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The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. VII.—No. 9.

TORONTO, THURSDAY, MARCH 2, 1899.

PRICE FIVE CENTS.

A GLANCE OUTSIDE.

It is pleasant to reflect that whereas fifty years ago Lenten exercises were unheard of outside the Church, except when occasion was taken to ridicule them as badges of Popery, now they are becoming common enough among the sects. Within living memory to have a big butcher's meat dinner on Good Friday was considered a make of orthodox Protestantism, and a proper protest against the growing superstition that made people ashamed to be rejoicing in the fullness of food when the Saviour was dying in direst want and suffering.

There is, doubtless, a good deal of that old spirit alive, but it is hidden in the back out of the way, districts. It is no longer the fashion, and like the lady who was hissed for dancing in black, which she wore in mourning for a deceased mother, it shews public notice, or puts on the garb of zeal for the observance of the old ways. Exercises in recognition of Lent are held in many of the churches. Public parties are, in a measure, given up or held on the sly, a greater sobriety of conduct is affected, and no doubt, in many cases, practiced, and the doctrine of self-denial, mortification, and penance, is preached from pulpits which but lately knew not such sounds; and preaching with a vigor and brilliancy which sprung, in part at least, from the novelty of the subject. The old Protestant theory that faith was all in all, and conduct or works might be left to take care of themselves, is now assailed with the vigors of Christian Science—to which, indeed, it has a striking resemblance in principle. For it is hard, or rather impossible, to see why it should be a crime to refuse to call in a doctor, and take his remedies, and yet not a sin to refuse the means prescribed by the spiritual physician. Prayer, self-denial, fasting and so on are as well known specifics for the ill as the Christian as purgatives and tonics and the like are for the maladies of the natural man. Both are furnished by a loving Creator for the benefit of His children, both have their efficacy solely from His gift, and our duty is simply to accept of them according to the manner He points out, under the direction of the doctor for nature, and for the supernatural by the advice of the spiritual physician.

It is curious to reflect upon the changes that have taken place in the world, and become its own refutation. Christian Science is not a whit more absurd than the doctrine of Faith Alone. Each expresses itself in the same declaration: "God alone is the healer and nothing shall come between Him and me." This is specious at first sight, and has a kind of religious sound which deceives multitudes. But like all theories that take no notice of the facts of the case, it is, in due time, crumbled into dust by the weight of unavoidable experience. The sternest Fastian who ever declaimed against the spirit of secondary means, has dropped his theory the moment he felt a twinge of bodily pain. To quench the fire in his aching tooth he has run to the druggist, and eagerly used the crocoteo offered him. And he has taken his black draught, and quinine, and kolologs, without a thought that in doing so he was simply contradicting the principle that nothing should come between him and his Maker.

New man is a rational animal and can put up with a vast amount of incoherence, still by nature he is ever, unconsciously or not, fretted and ill at ease under the load. He can't help thinking if he would not hinder his recovery from breaking here and there through the crust of prejudices and false opinion in which he is involved. Light streams in upon him from nature, and makes him per force, see what an enormous principle would fail within him. This is what has happened in the instance of many who used to think they did religion a service by denying some of its most practical precepts. It was a comfortable belief, surely, that self-denial, mortification, fasting, and such other works of the spirit, were not merely not required, but were even worse than useless. Have Faith—which, by the way in their use of it, never admitted of addition—have abundant Faith, and you are already saved! A comfortable belief, no doubt, but it had one great drawback, which in the end is killing it. This theory was inviting, just the thing the idle and indifferent would like, and those, too, who had no notion of the meaning of holiness, without which it is impossible to see God. But the moment you came to put it in practice the whole thing broke down under your hand. It was only a theory and would not work. The merely secular, who were satisfied with the world, found nothing in it but what they already possessed from nature. To slaver it was a sanction for continuing in their evil ways, whilst earnest men who were convinced they had a redemption to be had, at a price could not continue believing that they should have nothing to do but stand listless and idle, letting their tank accomplish itself. They could not but

feel that they themselves had "to go forth to their work and their labor until the evening." (Pa. cil. 23.) If earthly bread must be eaten in the sweat of the face, they could see no reason why the food of salvation should not have its conditions too.

And when they turned to the holy scriptures for an answer to these questions of the soul they found that at the very door of all spiritual effort stands a cross which they must take up daily; and walk, under its load, not with their nature dead, but rather in the track of another's footsteps, hoping indeed all things from Him, from whom alone they can come, and relying on their own part for nothing which He had laid down as necessary. Thus they are getting on to the Catholic idea—wrought out by saints into the wonderful system known as asceticism—and whilst we cannot help being amused at some unorthodox notions on their part, we ought to remember how novel to them is the region of penance in which they are getting a first experiment.

Dean Harris speaks up for Canada.
The Denver (Col.) Daily News of Feb. 21, has the following—Dean Harris, one of the remarkable men of Canada, registered at the Brown hotel last night. The dean has been traveling in the West and is now at his way home. He is a tall, distinguished looking man, and has such magnetic powers that he soon drew to him a crowd of people who were surrounded by admirers desiring to know his acquaintance. He is a doctor in the Roman Catholic church, a historical writer, and an orator of great attainments, and for seven years held the championship in the athletic contests of Canada. The dean is broad in his views, and came to visit the west as part of the United States because he likes the people of this country and wanted to learn more of them.

"Canada," said the distinguished visitor "is moving ahead, but not at the reckless pace which is sometimes feared. The United States is moving. We now have 5,000,000 people, and at the end of ten years we may have 8,000,000. Many of our brightest young men are attracted to this side of the line on account of the progressive character of the people living under the stars and stripes. But really, I fear you are rapidly catching up. We are more conservative. The Anglo-Saxons and the Celt predominate in Canada, and it is not possible that from the union of these two energetic and hardy races may be brought forth the ideal race? It is a dream, but a dream which may become a reality some day. The rush for riches, as exemplified in this country, is not to the credit of the genius of America. There is something more worthy of dignity in the union between Canada and the United States, and it is hardly possible. The newspapers of this country have killed any sentiment that may have developed on that subject. The record of divorces and murders and suicides alarm us people across the line, and the carnality of our minds at the present time. In Canada only one or two divorces can be procured in a single year. All applications must be passed upon favorably by the Governor, and it costs probably \$2,000 to obtain a divorce, so it is not the reach of any but the rich. The consequence is that incompatibility of temper is scarcely heard of in Canada. We are a happy and contented people, and willing to get along slowly. We like the people in the United States, but our ways are more conservative than yours."

Ottawa Catholics and the Coronation Oath.
OTTAWA, Feb. 16.—At the close of a lecture given by Rev. Dr. Fallon in the Academic Hall of Ottawa University to-night, it was moved by B. E. Sulte, F.R.S.C., seconded by M. J. Gorman, L.L.B., and unanimously carried: "That the Roman Catholics of Ottawa, as loyal subjects of the British Empire, desire to express their regret that there should be required of the Sovereign, who rules over us, that he should take an oath of coronation, or any other oath, in his declaration of Transubstantiation, by which the sacrifice of the mass and other doctrines of the Roman Catholic Church are signified as superstitious and idolatrous."

of sentences of not more than two years, has liberated 2,700 persons from prison; Gladstone, in his famous letter to Lord Aberdeen in 1851, exaggerated the number of political prisoners. The Fourteen Government made accurate returns, and recited the Gladstone statement; there were 2,024 prisoners. The Italian Government does not reveal even how many persons it has put in prison. The journal from which this item of information, so terribly prejudicial to the "free and enlightened" Government of Italy, is taken, is, not, as might be supposed at first sight, one of the clerical journals of the country, but a purely Italian paper.

Dr Lyman Abbott Makes a Sensation.
New York, Feb. 27.—Dr. Lyman Abbott made a profound impression upon those who were present at his last prayer meeting in Plymouth Church by his views relative to possible communion with the spirits of those who have died.

Dr. Abbott said:—
"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open who knows but that we could see those who have gone from us and yet have not gone from us?
The more he says comes to me the less I believe in what men call spiritualism; the less satisfied am I with rappings and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indelible influence that sometimes comes into my life is from her.
Men may ask me if I am not afraid of spiritualism, but I think it is just the opposite.
All this may be the result of imagination. I am not certain. I do not know. But one thing I am sure—there is a real presence in the Christ. He is not objected, although the world does not see him."
In closing his talk Dr. Abbott spoke of the Protestant misapprehension of two doctrines of the Roman Catholic Church.

Imperialism Costs Money.
Saturday's cable letter to the daily Empire building up the following paragraph: "The British Empire is now a vast assemblage of mud just now, and unending seems England's wealth and success in Imperialism, that there is no reason to suppose that the Empire will be able to hold from Mr. Morley and those he has chosen from among Lord Rosebery's following will not lead the British taxpayers to call a halt—not yet at any rate. He is paying his income tax on a war footing. The Budget he said he seems to like it. Things might be very different if times were bad."

As for the Liberal party, the House of Commons saw last night the new Liberal leader, Sir Henry Campbell-Bannerman, following Mr. Morley into one division lobby with 55 other Radicals and Irishmen, while Sir Edward Grey, Sydney Buxton, Lord Fitzmaurice (all ex-colleagues of Mr. Gladstone), and other Liberals joined the Ministerialists in supporting the policy of a re-occupied Sudan and British expansion southwards to Uganda. Mr. Asquith and other leaders walked out of the House. Lord Rosebery, looking fat and flourishing, calmly watched the scene from the Peer's gallery. By such courses current is the Liberal party buffeted just now.

Lord Russell of Killowen and the Press.
Lord Russell of Killowen last week advised the parties in the line with W. A. Foster against the London Daily Mail to settle out of court. In doing so he told some personal experiences with the newspapers. "A paragraph appears in a newspaper this morning regarding myself" said the chief justice, "casually stating that I forced my carriage through the Horse Guards' passage, notwithstanding the opposition of the guards, and an American paper, the other day described me as a 'paltry incident in my career. It is as if I had been my duty, in the position of president of the divorce court, to pronounce a divorce decree between myself and my first wife. As a matter of fact I have only had one wife, she is alive now, and never been divorced, and I am not the president of the divorce court." (Laughter.)

Mr. Dillon's Resignation.
Mr. Dillon, referring to Mr. Dillon's resignation in the "Catholic Herald" that Mr. Dillon "was prepared to take the step last year which has so astonished his opponents to-day. His friends, however, did not think the right moment had arrived. The movement of the day, however, had not assumed the proportions now so important to us has during the last few weeks. It was felt that the propitious occasion would inevitably arise before long, and they knew that when it did Mr. Dillon's resignation would be faithfully acted upon."

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Biecke's Anti-Consumptive Syrup, before it was too late, their medicine would have been spared, their golds and all affections of the throat and lungs.

A CANDID ANGLICAN.

A lecture on "Miracle Plays" delivered on last Saturday at Trinity University by Rev. Professor Rigby is decidedly interesting. The professor dealt with his subject from an English standpoint, but his remarks are equally applicable to other countries. At the outset he made a vigorous onslaught on the prevailing Protestant idea that "before the Reformation people knew nothing about Bible history. There could be no greater mistake than this, and it would be well to dismise it from our minds at once. The clergy then were just as anxious as they are to-day to have their people as well versed as possible in the Scriptures. The general public, however, were unable to read, and in order to teach the events of the Bible religious drama was introduced."

This candid statement of the learned Dean of Trinity University must have created surprise and probably some consternation amongst his Anglican audience. If there is one thing on which the general run of Anglican professors and divines continually harp, it is the hostility of the Catholic Church to the Bible. According to Dr. Hague, a Rev. brother of Prof. Rigby, and like him an instructor of candidates for the Anglican ministry, the Catholic Church is one of the greatest enemies of the Bible ever and from the days of Paganism to those of Ritualism. The Toronto Globe which gave an extensive and appreciative summary of Prof. Rigby's lecture, does not inform us whether Rev. Dyson Hague and his staff took forward a portion of the large and distinguished audience that greeted the learned Dean of Trinity. If they did they must have looked like children swallowing a very nauseous dose of medicine. It is to be hoped that Trinity University will continue to administer such purgatives to Anglican ignorance and prejudice as Prof. Rigby gave on last Saturday. A lecture, for example, on Gothic Architecture, displaying the same fairness and respectability which Prof. Rigby showed in his handling of English "miracle plays" would show how the windows and walls of the Gothic cathedrals of the Middle Ages were Bible histories in stone and gorgeous stained glass. It is a most interesting lecture on Thursday night at St. Patrick's Literary and Scientific Association. A large audience was present.

Dr. John MacCabe's Recollections of Distinguished Irishmen.
"Personal Reminiscences of Distinguished Irishmen" was the subject of an interesting lecture delivered in St. Patrick's Hall Ottawa on Thursday night by Dr. J. A. MacCabe, President of the Ottawa Normal School. The lecture was delivered under the auspices of St. Patrick's Literary and Scientific Association. A large audience was present.

Dr. MacCabe gave a number of characteristic sketches of leading members of the church, the bench and the journal. His lecture was in Irish, drawn from the pages of his "Distinguished Irishmen," he referred to Dublin, Archbishop Whelehan, Protestant Archbishop of Dublin, Archbishop McHale, Bishops Morley and Cantwell. In connection with the bench he touched on Judges Whiteside, Monahan, Dunne, O'Hagan, and among the journalists he alluded to Duffy, A. M. Sullivan, T. D. Sullivan and Richard Pigott. The lecturer had met all these people and associated with them. His illustrated sketches of their characters with many anecdotes had been taught catechism under Cardinal Cullen. On Saturdays the speaker would spend some time at the Four Courts Dublin, and while there he had been associated with many of the Irish people, and with the other national system of Irish education, to the Ecclesiastical Titles Bill and to the relations of the Bishops of the Catholic Church with the British government on the one hand, and with the people of Ireland on the other.

Britain's Drink Bill.
A London despatch says: "Imperialism is by no means the only direction in which the British open-handedness is at work. Evidence just now, a drink bill published this week shows a yearly expenditure on intoxicants of nineteen dollars for every man, woman and child in the United Kingdom. The Scotchman and the Scotchman have, it seems, been much maligned in this connection, for while the Englishman drinks 2.41 gallons of alcohol yearly, the Scotchman managed with 1.66, and the Irishman with 1.04. The Englishman spends \$20.30; the Scotchman, \$16.20; and the Irishman, \$12.50."

given to the Cardinal by His Holiness lasted close upon an hour. It is reported that the Pope asked the opinion of the Cardinal on the letter he contemplated addressing to the American Bishops, and what the result would be ten days ago. This is reported as the sign of the high esteem in which Leo XIII. holds the judgment of the Cardinal. Mr. Gaultier, who is staying in Rome, Cardinal Richard resided at the house of the Sulpician Fathers in the Via Quattro Fontane, and went to Canadian College, across the street, where he delivered a discourse to the priests and students, which was remarkable for the affection expressed in it to Rome, which the Cardinal knows for fifty years.

Catholic Church in the United States.
Rev. Father Campbell, Superior of the Jesuit College at Fordham, N. Y., Montreal, has been telling the Star something about education in the United States. He says that the Catholics of the United States maintain parochial schools wherever they can, but the great masses of the people seem wedded to the public schools in New York city alone, however, forty thousand Catholic children attend the parochial schools, though their parents are taxed for the public schools. Fordham College is by far the best of the kind in the United States. He says that the Catholic population of the United States did not keep pace numerically with the total number of people. Yet was a debatable question. No doubt a large portion of the Catholics of the west, but it was still a question whether the Roman Catholic communion did not receive, by a change of faith, as many as were lost. Father Campbell went on to say that in the United States there were abundant numbers of Catholics in the neighbourhood of their fathers in the neighbouring republic, but that changes there were not attributed to the fact that people had settled down in sections of the Union where they were not possible to the clergy.

Regarding the United States, the old people among their national characteristics, but the young people were rapidly becoming American.

The birth rate is keeping up well among American Catholics, but he admits that the general loosening of the marriage tie in many states offers a very serious danger to the future of the country. It is a most deplorable state of things, added Father Campbell, "and is a menace to the future of the American republic." Catholics separate, but can never be divorced.

The reason why so many of the American Catholics come to this province for instruction is that they may obtain a knowledge of French, English, and be prepared to take charge of French-Canadian congregations in the States.

St. Joseph's Court, No. 870.
The regular meeting of the above court was held on Thursday evening, Feb. 24. As predicted in our issue of the 18th a very large number of the members of this court and also Sacred Heart of the Ottawa and St. Joseph's parishes were present. Chief Ranger Gordon called on the court to order at 8 p.m. sharp and was assisted by the D.H.C.R. Bro. J. J. Neander, O.R. Sacred Heart Court. On the platform were Bro. E. Bracken, O.P.R., St. J. Court, Bro. J. Molloy, O.P.R., Sacred Heart Court, Bro. W. D. Lightgale, Sec'y, St. Leo Court; Bro. W. Murphy, Financial Sec'y, St. Leo Court. After the regular order of business was concluded the good of the order committee proceeded to the order of the day. Chief Ranger introduced the Rev. Fr. MacCabe, the orator of the evening to the members. Bro. MacCabe on coming forward was greeted with loud applause and after quiet was restored, he began by expressing his pleasure in having been received since a brief absence from his brother foresters, and stated that he was thinking over a subject for the evening he had come to the conclusion that none would be more suitable than something he had seen in the country in which we live. He then alluded to the early history and constitution in Canada. He gave a very clear exposition of the growth and the causes that led up to it in 1840; he discussed the fact that when the United States and France insisted on the desire for and spread of free institutions in this country, and intended that the position of Canada as a British colony was more desirable than that of the U.S. as a Republic, on account of the wide measure of freedom which all classes and denominations; the equality of all before the Law and the complete responsibility of the people themselves for all legislation and on account of which in case of war, we as a nation would have the whole British Empire on our back. The speaker dealt on the two objects nations have in view in colonization. Some nations being satisfied by their conquest and the acquisition of territory, while others have the more laudable motive for colonizing, to spread the gospel, and advance civilization. "England," he said "in all her American expeditions was moved by their love and respect for the emblem of our redemption in the land, built churches, schools and monasteries, her priests risked their lives in their efforts to convert the Indians, and as a

result such a deep impression did the church make on the country, in its elastic state of growth, that chroniclers and historians, to the end of time will write her down as the kind, generous, vigilant mother and Canada as the obedient, virtuous daughter.

The attention with which the members listened to the remarks of Bro. MacCabe conveyed a higher tribute to his eloquence, than did the loud applause, which greeted him at the close. At the conclusion of the address Pas' Chief Ranger Morgan, in moving a vote of thanks to the speaker said that the address apart from being historical, was very instructive and he was sure he voiced the sentiments of the court, by expressing the pleasure they had all derived from it, and he trusted that at some future date St. Joseph Court would again be given the opportunity of listening to Bro. MacCabe.

After remarks by Bro. Molloy and Nicholson, the Chief Ranger extended the thanks of the Court to which Bro. MacCabe very graciously responded.

The next meeting of this Court on Thursday evening, March 9th will be an order of Foresters, have accepted the invitation to play a return match of golf balls, and as the committee in charge of affairs are notified for the manner in which they are entered all those who wish us will be sure to spend a pleasant evening.

Obituary.
Mr. Editor: I think THE CATHOLIC REGISTER and RECORD are deserving of great praise and thanks from the Catholics of this province for their kind assistance in publishing O.C.F., and for their kind invitation to publish of the opportunity of meeting in Toronto, and I hope the other courts in towns and cities, will do likewise, and thus show those who are not already members that they are not confined only to the cities of Toronto and London. With best wishes.
M. T. MOGAN, Secy.
Toronto, Feb. 28.

Obituary.
Mr. James Byrne, formerly of Toronto, died recently in Detroit, of apoplexy. Mr. Byrne was for many years a merchant tailor in Quebec and Toronto, and was highly esteemed for his sterling character. He was an enthusiastic member of the Toronto branch of the Irish National League, and connected with several religious societies belonging to St. Michael's Parish. His death will be regretted by many in Toronto and the old "Rock City." May he rest in peace.

Western Assurance Company.
We publish in to-day's REGISTER a condensed report of the Annual Statement of business done by the Western Assurance Company for 1898. Although, as President O'Rourke remarks, the result of the transactions of those above mentioned preceding Annual Report, still the Directors feel that the Company is fortunate in being in a position in which it is not compelled to depend upon the outcome of any one year for the payment of its regular dividends. With surplus to the policy-holders of over three millions of dollars, the Western Assurance Company must be regarded as well placed to hold a round financial position not excelled by any similar institution in Canada.

Don't forget the grand musical Vesper service by Rev. A. Stuhl, O.S.B. R., at 7:30 o'clock next Sunday evening in aid of St. Patrick's Conference of St. Vincent de Paul. Tickets, 50c.

THE DOMAIN OF WOMAN

Talks by 'TERRA'

The toothsome crumpet! What time the shades of night begin to fall, and the hands of the clock point to the seductive hour of five p.m., when a cantative kettle is singing its merry song and the festive band is decked for the enjoyment of the cup that cheers, but not intoxicates, then are the merits of a well-toasted and well-baked crumpet most apparent.

Our mothers and our grandmothers who came "from the old country" can remember the musical tinkle of the muffin man's bell as he perambulated around with his neat basket full of the spongy cakes and covered with a snowy cloth. There was much rummaging for pennies, and running to the door to secure a supply of the dainties, and the good man seldom went home without an empty basket.

on a plate for a few minutes then toast; they will be as perfect as fresh ones. They should be buttered on both sides.

I ought not to talk about gastronomy in Lent, except to condemn it as a tiresome concession to the material side of nature, protests somebody. Well, I suppose you don't want me to be always preaching, do you? Most of us know perfectly well what Lent is for, and what we ought to do in Lent. There is no necessity to go around with long faces, and eschew everything that makes existence endurable, simply because we are under the obligation of fasting and penance for some forty days.

I believe fasting is often carried a great deal too far, especially amongst women. I know one a good many years ago who kept the whole of Lent as a strict fast though her health was by no means perfect, and she had all her household attendants to attend to her. At the end of the time she was a total wreck. She had been repeatedly warned that her health would not stand the strain she was putting upon it, but she would not heed, and in the end, she was ill for months, and cost her husband a small fortune for doctors and medicine.

This is not right, and moreover, the Church expressly forbids any penance or mortification that is likely to undermine the health in any way; she particularly provides for this by substituting other forms of penance where fasting is inimical to bodily well-being.

TERESA.

THE QUEEN AND THE NUN.

Some years ago, says "M.A.P." when the Queen was at a certain Sisterhood, she desired the Superior to show her the place just as an ordinary visitor, and not to treat her as a Queen. The Superior agreed, and proceeded to conduct her Majesty all over the building. The Queen was much interested, but observed with vexation that everywhere they went the Sisters curtseyed. At last she remarked to her guide: "I thought I made you understand that I wished to be treated as an ordinary visitor? Why, then, do you all curtsey? Pardon me, madams," replied the Mother, "you have been obeyed. The reverence shown by the Sisters was not intended for the Queen but for me, her Superior."

Differences of opinion regarding the popular remedy, known as Dr. Thomas' Eucalypti Oil—do not, as far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, cures a cough, is an excellent remedy for colds and rheumatism; and that it has no nauseating or other unpleasant effect when taken internally.

which the Church indicated a public penance, and this alone received the approbation of the faithful. The observance of the discipline of public penance began to fall into disuse and the body life of putting the ashes on the heads of all the faithful indiscriminately became so general that as length it was considered as forming an essential part of the Roman liturgy. Formerly it was the practice to approach barefooted to receive this solemn reminder of our nothingness. The Church no longer requires this exterior penance, but she is as anxious as ever that the holy ceremony should produce in us the sentiments she intended to convey by it when she first instituted it. The ashes are made from the palms which were blessed the previous Palm Sunday. The blessing they now receive in their new form is given in order that they may be made more worthy of that mystery of contrition and humility which they are intended to symbolize.

ARCHBISHOP BRUCHESE ON THE STATE OF FRANCE.

On the occasion of the solemn mass of requiem in Notre Dame Church, Montreal, on Thursday last, for the late President Faure, Archbishop Bruchese delivered the following address: "My dear brethren—The imposing requiem ceremony which unites us here today, at the invitation of the worthy representatives of France in Canada, calls for a few words from me. Nearly five years ago, then President of the French Republic fell in one of the streets of Lyons, under the dagger of the assassin, and a prince of the church lay to his side to receive his last breath, and to offer him the supreme consolation of religion."

"Last Thursday his successor, M. Felix Faure, died at the Palace of the Elisee, struck down by apoplexy, and a humble Abbe of Paris pronounced on him the words of pardon and holy hope. In the two cases, it was Christ who pardoned, in the person of His minister; in both cases it was death, sudden and terrible, but it was accompanied by the kindly blessing of the Church, without which our hearts would be saddened at the departure of those we love. The touching details which the cable has transmitted to us reveals the fact that France still holds to Christian and Catholic sentiment."

When the life of its first citizen is about to be closed she proclaims her faith in a future life; in the efficacy of prayer, in the supernatural mission of the sacerdot. At that moment it gave a lesson to the universe. My brethren, at the hour that I speak, the funeral of M. Felix Faure may not yet be all over in Paris. His coffin has appeared beneath the dome of the cathedral of St. Martin. When the life of its first citizen is about to be closed she proclaims her faith in a future life; in the efficacy of prayer, in the supernatural mission of the sacerdot. At that moment it gave a lesson to the universe."

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RHEUMATISM CURED

Mr. F. H. Cole, Well-Known in Windsor, Rejoices Because he Used Dodd's Kidney Pills and Was Thoroughly and Permanently Cured of Rheumatism—Dodd's Kidney Pills Always Cure Rheumatism

Windsor, Feb. 27.—Who hasn't felt the torturing twinges of Rheumatism? It is safe to say that there are not one hundred families in Canada in which Rheumatism has not been an unwelcome visitor.

This being the case, the following statement given for publication must have a deep and abiding interest for the great majority of Canadians. Every person who suffers from Rheumatism will rejoice to find a medicine that will positively cure it; thoroughly and permanently root it out of the system entirely, so that it has been shown thousands of times Dodd's Kidney Pills do.

Mr. F. H. Cole, whose permanent residence is in Detroit, Mich., but who is equally well-known in Windsor, Ont., had been a great sufferer from Rheumatism and Kidney Disease. He gave fair and patient trial to a number of so-called "Rheumatism Cures," etc., but none of them gave him more than even temporary relief.

Then a friend urged him to give Dodd's Kidney Pills a trial. Half reluctantly he did so, and he has been thankful ever since that he did so. He used only four boxes, but that quantity was sufficient to clean the taint out of his blood thoroughly. To-day he is sound and well in every bone, muscle, nerve, sweat and organ in the body—thanks to Dodd's Kidney Pills.

Dodd's Kidney Pills, the only known unfailing cure for Kidney Complaints, are sold by all druggists at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by The Dodd's Medicine Co., Limited, Toronto.

R. J. McGANEY, D.D.S., I.D.S. (former Graduate of Toronto University) DENTIST

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Notre Dame, of Montreal, chants and prays with Notre Dame, of Paris, the always faithful daughter of the mother, in the days of her trials and her sorrows, as at the moments of her triumphs, and her glory. Requiem aeternam dona ei domine. Yes O Lord, grant to the fallen chief of France whom thou hast so suddenly called to eternal rest, and have mercy on France herself, grant her your tender and merciful protection, come what may and regardless of what may be said for thou knowest that she labours and suffers for France. "Vive a jamais le Christ qui aime les Francais."

THE ARIDITY OF PROTESTANTISM.

The Church Standard (Protestant), edited by the Rev. J. D. Fulton—not "Filthy" Fulton—says:—"The aridity of Protestantism has depopulated heaven, fixed a great desert gulf between man and God, and, by practically recognizing nothing but the world of physical phenomena, has made it almost impossible to believe in the living realities of the spiritual and eternal world. It has come to this, that our very dead are lost to us; the phrase 'forgotten as a dead man' out of mind as it once was to the dead of Israel. We speak of Christ's 'Church,' thinking only of the 'Church militant here on earth,' and hardly remembering the greater and more glorious Church invisible, which is still one with the Church here. Nay, in the very offering of the Holy Eucharist, when we join in the thrice holy worship of 'angels and archangels and all the company of heaven,' there are times when that solemn recognition of an actual and existing spiritual universe affects us only as a noble phrase of liturgical rhetoric. The nationalism which has thus brought us to a virtual disbelief of the whole spiritual universe must in the end make miracle, and therefore Christianity, incredible. Whenever unfaith in the spiritual pervades the Church's ministry there the people steadily but surely lose their faith in Christianity, and therefore in the Church which does not teach the whole of Christianity."

ST. MARY'S C.Y.M. SOCIETY, MONTREAL.

St. Mary's Catholic Young Men's Society of Montreal has elected the officers for the ensuing year with the following results:—Spiritual Director, Rev. Father O'Donnell, P.P.; President, Mr. E. W. Kearns; 1st Vice-President, J. Bennett; 2nd Vice-President, H. Melancon; Treasurer, J. Heffernan, Secretary, Geo. Prevost; Financial Secretary, Thos. Logan; Corresponding Secretary, Ed. Brennan; Auditors, J. J. O'Neill; Chairman, Mr. Weir and J. Curran; Membership Committee, J. Purcell, Chairman; Hall Committee, Mr. Breadin, Chairman; Librarian, F. Phelan; Marshal, L. Rafferty.

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THE HISTORY OF LENT.

From Orthodox Church Calendar. The forty days' fast, which we call Lent, is the Church's preparation for Easter, and was instituted at the very commencement of Christianity. Our blessed Lord sanctioned it by his fasting forty days and forty nights in the desert, showing by his example that fasting, which God had so frequently ordered in the Old Law, was to be as prescribed by the children of the New.

Very little reference appears to have been made to Lent by writers of the first century. In the second century, as St. Irenaeus says, it was the custom of several congregations to prepare themselves for Easter by mortification and fasting.

By the time of the Council of Nice (325 A.D.), it had been extended to the forty days, with the exception of the included Sundays, which were never included as fasts. Gregory the Great in 590 directed that the season should begin on the sixth Sunday before Easter, and that on all the intervening weeks days fasting should be practiced. Afterwards, either by him or Gregory II., four days of the preceding week were added to make the whole fast forty days. The Council of Laodicea (held in the fourth century) allowed only "dry food," that is, bread and water, and forbade the celebration of the feast, the marriages, and baptisms during the whole of Lent.

St. John Chrysostom, whose life extends from 414 to 407, says that "Laodiceans used to come to communion thoughtlessly, especially at the time of the year when Christ first gave it to His disciples, our fathers appointed forty days for fasting, prayer, preaching, and holy assemblies, that all men being purified by prayer, alms, deeds, fasting, watching, tears and confession might come with a pure conscience to the holy table." After a time fasting ceased to be a voluntary exercise. Laws enforcing it were passed in the sixth century by the Council of Orleans, and in the seventh century by the Eighth Council of Toledo.

THE MYSTERY OF LENT.

Lent is rich in mysteries. . . . During Septuagesima we had the number seventy, which reminded us of those seventy years of captivity in Babylon, after which God's chosen people, being purified from idolatry, were to return to Jerusalem and celebrate the Pasch. It is the number forty that the Church no longer brings before us a number, as St. Jerome observes, which denotes punishment and affliction. Let us remember the forty days and forty nights of the deluge, sent by God in His anger, when He repented that He had made man and destroyed the whole human race with the exception of one family. Let us consider how the Hebrew people, in punishment for their ingratitude, wandered forty years in the desert before they were permitted to enter the Promised Land. Let us listen to our God commanding the prophet Ezechiel to lie forty days on his right side, as a figure of the siege which was to bring the Old Kingdom of Jerusalem. There are two in the Old Testament who represent in their own persons the two manifestations of God: Moses, who typifies the law, and Elias, who is the figure of the prophets. Both of these are permitted to approach God—the first on Sinai, the second on Horeb—but both of them have to prepare for the great favor by an expiatory fast of forty days.

ASH WEDNESDAY. Ash Wednesday is so-called from the services of the day, when the Church through her priests signs the forehead of her children with ashes, whilst saying to them in her awful words where-with God sentenced to death: "Remember, O man, thou art dust, and into dust thou shalt return."

The making use of ashes as a symbol of humiliation and penance is of a very early date. We find frequent mention of it in the Old Testament. Job, though a Gentile, sprinkled his flesh with ashes, that thus humbled, he might propitiate the divine mercy. (1. Job xvii, 16.) The Royal Prophet tells us of himself, that he mingled ashes with his bread because of the divine anger and indignation. It is probable that when this ceremony of Ash Wednesday was first instituted it was not intended for all the faithful, but only for such as had committed any of those crimes for

The Catholic Register.

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THURSDAY, MARCH 2 1899.

Some of the Toronto aldermen are in favor of taxing churches but are as willful as Barks to exempt an Orange hall and a music hall both carrying revenue.

A decision of the French Government which gives satisfaction to the Catholics in the Republic is the maintaining on the new gold coinage of the device, "God protect France."

A Toronto reader of "The Register" having expressed the opinion to us that the three V.O.'s awarded for valor during the charge of the 21st Lancers at Omdurman were given to Irishmen.

The name Mountmoroney, which was the only doubtful one among the number, belongs to the son of an Irish family that used the name of Mountmorris till it was changed to the older form by Royal license about 1850.

Lord Charles Bessford who is making international alliances in wholesale style is not very cordially approved by the British Government.

Mr. T. W. Russell, M.P., whom many Canadians have seen and heard, is distinguishing himself in Ireland as the fearless champion of Mr. Balfour's policy.

As to Home Rule his return is a good one for a "Unionist." "Because I resisted Home Rule am I," he asks, "to resist everything the Irish Catholics ask?"

The Woodstock, N.B., Dispatch brings an account of the open voting in the recent New Brunswick provincial elections.

porary. However, "men of both sides of politics came away [with the price of their votes in their breeches pockets] with but one remark, This is disgraceful!"

The London Daily Mail on the authority of its Rome correspondent, says: "The Pope has expressed a desire to be kept minutely informed of the events of the crisis in the English Church."

I would rather call the Roman Catholic clergy in and open the schools to their teaching for thirty minutes five times a week than give the children a merely secular education.

This is the declaration of an Anglican clergyman well known to many Canadians, Rev. Dr. William S. Rainsford, formerly of Toronto, now rector of St. George's Church, New York.

Our own native "Cookies," The United Empire Loyalists' "Descendants," receive \$100 annually from the Ontario government towards the printing of the sloopy tales of their hard-working grandmothers.

At the meeting held in St. George's Hall on Monday, Father Ryan, rector of St. Michael's Cathedral, mentioned the fact that with the exception of the land upon which the church stands and a narrow margin around it, the site of St. Michael's Cathedral is liable for general taxation and has for years paid general taxes in addition to the local improvement charges.

A dispatch from Walkerton in this province last week reported the particulars of a peculiar case heard in Magistrate McNamee's court. A school teacher named Turner and another young man named Fiddis killed a number of hogs the property of the latter's father, and the defense offered in court was justification according to the Book of Leviticus.

The Leader correspondent of The Montreal Star is calling Hon. Edward Blake's reported decision of returning to Canada almost immediately, taken occasion to indulge in some speculation as to the present difficulties of the Canadian Liberal party, and indirectly suggests some connection between Mr. Blake's intention and the desires of the old Liberal Party.

If a man is sick he can be made well again, simply by believing. But he cannot prevent his own case to the Almighty; he must go to Chicago and have Dr. Dowie do it.

Sir William Vernon Harcourt is not going to allow his friends the Ritualists to run away with the idea that disestablishment of the Church in England might be faced by them with composure.

There is a suggestion in Sir William's remarks that the Non conformists may become sole heirs to the "Protestant plant."

A proposal is made to honor the memory of Frank Power, the Irish journalist who represented The Times at Kharstoun just before the capture of that place by the Mahdi.

We have Hoffman's Directory for 1899, published by M. H. Whitson & Co. Milwaukee. The publication is improved in general arrangement, and the additional information introduced this year brings it up to the character of a world-directory of the Catholic Church.

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Mr. Blake's return to Canada is matter enough for discussion at the present time. We are not altogether surprised at it after what took place at the meeting of the Irish Parliamentary Party at the House of Commons, on Feb. 7.

Mr. Dillon moved a resolution, which was unanimously carried, that the election of Chairman be postponed till the second Tuesday after Easter recess which will carry it over the conference summoned for Easter by the great unity convention recently held in Limmerick.

Mr. Blake has worked in the ranks of the Irish party from the first day he devoted himself wholly to the cause of the Irish people.

Mr. Blake has worked in the ranks of the Irish party from the first day he devoted himself wholly to the cause of the Irish people. No man has borne more of the heat and heavy work of the battle, and no man in the party is better appreciated by his comrades and loved by the people.

Mr. John Ryan has been appointed trustee of the Toronto General Hospital in the place of his deceased brother, the late Hugh Ryan.

Tax-Exemptions.

It cannot be said that much energy attended the meeting held in St. George's Hall on Monday afternoon to organize a combined opposition of the religious bodies to the clause in the City of Toronto bill now before the Legislature asking that the exemption of churches and educational institutions from taxation be abolished.

Now one point which the meeting in St. George's Hall might have profitably discussed was whether the vote recorded a little over a year ago represented the deliberate will of the people of Toronto.

With regard to the educational institutions now proposed to be brought under taxation there is something to be said on both sides. There is an abuse here which is entirely the fault of our legislators.

supporters of the churches, who pay off the church debts, contribute weekly to the running expenses and the support of the clergy, besides giving continually all that they can spare to the cause of charity.

The whole question may be presented in a nutshell. If the municipality is to decide what interests shall be exempt and what interests subject to taxation why should churches and certain educational interests allied to the churches be singled out? It is easy to see what effect this scheme would have upon the general burden of taxes.

Mr. Mather who has charge of this city bill might well put it to his own conscience whether the measure is not a shallow fraud and delusion.

With regard to the educational institutions now proposed to be brought under taxation there is something to be said on both sides. There is an abuse here which is entirely the fault of our legislators.

So that altogether the provisions of the present city bill are unfair and indefensible. The meeting in St. George's Hall decided to send a deputation before the municipal council.

TEN PER CENT. OF AMERICANS NOT "ANGLO-SAXONS"

The following interesting letter appears in the New York Sun:—
To the Editor of the Sun:—
Sir:—One "E. E. C." addressed a letter to a contemporary, which appeared in that paper of the 25th ult. under the caption: "An Anglo-Saxon Country." "E. E. C." undertakes to say that "the recent English-American rapprochement appears to make some of the Irish in this country who are not yet Americanized from at the mouth," than that "they throw fits" at the name Anglo-Saxon—"whatever" that may mean. He also undertakes to deny the truth of the statement published, which he is apparently replying to, that in 1800 only one-tenth of that portion of our population which is derived from the immigrants who came here after 1840 will be Anglo-Saxon.

I beg to say to this unknown contributor that one who talks about the Anglo-Saxon and says that this is an Anglo-Saxon country, and that it was settled and developed by Anglo-Saxons, and that two-thirds of its white inhabitants are of Anglo-Saxon descent, makes statements regarding a matter of which he is totally ignorant. What does "E. E. C." know about the Anglo-Saxons or their characteristics or their institutions, or even their language? What was there peculiar to the Angles and Saxons that was not common to other German barbarians before they came in contact with the Roman civilization and Roman Christianity? Can he say in this New York in Brooklyn or that man in New York that one is an Anglo-Saxon and the other is not? All that the greatest scientists could say would be that "John Smith," of Brooklyn, being blue-eyed, blonde, and of fair complexion, was therefore in some respects of Teutonic or Germanic type, and that "Mr. Jones, of New York," being dark-haired and having blue eyes indicated, in some respects, a Celtic type; and the you would say there was a blending in each individual of both types, and that neither was in fact Teutonic or Celtic. This is all that can be said or maintained as evidence that the English people or American people are of the Anglo-Saxon race; and it shows the absurdity of the claim. Every well-informed ethnologist knows that while the Angles and Saxons remained purely Teutonic or Germanic tribes, they were, like all other Teutonic or Germanic tribes, a blonde, hazel-eyed people, of good physique, and hairy. Only such "Anglo-Saxons" were common to all other German tribes and like European barbarians; and every well-informed reader knows that the so-called Britons were a stalwart, dark-haired race—far on the road to civilization when the Angles and Saxons began to cross the German ocean to seek settlements on the southern and eastern coast of England; and that whatever civilization and institutions the latter acquired were acquired from the same dark-skinned British, who in turn had acquired their civilization and institutions from the Romans during the four centuries of Roman occupation.

Some foot writer some time or other got the idea into his head that the Angles and Saxons overran the island and practically exterminated the Britons, and, therefore, that the English people of his day were Anglo-Saxons. Succumbing him we have such other fool writers as "E. E. C." rushing into print, with the claim that not only the English people, but the whole mass of the American white people are of Anglo-Saxon descent, or that at least two-thirds of them are of that descent, and that these "Anglo-Saxons" will control and determine, in the future as in the past, "the lines on which our national development shall take place." I wonder why "E. E. C." excludes our Celtic brethren, for certainly the so-called Anglo-Saxon language is their mother tongue, and if Celtic is not to be regarded as an Anglo-Saxon, why include him in the two-thirds of the whole American, or why include the descendants of immigrants from any other European stock or race in this two-thirds?

If we go on to make such deductions and credit only to that two-thirds American of English ancestry, it must appear to any person of common sense that not even one-tenth of our white population is of English descent, and even if that fraction was of such descent, any person who is not blind may easily see for himself no matter where he goes in this country, that the dark-haired type of our people is at least in the proportion of 70 per cent. of the remaining 30 per cent. It therefore goes without saying—even if we should narrow every light-haired American of English ancestry as an Anglo-Saxon—that this fraction of the population element in our make-up is too insignificant to be worth the trouble of seriously considering as a factor either in the past or in the present of our national development.

It is not about time, Mr. Editor, to call a halt on these Anglo-American who imagine that they are greater and worthier than the overwhelming mass of their fellow citizens? I think it is time. We see him a right to intrude by ignorant halfhearted upon the reading public about "Anglo-Saxons" when he cannot even name and prove a single characteristic of the alleged Anglo-Saxons, or describe ethnologically or physiologically the mental traits which distinguished the Angles and Saxons of England from the Britons and Celts of England. If he can do this, what a result? Simply that the Angles and Saxons are still a comparatively insignificant element in the make-up of the American people. The language we have is undoubtedly a

Germanic tongue—a brave language—

but its mother would not know it today. Like the Angles and Saxons themselves, it was developed and refined by the ennobling and civilizing influences of Celtic, Greek, and Roman letters and literature, and the Mediterranean arts, sciences, and institutions of the so-called Latin race. If predominance of race is anything to be proud of as a factor in the development of our institutions and national progress, certainly the so-called Anglo-Saxon element cannot for a moment be considered as other than a very small fraction of that factor—and just as certainly the dark-haired race—"Celtic," or whatever you may call it—must be awarded all the honour and glory of making America what it is to-day—and of making the "English-speaking peoples" throughout the world what they are to-day. Let us hear no more of this blatant Anglo-Saxon fulsomeness. I venture to say that "E. E. C." is himself of the dark-haired type which he would belittle—and heaven knows we have enough of the class n that type without trying to create any more of them upon the real Anglo-Saxon element in our make-up.

Let me assure "E. E. C." that none of "the Irish" in this country "who are not yet Americanized" (and that class of immigrants becomes more quickly Americanized than the so-called Anglo-Saxon immigrants) are giving themselves much concern over the so-called English-American rapprochement. They know as well all know, that there is nothing in it; that our dear departed English cousins would like to have our backing in something more than sentimental indigence in fine phrases, which would mean nothing if it came to a question of imports or exports or financial interests. We know that these sentimental interchanges of self-respecting Englishmen as they are to the mass of self-respecting Americans. And by the way, why cannot this Anglo-American by the way, why cannot this Anglo-American word to express his idea of the supposed coming together of the two peoples, instead of having to borrow one from the French or Latin?

J. D. O'CONNELL,
Bureau of Statistics, Washington, D.C.

INDULGENCES FOR SCRIPTURE READING.

A very important brief has been recently issued by His Holiness Pope Leo XIII. It is a brief granting special indulgences to those who read the Bible. Before the publication of this brief, His Holiness Cardinal Guiseppe had addressed the following request to His Holiness: "Holy Father—The Abbe Garnier of the Diocese of Paris, moved by zeal for promoting among the faithful the pious and devout reading of the Holy Gospel in editions containing notes and approved by a bishop, as the Catholic Church requires, begs your Holiness to be good enough to grant to those who shall read the Bible devoutly for at least a quarter of an hour an indulgence of at least a hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority. Furthermore, the Sovereign Pontiff grants monthly a plenary indulgence to all those who shall have read in this way—falsely called lectures—every day of the month. It can be gained on the day of the month, when, after confession and communion, those who have fulfilled the conditions shall have offered to the customary prayers for the intentions of the Holy See." Given at Rome on the 18th December, 1898.

CARDINAL GOTZI, Prefect.
Seen and certified:
CARDINAL RICHARD,
Archbishop of Paris.

A RECENT CONVERT.

A New York despatch says:—
"To many of the friends and even relatives of Miss Elizabeth Klayth Livingston, it was news to hear that the young society woman had embraced the Catholic faith."
Miss Livingston was received into the Church by Father Brannan, of St. Lawrence's, eighty-fourth street and Park avenue, early last week, and received first communion at the Convent of the Sacred Heart, fifty-fourth street and Madison avenue.

Miss Livingston is a lineal descendant of P. Van Brugh Livingston, whose wife was Mary Alexander, a sister of the Earl of Hertford. Peter Van Brugh Livingston was the son of Philip, second lord of the manor of Livingston, who was President of the first Provincial Congress in this city. An older brother of P. Van Brugh Livingston was one of the signers of the Declaration of Independence and another brother was Governor of New Jersey. Miss Livingston was born in Baltimore.

PARKMAN PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of these pills of almost every name and nature are driven from the body. Mr. D. Gurnell, Gurnell, P. Q. One, writes: "I have tried Parkman's Pills and find them an excellent medicine, and one that will sell well."

Farm and Garden

There is one way for women fond of gardening to earn a supply of spending money in an easy way. It is by raising herbs for druggists and market men; the latter will take much of them while green, a regular supply being delivered every second day. It is light work after the planting has been accomplished, and some of the roots being perennial, they do without replanting for several years. Lavender, sage, thyme, mint, and horseradish, sage and the perennial. Sage and parsley are most commonly planted, but thyme, mint, horseradish, marjoram, summer savory, and lavender are as easily raised and pay fully as well. When raising them for market men make your arrangements with them early in the season, agreeing to furnish so much per bushel of the green herbs, in bulk or tied in bunches as his business requires. The balance not sold in this way can be dried, and the dried product can be readily sold to druggists.

During the summer parsley, marjoram, mint, sage, and thyme are freely used in large markets, parsley, summer savory, and thyme being sent out with soup plates, mint with lamb, and the sage is used in seasoning and chopped meats. Leaves for decorating can also often be sold to them. Swiss Chard and the variegated best being especially valuable for such work.

When drying the herbs, pick the young, tender shoots before the plants show signs of blossoming, a dry day being best for the work. They should be well shaken to remove the dirt, and then spread on papers to dry, the color being better if dried in a room where there is no sunlight and no currents of air. The mint should be turned every day, and will be dry in a few days; the herbs can then be put up in paper bags and hung in a dry place. It is well not to sell too early, as if it is offered before the bulk of the new crop is in the market it will be called last year's. Most of these common herbs are very hardy, lavender being the least hardy of any of those mentioned. It can be protected in the fall, however, so that many of the plants will live over winter.

It is a good idea with any of the perennials to sow a few seeds each spring, to take the place of the plants that winter-kill, and to keep a new stock always coming on. They transplant easily, and it is always better to root out old, slow-growing plants and replace it with a new one. The herbs can be cut several times during the season, and if properly cut, the last crop will be as good as the first.

My plan is this—As soon as the plants have grown new shoots in the spring to the height of three inches, I cut off all the large leaves and now shoots, then allow them to grow again, cutting as before. This is kept up during the whole season, care being exercised not to cut any hard, woody stems, but just the large leaves and tender stems. The herbs require a rich soil to do well, and the hoe or rake must be used often, to keep the ground stirred around the roots of the plants. If the hoe can be turned on every night during the hot, dry summer, the plants will quickly pay for the extra attention, but mine have never had any water except the rain that falls on them. There is some difference in the seed to be procured when planting these herbs, and one should always get the best. The best leaves of thyme is the best variety of that plant, and the mangel-moth-leaved sage will be found the best of its class.

TRQUINDE LANE HAS—Tena McLeod Severn Bridge, writes: "I owe a debt of gratitude to Dr. Thomas' Eucalypto Oil for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to hatching cough, take a dose of Dr. Thomas' Eucalypto Oil three or four times a day, or use it if the cough spells render it necessary.

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The Typewriter.

From Longman's Magazine.
I. "Mrs Lowe, I don't think you are attending, are you?"
It was the first time in more than a year that he had found occasion for such a complaint, and even then her wandering thoughts were not more than half arrested by the reprimand. "I beg your pardon! The fact is, old Uncle Joseph is gone at last."
Not having the remotest idea who her Uncle Joseph might be, and rather impatient of his intrusion, dead or alive, into that particular office, Mr. Dalwood was not inclined to waste too much sympathy.
"I'm sorry," he murmured vaguely. "But about this letter. Will you be good enough to"—and he reiterated his instructions before closing the glazed pigeon-hole that separated his sanctum from the small office where the typist and her machine waited upon his instructions. Beyond her agrain was the outer office, fronting the street and containing the desk of a clerical— a married man with, only other clerk— and hungry reasons for being sober and industrious.
The letter was quickly done, and as no other business followed immediately, Miss Lowe was able to put both elbows resting on the table and stare out into a sort of back yard or (by courtesy) garden, which was gravelled and ornamented in the centre by a melancholy little fountain, which played perpetually and always by itself. In the basin of this fountain various gold fish took their pleasure sadly, being found more often than any cat comatose and swollen on their shabby beds and evidently requiring medical aid. Being a business house nobody cared much about them, and so they languished and died of obscure pleurotic diseases. Perhaps Heister Lows unknowingly hastened their ends by the bestowal of indolent dainties as she passed to and fro, but in reality the devoted little fountain appealed more to her sympathies, being almost the only thing to look at out of the window. To-day, however, she could think of nothing properly but the legacy, which had been most unwillingly ceded to her by Uncle Joseph, whose grief at being unable to take it away with him had embittered his last years.
Five thousand pounds sounded untold upon paper, yet the fortunate legatee could contemplate it without being unduly dazzled. True, it lifted off her good and all the fear of a penniless old age, which had often oppressed her, but in other respects, she knew, there might be disadvantages connected with it. Money was a direct incentive to idleness, and the remembrance of decaud years spent without any purpose was bitter to her still. Money might mean a return to the old sloth and self-indulgence, neither of which had a grain of real happiness in them. To lose now the self-respect which the earning of her own bread had caused to grow and thrive would be a loss without any possible compensation. Of ten—which had been once a conservatory—for so much of each day was both dull and fatiguing, but it made the after-hours of rest and recreation so unexpectably delicious that, after office duties were over, in the comfort of her own room was a disquisition in itself. The delight of leaving school can only be purchased by having been in it; that she felt assured, and stayed thinking it out until long past her official time to go.
"Suppose I give up this dreggery and retire on the fortune of mine, what shall I become? Why, nothing but a loafer and a vagabond, as much as any of those who gather round a public house on a Sunday morning." She decided to alter little or nothing of the circumstances of her life, except in a few small matters, which showed that in spite of a certain largeness of mind she had distinctly feminine notions on many things.

"On the strength of this I'll order some good boots. In future each boot on every foot shall cost at least ten shillings, and I'll get a pair of real seal-skin gloves for best winter, and I'll have fowls every Sunday for dinner."
Having made the typewriter a passive confidant of these demoralizing extravagances, she covered it up and faded forth gayly into the whirling stipulations of Dulverton High street. Just as she was passing a shop she caught sight of a little ball—an absurd little ball of rubber and shining with scarlet paint. Treperence secured her this treasure, which she presented unobtrusively the next morning to the neglected little fountain. To all appearances the gift was acceptable, and the sight of that gaudy little ball bounding and whirling under the austere nose of her itself was a distinct mental refreshment to her.
Yes, Francis Dalwood was a lawyer, as his father had been before him; but if his elder brother had lived to take the practice he would have willingly chosen some other path a little perhaps with less plodding labour. The vaguest rumour hinted that in his student days he had been unnoticed of purpose and retive under the constraints of his work; but if it ever had been so or was so now, there was no indication. The professional mask was perfect and he seemed as plodding and punctual as his father before him. Of the woman who took down his instructions in shorthand absolutely nothing she knew absolutely nothing. To him she was merely a part of the typewriter machinery, and the glazed pigeonhole might have been a great

THE POPE ON AMERICANISM.

Baltimore, Feb. 14.—Cardinal Gibbons has given out for publication the following translation of the Pope's pronouncement on "Americanism":—

The letter of the Pope was forwarded by Cardinal Rampolla, the Papal Secretary of State, his letter being as follows:

Most Excellent and Reverend Lord Cardinal: In a former letter of last October I had the honor to make known to your Eminence that the Holy Father intended to address in due course of time a Pontifical letter concerning "Americanism," so-called. It now devolves upon me to remit to you a copy of the promised letter, advising you at the same time that other copies will be forwarded to you through Monsignor the Apostolic Delegate.

I profit by the present opportunity to renew the expression of my profound veneration. Kiss your hands, I am your humble servant.

M. CARDINAL RAMPOLLA.
 Rome, January 31, 1899.

The Pope's Letter.
 Pope Leo's letter is as follows: To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Santa Maria, Beyond the Tiber, Archbishop of Baltimore.

Leo XIII. Pope.—Blessed Son, Health and Apostolic Blessing: We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation, which enable the American people to be alive to every good which promotes the good of humanity and the splendour of civilization. Although this letter be not intended, as preceding ones, to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected; still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love, the more so because it is intended to suppress certain contentions which have arisen lately among you to the detriment of the peace of many souls.

It is known to you, beloved son, that the life of Isaac Thomas Hecker, especially as interpreted and translated in a foreign language, has excited not a little controversy because therein have been voiced certain opinions concerning the way of leading Christian life.

We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning the whole matter.

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

They contend that it would be opportune, in order to gain those who differ from us on certain points of her teachings which are of lesser importance and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the fallacy of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point: "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared, nor is that meaning ever to be departed from under the pretence or pretext of a deeper comprehension of them."—*Constitution on Faith*, Canon 9.

"ALL THINGS TO ALL MEN."
 We cannot consider as altogether harmless the silence which so perpetually leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, the Only Begotten Son, Who is in the bosom of the Father." John 1, 18. They are adapted to all times and all nations, as is clearly seen from the words of our Lord to His Apostles: "Going, therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days, to the end of the world." Matt. 28:19, 20. Concerning this point the Vatican Council says: "All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magistracy, proposes for belief as having been divinely revealed."—*Const.*, de Fide, 2.

truth that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The Church has guided by her Divine Master, a kind and merciful Spirit, for which reason from the very beginning she has been what St. Paul said of himself: "I became all things to all men that I might save all."

"TEACHING AND GOVERNING."
 History proves clearly that the Apostolic See, to which has been intrusted the mission not only of teaching, but of governing the whole Church, has continued "in one and the same doctrine, one and the same sense and one and the same judgment." (Const. de Fide, chapter IV.)

But in regard to ways of living she has been accustomed to so yield that the divine principle of authority being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessors, Plus VI, must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in a proposition of the Council of Trent, "that the discipline made and approved by the Church should be submitted to examination, as if the Church could frame a code of laws useless or heavier than human liberty can bear."

DIFFERENCE POINTED OUT.
 But, beloved son, in this present matter of which we are speaking there is a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowance be granted the faithful each one to follow out more freely the leading of his own mind and the trend of his own proper activities. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is almost every where in the State.

In the apostolic letters concerning the constitution of the State addressed by us to the Bishops of the whole Church we discussed this point at length, and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on the free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this great liberty sought for and recommended to Catholics.

LIBERTY NOT LICENSE.
 It is alleged that now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed that nothing further, on that score can give any solicitude, and accordingly, since that has been safeguarded and put beyond question a wider and freer field, both for thought and action lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from infallible teaching authority of the Church, it should rather be that no one should wish to depart from its teaching and to direct thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning seek to depart seriously from the overruling wisdom of the Most High—which by most solemn decision the authority and supreme teaching rights of this Apostolic See, by the decision precisely in order to safeguard the minds of the Church's children from the dangers of these present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject and to act them for in his spirit to the world, have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before. Let people become accustomed both of conscience and of duty.

We, indeed, have no thoughts of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps towards the progress of learning and virtue. Yet all this, to be of any real benefit, say, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

"NO THOUGHT OF WRONG OR GOOD."
 Coming now to speak of the conclusions which have been deduced from the above opinions, and for them we readily believe there was no thought of wrong or good, yet the things themselves certainly merit some degree of suspicion. First, all external

guidance is set aside for those souls who are striving after Christian perfection as being superfluous or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer and more abundant grace than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by an inner instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and He is a most generous dispenser of His own gifts. "The Spirit breatheth where He listeth." John III, 8.

LAW OF GOD'S PROVIDENCE.
 And shall any one who recalls the history of the Apostles, the faith of the ancient Church, the trials and deaths of the martyrs, and, above all, those older times, so fruitful in saints, dare to measure our age with these, or affirm that they received less of the divine outpouring from the Spirit of Holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since in the case of all outward conduct and authority would be unravelling. "For if any persuade himself that he can give assent to saying, that is to Gospel truth when proclaimed without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit."—*Sess.* II. Second Council of Orange, Canon 7.

Moreover, as experience shows, these conditions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine, "He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase."—*De Gratia Christi*, chapter 16. Indeed, belongs to the ordinary law of God's loving providence that the most part shall be saved by the ministry also of men, so had we wished that those whom He calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declares we are taught of God through the instrumentality of men. Homily I in Inscr. Altar. Of this a striking example is given us in the very first days of the Church.

For though Saul, intent upon blood and slaughter, heard the voice of our Lord Himself, he had asked:—"What dost Thou wish me to do?—he was bidden to enter Damascus and search for Ananias. Acts 9. "Enter the city, and it shall be there told to thee what thou must do."

THESE LAIUS DO STRAY.
 Nor can we leave out of consideration the truth that those who are striving after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and hence have greater need than others of a teacher and guide. Such guidance is ever obtained in the Church; it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity—and hence to reject it would be to commit one's self to a belief at once rash and dangerous.

A thorough consideration of this point in the supposition that no external guide is granted such souls, will make us see the difficulty of locating or determining the direction and application of that more abundant influx of the Holy Spirit so greatly extolled by innovators. To produce virtue there is absolute need of the assistance of the Holy Spirit, yet we find those who are fond of novelty giving an unwarranted impotence to the natural virtues, as though they better responded to the customs and necessities of the times, and that having these as his outlet, man becomes more ready to act and more strenuous in action. It is not easy to understand how persons professing of Christian wisdom can either profess or attribute to men a greater efficacy and fruitfulness. Can we be that nature, conjoint with the intellect, is weaker than when left to herself?

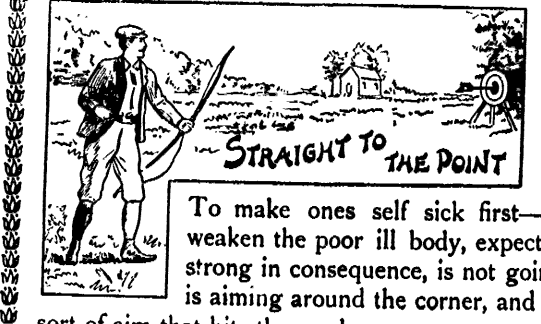
VIRTUE, NATURE, AND GRACE.
 Can it be that those men, illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, ease short in the order of nature and its endowments, because they excelled in Christian strength? And although it be allowed at times to wonder at acts worthy of admiration which are the outcome of natural virtues, is there any one at all endowed simply with an outlet of natural virtue? Is there any one who is not tried by mental anxiety, and this in no light degree? Yet over to master such, as also to preserve in its entirety the law of the natural order, require the assistance of grace. These simple notions, to which we have alluded will frequently lead to a deeper investigation to be found in the appearance rather than in the reality of virtue. Grant that it is virtue, unless we would "run in vain," and be unmindful of that eternal bliss which a good God in His mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace?—*Wisdom* 8:21. Augustine well says:—"Without the grace of God, all our strength is as the strength of a man, and the nature of a man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is made fruitful unto everlasting life and takes on a more strong and abiding character."

"NO MERELY PASSIVE VIRTUE."
 This overstatement of natural virtue finds a method of expression in assuming to divide all virtues into active and passive, and it is alleged that whereas the virtues found better place in the past times are to be characterized by the active. This further view of us, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious life, has not been the opinion of any one who has read the annals of the Church. In the rest of the clergy these virtues of faith and of culture from the children of these religious families? It is to be noted that very lately a thing which is in the minds of many is the grace of God if the act be one of supernatural virtue.

He alone could wish that some Christian virtues be adapted to certain times and different ones for other times who is unmindful of the apostolic words:—"That those whom he foreknew He predestined to be made conformable to the image of His Son."—*Romans*, VIII, 29. Christ is the teacher to His standard, and all the rest of the Church, who wish for eternal life. For does Christ know any change as the ages pass, "for He is yesterday and to-day and the same forever."—*Hebrews*, XIII, 8. To the men of all ages was the precept given:—"Learn in Me, because I am meek and humble of heart."—*Matt.* XI, 29.

To every age has He been made manifest to us as obedient even unto death; in every age the Apostle's dictum has its force: "Those who are Christ's have crucified their flesh with its vices and concupiscences." Would to God that more men, laity professed these virtues in the degree of the saints of past times, who in humility, obedience and self-restraint were powerful "in word and in deed"—to the great advantage not only of religion, but of the state and the public welfare.

"CONTENTMENT OF RELIGIOUS LIFE."
 From this disregard of the evangelical virtues, erroneously styled "passive," the step was a short one to a contempt of the religious life which has in some degree, and generally held by the upholders of new views, infer from certain statements concerning the vows which religious are to take. They say vows are alien to the spirit of our times, in that they are not in the line of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are harmful to both, but that this is as false as possible from the practice and the teaching of the Church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause, for



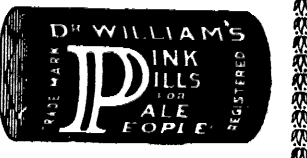
Medicine is taken to prevent, cure and alleviate disease—to make people strong. Let it go straight to the point then. To make ones self sick first—to purge and weaken the poor ill body, expecting to have it strong in consequence, is not going straight; it is aiming around the corner, and that is not the sort of aim that hits the mark.

Dr. Williams' Pink Pills

FOR PALE PEOPLE

act directly and straight. They build up and tone up the entire system; their beneficial effect is soon recognized. They strengthen and only strengthen. But be sure you obtain DR. WILLIAMS'—look for the name "Dr. Williams' Pink Pills for Pale People."

Do not accept anything that does not have that name printed on it in red ink in this shape. Take care that there shall be no missing words.



Mrs. A. McWilliams, of Dearb, Ont., says:—"From lack of rest due to nursing relatives through severe illness, I became completely run down. Appetite and sleep almost deserted me. The smell of cooking victims became offensive and often I would not get more than one hour's sleep out of the twenty-four. My nervous system seemed completely shattered. Many times during the day I would be attacked with weak spells, which seemed like waves smothering me. Several physicians prescribed, but no relief was experienced. I gave up hope of getting better, and those who waited upon me did not think I would live long. My father had used Dr. Williams' Pink Pills for Pale People and persuaded me to try them. Almost from the start I experienced relief, and after using six boxes I was able to be up and go about. I still took the pills for some time longer, and my excellent health to-day testifies to the good they have done."

Dr. Williams' Pink Pills are sold by all dealers in medicine or sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, made themselves ready and valiant soldiers of Christ. Shall we then be a characteristic of weak minds and listless spirits, as though we were content with a mere fulfilment of the duty?

"A FULLER AND FREER LIBERTY."
 Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty enjoy that fuller and freer kind, they, namely, by which Christ hath made life the more perfect, and their lives, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious life, has not been the opinion of any one who has read the annals of the Church. In the rest of the clergy these virtues of faith and of culture from the children of these religious families? It is to be noted that very lately a thing which is in the minds of many is the grace of God if the act be one of supernatural virtue.

those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry. By the power and splendour of oratorical address, by setting forth that sublime form of doctrine which Saint Paul inculcated upon Titus and Timothy, but, if, among the things which are proclaimed the word of God, that which is in itself the most desirable, which is directed to non-Catholics, not in Churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who understand such ministry be set apart by the authority of the bishops and let them be men whose religious and virtuous life has been previously ascertained. For our country, there are many in your old truth more by ignorance from Catholicism, who might perchance from some ill-will, be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way.

"THE QUESTION OF AMERICANISM."
 From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, some "Americanism," but if by this term we understand certain enactments of mind which belong to the American people, just as other enactments, and, if, moreover, it designates your political condition, we are not able to give approval to this. It is to be understood that the above are not only opinions, but that our venerable brethren, the bishops of America, would be the first to repudiate and condemn the most injurious to themselves and to the suspicion that it would give rise to the Church in America, and would have from what it is in the rest of the world.

But the true church is one, as by unity of doctrine, and she is Catholic also. Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for where Peter is, there is the Church." Wherefore, if Catholicity be ascribed to a man from his heart, he is considered as such, which Jerome addressed to Pope Damasus:—"I acknowledge no other leader than Christ. I desire to follow with your Holy Father, in following the chair of St. Peter. I know that the Church has but one head, as she has one heart, and that whatever she does, she does through the gathering of all who are gathered."

Finally, not to delay too long, it is stated that the views which have been set forth in this issue of the Catholic Register, which have been set forth in our issue, are not in any wise censurable. Let them stand as they are, not to set forth such a state above that of religious men, more disposed at the present time to those to be held in esteem, and who have, by the aid of God, been able to bring down the blessings of heaven upon the souls of many who have been given to us by His Providence.

"LET THEM BE SET APART."
 It is to be noted that the views which have been set forth in our issue, are not in any wise censurable. Let them stand as they are, not to set forth such a state above that of religious men, more disposed at the present time to those to be held in esteem, and who have, by the aid of God, been able to bring down the blessings of heaven upon the souls of many who have been given to us by His Providence.

COMING TO THE BISHOP.
 We have thought it fitting, beloved son, in view of your high office, that this letter should be addressed privately to you. It will also be our care to see the copies are sent to the bishops of the United States, and that they be advised by which we embrace the cause of religion and which we embrace the cause of our country, as a pledge of divine assistance, apostolic benediction.

Given at Rome, from St. Peter's, the 23d day of January, in the year of the thirty-first of our pontificate.

LEO XIII.