied by an accepted cheque for \$2,000, which will be returned to unsuccessful tenderers.

cheque for \$2.000, which will be received also successful tenderers.

Tenders for fifty too loss will be received also if accompanied by an accepted cheque for \$500, on the terms before mentioned.

Orders from farmers in pursuance of the advertisement dated January 22nd will be received and filled until the 20th of March, in stead of the lat of March, as stipulated in the former advertisement.

J. M. PLATT,

Warden.

Klagston, 76th February, 1990.

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# Cobbett's "Reformation."

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 at Dawson, by the Gold Commissioner, on the 2nd day of July, 1999.

Twenty per cent of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale and the remainder within thirty days from that date.

There will be no restriction as to the number of claims which may be sold to any one person or Company holding a Free Miner's Certificate; but no hydraulic claims will be included in the sale.

So soon as the purchase money has been defined to the first of the sale.

So soon as the purchase money has been defined to the first of the sale.

So soon as the purchase money has been defined to the first of th

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A school in session is of interest to everybody, but its attraction to the mother, whose little ones, the greater part of every day, will account for this notice of every day will account for this notice of such of any will account for this notice of such of any will account for this notice of such of any will account for this notice of such of any will account for this notice of such of any will account for this notice of such of any will account for this notice of such of the city of forest of such of the city of forest of such and the such of the city of forest of such and the such of the city of forest of the such and any teach of the city of

In answer to an inquiry, it was ascertained hat fourteen children passed the last entrance xamination—one girl from this school obtain-ng the highest percentage among girl candi-

ing the highest percentage among girl candidates.

The average attendance was found to be 425, while 590 names were on the roll—an unusually good average it most be admitted.

The growth of the schools in this parish, since the opening of the first school in 1254, has been progressively steady. The new school, built in connection with the original building, and considered one of the finest in the city, is now supplemented by two other fine large roomy schools—the Boys School on the opposite side of Macdonell Square, a handsome red brick building, accommodating the older boys of the parish, and successfully taught by the Christian Brothers, and St. Francis School, on Manning avenue, which also has a large attendance.

It goes without saying that the Vicar-Gener l is a constant and I might add, a welcom

# ARCHDIOCESE OF KINGSTON.

SMITH'S FALLS.

The Rev. Father Kelly, who has been pastor of St. Francis de Sales church for the last year, has been most successful since he came to this mission, as successor to Rev. Father Stanton of Brockville, Great improvements have been made to the church. A new wing has been added, the interior of the sacred edifice has been improved. New oak pews have been placed in the church, new furnaces have been placed in the church, new furnaces have been placed in the building and the church is now heated by steam. The walls and ceiling have been renewed, and other necessary improvements have been made. All these improvements have cost over \$10,000. The congregation of St. Francis de Sales can now be congratulated on having one of the finest and most comfortable church in the Archdiocese. The Rev. Father Kelly has won people but of the whole community of all denomination and all classes of our people, To all he is the kind, courteous and genial gentleman, a clyver preacher, an indefatigable worker and a kind and sympathetic pastor. His moble work in St. Mary's Cathedral, Kingston, for eighteen years is known to all, since his advent to Smith's Falls he has been been years in the same course and enhanced his region, if the same course and enhanced his region of St. Francis de Sales held a carry on his noble work. During last summer carry on his noble work of the energy and zeal of pastor and people.

MARYSYLLE.

An old and respected resident of this place died in Troy, New York, on Tuesday, 20th uit, in the person of Mr. Carnelina Mackey, brother An old and respected resident of this place died in Troy, New York, on Tuesday, 20th uit. In the person of Mr Cornelius Mackey, brother of the late Rev. Father Mackey, The deceased was a native of Tempiemore, county Tipperary, Ireland, and was eighty-five years old at the time of his death. For a long time he resided in Troy, New York, and many years ago he came to Canavia and resided with his brother. Father Mackay, until his death two years ago, when he returned to Troy should be the work of the resided with his relatives there until his death. He was the work of the work o

ERINSVILLE.

The Rev. Father Cicolari intends erecting a tower on the church in the spring. They have already drawn the material on the ground and are making preparations for the work. The large congregation here are ever ready to second their worthy and beloved pastor in all undertakings.

On Sunday, the 4th inst., the Forty Hours' devotion was commenced in 8t. Michael's Church by the Rt. Rev. Monseignor Farrelly, Vicar General, celebrating High Mass. The following priests assisted during the devotion: Rev. Father Murtagh, Marmora; Rev. Father It. J. Spratt, Wolfe Island; Rev. Father Hogan, Napene; Rev Father Twohey, Picton; and the Very Rev. Dean O Connor, Marysville, Large numbers attended and received the sacraments. BELLEVILLE.

LETTER FROM MR. HANLEY.

The following timely and excellent letter has been addressed to the editor of the New York Catholic News by Mc. Thomas Hanley, a highly respected and well known Catholic resident of Belleville. This American paper for sometime bast has become intensely anti-British and anti Canadian. Too often has it been asserted that the French Canadians and the Irish Catholics are disloyal. Any one knowing Canada knows that there are not more loyal subjects in the Dominion of Canada than the Irish Catholics and French Canadians. This cry in time past has arisen from religious, racial and party prefudice. The Catholic minority in Ontario and the Protestant minority in Quebec have their rights guaranteed to them by law, and nowhere will you find a more united or law abiding people than the inhabitants of the Dominion of Canada:

To the Editor of the Catholic News, New

To the Editor of the Catholic News, New York: York:

Dear Sir: — The Catholic News has been coming to me for some months. My subscription expired the first of this year, and I supposed when a renewal was not made, the paper would be discontinued. I write now to say that I do not wish to continue taking the News. I cannot agree with your anti-British sentiments.

News. I cannot agree with your anti-British sentiments.

I might say also, that we Catholics of this part of Her Mejesty's Dominion feel that we have no grievances to complain of. In fact, we think we are the freest people on the face of the globe. We have our own schools placed exactly on the same footing as the Public schools, and do not have to pay to two.

sets of schools, as the unfortunate Catholics in the United States are obliged by law to do. We have the client liberty, politically and cuterises. We can be a Catholic Premer to cuterises. We can be a Catholic President? Never: Why, if a man's wife's aunt happens to be a Catholic President? Never: Why, if a man's wife's aunt happens to be a Catholic President? Never: Why, if a man's wife's aunt happens to be a Catholic it is enough to kill the ablest man in your country for even a nomination. Look at the fate of the late James G. Blaine! Look at the fate of the late James G. Blaine! Look at the fate of the Dewey incident! Your country is a nest of A. P. A's., Burchards, mountebanks and bigots of every description. We have our own Separate schools, supported by the public funds, and we are not called upon to support any others. We have more political and religious freedom than any other people on the face of the globe. But I have looked in vain through your columns for one word of appreciation or commendation of all this. There is evidently nothing Canadian that you can appreciate, except the Canadian dollar.

If I must be insulted, I most respectful de-

dian this. Inere is evidency nothing Canadian dials you can appreciate, except the Canadian dollar.

If I must be insulted, I most respectful decline to pay for the privilege.

I would respectfully suggest that you cease to look for the mote in the Canadian eye until you have removed the beam from your own.

The Boer war is seized upon with avidity as affording a splendid chance to have a fling at everything British, but there is no word of Spain or Cuba and the Philippine slave.

Why not give some attention to the looters of the Catholic churches in the Philippines? Why not give some attention to the looters of the Catholic churches in the Philippines? Why not lavish some of the indignation you reserve for the British and Canadians on the enormities of the divorce court, on the lynchings and political and social inquities of every description in your own land.

In this I do not refer to the News alone, but to every other anti-British, fire-cating editor in your country. If you will apply your brilliant talent to the curing of the social and political pestilence with which your own country abounds, and let Canadians alone, there will will be ample work for you to do.

Yours respectfully,

Thomas Hanley.

Yours respectfully,
Thomas Hanley.

A two weeks' mission was commenced in St. Mary's Cathedrai by the Jesuit Fathers on Sunday, 4th inst. The Fathers conducting the mission are Ray Fathers O'Bryan, S. J., Montreal, and Rev. Father Kenny, S. J., of Guelph. They are both very earnest and eloquent preachers. The Jesuit Fathers have always been distinguished for holding missions all over the world. The older generation still remember the glorio is work accomplished by Fathers Damen, Smarius, Glackmeyer, Langcake and others in form r days. Much good is expected from the Mission. Large crowds have been in attendance since the Mission opened. The first week is for women, the second week for men. Masses are celebrated at 5.30 and 8 a.m., with a short instruction. The evening devotions consist of the Rosary. A short instruction and Benediction of the Blessed Sacrament.

An anniversary Solemn Requiem Mass was celebrated in St. Mary's cathedral last week for the repose of the soul of the late Archbishop Cleary. The Rev. Father Kehoe, rector, was celebrant, the Rev. Father Kahea, deacon, and the Rev. Father Ritter subdeacon. Mrs. Dorocher presided at the organ.

His Grace the Archbishop has appointed the Very Rev. Deam Masterson Vicardionard of the Archbishop presiding. The new Vicar-General is one of the best known and beloved priests of the Archbishop rhee dingrilly and wish him many years to enjoy his well exceeding the result of the Archbishop and wish him many years to enjoy his well exceeding the result the result of the Archbishop and wish him many years to enjoy his well exceeding the result the result of the Archbishop and wish him many years to enjoy his well exceeding the result the result of the Archbishop and wish him many years to enjoy his well exceeding the result the result of the Archbishop of the Archbishop and wish him many years to enjoy his well exceeding the property of the Archbishop of the Archbishop and well and the Archbishop and the Archbishop and the Archbishop and the Archbishop and the Archbi

event.

His Grace the Archbishop visited Belleville, accompanied by his Secretary. On Sunday 25th ult. in St. Michael's church he announced that he had appointed the Rt. Rev. Monsignor Farrelly, Vicar-General for the Archdiocese. Last Sunday a mission began for the congregation of St. Mary's cathedral.

On the 1st. Feb. the Young Irishmen's Catholic Benevolent Association held a most successful assembly. They have announced an assembly for Easter Monday evening.

The C. M. B. A. of Kingston Mills held their first assembly last week.

WESTPORT.

On Pentecost a mission will be opened in St. Edward's Cnurch, by the Rev. Fathers Mc-Phail and Scanlon of the Redemptorist Order. The Rev. Father Walsh is meeting with great success in this mission and continuing the good work carried on for so many years by the Rev. Father Twohey. The mission is looked forward to with great interests and no doubt will be eminently successful.

St. CHAELES GHURCH, READ.

The contract for the erection of the new side altars in the beautiful new church of St. Charles, has been awarded to Mr. Thomas Hanley, architect and contractor of Belleville, The well-known care and ability of the contractor are a guarantee that the work will be well done. WESTPORT.

#### ARCHDIOCESE OF OTTAWA.

The Feast of St. Thomas Aquinas was, as i sual each recurring year, celebrated with clat atthe University, on the 7th inst. Solemn fass was celebrated by His Excellency, Mgr. alconio. In the evening an entertainment as given, when Professor Albin explained its

leasure of the evening.

Respectively. Father Brubout of Victoria, B. C., was guest at the University last week. The Rev. ather is head of a large Indian school on the application.

Father is head of a large Indian school of the Pacific slope.

The St. Joseph Band of the Catholic Truth Society gave an interesting entertainment in the hall of the University last week. Papers were r-ad by Messrs. M. J. Gorman, and Louis K-shoe, on "Mallock on the Catholic Church," and "The Catholic Press," respectively Vocal and instrumental music completed the programme.

and "The Catholic Press," respectively 'Vocal and instrumental music completed the program of th

diction of the Blessed Sacrament in the afternoon.

The pupils of the Grey Nuns of Hull took
occasion on the feast of St. Thomas of Aquinas
to give an elaborate entertainment in honor of
the reverend pastor of that city, the Rev.
Thomas Valiquette, O. M. I. Very Reverend
Father Jodin, the Provincial Superior of the
Oblates of Mary Immediate, was also present
to honor the worthy priest.

The Rev. Father Lacombe, O. M. I., the
veteran missionary of the North-West territorics, was here lest week. His business is
understood to be the settlement with the Govermment of some matters in connection with
the Indian Industrial school and on other
matters affecting the Metis. He is en route
for Europe.

A General Easter Communion of the mem.

for Europe.

General Easter Communion of the members of the C. M. B. A., the C. O. F. and the A. O. H. of St. Patrick's parish will take place on the third Sunday in Lent.

I. Gev. Father Fisher, O. S. F. will lecture in Avliner, Que. on St. Patrick's night.

It is stated that His Excellency Mgr. Fallio, Apostolic Delegate, has absolutely decide to decline all social entertainments, no macter has been at the opening of Patrician Patricians, and the state of the property of the patrician of the

#### DIOCESE OF HAMILTON.

On Sunday evening an immense congregation assembled in St. Mary's Cathedral, this city, to greet His Lordship, Bishop McEvay, of London, who, it was announced was going to deliver a sermon. It was indeed a joyful occasion for the people of the cathedral pairsh, as it afforded them an opportunity of beholding the well have been controlled them an opportunity of beholding the well have been controlled them an opportunity of beholding the well have been controlled them an opportunity of beholding the well as a number of the clerky from the other parishes of the city. His Lordship, seaking with his old time power and vizor, gave a very instructive and entertaining account of his visit to the Holy Land some years ago. He took his hearers in imagination from piace to place in this ancient land sanctified by the lifework of our Divine Redeemer and by the numcrous patriarchs and pro-hets of old. The pilgrim lands at the beautiful city of Jaffa, the oldest city on arth, made up of a modley population of all nationalities, is noted as being one of all nationalities, is noted as being on him to preach the Gospel to the Gentiles as well as to the Jews. The Franciscan Fathers have charge of hospices for the entertainment of pilgrims, to which all, without distinction of nationality or creed, are admitted. It will be interesting to know that people are not charged anything for the first two weeks. His Lordship Bishop Dowling was one of the party of tourists and was privileged to biess the paims on Palm Sund y in one of the churches. There is an entire of travel, would need to be possessed of good nerves, as the road in a great many places winds along the face of cliffs and the donkey invariably keeps close to the edge, obliging the rider to look straight ahead between his ears in order to keep from plunging downward. Next, Jaffa is the Plain of Sharon, associated aiways with Samson, the biblical strong man. Then comes the site of the house of Joseph, wne, with Nicodemus, took our Lord from the reason of the form of the party

the choir under the leadership of Mr. Uscar of Hiscott, rendering "Est's Vespers" with very fine effect. Mr. Hiscott also presided at the organ. The solois's were Miss McInerney, Miss Bastien, Mrs. McKeown, Mrs. J. F. Egan, Messrs F. A. Filgiano, James O'Brien, J. F. Egan, P. Sweeney and C. Marks. P. J. Neven.

#### THE TRANSVAAL WAR.

ce our last summary of the events of the

rel Roberts here overtook the fler rmy, and surrounded them with

ing was hoisted over the Beer lasger or camp, indicating surrender. The Canadian contingent distinguished itself to its bravery to the very moment of surrender. Under a withering fire, the Canadians gained a position only thirty syrads distant from the Beers, whence they could enflade the trenches, and General Cronje thus found himself unable to hold out any longer, and surrendered his whole force amounting to four thousand one hundred and sixty-two men.

During the ten days while the defence of Caradian the control of the whole force and the control of the whole coess, having defeated and driven off the whole coess.

suffering and hardships.

At Ladysmith, Gen. Buller has also achieved a brilliant success, having defeated and driven oif the whole besieging Boer force and thus relieved the city.

Ladysmith was reduced to the direst distress, the raxions given our to the soldiers being only half a pound of meal per day.

General Buller in his despatch announces that his victory is most complete—more complete, in fact, than he had dared to anticipate. The Boers, however, were able to carry off all their guns but two.

The good news does not end here, but it is also stated that Makeking has been relieved. As official notice has not been received as yet, this news may be premature: it is, however, so well authenticated that belief is given to the report.

After the above important events, General Lord Roberts communicated a despatch from Osfontain, which came to him from General Buller, dated March 6th, to the effect that Natal is practically cleared of the Boers, as he cannot now hear of their having a strong force any where in that colony. There were, however, some encounters on a small scale, including one at Pep worth Hill, north of Ladysmith. On the 4th and 5th of March General Brabant engaged the Boers at Dordrecht. After a bottly contested battle the Boers hastily abandoned their positions having endured considerable loss, which cannot be accurately stated.

The Boer main army, with President Steyn actually present, and Gen Delary in command. Confronted the British at Poplar Grove on March. The Boers were completely routed from a very strong position, cunningly arranged with a second line of entrenchments. General Roberts avoided great loss of life by outflanking the enemy instead of making a direct front at ack. The turning movement was wide and the fighting hot, nevertheless General Roberts infliced a severe defeat, which was followed up next day, March Sth. by a second tronting movement, forcing the Boers to retreat hastily northward and ensityed of the Transval Republic in force. A report from Durban states however, t

surely captured if Kruger's advice had been taken.

Is is now ascertained that Presidents Kruger and Sleyn immediately after this defeat jointly asked Lord Salisbury to settle terms of peace on the basis of the independence of the two Republics. Great Britain, however, will not agree to such terms, as the British determination is not to leave such a war as this possible again in the future.

On March 10th, early in the morning, the British army again pushed forward from Popular Grove, and unexpectedly, the cavairy advance guard came upon the enemy once more at Driefontein, at 10 o'clock. General Kelly-Kenny's division arrived by 1:30 o'clock, and both divisions had another severe battle with the Boers who were entirely routed with heavy loss. The British casualities are not yet definitely reported, but 102 Boers were found dead on the battle-field.

The storming of elexander kopie (hill) by the

ioss. The British casualities are not yet definitely reported, but 102 Boers were found dead on the battle-field.

The storming of Alexander kopje (bill) by the Weish battalion at the point of the bayonet, is reported as having been especially brilliant. After the flight of the Boers Gen. Roberts continued the advance, and on Sunday he had reached Aasvogel kop, twenty-five niles from Bloemfontein, as the crow flies.

A Boer act of treachery was witnessed by General Roberts and his staff during this battle. The Boer defenders of a kopje threw down their arms raising a white flag and holding up their arms in sign of surrender, whereupon a British officer with a few men advanced to receive the prisoners, and were fired on, the officer and several of his men being wounded.

Lord Roberts has declared that should such a thing be repeated, no attention shall be paid in future to white flags hoisted during action. These facts, as also that of the use of three kirds of explosive bullets, have been officially reported to the British Government with the request that they be communicated to foreign governments, as a violation of the usages of war. It has been again reported that Mafeking governments, as a violation of the usages of war. It has been again reported that Mafeking governments, as a violation of the usages of war. It has been again reported that she distress there is known by recent despatches to be fearful. The brave little garrison was still holding out when last heard from, and it is further supposed that General Roberts has aleady sent forward a force to its relief; but owing to the Command-rinchief's habitual reticence this cannot be affirmed postively. It is still hoped that it may hold out till relief arrives, or that if the taken, it will be recaptured within a few days.

# HIGH SCHOOL ENTRANCE EX-

Literature Selections—Canadian Catho

In connection with the Canadian Catholic Readers the publishers announced the e-riy issue of a hand-book dealing with the teaching of reading and literature, especially of the tourth took. Owing to unforeseen delays it is found that this hand-book cannot be ready in time to atlord help for the examination in June next. Unwilling, however, that such delay should place at a disadvantage the schools using these Catholic Readers the publishers have consented to my circulating as widely as possible the notes for this year's literature lessons. I am happy to announce, therefore, that through the kindness of the CATHOLIC RECORD these notes will appear in its columns from week to week, and so reach without charge those preparing for the entrance examination.

ination.

Teachers will confer a great favor by send ing me suggestions and criticisms regarding the treatment of these literature selections with the view of making them of the greates help to the schools.

J. F. White.

Inspector Separate Schools.
Toronto, March 10, 1900.

#### OBITUARY.

MR. PATRICK DONEGAN, LONDON. MR. PATRICK DONEGAN, LONDON.

When it was anneunced that John Donegan, one of our gallant boys who accompanied the Cana dian Contingent to South Africa, was one of the first of the brave regiment to succumb to the horrors of war, the regret experienced by numerous friends in London and elsewhere at the early closing of his bright young life, was intensified by the shadow of death which surrounded the loving mother and family at home which sad expectation was only too soon realized, by the passing away at about 1 a. mo Thursday, March Sth, ofher faithful and devoted husband, from the effects of a lingering and painful illness of about a year's duration.

Mr. Patrick Donegan was born at Danwille, Que., and was one of the first employees of the Canadian Facific Railway. He first held the post as eagineer between Brockville and Ottawa, and later ran on the local express between Perth and Smith's Falls. He was then promoted to travilling engineer and inspector of construction or or general colors.

Ottawa, and later ran on the local express between Perth and Smith's Falls. He was then promoted to travelling engineer and inspector of construction on the Ontario and Quebec division of the road, and subsequently received the appointment of locomotive foreman at Havelock. From the latter place he went to Smith's Falls, remaining there until six years ago, when he was transferred to London. In this city, as well as in the other places where he resided, Mr. Donegan, by his courteous and kindly manner, made many friends, and was always held in the highest esteem by officials and employees of the company on account of his strict and conscientious performance of duty. And as he lived, so he died—calmly, peacefully, and happily, fortified by the last rites of Holy Church.

He was almember of the C. M. B. A. and the Catholic Club, and an honorary member of the Brotherhood of Locomotive Engineers. The remains were taken to Perth on Friday for in terment,

MRS. J. HOPKINS, WOODSTOCK. MRS. J. HOPKINS, WOODSTOCK.

On the 1st inst. there beacefully passed to her rest, Mrs. J. Hopkins, a most highly respected resident of Woodstock, Deceased was a step-daughter of the late Capt. Minchen of Dublin, Ireland, and when quite young, came to Brantford Ont. There she met her husband, who, with a family of ten children, survives her. They are: Frank and Richard of Cleveland, Ohio; Harna and Mrs. Spellen of Toronto; John of Woodstock; George of Queensville; Georgina of St. Andrews West; and Etta. Fiorence and Alfred at home. In the loss of their mother they have lost one who possessed a powerf; I will, a kind, loving heart, and an ever-rear y word of advice and comfort.

The decreased had been ill for the past two years, and in the morning of the last day of her life, sh said to those around her, "To-night I'll be at rest." In the afternoon Father Cooke of Woodstock administered to her the last sacraments of Holy Church and at 1945 at night she bade farewell to her loved ones and sank to rest.

The funeral took place on Monday morning.

rest.

The funeral took place on Monday morning from the family residence, Governor's Road, to the Catholic cemetery. Woodstock, and was attended by a large number of sorrowing friends. High Mass was celebrad by Rev. Father Cooke. The five sons and a son in-law of deceased bore the remains to the grave.

May her soul rest in peace!

Mr. Strong Brantford Ont.

The death occurred in this city yesterday afternoon at 3 o'clock of Mrs. Strong, relict of the late J. L. Strong. Deceased lady was born in county himerick, Ir sland, and was a daughter of Major McHugh, of the Royal Dublin Fusitiers. She accompanied her parents on a visit to the United States in 1815, and while met and afterwards married her late husband, J. L. Strong, a native of Northampton, Mass., and grandson of Caleb Strong, governor of that State. MR. STRONG BRANTFORD ONT.

J. L. Strong, a native of Northampton, Mass, and grandson of Caleb Strong, governor of that State.

After a residence of some years in Buffalo and Lewiston she accompanied her husband to Canada, where they made their permanent home, at first residing near Teronto, and afterwards at Mount Forest, where the husband died in 1887. For some years past Mrs. Strong has been living in this city with her daughter, Miss Marie Strong, so well-known in musical and literary circles.

Of a family of eight children five survive, John A., of Japlin, Mo. (Isaac, of Chicago; Mrs. Wm. Flood, of Paisley; Mrs. George McIntyre, of Orangeville, and Miss Strong, of this city.

She was a devout adherent of the Catholic faith and spent a beautiful life in uncessing devotion to her family, and in many works of charity. All that the loving care of an aftectionate and devoted family could bring to a sweet and beloved mother surrounded her until the hour of parting came yesterday afternoon at 3 o'clock when she passed peacefully away in the presence of her sorrowing family.

The sympathy of the family's large circle of friends will go out to the beraved in this the hour of their sorrow.

The funeral will take place on Wednesday morning from her daughter residence, 48 Ai-blon street, to St. Basil's church, where solemn Requiem High Mass will be celebrated, and thence to the Catholic cemetery.—Brantford Expositor, March 5.

By the Virgin Mary Life itself was introduced into the world; so that she is not only the Mother of Life, but the Mother of all who live.—St. Epiohanius. Pleasure soon exhausts us and itself also; but endeavor never does.—Jean Paul Richter.

#### C. M B. A.

Members of Lindsay Branch C. M. B. A Honor Bro. Kerr With an Addres

It affords us much pleasure to publish the following "Send-Off" to Bro. Kerr, who ha just left Lindsay for Nelson, B. C., to prosecut the dry goods business. He is a model Catholiand highly esteemed by citizens of all classes.

and highly esteemed by citizens of all classes. Lindsay Daily Post.

The C. M. B. A. hall at the foot of Kent St., presented a beautiful appearance at 8 o'clock on Friday evening, 2nd inst., when the members of Branch No. 77 assembled to pay their respects to a brother member, Mr. A. J. Kerr, one of our worthy citizens, who is about to leave for Nelson, B. C.

Rev. Father Phalen was voted to the chair, and Brt. Kerr occupied a seat to his right. The chairman gracefully acknowledged the honor done him, and said he was much pleased to see such a large attendance, although the notice was short and the roads not very good. A resolution had been passed, as they were already aware, to present a farewell address to Bro. away next day, it was decided to make the possentation at once.

Bro. W. F. O'Boyle then came forward and read the following address:
A. J. Kerr, E-g. Chancellor Branch No. 77, C. J. B. A., Lindsay, Ont:
Dear Sir and Brother—It was with sincere regret that we, a short time ago, learned of your intention to remove to British Columbia, and as, the time of your departure is now at hand, we the memqers of the Catholic Mutual Benefit Association of Canada, of which you have been a valued member during the past seven years, desire to assure you of our good will and bost wishes, for the future prosperity of yourself and family in your new home.

Whilst we regret the departure from Lind-

Whilst we regret the departure from Lind-

Dominion whose rich resources are now being developed, and whose scope for the exercise of pluck and enterprise is said to be practically unlimited.

Those sentiments, dear brother, are the outcome of our intercurse with you, and are herein expressed in recognition of the deep interest you have always manifested in the welfare of our Society. The calm and dignified, yet unassuming manner in which you discharged the other of president and other offices to which only on the elected, reflected much credit upon you as a gentleman of culture and refinement, and has merited for you the esteem and kind remembrance of every member of our Brother. We bid you a fraternal farewell, feeling confident that success will be yours, and in token of our respect we would ask you occept this small gift as a memento of your residence in our midst. Signed, Chas Podger, President; L. V. O'Connor, Recording Secretary.

The gift, consisting of a pendant watch charm, suitably engraved—a gem of its kind—was presented by Bro. Steers on behalf of the Branch.

Mr. Kerr, though visibly affected was very happy in his veply. He thanked his Brother members for their flattering address, and only wished that he was really worthy of such praise. Although he had decided to go west with the hope of bettering his fortune, the happy time spent with the members of Branch No. 77 would be locked back to with unmixed pleasure, and he trusted that the harmony and good will which marked their proceedings in the past would always continue. He regretted leaving Linday, too, as the citizens were all that could be desired. He was going by choi e, not through necessity, for his business in Lindsay was yearly increasing, but he thought the rising towns of British Columbia, there is no blace he would rather spea d the evening of his life than in the town of Lindsay, and be again associated with the members of Branch No. 77. He took his seat amidst the appliause of the members.

nembers, The rev. chairman thanked Bro. Kerr for his The rev. chairman thanked Bro. Kerr for his kind expression of regard for the members of the Branch, and for his complimentary reference to the citizens of the town. He next said that speeches were in order, and he would endeavor to give every brother time to speak. All in turn responded to his call. Many of the speeches were humorous and witty, evoking rounds of laughter, but all were less or more sentimental, closing with ordial good wishes for the success of Bro. Kerr.

The brethren then arose from their seats, and the chairman, after having, as a brother, added his tribute of respect, presented the sentiments of the speakers to Bro. Kerr, who gratefully acknowledged the same by a cordial response. The singing of "For He's a Jolly Good Fellow," of the evening, brought the pleasant proceedings to a close.

#### Resolution of Condolence

Whereas in His infinite wisdom it has pleased to the Father Almighty to call to his eternal eward our much beloved and highly-esteemed sother. Patrick Donegan, who departed this fee on March 8. 1900 and Whereas his valiant son, John Donegan, was illed in battle at Modder River, South Africa, n Feb. 18, 1900, fighting for our flag and country, and

Whereas they were carnest and practical atholics and therefore upright and patriotic

stholies and tuercook tizens, be it. Resolved that on this day of the death of our resolved that on this day of Branch No.

further Resolved that a copy of this resolution be presented to Mrs. Donegan and also to the orwarded to Mrs. Donegan and ATHOLIC RECORD and Canadian. London, March 8, 1900.

Calgary, March 3, 1900.

On motion of Bro. E. H. Rouleau, seconded by On motion of Bro. E. H. Rouleau, seconded by Bro. J. W. Costello at a meeting of Branch 126, Calgary, Feb. 27, the following resolution of condolence was unanimously passed:

Resolved that the members of this branch desire to tender their heartfelt sympathy to the family of Bro. C. E. Dennehey, deceased. The late Bro. Dennehey, assisant principal of the High River Industrial School for Indians, was a member of our branch for the past seven years and was held in the highest esteem by all who had the pleasure of making his acquaintance. He was a good, practical Catholic full of zeal, piety and benevolence, and his memory will long be cherished by the many friends left behind to mourn his loss. Accept our sincere sympathy and assurance of our prayers that his soul may enjoy the eternal bliss prepared for the faithful.

Resolved that a copy of this resolution be sent to the Catholic Record, and Canadian for publication. J. M. McCaffery, Rec. Sec.

#### ST. PATRICK'S CONCERT.

A splendid concert will be given in this city, in the Auditorium, on the eve of St. Patrick's Day, under the auspices of the Catholic Club. The principal event of the evening will be a lecture by Rev. Father Tiernan, on his recent travels thoughout Ireland, France and Italy. All classes and creeds will heartily welcome the rev. gentleman to our Forest City, and those who will have the good fortune to hear him on this interesting occasion will enjoy a silendid intellectual treat. The best available talent has likewise been secured; and a glance at the programme will convince the most sceptical that the St. Patrick's concert of 1996 will not only equal but surpass, in point of variety and excellence, those of previous years

#### NEW BOOKS.

The Stations of the Cross, according to the method of St. Alphonsus Liguori, the method of St. Francis of Assisi, and the Eucharistic method: with the Stabet Mater in Latin and English. Illustrated. Put up in a neat and handy pocket edition, printed on good paper, with clear type. Publishers, Benziger Bros., 36 Barclay street, New York. Bearing the imprimateur of the Archbishop of New York.

"Michael O'Donnell of The Estates of States and States of States and States of States and States of States of States and States of States and States of States of States and States of States o "Michael O'Donnell or The Fortunes of a Little Emigrant," by Mary E. Mannix, author of "The Tales Tim Told Us," "The Chronicles of the Little Siters," Published by the Ave Maria, Noter Dame, Indiana, U. S.

### FATHER MATHEW MEDAL.

#### TO ST. JOSEPH.

Saints know, thee best, Oh hidden silent Saint, And would that I could feel a little part of that great love, Teresa's kindred heart, Feli for thee, Foster-Father! But the taint, The chill, is on my soul; and few and faint. The chill, is on my soul; and few and faint. The prayers that from this earthly bosom dart. Up to that heavenly throne wherein thou art In glory, not too high to hear my plaint. Patron of all who work in humble ways! Pray that from pure and earnest motive! May fill with patient tool the moments flying; Patron of happy death beds, when my days, Have reached their term, be thou, dear Joseph! nigh. Have reached their term, be thou, dear Joseph! nigh With Mary and with Jesus, while I'm dying.

-M. R. in Irish Messenger for M

#### ST. PATRICK'S DAY.

Oh! ere St. Patrick's Day shall close A warm prayer we'll say, Which far and near from Irish hearts Springs to our lips to-day. Tis God bless Ireland, may her faith Shine ever bright as now Shine ever bright as now. o stain upon her pure white hands, No shame upon her brow.

God guard the Faith that gems that brow, From which the crown is torn God bless the noble. Loving hearts That for her sorrows mourn. God save her faithless erring ones, Wherever they may be Remember, Lord, they're martyrs' sons Oh! bring them back to thee.

God bless the soldier hearts that turn
From Africa to day,
With yearning for the "dear old home"
That lies so far away.
God bless the soldiers brave that fall
In lands beyond the sea.
God's blessing, Erin, rest on all
Who blessings pour on Thee.

-Irish Messenger of the Sacred Heart for-

At the cross roads of life, in sorrow I linger, My heart has grown weary, my childhood has flown;
I feel not the guidance of youth's gentle finger,
My friends are departing and I am alone,

Many roads, broad and narrow, have opened That lead to Eternity—dreary or bright: Dark vapours descending around me, and o'er

me, My Guiding Star lessens Its sweet rays of light,

Oh, lead thou me on, Guiding Star, Light in darkness!
Oh. send peace at last, to my sorrowful soul!
Give me courage to choose, give me strength
to decide
On the path that shall lead to the Glorious
Goal.

And if on my journey, by band or by ocean.
The winds of ambition my little barque toss,
Or the green fields of glory, in zephyr-swayed,
motion.

Allure my sad steps from the way of the cross, On then, Guiding Star, Light in darkness, befriend me.
Thy sweet rays of peace on the troubled waves cast.
That those winds of ambition may faithfully send me
Safe into the Glorious Haven at last.

Oh then, Guiding Star, Light in darkness, shine o'er me,
Oh, cheer my lone path with Thy sweet rays
of love,
May those glorious fields appear ever, before Reflections from infinite meadows above.

At the cross roads of life I hopefully linger. For peace has descended and sorrow has flown;
And I wait for the beck'ning of Destiny's finger,
Directing my soul to the endless unknown,
M. A. B.

#### Y. L. A. OTTAWA.

The proceeds of the Euchre party given by the Young Ladies' Auxiliary of St. Patrick's Home on St. Valentine's night notted \$208.50. At the last meeting the President moved a vote of thanks to the following: Mrs. McGirr, for getting up the musical portion of the entertainment; Mr. J. P. Dunn, as Chairman; J. L., Orme, for piano free; Messrs Herice & Campbell, J. O. Libla, Oliver & Son, for tables and chairs; the Columbia Club, screen for flowers also to the press and to all others who helped to make the entertainment a success.

## MARKET REPORTS.

London, March 15.—Grain, lper cental—Wheat \$1.10 to \$1.12; oats, 87 to 90c; peas, \$1.00 to \$1.12; barley, 80 to \$7c; corn, 75 to 80c.; rys, \$5c to \$1.10; to tokewheat, \$1.00 to \$1.20; beans, per bushel, \$1.25 to \$1 35.

Secas—Clover seed, alsike, \$5.50 to \$5.70; clover, do., red, \$5 to \$5.70; timothy, do., \$1 15 to \$1.70. Farm Produce — Hay, \$8.50 to \$9.50; straw er load, \$3.50 to \$4.00; straw, per ton, \$5.00 to

per load, \$3.50 to \$4.00; straw, per ton, \$5.00 to \$6.00.

Live Stock—Live hogs, \$5.00 to \$5.15; stags, per lb., 2 to 25c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.50; fat beeves, \$3.50 to \$4.00

Dairy Produce—Eggs, fresh iaid, per dozen, 16 to 18c; eggs, basket lots, 14 to 16c; butter, best rolls, 25 to 27c; butter, best rolls, 25 to 27c; butter, best rolls, 25 to 27c; butter, creamery, 26 to 27c; cheese, pound, wholesale, 9 to 10c; cheese, pound, retail, 13 to 15c; honey, per pound, 10 to 16c; lard, per pound, wholesale, 7 to 75c; lard, per pound, wholesale, 7 to 75c; lard, per pound, retail, 9 to 10c.

Vegetables—Potatoes, per bag, 50 to 75c; onions, per bag, \$1 00 to \$1.25.

Meat—Pork, per cwt., \$6.35 to \$6.50; beef, cow, \$4 00 to \$5.00; beef, heifers and steers, \$5.00 to \$5.50; yeal, by carcass, \$5.00 to \$7.00; lamb, by the carcass, \$6 to 9c; lamb, by the quarter, 9 to 10c.

by the carcass, 8 to 9c.; lamb, by the quarter, 9 to 10c.

Montreal, March 15.—The grain market continues dull and values unchanged; Manitoba wheat, 66 to 66j.c. east; red winter wheat, 65c. west; oats 27c west, asked; peas, 6lc. west, asked; peas, 6lc. west, asked; barley, No. 1. 43c. west; No. 2. 4½c. west; ryte, 52c. east. Flour quiet and unchanged; Manitoba patents, at 83.80 to 84; strong bakers, \$3.50 to \$3.60; straight rollers, \$3.30 to \$3.50; straight rollers, \$3.50 to \$3.50; straight average, and \$6.25 to \$6.50 for heavier weights; Canadian short cut mess pork, \$3.50 to \$3.50; short cut back, \$14.50 to \$1.50; and heavy long cut mess, \$14.50 to \$1.50; and charged and it is likely that business could be done around 12½c. for fancy white stock, with colored goods at 13c. Butter continues scarce; dealers are parcelling out supplies in small quantities to customers, so as to keep them going until more stocks arrive; there is a rather wide range in prices as dealers are all short, and have to pay what holders ask; linest creamery is quoted at 25 to 39c; and other grades correspondingly high. Eggs are easy at 17c. for fresh laid; timed, 14 to 15c.; cold storage, 11 to 12c.

#### Latest Live Stock Markets.

TORONTO.

Toronto, March 15.— The following is the range of quotations at Western cattie market this morning:
Cattle — Shippers, per cwt., \$4.25 to \$4.80; butcher choice, do., \$3.75 to \$4.80; butcher choice, do., \$3.75 to \$4.80; butcher, incetium to good, \$3.25 to \$3.50; butcher, inferior. \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.50;
Sheep and lambs—Sheep, per cwt., \$2.75 to \$3.75; lambs, per cwt., \$4.50 to \$3.00; bucks, per cwt., \$2.25 to \$4.75; hambs, per cwt., \$2.50 to \$3.75; lambs, per cwt., \$5.50 to \$3.00; bucks, per cwt., \$2.25 to \$4.75; heavy hors; light hogs, per cwt., \$4.25 to \$4.75; heavy hors; cwt., \$4.25 to \$4.75; sows, \$3 to \$3.25; stags, \$2 to \$2.25.

FATHER MATHEW MEDAL.

Orrlake, Feb. 19, 1900.

I see in an issue of your paper they have erected a St. Mathew's hall in Osgoode. I have an old medal which my father brought from Ireland. The medal was struck in commemoration of Father Mathew's Temperance Crusade. It is 70 a kind of lead or pewer and is larger than a 30 cent piece. On one side appears the form of a cross, on the other accouple taking the pledge. It is genuine, as my father had it from Father Mathew's own hand. Mary Conlin.

East Buffalo, N. Y., March 15.—Cattle—Moderate demand; caives good supply, moderate demand; choice views, 7, 25 to \$7.50 to \$7.50

# The Catholic Record. organs

VOLUME XXII.

Lendon, Saturday, March 24, 1900. SEND THEM TO CATHOLIC

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A contemporary exhorts Catholic more t parents to send their children to Yale moral University. Why not send them to effect Catholic Universities? They are as produc good, safer beyond all doubt, and fash- Casar ioners of the love and purity that will and M gladden the old age of the father and dren i mother.

#### THE JESUITS.

Our readers have read the eloquent and learned rejunders to Pres Eliot's latest attack on Jesuit education, and have doubtless came 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 taini were accounted the best schoolmasters was in Europe; and that they revolution. ized 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 parlimentary discus-

And they ought to be happy. Guerdon enough, we suppose, the wearing of the green for gallant dash and weary march, and consolation o'erflowing 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 Irish. men 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 unnatural injustice than any people in Europe.

# EDUCATION'S TRUEST FRIEND

A charge that dies hard is that Cath. olicism is a barrier to education. A thousand facts prove its groundlessness, but the sectarian journals, and publica tions 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 | C 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