

CHURCH AND SCHOOL REVIEWS.

A late number of the Chicago Times makes certain statements which are quite on a par with the Mail's oft reiterated mendacious assertions concerning the Catholic Church in Canada. Concerning the figures given in the first statement of that journal we have nothing definite to say now as we have not at hand the statistics whereby either to verify or refute it: that is, "In Chicago the church property of the Catholics is vastly more valuable than that of all other Christian beliefs put together; for, out of a total valuation of \$9,690,000 considerably over \$5,000,000 worth is owned by Catholics."

It must be borne in mind, however, that in the above estimate, parochial schools and academies are confessedly included, and though it is not expressly mentioned, hospitals and charitable institutions also. These are not estimated, of course, in the figures expressing the amount of Protestant church property. The Times also tells us "the statement is not surprising when one remembers that 450,000 people, over half the city's present population, are Catholics."

The next statement is, however, most absurd. It is said: "A large revenue goes into the Catholic Church from parochial schools, the parents, if able, paying for the children's tuition. This revenue is largely invested in missions and orphanages."

It is well known that there is not and cannot be a revenue arising from the schools, except what is paid out immediately for the expenses of teachers and school maintenance. Instead of the Church deriving untold wealth from the revenues of the schools, these are one of the channels through which the revenues of the churches, which should legitimately go towards the support of the clergy or the erection of churches, are frequently expended to a large amount, and the Catholic people are unjustly taxed to educate the children of their Protestant neighbors, while they tax themselves to keep in a flourishing condition schools to which they can conscientiously send their own children.

The Times says: "The Catholic parochial schools in Chicago are attended by about forty three thousand children, which is over half the school population of the city."

Does it not occur to the Times that if these children were attending the public schools it would be necessary for the city to supply more than double the number of teachers now employed, and more than double the amount of school accommodation? It follows, therefore, that the parochial schools save to the city the full amount, which is expended by the Catholics for the support of Catholic schools, and Catholics are robbed by unjust school laws of more than half of the same amount. The education of the Catholic children must cost at least \$16,000,000 annually, estimating the cost at the low amount of \$12 per capita. This will give some idea of the magnitude of the injustice to which the Catholics of the United States are subjected. The only remedy for this state of things is to let the Catholics have a national system of denominational schools similar to that enjoyed by Catholics in Ontario and Protestants in Quebec.

By further jangling figures the Times draws the far-fetched conclusion that the Christians of Chicago are paying nearly one-tenth of all that they possess as tithes to the Church. This is certainly a most exaggerated statement, and especially as far as Catholics are concerned, the sneer of the Times is unjustifiable that Christianity is "a matter of dollars and giving," and "money is expected to purchase absolution." Of course churches cannot be sustained, priests supported, and schools and works of charity established without liberal support being given to these by the people, but we can assert for Chicago, as for other cities both in the United States and Canada, that the money which is paid for these objects by Catholics is well spent, and well managed, and that there is ample return made to the people who contribute in the preservation of religion and morality, and in the excellent charitable and educational establishments thereby maintained. We do not approve of grossly exaggerated statements like those made by the Times, but if the correct amounts paid were rightly scrutinized, the results would be what we have indicated.

As regards the large value at which church property is estimated it is to be remarked that it is the permanent result of many years of labor and toil on the part of priests and laity. It is, therefore, not to be computed as if it were an annual outlay. When this is considered it will be seen not to be excessive that over four hundred and fifty thousand people should own \$5,000,000 worth of churches, hospitals, schools, and buildings for charitable purposes. It amounts to \$11.11 per capita, and, after all, the people are in actual enjoyment of this fruit of their past labor. It must be remembered, too, that towards this amount the contributions of the wealthy who are able to afford it were larger than the *per capita* sum here stated, while a much smaller sum was contributed by those who were not able to afford this amount.

BISHOP CARMAN.

The episcopal overseer of the Methodist denomination in Canada, which acknowledges a spiritual head, resides in Belleville, Ontario. He generally presides at conferences and assemblies of preachers when synods are held. He also exercises his headship and supremacy on the occasion of a church dedication, or at the opening of a new school or ladies' institute. When the young ladies' academy at St. Thomas was first declared open for the reception of pupils the inauguration ceremony was performed by Bishop Carman. About seven years later, when a new wing was added, and the McLachlin Hall portion of the building was used for the first time, the dedicatory service was read by Mrs. Carman and an appropriate sermon pronounced by her lordship. It stands to reason that Bishop Carman requires no coadjutor, or assistant chaplain, or secretary, to accompany him. There is no reason why his lordship Carman should not enjoy unalloyed happiness, as far as this mundane sphere is concerned. And, in fact, if he would take the advice given so paternally, but so sternly, to his confidants who went down to Quebec, by His Excellency Lord Stanley, and "mind his own business," there is no reason why Bishop Carman should not be the cosiest and jolliest little bishop in Christendom. But, unfortunately for himself, he will poke into other people's concerns, and exercise his bawdy and fertile, albeit scattered, brain about people in another Province who give themselves very little concern about him. Several letters appeared in the Globe from the rushing pen of his lordship and now, when the Globe or its readers have got heartily sick of such rhodomontades, Bishop Carman transfers the wealth of his rhetorical lucubrations to the columns of the yet more congenial and more accommodating Mail. On last Saturday the readers of that journal were treated to an effusion in the shape of a letter not quite equal in grace and elegance to Madame de Sevigne's immortal epistles, nor yet surpassing in power or elegance those of Junius. If preserved in pamphlet or book form, however, they will possess real merit and convey to future generations some adequate notion of the extremes in absurdity and folly to which men occupying high and responsible position were driven in our time and day by the anti Jesuit craze that took possession of at least one fourth of our population. These letters, if preserved, will also furnish ample reasons to the future inquirer of the cause and origin of the wave of bigotry which in the year of grace 1889 swept over Ontario, and came within an ace of smashing Confederation into its original fragments. In another letter to the Globe Bishop Carman stated that the Jesuits are a thousand degrees worse than the heathen Chinese, and that if a Chinese must pay \$50 as entrance fee into Canada, surely a Jesuit should be compelled to pay a thousand dollars before being permitted to set foot in this free and enlightened country. The poor demented blabber chose to forget that the Jesuits were here preaching the gospel to the Hurons and saving souls by the thousands long before Methodism existed or John Wesley was born. In last Saturday's Mail this Methodist bishop says, among much other rhapsodical nonsense, that "Jesuitism is a cancer of long growth, and needs not a surface healing, but must come out by the roots. Tampered with for years, and teased with little lances and caustics, it is getting virulent and needs heroic treatment. Widespread information, thorough agitation—by press, pulpit and platform—then constitutional revisions are what we want." And all this rhodomontade in face of the moderate, conciliatory, prudent and wise counsels of Lord Stanley, imploring of Principal Caven and the other ministers of the deputation to be tolerant of others, to go home and preach peace and submission to the constituted authorities. But Bishop Carman must have, not peace, but war; not conciliation, but agitation "by the press, the pulpit and the platform;" the aim and end of all such agitation being, as he declares, the "revision of the Constitution." Were any Catholic Bishop guilty of such disturbing utterances he would be denounced as a "dagger to the State," and his policy and teachings would be rightly considered and condemned by the Free Press as a menace to the civil and religious liberties of the whole Dominion. Methodist preachers and bishops can say and write as they please; they may agitate the whole country and appeal to the worst passions; and our independent deliries have not one word of reproach to utter against them. But let a Catholic bishop direct his people to vote against openly declared enemies of his Church and her teachings, and immediately he is denounced as a partizan, and his action characterized as "the workings of the hierarchy on the machinery of the palace."

Paris is the great snail-eating city of the world. Every year 290,000 are sent to the city from the gardens of Burgundy, Champagne, Province of Reims, where they are specially reared for this purpose. They are not only eaten as a delicacy, but also on account of their highly nutritious qualities.

DEATH OF AN OLD QUEBECER.

A GOOD MAN GONE TO HIS REWARD.
 "The souls of the just . . . they are in peace." (Wisdom III. 1-3.)

Mr. Charles O'Reilly, Professor, a native of the county of Monaghan, Ireland. Died in Quebec City, July 30th, 1889, in the sixty-third year of his age, having been forty-two years a resident of Quebec.

"Thou shalt die the death." No one has escaped the sentence. Every day it knocks at the palace and the hovel, the castle and the cottage. And daily experience tells us it comes when least expected.

The pious Christian whose death we record to day was born on the 8th of May, 1821, near Clones, county Monaghan, Ireland. He was brought up in the fear of God by his virtuous parents. They gave him a good education, sending him to Dublin to finish his studies. Having a taste for teaching, while in Dublin he went through a course of Pedagogics in the Marlborough Training College, where he had as one of his instructors the celebrated Professor Sullivan, author of many didactic works. Having taken the highest professional certificate granted by Marlborough College, young "Master" (meaning Schoolmaster) O'Reilly, as he was called, about the age of twenty-three secured a situation as teacher of a number of gentlemen's children, at a place one mile further, his five houses were saved, and for this he thanked his Holy Mother. Though much fatigued and suffering from a cold taken at the fire, he became quite well again. About the middle of July a slight indisposition set in which developed into congestion of the bowels. On Monday, July 29th, his son Rev. Father O'Reilly, feared there was danger of death, though the doctor would not agree with him. The priest telegraphed the sad prospects to his brother James in Toronto (head of the Christian Brothers in Ontario). The last sacraments were administered, and every means taken to procure a happy death for one who led such a holy life. James, Father O'Reilly, was at his bedside continually, frequently giving his dear father absolution. The dying man knew his eldest son James was on his way from Toronto, and hoped to live to see him. Father Patrick told him he could scarcely live so long, that James could not be down for several hours, and he could not count upon more than two or three hours in this world. "Offer," said Father O'Reilly, "your desire to see James to God as a sacrifice to shorten your purgatory." Ah! Patrick, I believe God will not send me to purgatory," said he. "Father," said the priest, "Don't be presumptuous; God may send you to purgatory for that alone." "Well, Patrick," said he, "I make the sacrifice. I gave him up to God years ago; I now make this last sacrifice." After a few moments, he again said: "Patrick, I do believe God will not send me to purgatory." "Why father?" "Because," said the dying Christian, "I loved my God too well for Him to send me to purgatory. I know He will be merciful to me now."

He then blessed all the members of his family, present and absent, the plenary indulgence at the article of death was applied to him by his own son, and after a last absolution the pious Christian breathed his last on the morning of July 30th.

The news spread fast, and a continual procession of people poured in to see and pray before the mortal remains laid out in his Franciscan habit and cord, like a monk, in one of the rooms of his house transformed into a mortuary chapel. Friends came from distant parts of Canada and the United States to pay their last tribute to one whom they loved in life and revered in death. People of all nationalities, classes, and creeds were at the funeral, among whom were counted twenty priests and fifty Christian Brothers. The remains were interred in the family lot in St. Saviour Cemetery.

Mr. O'Reilly leaves after him to mourn his dear wife, his two sons—one a priest, Rev. Patrick O'Reilly, Professor in the branch of Laval University—the other Rev. Brother Tobias, Provincial of the Order of Christian Brothers in Western Canada, and four daughters. One of his daughters died some time ago a Sister of the Congregation de Notre Dame.

To his bereaved family we tender our sincere sympathy. To those who had the happiness of knowing him we say: imitate him.—R. I. P.

DOMESTIC LIFE.

The domestic life is not at its best in this age or country. The love of notoriety has taken its place, and many suicides are corroborative proof of this conclusion. To live anywhere but at home is the miserable development of the day's existence. The words of the song grow unintelligible; and the fashionable parody should be: Any place is better than home. How is this? In a great measure because there is no depth in modern life, the superficial is taken for the solid.

The material replaces the religious, the world of touch, and of the senses is the world of choice. Comfort must be sought; a passionate longing to escape every form of discomfort, replaces a wise estimate of life and its inevitable burdens. The crowd and its philosophy receive no recognition. And the contagious example seizes even the disciple of Christianity. To him, too, the flash party have a catching snail. To say the least of it, the picture of the age is not the pleasant domestic scene that the historian will pause to contemplate.

What a different picture does the Church hold up to the Christian, when she invites him to come to Nazareth and see there the Holy Family, the ineffably sweet revelation of a pure domestic joy. What spirit fills that divine home! Not self-seeking, not gossiping, not ostentatious. There we find peaceful souls full of the spirit of interior reconciliation.

No stronger or more faithful example of home life is given to man; and no matter how busy life may be, and of course salvation is attached to no particular state, that is virtuous, the healing habit of sober thought and wise reflection may wrap every family in its saving embraces.—Catholic Colorado.

TELEGRAPHIC NEWS.

CANADIAN.

Some unknown parties attempted to wreck the Manitoba & Northwestern express on Saturday night by piling ties on the track. Fortunately no damage was done.

The London Times holds that there is not a particle of justification for the high handed seizure of the sealer, Black Diamond. The seizure, it says, is contrary to international law and comity. It relies on the good sense and love of justice of the American people to assist in the settlement of a question that ought never to have been raised.

The Black Diamond, a British sealing vessel which was captured by Captain Shepard in Behring's sea with seal skins, was overhauled and the skins were seized. Captain Shepard then placed a seaman in charge, with orders to take the schooner to Sitka, but as soon as she was sent on her way the captain shut up the seaman placed in charge and sailed for Victoria, B. C., reaching that harbor in safety. It is as yet unknown whether the American Government will demand the return of the vessel, but if so the matter is likely to precipitate the settlement of the question whether the United States can be allowed to claim as belonging to her the whole of Behring Sea. On the settlement of this depends her whole right to have made the capture at all. The Americans generally take the escape of the Black Diamond very quietly, and there is good reason for the belief that the escape of the vessel was permitted merely for the sake of getting rid of the troublesome questions which might arise if the legality of the seizure were insisted upon. The New York Herald says on the subject: "It appears that after the seizure Captain Shepard had put one of his men aboard the Black Diamond, with orders for her to be taken to Sitka. But, instead of following this programme, the captain of the sealer, as soon as the ship was out of sight, quietly stowed the seaman away in a bunk and made for Victoria. This leaves the State Department in rather a queer position. It can hardly let even such a strategic defiance of its claimed authority in those waters go unnoticed. Yet what can it do? It demands the return of the prize Great Britain will ask by what right the seizure was made. That will simply bring up the Behring Sea question, which Mr. Blaine will find it hard to meet. On the whole it looks as if Captain Shepard was outwitted, and that the Black Diamond is beyond our reach. But even her escape leaves the question of the legality of her seizure yet to be settled."

AMERICAN.

A woman of West Seneca, N. Y., has for years supported herself from the earnings of a seventeen-acre flower farm. Her income is at times as much as \$2,000 a year. She recommends floriculture as a good business for women, and the wild West as the best field to begin in.

Mrs. Kendal, the famous English actress, is the youngest of twenty-two children, and comes of a family that has furnished seven generations to the stage. Martin Burke, who was arrested in Winnipeg and extradited on suspicion of the murder of Dr. Cronin, of Chicago, was brought before Judge Baker of the latter city on the 9th inst. He pleaded not guilty to the charge of conspiracy with Coughlin, O'Sullivan and others jointly indicated with them to murder Dr. Cronin. The prisoner was then returned to jail.

The City of Spokane Falls, in Washington Territory, has been destroyed by fire. Twenty-five blocks are reduced to ashes, several persons also perishing in the flames, and others were killed or injured by leaping from windows. The loss is variously estimated at \$14,000,000. Every business house in the city, including eight banks, all the hotels but one, all magnificent structures except the Crescent block, and every newspaper, save the New Era, were burned out. The burned district includes that part of the city from the Northern Pacific Railway to the river and from Lincoln to Washington streets. The fire exhausted itself at the river for lack of material. All the flour and lumber mills were saved.

Cincinnati, Ohio, Aug. 6.—Word has reached here that Mrs. George Pendleton Bowler has been captured by bandits in Italy. She is the widow of George Pendleton Bowler, of this city. She has travelled in Europe for many years, living chiefly in Paris and London. She has two children, a boy almost grown up, and a girl about eight, who have generally accompanied her. Until two years past Mr. Bowler had a cottage at Bar Harbor. Information comes by a letter to a friend. Her relatives here do not know what to think of the story. They have not heard from her for some time.

Mrs. Forsyth, the widowed daughter of a United States Consul and a beauty of thirty-six years and manages tracts of 150,000 acres of fertile land. She employs hundreds of natives, builds and runs steamers, raises vast quantities of cotton, and with a partner controls one of the most extensive businesses in the South Sea Islands. She was of great assistance to the United States Consul in the negotiations for securing the use of the harbor of Pago Pago as a coaling station and recently offered to the Government twenty acres of her own property on the island of Malulu for another station. The American Consul at Sydney says that she is better informed on the trade and commerce of the South Sea Islands than any other American south of the equator.—Toronto Globe.

BRITISH.

The Times holds that there is not a particle of justification for the "high handed" seizure of the Canadian sealer, Black Diamond. The seizure, it says, is contrary to international law and comity. It relies on the good sense and love of justice of the American people to assist in the settlement of a question that ought never to have been raised.

The Emperor William has expressed himself highly gratified with the manner in which he was received in England, and the review of the fleet was especially the subject of his congratulations. He declares that the British fleet and the

German army will be two great factors in securing the peace of Europe. He has invited the Queen to return his visit by going to Berlin.

FOREIGN.

The Greek Government have sent to the powers a circular note demanding that they intervene to restore order in Crete. Otherwise, the note says, Greece must take action to protect her subjects on the island against the Turks.

Eighty Nihilists have been arrested at Krasnodar, Russia. The police are raiding the houses of members of a new Socialist Society at Odessa. Many members have been arrested. The society is largely composed of Jews.

New York, August 5.—The Haytian Consul General has received advice under date of July 28, from Port-au-Prince, stating that Hippolyte and Jean Jumeau, with their combined forces, attacked Port-au-Prince, but were routed. The attacking forces retreated towards St. Marc.

The insurrection in Crete is spreading. The insurgents attacked a detachment of soldiers. Armenians and Muslim volunteers went to the rescue, and a sharp fight ensued. The authorities are demoralized and cannot control the insurgents. The Christian residents are flying.

From the Argentine Republic the news comes that the immigration from Europe to the Republic is very extensive. The Government pay the immigrants' travelling expenses. The aggregate thus paid out last March alone was \$1,000,000. Owing to the vast influx of people the exports of corn, which last year were 445,000 tons, will this year be 2,000,000 tons.

General Grenfell, commander of the Egyptian troops who defeated the Derwishes, telegraphs that he has made a reconnaissance and found that the battle has completely broken the Derwish army. Out of the force of three thousand men which Wad el Jami took into the recent battle, only a few remain. These are being pursued by Egyptian cavalry, and a column under Col. Wodehouse has gone to Abu Simbel to head off the retreating Derwishes. The bodies of several hundred Derwishes and a large number of wounded, making a thousand in all, have been brought into Toki. Refugees are arriving at that town. The Egyptian loss in the battle was seventeen killed and one hundred and thirty wounded. Three British soldiers were wounded.

HORRIBLE DOINGS AT HAYTI.

Affairs at Hayti are in a dreadful condition. Legitimism is still at Port au Prince, but Hippolyte is daily advancing nearer. More than once the war has appeared to be on its last legs, but by some sudden exploit hope has again been raised in the breasts of the beleaguered inhabitants followed by renewed efforts to stay the advance of the northern forces. Fear bordering on frenzy appears to have seized hold of many of Legitimist soldiers. They refuse to stand fire, and it only remains for the centurion to become universal to enable Hippolyte to march unopposed into the capital of the south. The idea of offering quarter to surrendering troops has long since died out, and capture now means something worse than death. Hippolyte slaughtered eighteen men who fell into his hands the other day, and in retaliation Legitimist ordered the throats of eight prisoners whom he held to be cut on the market place. None of the inhabitants of Port-au-Prince expect the least mercy accorded them should Hippolyte's men ever force entrance into the city. This thought has served to bring on a condition of mind little short of distraction, and it now needs but the sound of an alarm to throw the whole population of Port-au-Prince into feverish excitement. Despair has seized hold of many of the people, while others wait the end with indifference.

The other evening a command of eighty of Legitimist men attempted to go the rounds of the works. The command was surprised by the enemy, and fired upon from all sides. The officer in charge was among the first to fall. The command immediately attempted to escape by flight, but all were captured except two. These two hid in a bush, and reported that they saw their comrades shot down in cold blood to a man. All of the captives begged for mercy and hurried for Hippolyte, but not one of them was allowed to live. It looks as if the war is to be one of extermination, for it means death to be captured by either party.

ETIQUETTE.

Dumas, the elder loved to laugh at the expense of English stiffness and reserve. One of his stories is this: "One day Victor Hugo and I were invited to dine with the Duke of Decezes. Among the guests were Lord and Lady Palmerston—of course this happened before the February revolution. At midnight tea was handed around. Victor Hugo and I were sitting side by side, chatting merrily. Lord and Lady Palmerston had arrived very late, and there had consequently been no opportunity to introduce us before dinner; after dinner it seems it was forgotten. English custom, consequently, did not allow us to be addressed by the illustrious couple. All at once young Decezes comes up to us and says: 'My dear Dumas, Lord Palmerston begs you will leave a chair free between you and Victor Hugo.' I hastened to do as he wished. We moved away from each other, and placed a chair between us. Thereupon enters Lord Palmerston, holding the hand of his wife, leads her up to us, and invites her to sit down on the empty chair—all this without saying a word. 'My lady,' he said to his wife, 'what time have you?' She looked at her watch, and answered: 'Thirty five past twelve.' 'Well, then,' said the great minister, remember well, that this day, at thirty five minutes past twelve, you were sitting between Alexander Dumas and Victor Hugo, an honor which you probably never will enjoy again in your lifetime.' Then he offered his arm again to his wife, and took her back to her seat without saying a word to us—because we had not been presented!"