

Random Notes For Busy Households.

We like to hear people talking about "women's rights"; it always sounds a kind of funny, and, while the subject has its very serious aspects, it generally amuses us to a fair degree. There is something deliciously vague about these sensational expressions. It was the same when, in the days of the late Dalton McCarthy, we were constantly confronted with a phantom of the political, or rather the politico-religious imagination, that was called by the very significant title of "Equal Rights." It meant, in practice, "I must have all the rights that you have, but if you do not agree with me in every particular, you cannot enjoy any rights at all." In the neighboring Republic poor down-trodden women are eternally appealing for "women's rights." One would imagine that they were suffering under some system of Oriental despotism, and that the semi-barbaric rule of the Turk was enforced, in the United States, and that it curtailed the liberty and crushed the happiness of all womankind.

We once imagined that "women's rights" meant the right to be loved, to be honored, to be respected; the right to be mistress in the domestic circle; the right to educate and form the hearts and characters of the children, the right to participate in all the successes and happiness of the husband, the brother, or the father, the right to be defended, supported, and cherished. But evidently these are "rights" that the modern woman looks upon with contempt. She wants the right to wear male garments, to ride a "bike," to smoke cigarettes, to put on bloomers, to swagger, to curse perhaps, to run an election, to make public speeches—in a word, to do anything and everything that men do, and to hand over to her domestics, or to some institution the duties that our mothers gladly performed in regard to the children.

Well; if the divorce courts are never idle and the iconoclastic work of demolishing hearths and homes is almost ceaseless, the emancipated and emancipating woman does not feel that she is to blame. She wants to enter a new sphere; the ordinary and saintly domain of motherhood is no longer in accord with her ambition. She wishes to have a hand in all the work of material progress—even to the exclusion of man.

As far as the United States may be considered, the "women's rights" woman has very little of which to complain. The Government of that country recently issued some statistics, and we think they should suffice to satisfy the most masculine female of the present generation. Here are a few figures:

"In 1870 American actresses numbered 982; there are now 3,833. Women architects have grown from 1 to 50; painters and sculptors from 412 to 16,000; literary and scientific writers from 109 to 3,162; pastors from 67 to 1,522; dentists from 34 to 417; engineers from 9 to 201; journalists from 35 to 472; legal profession from 5 to 471; musicians from 5,753 to 47,309; officers from 414 to 6,712; doctors and surgeons from 527 to 6,882; directors of theatres from 100 to 943; accountants from 0 to 43,071; copyists and secretaries from 8,016 to 92,824; and stenographers' typists from 7 to 50,633. These figures apply exclusively to women."

At this rate of increase, before the close of the twentieth century, almost all the positions—now held by men—in the United States, will be occupied by women; and as a natural result it must be expected that the men of that future period will have become practical housekeepers, nurses, waiting-maids, and gossips. The prospect is not very encouraging for the children of the future.

Rev. Dean Vere, of Liverpool, in the course of sermons on the "Dignity of Womanhood" delivered recently in that city made the following observations: If (he said) they looked outside of Christianity to-day what woman to be? Amongst various tribes her position was one of almost degradation and slavery. Man was her lord and master, and she was simply to obey him in all things. Even amongst the civilized nations of the world there was degradation for women, and there was no safety in her position, even in her own household. Before the coming of Christ the glory of womanhood seemed to have faded out of the world. Could any one restore it, could it ever be brought back again? Yes, for in a little house at Nazareth there was a virgin whom God had foreseen from the very beginning to be the one that would please Him, without spot or blemish, a virgin who was to be a mira-

cle in God's great creation for she was to be a virgin and a mother.

And what was the position of woman to-day? Outside the Catholic Church it was on a downward course. The position of woman with regard to man should be the same as the position of the Church with regard to Jesus Christ, and it was because so-called Christians had thrown over the Christianity of the Catholic Church, and had admitted into the councils of nations the law of divorce, and because they did not realize the teaching of St. Paul that man and woman in the married state were one even as Christ and His Church were one. Such people had degraded the position of woman, and tried to separate that which God had joined together. In the moral order woman was the equal of man, but in the social order she was to a certain extent his inferior because he was the head and the ruler of the family.

Marriage could not be dissoluble because it had made man and woman one. It was difficult for those outside the Church to understand the teaching of the Church on this matter. There could only be one Christ and one Church, and there could only be one man and one woman—one husband and one wife if God had joined them together. The Catholic Church had always elevated the dignity and position of woman and would always continue to do so.

In a recent Sunday sermon delivered from the pulpit of his Cathedral, Cardinal Gibbons reviewed some of the trials to which Christ was subjected by unjust critics and calumniators, and drew therefrom a lesson for the guidance of humanity under similar conditions.

"We are the followers of Christ," said His Eminence, "and we must make up our minds that we cannot get along in this world without occasionally feeling the sting of calumny. The more upright your life and the more steadfast you are to the principles of religion or to your business, be it what it may, the greater will be the calumnies and slanders of the envious. A small, mean man takes great delight in attacking the prominent; that some of their glory may be temporarily reflected on him."

"Now it is well to consider how we shall act when thus attacked. The easiest and safest way is to take no notice, avoid losing your peace of mind and above all pray for the slanderers. It is heroic, I will admit, but it was an innovation of Christ, and in following in His footsteps you cannot go far wrong. Your peace of mind is of as much value to you as the jewels and money you so securely guard. Why not, therefore, bar out those calumnies and slanders and not let every little tale disturb you? The words of men are fleeting; the judgment of God is final and just. Rest content in this knowledge."

It is to be a white season again, and during a white season wash fabrics are to be in their glory. There is no white cotton fabric which is not pressing well to the front now—dotted muslins and mulls, duck, pique both plain and fancy, sheer white swiss muslin, lawn, all over embroidery, nainsook tucking, varied by strips of insertion or puffing and perhaps, prettiest of all, sheer white dimity with tiny lines of corduroy, than which nothing is more dainty and simple. Barred muslins, oddly enough, are less prominent than usual, but perhaps the universal favoritism of pique has crowded them to one side. In the list of model costumes of wash goods swiss muslin and pique are foremost and are represented with about equal value, but they do not clash, as pique naturally falls into the tailor made class, while swiss muslin belongs to the soft, vaporous and elaborate order. It is never seen alone, but is always enriched by quantities of lace, usually valenciennes, which, either in the form of edging or insertion, is placed wherever the present style of cut of the gown will admit of its presence—namely, on flounces and, as far as insertion is concerned, in the body of the skirt and corsage and in the sleeves. There are also separate white waists, of much elaboration.

There are cases on record proving the benefits of public school cooking, where the domestic sky has been perfectly cleared of clouds simply because good food was offered, where before it had been badly cooked, and consequently did not properly nourish, remarks an exchange. In one home the substitution of a well-cooked cup of cocoa for the sloppy, herby tea that had become a component part of every morning meal, and a nice Indian cake or plate of muffins for the dry baker's loaf, began a work of re-

form. The father was proud of the daughter's skill as a cook, the mother, who had grown careless and shiftless and indifferent, was shamed by it. The consequence was better provision on the part of one or more care in the preparation on the part of the other. The mother was by no means above turning to account some of the practical knowledge the daughter had acquired under such competent training, and she began also to brush up her own knowledge that she had crelessly allowed to fall into disuse. The result is a happy home, a united family, a cheerful, contented, busy wife, and a man who puts into the family larder what formerly went to the saloon.

The recent death of a man from too much tea-drinking, says an authority in the New York Post, has called forth renewed discussion of the tea-habit, but thus far the ground gone over is not new and the conclusions reached have been attained before in these discussions. Tea properly brewed and drunk not with meals but at a time when the system feels the need of a slight stimulant is, to the normal individual, beneficial rather than harmful. The custom of five o'clock tea is a rational one because at that hour in the afternoon the system feels the strain of the day's occupation and the slight stimulant of the tea is grateful. "In the case of a person who is not in the habit of

taking tea regularly," a physician said recently, "I know of no better reviver or temporary tonic than a cup of freshly and well-brewed tea. In cold weather it will often tone up the system at a critical moment and ward off a cold; in hot weather a cup of hot tea is particularly beneficial, not only for its reviving effect, but because it induces relieving perspiration." Iced tea, the same physician condemns in strong terms because it is rarely properly made. Most iced tea consists of a strong decoction in which the tannic acid is thoroughly released. This is diluted with melted ice, oversweetened with sugar, and then made usually too acid by a strong flavoring of lemon. It might even then be taken in moderation, but it is usually gulped down by the glibful at luncheons hurriedly eaten in the course of a business day. When it is carefully made in the first place and chilled to the drinkable stage, but not made icy, sweetened reasonably, and with just a suspicion of lemon to bring out its flavor, its most harmful properties are withdrawn. The question whether hot tea should be used with cream or without has again been raised. The weight of opinion seems to be in favor of the latter plan, but expert opinion to the contrary is not wanting. The milk, it is asserted by those who believe in its use, neutralizes the tannic acid of which, in any infusion of tea, there must be more or less.

Notes of Irish News.

— FROM OUR EXCHANGES.

OMAGH CHURCH DEDICATED.

The new Church of the Sacred Heart, Omagh, was solemnly dedicated on Sunday, May 27th, by the Most Rev. Dr. O'Doherty, Lord Bishop of Derry. The dedication sermon was preached by his Eminence the Cardinal Primate, and Pontifical High Mass was sung by the Most Rev. Dr. O'Donnell, Bishop of Raphoe. There were also present in the sanctuary the Most Rev. Dr. Henry, Bishop of Down and Connor, and the Most Rev. Dr. Clancy, Bishop of Elphin. The music of the Mass was rendered by the choir of the Dominion Church. Newry, under the direction of the Very Rev. Prior, Father Falvey, O. P., and Rev. Father Bewerunge, professor, Maynooth College. Pontifical Vespers were chanted at 6 p. m., his Eminence, Cardinal Logue, presiding. A sermon was preached by the Most Rev. Dr. Clancy, Bishop of Elphin.

After Pontifical High Mass his Eminence, Cardinal Logue, was presented with an address in the sacristy of the new church from the Town Commissioners of Omagh. The Right Rev. Mgr. McNamee, P. P., having introduced the deputation from the Town Commissioners, Mr. F. J. O'Connor read the address.

His Eminence during the course of his eloquent reply said: I think we have in this town of Omagh one of the best specimens of energy and business powers, and there I find everything which brings prosperity to an Irish town, hence I have always visited Omagh with great pleasure, and I have always looked on it as a beautiful town, and I am perfectly certain you have a grand people here. We could not have a better test of their generosity than the manner in which they have aided their venerated parish priest in raising this magnificent structure in which we stand.

It just required one thing to crown its beauties, and that has been found in the magnificent church which has been erected by your venerated parish priest, aided strenuously and generously by the good people of the parish, and, indeed, he sent out his feelers a little farther than his parish as naturally a parish priest does when in difficulties. I hardly like to tell you how far he sent out his feelers. He sent them not only to America and part of Asia, but they found their way to the South Pacific Ocean.

There is another thing mentioned in your address which I think I cannot pass over, and that is you present this address as coming from a united body of different denominations. I remember on a former occasion receiving an address under similar circumstances in the county of Longford, where there are not ten per cent. of any other denomination besides Catholics, and I was delighted on that occasion to find that four or five representative men of Longford town council came to present the address though they were Protestants. I never could see that there is anything to prevent people of different religious denominations pulling together, strongly, powerfully, in order to promote the general welfare and general interests of the people and hence there has not been anything mentioned in your address which could give me more pleasure than the fact that it is presented by gentlemen of the town council of different denominations, and I trust that the spirit of

charity, fellow-feeling, and active co-operation for the good of the town of Omagh may extend over the whole country, till every Irishman, whatever altar he kneels at, whatever shrine attracts his worship, may have but one object in view, one project, one design to promote, and that is the welfare of our common country.

FUNERAL ON THE SHANNON.

A funeral pageant slowly moving down the Shannon and extending to one mile in length was one of the most impressive and sadly picturesque spectacles probably ever witnessed on that section of the lordly river between Athlone and Banagher. A respectable farmer, Thomas McNeill, aged 75 years, living at Bloomhill, on the banks of the Shannon, a few miles below Athlone, dropped dead on Sunday, 21st inst., on returning from Clongow Church, where he had attended Mass. Coroner Corcoran could only with difficulty reach the house to hold an inquest and had to walk and wade through two miles of bog. Dr. J. J. Foley, of Dublin, ascribed death to heart disease, and a verdict accordingly was found. The obsequies were very largely attended, the funeral being entirely by water. The farmers and fishermen from all sides of the country attended. The boat containing the remains led the mournful procession, and hundreds of others followed in line, moving down the river with the current, and wending its way to the ancient burial ground of Clonmacnoise, where the interment took place.

FATHER BEHAN DEAD.

The sudden death of the Very Rev. Hugh Behan, P. P., V. F., Tullamore, which occurred on May 25th, in the house of one of his parishioners, where he was discharging his priestly duties, has caused great consternation, and will be received with deep regret by his numerous friends. He had risen early, spent the morning in prayer, and had just finished Mass when the seizure laid hold on him. Dr. Moorhead was in immediate attendance, but from the severity of the attack, which was of an apoplectic nature, recovery seemed hopeless from the commencement, and the end came in a few hours. Father Behan was in the forty-second year of his priesthood and the sixty-fifth of his age. It is strictly true to say that a more devoted priest did not exist in the sacred ministry. During the long term of his priesthood he ministered with unbounded zeal in some of the most important parishes of the diocese—as curate in Athboy, Enfield, and Navan, and as parish priest of Rathkenny, Enfield, Trim, and Tullamore. Wherever he labored lasting memorials bear testimony to that desire for the beauty of God's house and the salvation of souls. Peace to his soul.

THE GUARDIANS AND UNITY.

At the meeting of the Dungarvan Board of Guardians, recently, Mr. O'Shea presiding, a letter was read from the Waterford Board of Guardians enclosing a copy of the resolution adopted by them on the subject of unity. The resolution called on Messrs. John Dillon, John Redmond, and Timothy Healy to close their disunion and unite, and calling on all the subscribers to the newspapers to



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Mr. Fenton proposed that they adopt the resolution.

Mr. Stack—For what? What would you call on them to unite for? When the general election comes, turn them out and you will see how they will unite. They came from Australia, the States, and South Africa, and all over the world, to unite these men and they couldn't. What I would do to them is leave them alone.

Mr. Hayes, M. C.—There is a lot in what Mr. Stack says. It is in the hands of the people to have them united.

Mr. Barron—Adopt the resolution.

Mr. Fenton—If they did what we would recommend, they would be united.

Mr. T. Veale—I think the resolution a good one, Mr. Chairman.

The resolution was adopted, Messrs. Hayes and Stack dissenting.

Mr. Hayes said he didn't want to be understood to be against unity, but he did not see what good the resolution would do.

Mr. Stack—You will make those people think they are great men.

Mr. Fenton—They know that long ago.

The matter then dropped.

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Young Men's Societies.

Young Irishmen's L. & B. Association.

Organized April 1874. Incorporated Dec. 1876. Regular monthly meeting held in its hall, 18 Dundas street, first Wednesday of every month at 8 o'clock P. M. Committee of Management: President, every second and fourth Wednesday of each month, President, F. J. GALLAGHER; Secretary, M. J. POWELL; Treasurer, J. J. COCORAN; Delegates to St. Patrick's League: J. White, W. J. Hinchey, D. Gallery, Jas. McMahon

St. Ann's Young Men's Society.

Organized 1855.

Meets in its hall, 137 Ottawa Street, on the first Sunday of each month, at 2:30 P. M. Spiritual Adviser, REV. E. STRUBBE, C.S.S.R.; President, JOHN WHITE; Secretary, J. J. COCORAN; Delegates to St. Patrick's League: J. White, D. J. O'Neill and M. Casev.

Ancient Order of Hibernians.

DIVISION No. 2.

Meets in lower vestry of St. Gabriel New Church; Corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 P. M. President, ANDREW DUNN; Recording Secretary, THOMAS N. SMITH, 63 Richmond street, to whom all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and J. Connaughton

A.O.H.—Division No. 3.

Meets the 2nd and 4th Mondays of each month, at St. Ann's Hall, No. 242 Notre Dame St. Officers: W. Wall, President; P. Carroll, Vice-President; John Huchey, Fin. Secretary; Wm. Hawley, Rec. Secretary; W. P. Stanton, Treas.; Marshal, John Kennedy; T. Ervine, Chairman of Standing Committee. Hall is open every evening (except regular meetings) for members of the Order and their friends, where they will find Irish and other lending newspapers on file.

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C.M.B.A. of Canada; Branch 26

(ORGANIZED, 13th November, 1883.)

Branch 26 meets at St. Patrick's Hall, 91 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 P. M. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: D. J. McGillis, President, 156 Main street; John M. Kennedy, Treasurer; 32 St. Philip street; Robert Warren, Financial Secretary, 23 Brunswick street; P. J. McDonagh, Recording Secretary, 825 Visitation street.

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Meets in St. Ann's Hall, 157 Ottawa street, every 1st and 3rd Monday of each month, at 8 P. M. Officers: JAMES P. FOSBER, Recording Secretary, 118X PATTERSON, 197 Ottawa street.

Total Abstinence Societies.

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