

THE SUMMARY.

Chil	112,700
Hon	10,100
Man	21,200
Man	27,200
Man	6,010
Man	20,500
Man	21,401
Man	31,410
Man	6,883
Man	40,010
Man	40,070
Man	10,650
Man	16,750
Man	80,000
Man	10,200
Man	3,370
Man	34,250
Man	7,000
Man	1,110
Man	34,000
Total	600,288

REVIEWS.

"Welched in The Balance," Christian Reid's latest novel is quite up to the standard of noted writers of light fiction. The story is nicely told and the simple plain style of the writer carries the reader along with it so that he himself becomes a part of the play. Clearness is a feature in all of Reid's works, and his latest effort loses nothing through comparison with any of his former books. One is carried along without putting forth any effort; one reads and is not wearied. It is a story of love with its villain and all that goes to make up the usual love story, except that the villain is a villainess, and the character is subtly and admirably drawn. There is nothing nauseating in the scenes—there is just enough of that touch of nature in the story to make one sympathize with the heroine and grow angry with the villain. The story necessarily teaches a Catholic spirit since the heroine is one of that faith. The end is quite out of the ordinary and makes the tale all the better for it. It is quite a large book containing some 500 pages, printed in large readable type on good paper. The binding is neat and attractive. The publishers are Marlier, Callanan and Co., of Boston.

Cassell's weekly issue of his National Library Series has come to hand. The volume this week is Edmund Burke's "Thoughts on the Present Discontent," and contains in addition the famous Irishman's speeches on "The Middlesex Election," "The Powers of Juris," "The Duration of Parliaments," and "Parliamentary Reform." This stirring publishing firm is doing an excellent work in presenting the English classics before the public in such admirable form and at so ridiculously low a price—10s. a volume. Students of style, who are not possessed of Burke's speeches, or who are looking for a handy and well printed pocket edition, will do well to get Cassell's little book. The Editor is Professor Henry Morley.

D. O. Heath & Co., Boston, are evidently sparing no pains or expense in placing the best works in English on the market in readable and handy editions. They have just issued two little volumes with introductions and the editorship of that great English classic authority Mr. W. H. Hudson of Leland Stanford University. Mr. Hudson's name guarantees the works as correct in every detail, and the publishers' mark carries with it all that is excellent in workmanship. The two classics that Mr. Hudson has edited for this enterprising firm are Goldsmith's "Vicar of Wakefield," and The Spectator's "Sir Roger De Courcy." Mr. O. A. Wauchop, of the University of Iowa, has edited for the same firm, De Quincey's "Flight of a Tartar Tribe." All three books are gotten up in neat cloth binding, and the two former are illustrated. These books are handy for class work or for private reading.

The Literary Digest of the last week in addition to its comprehensive, though short, and pithy summing up of current events in the world of the present day history making; its clear and interesting articles on Science and Invention; its "Letters and Art" pages; has some interesting religious articles. It sums up this week the dogmatic beliefs of Catholics as contained in the Nicene creed.

This week's number is quite up to the usual high standard in all departments. "The Religious Aspects of the Chinese Trouble," and three or four treatises on the troubles that are being experienced by the Scots at the present time, are particularly interesting from a Catholic standpoint.

"The two great essentials requisite for success in business, or in any calling, are natural aptitude and sound training," writes T. B. Fitzpatrick in the July number of Donahoe's to which he contributes a valuable paper on "Business as a Vocation."

Rev. John Tablot Smith, of "The Military Academy at West Point," This paper was especially prepared as a reference, and in the simplest and clearest manner makes plain every step of the way from application to the completion of the course.

William Lloyd Garrison, Patrick Ford, Editor of the Irish World, New York, and Butler T. Wilson, contribute their views on the proceedings of the Alabama Conference, the attitude taken by Bourke Cockran receiving particular attention.

"In Fulfillment of a Vow," by Rev. Thomas J. Gasson, S. J., for several years a resident in the Austrian Alps, presents a fine study of the Passion Play of Oberammergau.

Another illustrated article of most timely interest is "Impressions of the Canonization of Blessed La Salle and Blessed Rita of Cascia," at St. Peter's Rome. The writer, Mario Donegan Walsh, who was present at the ceremony, gives a vivid description of the groups of pilgrims and the interior of St. Peter's.

The priest as a novelist is the subject of a paper by the Rev. Mortimer B. Twyman. Among the poets are D. J. Donahoe, Charles J. O'Malley and Rev. James B. Dollard.

As usual, the fiction is excellent.

The musical firm of Wilson and Co., Boston, New York and Philadelphia have just issued a little pamphlet of "Sole for Catholic Choirs." There is contained in it no less than five "Are Marias" by standard musicians. There are also two "O Salutaris," three "Salve Regina," in addition to single hymns in Latin and English. Their church music is distastefully cheap and good.

Academy Pictures. The announcement of Messrs. Cassell & Company's Royal Academy Pictures for 1900 is a welcome one. While the sum total of art in England is invariably found at Burlington House, the trip there is too long and costly for most of us.

Messrs. Cassell & Company's reproductions are exclusive and are printed on plate-paper, 6 1/2 x 8 1/2 inches, which makes a clear and beautiful picture. They are published in quarto or bound in one volume. To quote the Westminster Gazette: "The Royal Academy Pictures are the most perfect representation of the Academy ever placed within reach of the public."

Proselytizing Cuba.

A Havana correspondent writes to the Boston Pilot on the Brook's marriage law as follows: "It is doubtless a matter of surprise in the United States that the marriage question which has come up under such a strange and picturesque guise here and in Cuba, still engages the attention of many people, perhaps, are beginning to think that there must be a mistake somewhere, and that after all the modification, formally requested by Bishop Barretti of the famous Brooke order of 1890, is a matter of indifference involving merely some minor detail of the formalities requisite to give legality to the marriage contract. To those who follow me in a statement of the case, as it now presents itself, I promise a double surprise. First, that the order was never issued, and secondly, that it is still permitted to stand."

To obtain a clear understanding of the order of General Brooke and its effects, let us take the first three paragraphs of the order, which contains all that is of importance in it: "1. Hereafter civil marriages only shall be valid. The contracting parties may conform to the precepts of whatever religion they may profess, in addition to the formalities necessary to contract the civil marriage."

"2. The officials in charge of the execution of the laws respecting marriage shall not accept as legal the written license or consent of the parent, when the same shall have been taken before an ecclesiastical notary, nor shall any such certificate be accepted which is not attested by the civil functionaries."

"3. Clergymen of the different denominations represented in the island in performing the ceremony of marriage, shall not be required to take other action than that imposed upon them by their respective religious beliefs; but the performance of this ceremony shall have no civil effects."

Irish Crime.

Miss Rosa M. Barrett writes a most sensible letter in which she points out that Ireland is remarkably free from serious crime. "Prisoners as a whole have decreased by more than one-fifth during the last twenty years, and serious offenders are only 16.8 per 100,000 of the population compared with 25.4 per 100,000 in England. There are far fewer prisoners in Scotland than in Ireland, 24,000 more in '96, though the population is smaller. The convicted prisoners for all offenses were but 7.3 of the population in Ireland, as compared with 12.6 per 1,000 in Scotland. Strangers need not, therefore, visit Ireland with fear and trembling, as though some great risk to life and property were thereby incurred. It is somewhat puzzling (not to say irritating) that English visitors should speak of a visit to this lovely country as a sort of moribund self-denial, and for which the Irish ought to feel deeply thankful."

France has 7,745 priests and 9,150 nuns in this foreign missionary field.

Father Joset Dead.

Father Joseph Joset, the famous Indian missionary, of the Smet Mission, Idaho, is dead amidst the sorrowing Odeur d'Aloues Indians, whose spiritual guide he had been for the past 60 years.

He was the last of that noble band of Jesuit missionaries of which Father De Smet was the leader, which had come from distant Europe as early as 1840, and had taken up its abode among the Flathead and Fond d'Oreille tribes.

For the past ten years his advanced age rendered an active missionary life impossible, and he never went beyond the mission precincts, save to take an occasional horseback ride. In 1898 he was forced to give up the last consolation that had been left him—an occasional sermon to his beloved Indians—and after that he seldom came in contact with his spiritual children, receiving now and then a visit from his grateful Odeur d'Aloues.

Father Joset died at a time when not only all the Odeur d'Aloues gathered together at the Smet Mission, but when the number is largely augmented by the advent of Kalispells, Kootenais, Spokanes, Simipleguans, Sinkomans and others, for all of whom the zealous priest had devoted 56 years of his life.

The best tribute that can be paid to Father Joset's memory is the testimony that the Indians among whom he labored for half a century are the most civilized tribe on the continent.

Irish Religious Statistics.

In 1861 the Catholic and Protestant population of Ulster was almost equal—the Catholics being 50.05 per cent. and the Protestants 49.95 per cent. Since that date, owing to the larger relative Catholic emigration, the Protestants have become 64 per cent. and the Catholics 46 per cent.

Religiously, Ireland is slightly less Catholic than it was before the famine. In 1864, there were in Ireland 6,427,712 Catholics, and 1,610,000 Protestants; that is, about 81 per cent. of Catholics and 19 per cent. of Protestants.

According to the census of 1891, there are at present in Ireland 3,550,000 Catholics and 1,150,000 Protestants; that is, about 76 per cent. of the population Catholic and 24 per cent. of Protestants.

Of the 1,150,000 Protestants all, except 800,000 are massed in Ulster, and these mostly in three of the Ulster counties. In the other portions of Ireland, the Protestants range from 15 per cent. of the population (in Leitrim), to less than 5 per cent. in Connaught. Of the Protestant population of Ireland, some 600,000 are Episcopalians and 450,000 are Presbyterians. But while the Episcopalians are distributed throughout Ireland, the Presbyterians are massed in Ulster.—Milwaukee Citizen.

Franciscan Provinces.

It is stated at the Franciscan monastery in Washington that the meeting of provincials held in Cleveland will conduce to the centralization of Franciscans. At the private convention just closed, the United States was divided into four general provinces, embracing New York, St. Louis, Cincinnati and Santa Barbara, members of which will not be transferred to points outside their jurisdiction. Hereafter members were sent from the mother house in Patterson, N. J., to distant western sections. The new province of New York will include all the middle Atlantic and New England states, Santa Barbara, the Pacific coast, and Cincinnati and St. Louis the western states and territories.

Catholic Germany.

There is, perhaps, no country in the world in which the Catholic press is so vigorous and so well supported as in Germany. There are at present 305 Catholic papers in the Fatherland, and these circulate among 1,200,000 subscribers. It is no exaggeration to say that, without this religious press and the constant organization which it has created and preserved, the past triumphs, and the present strength, of the Catholic party would be impossible. In Germany, parents urge their children to read Catholic papers and strongly forbid them to read secular journals. Here is a "foreign idea" we should be very glad to see imported.—Exchange.

Australian Catholics.

The Catholics of Australia constitute about one-sixth of the entire population. The latest tables published on the subject, including New Zealand and the South Sea Islands, are as follows: Province of Sydney..... 800,000 Province of Melbourne..... 215,000 Province of Victoria..... 25,000 Province of Adelaide (i. e. South and West Australia)..... 73,000 Province of Brisbane..... 90,000 Province of New Zealand..... 20,000 South Sea Islands..... 60,000 Total..... 825,000

Baron Von Kettler, the German minister to Ohio, who is reported to have been murdered by the Boxers, is a Catholic and a nephew of the late famous Bishop Kettler, of Mayence.

Pilgrimage to St. Anne's.

The Pilgrimage to the shrine of St. Anne de Beaupre, under the patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place this year on Tuesday, July 24th. This date has been fixed in order to give an opportunity to pilgrims to be present at the shrine, and to invoke the intercession of La Bonne St. Anne on Thursday, July 26th, the very day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. Special trains, consisting of first class coaches, C. T. R. and O. P. R. sleepers, and tourist cars, will start from Port Hope and Peterboro' after the arrival of the regular express trains from Toronto, and will reach St. Anne de Beaupre early on Wednesday morning. Excursion rates will prevail at all stations of the G. T. R. and O. P. R. from Port Hope and Peterboro' eastward to the boundaries of the Province of Ontario. The exceptionally low rate of \$6.00 has been secured for return tickets from Peterboro' and Port Hope, with considerably lower rates throughout the eastern part of the Province. Tickets will be good only in the special trains going, but will be valid in any regular train returning, up to, and including, Monday, July 30th. Passengers from Lindsay will take regular trains to connect with special at Port Hope or Belleville, and the return fare from Lindsay will be \$2.90. Excursionists from Toronto, Western Ontario, and other points will leave Toronto by regular morning express trains on Tuesday, procure regular return tickets as far as Peterboro' or Port Hope, purchase Pilgrimage tickets at either of these places, and take special train to St. Anne de Beaupre below Quebec. Regular return fare from Toronto to Port Hope is \$3.60, and from Toronto to Peterboro' \$3.85.

The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly and cheerfully send posters and give any further necessary information to intending pilgrims.

MISCELLANEOUS.

The longevity of the Irish race is illustrated by the fact that there were recently 878 known centenarians living in Ireland, while there were only 46 in Scotland and 149 in England.

Two Jesuit priests in England, being asked what they had to be the most thankful for, one replied that it was the fact that he was born a Catholic, while the other said that he was thankful because he wasn't born a Catholic. The convert often buys the truth at a high price, and values it accordingly.

Father Gendreau, writing from Dawson, Yukon Territory, Canada, says: "In less than a year I have received seven adults into the Church, and now I have two others under instruction. I have just had a First Communion for the first time in Dawson, six children, who had been prepared by the nuns and myself in our School."

It was an American and a Protestant who said with a shrug of the shoulder: "A Methodist, a Baptist or a Presbyterian Indian I have no use for; he is pretty nearly always the same old second-rate, plus that of being a canting hypocrite." He was strong in his affirmations that "the only religion that does any good for the Indian is the Catholic religion."

The Catholic Church has no missionaries from America in China. All most of its missionaries there are from France; a very few from Belgium, and a very few from Holland. All the members of orders, since it is found that orders can act as missionary societies, raise funds and maintain discipline far better than could the Propaganda Fide acting direct and dealing with secular. The latest figures from the Missions Catholiques issued by the Propaganda Fide at Rome and covering the Chinese Empire, are nearly twenty months old. They estimate the population of all China to be 449,155,000.

The Washington Correspondent of the New York Herald writing of Mons. Marinelli the Papal Delegate says: "So does the popularity of this general prelate extend from ocean to ocean, and yet he lives at the Papal Legation here a most retired life, the life of a monastic, effacing himself whenever possible. But on the rare occasions when he does come in contact with people he is as responsive and agreeable as a man of the world."

The infinite pains, too, that he takes in small matters, his never failing amiability and unselfishness endear him both to the people of his own Church and those of other communions who have the privilege of knowing him.

We learn from the St. Boniface Northwest Review that two Grey Nuns left for Providence Mission, near the outlet of the Great Slave Lake on the Mackenzie, about the 61st degree N. latitude. From Athabasca Landing (north of Edmonton, Alberta, which is reached by railway) it would have been 1000 miles of river journey. Providence Mission was founded in 1880. There are three Oblate Fathers and some Brothers there.

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61 YONGE ST., TORONTO.

The monument to be erected by the people of Columbus at ease to the memory of the late beloved Bishop Waterson, will be ready for dedication about the last of July.

Three colored sisters ordained for the work by Cardinal Gibbons will be brought from Baltimore to superintend a lyceum and social settlement that is to be established in Chicago for colored Catholics. Archbishop Feehan has given his sanction to the plan. The movement was started by the Illinois Charitable Relief corps and is receiving the support of influential Catholics in Chicago. Plans for the institution include schools, a forum for clubs, free reading room and the best features of social life. Special attention will be given to the training of children. The idea is a development of one evolved by the late Father Tolton, the colored priest who organized a colored Catholic parish in Chicago, and whose work among his race in that city became so widely known and admired.

Rev. M. J. Garaghty, O. S. A., mission rector; J. F. Green, O. S. A., J. B. Leonard, O. S. A., J. S. Nugent, O. S. A., and W. W. Donovan, O. S. A., have returned to Villanova, Pa., after being engaged since September in giving missions in the large cities of the country. The splendid work of the Augustinian missionary bands during that time may be judged by the fact that they have enrolled 70,000 in the secular of Our Lady of Good Counsel; heard 90,000 confessions and instructed 400 converts.

James Napper Tandy. The first time Napper Tandy among the patriots of more than 100 years ago came into public prominence was when a member of Crutten's famous volunteers in 1790. Tandy was of good family, high education and comfortable fortune. He was born in Dublin in 1740, says The Irish World. From an early period he took an active interest in every popular movement in the Irish capital and became prominent in the United Irishmen. In 1790 he was dropped from the rolls of the Dublin Volunteer association for certain patriotic expressions made in public and two years afterwards was imprisoned by an order of the house of commons for breach of privilege in sending a challenge to the solicitor general.

"It is but justice to an honest man who has been persecuted for his firm adherence to his principles to observe here that Tandy in coming forward to an execution well knew that he was putting in the most extreme hazard his popularity among the corporations in the city of Dublin with whom he enjoyed the most unbounded influence for nearly twenty years, and, in fact, in the event this popularity was sacrificed. This did not prevent him from taking his part decidedly."

In the spring of 1794 proceedings were instituted against him for distributing a pamphlet entitled "Common Sense," embodying severe strictures on the Breasted family, and finding a bill had been found of equal rank for communicating with the "Defenders" in the county of Louth with a view to induce them to join the "United Irishmen," he thought it wise to fly to America. He established himself at Wilmington, Del., until 1798, when the progress of events in Ireland induced him to proceed to France. He was given the provisional rank of general, and entrusted with the command of a small body of Irish refugees intended to form the nucleus of an army in Ireland.

"They sailed in the frigate Anacron and on the 15th of September landed on the coast of Aran, off the coast of Donegal, where they heard of Humbert's defeat at Ballinacree eight days previously. The almost immediate re-embarkation for restoring a few eloquent proclamations calling upon Irishmen to strike from their blood omened and to wage a war of extermination against their oppressors." To avoid British cruisers the Anacron sailed north and landed Tandy and his companions in Norway. Thence he endeavored to make his way to France, but was arrested in the city of Hamburg at the instigation of British spies. The local authorities surrendered him as a prisoner claimed by England.

"But the Hamburgers paid dearly for this despicable piece of work. Napoleon, who was the first consul, reclaimed Tandy as an officer of the French army and declared that if a hair of his head was touched an English officer of equal rank would be hanged. Instead of executing Tandy as a traitor the English were glad to exchange him with Napoleon for an English lieutenant who had been levied in the sum of 4,000,000 francs on Hamburg for his breach of neutrality in surrendering a French officer. He spent the remainder of his life in Bordeaux, France, where he died in 1832, aged 63 years. Sir John Barrington thus says of Tandy: "He was sincere and persevering, and though in many instances erroneous, and violent, he was honest. His private character furnished no ground to doubt the integrity of his public one."

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