## CATHOLICS IN SOUTH AMERICA.

At present we have the deplorable spectacle of seeing almost all the bishops in exile, and the few who yet remain in their own dioceses deprived of their support because they are unable to conscientiously swear fidelity to the constitution and to the law of Patronato imposed upon them by the present government in defiance of the Roman Pontiff. The reverend canons and parish priests repeat in their own lines on a smaller scale the same unhappy condition of affairs. In the Cathedral the solemn functions have been suspended, and the seminaries have been obliged to reduce the number of their students, to limit the course of studies almost to the very elements of moral and dogmatic theology, and not selfom the curates of the small parishes find themselves in abject misery. The Rev. Antonio Metalli has recently been named parish priest of Esmeraldas and vicar-general of the province. Behold a vicar without priests, a pastor without a church and destitute of proper vestments wherewith to celebrate the Holy Sacrifice of the Mass; alone he bears upon his shoulders the awful responsibility of sixteen thousand souls and a few Indian tribes scattered throughout the province.

ployed, the broken in health, failure, want and distress, are all subjects that go far in accounting for the results of overcrowding cities. Only a fixed number can hope to find legitimate business in the professions and if this number be greatly augmented business becomes illegitimate or the professions starve. It is a commonplace that the professions are overcrowded in our large cities. "There is always room at the top," and there is likely always to be, but that is because so few reach those serene regions. The fact is bad enough, but when we remember the anguish of soul that accompanies failure, its demoralizing effect, the distress engendered by a sense of the unwisdom in choosing a life work, now alas beyond hope of repair, the picture, all too common, is a melancholy one of the subject of the common is a melancholy one.

"But what of the opportunity for

Quito, Ecuador, August 3.

The following is a pen picture from a distant South American city explaining the status quo, the trials and persecutions of the Catholic Church in the Republic of Ecuador the writer says:—Nor will the reading of this letter be merely a pleasant pastime. It will, I trust, open the eyes of some of the Catholics of the United States to the real nature, hostile attitude and pernicious effects of Freemasonry. If, as we are taught, Freemasons are the same the world over, then readers may well understand from the present communication why the Church has condemned this world-wide secret organization.

In the year 1895 there was published in this country the "Voz de labeled and person and to the realigious communities who are anxious to feed the souls of her familishing peoples with the bread of life.

It would be difficult for your read-

understand from the present communication why the Church has condemned this world-wide secret organization.

In the year 1895 there was published in this country the "Voz de Vinces," under the direction of the Rev. Dr. Metalli. After a precarious existence of two years the paper was suppressed and the editor was imprisoned in Guayaquil. In 1898 there appeared the Catholic journal "La Voluntad Nazional de Guayaquil," but the powers that be, anxious to prevent free speech when there is question of religion, soon suppressed the paper, exiled the editor to Panama, and the above-named Dr. Metalli, who, in addition to his duties as rector added those of coditor, was banished to the city of Esmeraldas.

In this city of Quito not long since the type used in setting up the two Catholic papers, "La Verdad" and "El Industrial," was cast into the fire, and so to-day, under our Free Masonic regime, there does not exist a Catholic papers, "La Verdad" and "El Industrial," was cast into the fire, and so to-day, under our Free Masonic regime, there does not exist a Catholic papers, "La Verdad" and "Catholic papers, "La Verdad" and "El Industrial," was cast into the fire, and so to-day, under our Free Masonic regime, there does not exist a Catholic papers, "La Verdad" and "El Industrial," was cast into the fire, and so to-day, under our Free Masonic regime, there does not exist a Catholic papers, "La Verdad" and "El Industrial," was cast into the bird, and the deplorable spectacle of seeing almost all the bishops in exile, and the few who yet remain in their own dioceses deprived of their support because they are unable to conscientiously swear fidelity to the constitution and to the land of the world in spreading God's truth in a country where the Catholic press has been completely destroyed.

At present we have the deplorable spectacle of seeing almost all the bishops in exile, and the few who yet remain in their own dioceses deprived of their support because they are unable to conscientiously swear fidelity to the constitutio

that these societies are not so bad as they are painted, tell him to glance at the Ecuador of Garcia Mo-reno and at the country as Masonry has made it to-day.—Correspondence of the Catholic Standard and Times.

the mistake of their life in leaving the country. There they might have led prosperous and happy lives. Now wreck and failure is written in large letters all over their career. The great majority are condemned to the drudgery of a hireling life with no taste of the sweets of independence enjoyed by him who possesses in fee

women. In that sphere she is probably a success; but she should keep away from philosophical, political, and economical themes. We say this because she possesses a species of moralizing propensity, without the deep reading that makes the philosopher, the keen perception that is needed in the politician, and the practical experience that is a "sine

APLEAFOR RURAL LIFE

The rector of St. Paul's Seminary, you will, but have they great comminmesota, in a recent article in which he urges with much force the advantages of rural life, makes the following statement:—

you will, but have they great congregations to preach to? And as for other agencies of good, a lecturer will not draw, when a vaudeville theatre, a prize fight or a variety show will play to standing room on-

EARLY MARRIAGES.

qua non" of domestic-economical theorizing. Her last venture does not
appear to us to be any more happy
than have been many of her previous
attempts at dictating to the world
rules to be followed under conditions
that are not within her experience.
On the subject of "Early Marriages"
Miss Wilcox says that "there is more
danger of disaster in early marriages
than in those contracted at full maturity. The youthful choice is apt
to be unwise. The man whom a girl
thinks she loves at seventeen would
rarely appeal to her so strongly if
she were twenty-five, and the girl
whom a young man of twenty-one
believes he would like to marry would
probably not be his selection if he
were thirty. A knowledge of the
world before marriage is conducive
to contentment afterwards. The most
unfortunate unlogs I have ever
known were formed while the husband and wife were still in early
youth."

There may be cases, within the knowledge of the writer of the above, that carry out her contention to a certain degree: but the history of married life during the past century, in different countries, gives a flat contradiction to this theory. We need take but two races, amongst which early marriages are the rule, and in whose annals unhappy marriages are accedingly rare—divorces are almost unknown. We refer to the Irish people and the French-Canadians. In Ireland early marriage has been almost a national custom for long generations; the same has ever prevailed amongst the French-Canadians. Yet, we know of no two peoples that have exhibited more universally the beauties and charms of connubial bliss. Even to-day in Ireland and in Lower Canada the demon of divorce is almost unknown—or if

land and in Lower Canada the demon of divorce is almost unknown—or if known, it is as the Irish know the Phooka Horse, or the French-Canadians know the Loup-garou—fabled monsters with which they frighten children when unruly.

To what do we owe the sterling, noble, health-imparting, life-engendering qualities of our parents if not to the early marriages? But, even this error on the part of the lady-writer would not command our attention to any marked extent, were it not that she advances a most immoral principle in support of her contention. She says:—

ciple in support of her contention. She says:—

"The man, when he assumes the responsibility of matrimony before he has reached maturity, has had little or no experience of the typical bachelor life, and its attractions are likely to seem much greater to him than if he has already tasted them. The wife who was married very early also feels the temptation to taste of life beyond the prosaic domestic circle, although usually in less degree than in man."

We have heard this same theory advanced by others in a more bare-faced manner, but they all mean the same thing. It simply means that it is better for a man to have had some years of "bachelor life" before marriage, than to join with a young wife, when still young himself, in the duty of "dividing the cares of existence, but doubling its hopes and its joys." We have no hesitation in saying that this is wrong, it is not in accord with Christian morals, it is dangerous in the extreme, and it is prejudicial to the future of both the parents and children. There is absolutely no necessity of a man "going through the world's mill" for ten or fifteen, or twenty years, in order that We have heard this same theory adthrough the world's mill" for ten or fifteen, or twenty years, in order that he should become a sure and reliable husband. The truth is, and general experience teaches it, that if a man marries after having contracted "bachelor habits" he is liable, in nine cases out of ten, to always have a bankering for old associations and which he urges with mass advantages of rural life, makes the following statement:

"There are no statistics available to show what becomes of the multitude that pushes itself into our large cities, but who that is familiar with the condition of things in cities, cannot guess? The poverty, vice and crime, the question of the unemployed, the broken in health, failure, want and distress, are all \* subjects that go far in accounting for the results of overcrowding cities. Only a fixed number can hope to find legitimate business in the professions and failure is written in large left property. There they might have led prosperous and happy lives. Now wreck and failure is written in large left property is and late-in-life marriages. We trust for the sakes of the two great Catholic races—Irish and great majority are condemned to the frunch random the country of a hireling life with no continue to keep up the sacred tradion or custom of early marriages.

taste of the sweets of independence enjoyed by him who possesses in fee simple the title to his home and when he works or plans the reward of his energy belongs to himself. And thus with the din and clash, the rush and roar of industrial activities and excitement of speculation around about us; when we travel by steam and talk by electricity; when thought takes to itself the pinions of lightning and speeds to the uttermost parts of the world, no wonder the spirit of unrest has invaded the quiet haunts of the country lad and the country lass. Not a little interest in that country has been awakened in the world at large by the present conflict in China, and people who regarded the stories concerning the palaces and "sacred" places in that semi-barbaric land as mere fables, or effects of the elastic imaginations of writers, are surprised to find that even the whole truth has not been told in these accounts. It would have been difficult for any European to describe certain places in the East, for the very good reason, that these localities are "sacred" to the inhabitants and are preserved from the profanation of Christian feet. The Christian and even the foreigner in general, is looked upon as a dog, or worse by these superstitious, ignorant and fanatical natives. At the present moment, while the thunders of war clash over Pekin, it may be of interest to know something of that famed sacred, or prohibited city, that constitutes a greater portion of the Chinese Capital. The following account seems very exact and sufficiently detailed:—

"The Tartar or Northern City consists of three inclosures, one within the imperial palace and surrounding buildings; the second is occupied by the several offices appertaining to the government, and by many private residences; the outer one, for the most, part, consists of dwelling houses, with shops in the large avenues. The inner area is called Kin Ching, or Prohibited City, and its circumterence is about two miles; the wall is nearly as solid as that around the city, faced with glazed bricks, and covered with yellow tiles, which, at a distance, and in the sunshine, look "THE PROHIBITED CITY." all too common, is a melancholy one to look upon.

"But what of the opportunity for self improvement and culture? It is true that there are churches and other influences in cities that make for improvement, but one might ask, are these agencies for good given a chance to do their work? It is a known fact that the people of cities are not church-goers. A census taken in some of the principal cities has revealed an alarming state of things as far as church-going is concerned. Young people entering cities are soon surrounded by other influences and drift away from the church or remain half-hearted members. This is truer of young men than of young women. The city environment in which young men find themselves is not calculated to guide them churchward. Great preachers there are, if

brilliantly. A gate on each side of this area gives access to its buildings, and the space and rooms appertaining to them furnish lodgment to the guard which defends the approach to the Dragon's Throne; a tower at each corner, and one over each gateway, also afford accommodation to other troops. The interior of this inclosure is divided into thresparts by two walls running from south to north, and the whole is occupied by a suite of court-yards and apartments, which, in their arrangement and architecture, far exceed any other specimens of the kind in China. According to the aptions of Chinese, all here is gold and silver; he will tell you of gold and silver; he will tell you of gold and silver pillars, gold and silver roofs, and gold and silver fishes."

The southern gate, called the Meridian gate, leads into the middle division, in which are the imperial buildings; it is especially appropriated to the emperor, and whenever he passes through it, a bell and gong, placed in the tower above, are struck; when his troops return in triumph, the prisoners they bring are here presented to him; and here the presents he confers on vassals and ambassadors are pompously bestowed. Passing through this gate into a large court, over a small creek spanned by five marble bridges, which are brnamented with sculptures, the visitor is led into a second court paved with marble, and terminated on the sides by gates, porticoes, and parallel corridors. The next building of importance is at the head of this Court, called the Gate of Extensive Peace, and is a superb marble structure, one hundred and ten feet high. It is a sort of balcony where the emperor, on new year's day, his birthday, and other occasions, receives the homage of his courtiers assembled in the court below; five flights of stairs, decorated with balustrades and sculptures, lead up to it, and five gates open through it into the next courty and.

"Beyond it are two halls, one called that of Perfect Peace, where His Majesty examines the implements.

tures, lead up to it, and five gates open through it into the next courtyard.

"Beyond it are two halls, one called that of Perfect Peace, where His Majesty examines the implements used in the annual ploughine; the other, that of Secure Peace, where ae banquets his foreign guests and other distinguished persons on new year's day. After ascending a stairway and passing another gate, the visitor reaches the Kien Tsing kung, or Tranquil Palace of Heaven, into which no one can enter without special license. In it is the Council Chamber, and here candidates for office are presented to their sovereign. The building is described as the loftiest, richest and most magnificent of all the palaces. In the court before it is a small tower of gilt copper, adorned with a great number of figures, and on each side are large incense vases, the uses of which are no doubt religious. It was in this valace that Kanghi celebrated a singular and unique festival, in 1722, for his reign. His grandson, Kienlung, in 1785, in the fiftieth year of his reign. His grandson, Kienlung, in 1785, in the fiftieth year of his reign. His grandson, Kienlung, in 1785, in the fiftieth year of his reign, repeated the same ceremony, on which occasion the number of his guests was about three thousand. This building is considered by the Chinese as the most important of all the imperial edifices. Beyond it stands the Palace of Earth's Repose, where the empress, or 'heaven's consort.' rules her miniature court in the imperial harem: and between which and the northern wall- of the Forbidden (it is the imperial Flower Garden, designed for the use of its inmates. The northern wall of the Forbidden City is the imperial Flower Garden, designed for the use of its inmates. The gardens are adorned with elegant pavilions, temples and groves, and interspersed with canals, fountains, pools, and flower-beds. Two groves rising from the bosoms of small lakes, and another crowning the summit of an artificial mountain, add to the beauty of the scene, and afford the immates of the palace an agreeable variety."

EARLY CATHOLIC MISSIONS IN INDIA.

From the Bombay Catholic Examiner.

In the course of an article on the Roman Catholic mission in Mysore, a Bangalore paper observes: "It may interest some of our readers to know something of the history of the Roman Catholic mission in the Mysore Province centuries before British rule in this part of Southern India was known. The mission was established so far back as A. D. 1325, by the Dominicans during the reign of the Bellal Rajahs, a year previous to which an expedition was sent, by Mahomed III., when Dwarasamoodrum, the capital, was finally destroyed, and the declining government was removed to Tonoor, twelve miles north of Seringapatam, in the Mysore district. The next we hear of the mission's doings was in the your 1400, when a church was built by the Dominicans at Anekal, in the Bangalore district. After that, in 1587, during the reign of Rajah Wodeyar of Mysore, the Franciscans arrived on the scene, but the mission was not firmly essablished until the arrival of the Jesuits in the middle of the seventeenth century. The first regularly built church of which there is a trace was at Sathiamangalam, and the founder of the Jesuit mission may be said to have been I'e-ther Sirnami, who appointed his headquarters at the town of Seringapatam, many years before the capture of that historical fortress by the British. Beginning with the eighteenth century, churches were built in Kankanhalli, Harubale and Alesur, as well as in Bangalore, the Erst sacred edifice in the latter being St. Mary's, Blackpully. Then came the Fathers of the Foreign Mission, the most eminent among them being the Abbe Dubois (of whom much has been recorded in previous history), who resided most of the time at Mysore, Seringapatam, Palhall and Settinal II, establishing churches in those places. At that time a Bishop was appointed for Pondicherry, and the Mysore Roman Catholic mission formed part of that mission. In 1841 St. Patrick's Shoolay was built, the designer of which sacred structure was appointed for Pondicherry, and the Mysore Roman From the Bombay Catholic Examiner

and painful experiences he related in court.

Mr. George N. Proctor, solicitor, appeared for James Warke; and Mr. James E. Proctor, solicitor, represented Watt, McClelland, McGuggin, and Kearney.

In reply to Mr. J. E. Proctor, James McClelland stated that he had hired young Warke to act as farmservant on 12th May at £4 10s for six months. The young fellow left the employment on the 22nd July.

James Warke, in reply to Mr. G. N. Proctor, said he entered James McClelland's employment as farm servant at £4 15s for the half year. He remembered the 4th July, which was a Wednesday. He was on that day weeding in a corn field. He stopped there till three o'clock. About five the same evening witness was in McClelland's house. Witness was sitting on a settle bed. James McClelland came over to where witness was sitting.

Mr. G. N. Proctor—What did Mr. Mr. G. N. Proctor-What did Mr

Mr. G. N. Froctor—what did Mr. McClelland say to you? They said, "We will make you an Orangeman." What did you say? I said I would not let them.

What happened then? James McClelland and the others came over to

what did they do to you? They tied my legs with a rope.
What else? They put a cloth on my eyes.
While you were in that position what did they do? They burned the back of my hands with hot tongs.
Who was it put the cloth on your eyes? James McClelland.
How many took you in charge when your eyes were blindfolded?

How many took you in charge when your eyes were blindfolded? Four.
What did these four do to you?

They burned me with red tongs.
Did they tie your feet? They did.
That was all they did on the 4th July, was it? Yes.

Mr. J. E. Proctor—Quite enough for the initiative step. (Laughter.)

Mr. G. N. Proctor—Did they interfere with you upon another day?

Witness—Yes; upon Friday, the 6th

What were you doing on that day?

What were you doing on that day? I was putting in a load of grass. What occurred to you then—tell it in your own words? James McClelland came over and took the graip from me, and then Wm. Watt took off my clothes in the barn.

What next? Did they leave any clothes upon you? No; they left no clothes upon you? No; they left no clothes upon me at all.

After your clothes had been taken off what occurred to you? They tied my legs.

Mr. G. N. Proctor—After they tied you with the rope on the 6th what did they do to you? They "stanged" me with nettles and jabbed me with pins.

pins.

Who did that? David Kearney jagged me with the pins and John McGuggin stung me with the nettles.

How had they you fixed? With a ope. How? They had one rope round my

legs and another around my waist.

What was the rope around your waist for? For swinging me back-

ward and forward.

Where was the end of one of the ropes put? Put over a beam.

Who put it over the beam? Willie Watt.

How long were you in this pleasant position? For most of half an

ant position? For most of half an hour.

Did you cry out or squeal? No: I could not get squealing I was going that hard. (Laughter.)

Did they let you down at all? Yos, they did.

After they let you down what happened? I fainted.

When you came to what did you see? I saw them standing all round laughing at me.

Were you still naked? I was.

What were you lying upon? The bare floor.

bare floor.
Did they help you to put on your clothes. Willie Watt gave them to

me.
Where had he them? In a pair of

Where had he them? In a pair of fans.
Did they help you on with your clothes? Yes.
Did anything else happen to you? No more happened to me that day. Cross-examined by Mr. J. E. Proctor—Were you anxious to become an Orangeman? I was not.
Can you swear that? Yes, I can. The magistrates convicted the fendants, fining them £8 and costs, ordering £2 additional wages to be paid to Warke, and directing that McClelland be fined 10s 6d for the assault on the 23rd.—Cork Herald.

When you say your blood is impure and appetite poor you are admitting your need of Hood's Sarsaparilla. Begin taking it at once.

### NEW INVENTIONS.

For the benefit of our readers, we publish a complete list of Canadian patents recently procured through the agency of Messrs. Marjon & Marion, patent attorneys, Montreal. 68,195—Robert Reid, Quebec. P. Q., rotary engine. 68,219—Baldwin & Johnston, Smith's Falls, Ont., riding plows. 68,267—Cyprien Laurin, Lachine, P.Q., bicycle. 68,254—S. J. Bjorneson, Vernon, B.C., line guide. 68,292—Felix Grosjean, St. Jean Baptiste, Man., pneumatic straw stacker.

Haptiste, Man., pheumatic strawstacker.
68,334 — Ulric Hebert, Riviere
Noire, P.Q., coffin handle.
68,300—George A. Smith, Albernia
B.C., drill.
68,352—Daniel Campbell, Fairville,
N.B., ash remover from boiler furnaces.

naces.
68,469—D. Chasse, St. Guillaume
d'Upton, dairy appliance.
68,537—Mrs. G. P. Bordua, St.
Hyacinthe, P.Q., yeast.

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A doctor's examination might show that kidneys, liver and stomach are normal, but the doctor cannot analyse the blood upon which these organs depend.

organs depend.

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IREL

Last week first portion "In the Bye which appear may have b gard to tha Irish ballads proval of ev terature. contribution approval ar already mar method of p lic with sor and vulgar lect and lea these are that Irish I duce. This appreciation thor has t sports, or a land. I pur to details agh's stater other like b tions and li the land; for call attentic hurling and says:—

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