

A GREAT MISSIONARY IN CANADA.

Last Sunday, Sept. 13, the famous Paulist Father Elliot, of New York, started a mission for the Catholics of Thorold, at the invitation of Father Sullivan, which is to last one week, and to be followed by a one week's mission for the non-Catholics. After a week's rest Father Elliot goes to Brechin, at the invitation of Father McRae, where he will give a one week's mission each to the Catholics and non-Catholics of that place. On the 25th of Oct. he will go to Uxbridge, at the invitation of Father O'Malley, and give a one week's mission to the Catholics of that parish. This is all the time he can devote to Canada at present, so that the parishes which have secured his services are to be congratulated upon their good fortune.

EDITORIAL NOTES.

The Spaniards are exercising a commendable vigilance for the suppression of Anarchism in their country. Twenty four known Anarchists have been arrested at Barcelona in connection with the throwing of a bomb into the midst of a crowd of people who were witnessing the passing of a procession in honor of the festival of Corpus Christi on the 7th of June. Eight persons were killed and thirty injured by the explosion of the bomb, which is believed to have been the result of conspiracy in which most of the Anarchists arrested are implicated.

Among the suggestions which were made at the recent Irish Race Convention was one made by Mr. John Dillon to the effect that all the present leaders of the Irish parties should resign, as their names have become "shibboleths of faction." Then the people would be free to select some leader in whom all might have confidence. The suggestion is a good one, and Mr. Dillon is ready to act upon it, but it is probable that the leaders of the minority factions who have thrown every possible obstacle in the way of reunion will not take the suggestion favorably. Personal feeling has become so intensified between the existing factions that it can scarcely be expected that they will reunite under any of the present leaders.

It is a curious coincidence that at the moment when Mr. Timothy Healy is doing his best to counteract the efforts made by the great Irish Race Convention to bring about peace between the Irish political factions, Mr. Joseph Chamberlain has taken to praising the same Mr. Healy as the greatest of living Irishmen. Mr. Chamberlain's eulogy on Mr. Healy has been accepted in Great Britain just for what it is worth, and that is absolutely nothing. There is no doubt that it is a hint to Mr. Healy that as he is doing the work of the Tories in endeavoring to divide Irishmen, he will find his proper political affinities on the Conservative side in the House of Commons and in the Conservative policy toward Ireland. But the Irish people will continue to regard as their true friends only those who will advocate Home Rule for Ireland.

DURING the sitting of the Irish Race Convention a Parnellite organ of Dublin tried to make it appear the foreign delegates were men of little importance where they came from; and stated that Mr. John Heney, of Ottawa, had been the friend of the infamous informer, Le Caron. The statement was received in Canada with consternation. Many were puzzled to know whether they should express indignation or enjoy a good laugh. John Heney the friend of Le Caron! Well, well! What next? It would be just as sensible to spread the report that the Archbishop of Dublin had been initiated into an Orange lodge. We did think that the honest, good-hearted Irishman, John Heney, did not have an enemy in all the world, but it seems he has one. Whoever gave this information to the Dublin paper must himself carry about with him a goodly stock of Le Caronism.

The General Synod of the Church of England in Canada has refused to take a step toward the partial adoption of the revised version of the Bible in the services of the Church. The Synod had the matter before it last week at its meeting in Winnipeg, and a resolution to lay before the coming Lambeth Conference the question of the adoption of the revised version was negated by a vote of 41 against 25. A resolution to leave ministers at liberty to use the revised version during some of the Church services,

was also negated by a vote of 35 to 34. The closeness of this vote is an indication that the same resolution will be adopted at some future synod.

A CABLE report credits Mr. John Redmond with saying that the Irish convention held in Dublin was a sham, and that not a single Parnellite or a Healyite was present. The convention was supposed to be a representation of Irishmen the world over, and all Irishmen the world over were invited to be there. Why the Healyites and Parnellites were not present is simply a proof that these peculiar combinations are factionists of the irreconcilable order. In the present condition of Irish affairs we do not like to write anything that may be considered hasty or uncharitable. Nevertheless current events would bring the suspicion that Messrs. Healy and Redmond are doing most effective work for those who are battling against the establishment of a parliament in College Green.

On the first division of the session of the new Parliament, the Hon. Mr. Laurier's Government was sustained by a majority of 34. Two constituencies, Brandon and Saskatchewan, are vacant, both of which will probably return Liberals, and these, with the Speaker, would give the Government a majority of 37 in the full house. Thirty-eight members were absent, thirty-two of whom were paired and six unpaired; but as these were equally divided between the two parties, the majority would be unchanged if all were present. Messrs. McCarthy, Stubbs, and J. R. Robertson voted with the Government, and Mr. N. Clarke Wallace with the Opposition. As it is uncertain how these will vote on the general policy of the Government, it may be taken for granted that they will have a permanent and sure majority of 31 in a full house. The question on which the division took place was a direct want of confidence motion by Hon. Mr. Foster, condemning the ministerial expenditure of money on a warrant from the Governor-General, to meet the salaries of employees, and for other pressing demands on the Treasury. The Government majority was made up as follows: Ontario 5, Quebec 29, Nova Scotia 1, British Columbia 1, N. W. Territories 1. These were diminished by the following majorities against the Government: New Brunswick 1, Prince Edward Island 2, Manitoba was evenly divided.

OUR esteemed contemporary the Antigonish Casinet draws attention to the liberality of Catholic as compared with Protestant countries. It says that while the Catholic province of Quebec has had its Protestant premier, and while at any day a Protestant may become the president of Catholic France, in the Protestant United States of America the politicians find it imprudent to put a candidate in the field who has Catholic relatives. Our contemporary is quite right in drawing attention to this matter. It is strange indeed that those who in theory are forever boasting of their love of civil and religious liberty very seldom put it into practice themselves. Here, in Ontario, which is claimed by many to be the most enlightened portion of the Dominion, all the Orange lodges and many of the Protestant religious parliaments which meet annually protested in the most emphatic terms against the occupancy of the premiership by Sir John Thompson. It mattered not to them that he was one of the noblest souls that ever breathed the air of America, his being a Catholic was considered an objection to his holding such a high place of public trust by the very men who pretend to be the champions of civil and religious liberty. Shame on the hypocrites!

CATHOLIC PRESS.

The new Episcopal paper of Boston, the Church, makes a terrible admission. "It is perfectly true," it says, "that ministers who are morally unimpeachable, even giants in moral influence, continued to preach, through a sort of theological habit of mind, what they have ceased to believe, and withheld from their people the thought which is their own intellectual life." How can such hypocrites and deceivers be "morally unimpeachable?"—The Catholic Review.

In any case a well-edited Catholic paper is an invaluable aid to pastors of souls, emphasizing in a hundred ways the lessons they inculcate from the pulpit. A devoted parish priest of our acquaintance declares he finds his ablest assistant in the Catholic periodical circulating in his parish, and considers it an obligation to promote its circulation. A Catholic journal worthy of the name is an educator in

sound opinions of all kinds, a guide, a mentor, a stimulator, a reflector of Catholic life. The effect of its reading is to make Catholics proud of their religion, zealous for its progress, earnest in their endeavors to live up to its teachings.—Ave Maria.

The power of the printed word is tremendous—it was an article by Cardinal Wiseman in the Dublin Review that set John Henry Newman on the way to the Catholic Church. All that Newman became and all the work that he accomplished after his conversion, hinged, in the Divine Providence, on the writing of that article. He shook Protestantism from center to circumference, he drew after him thousands of choice souls and he became a saint and the spiritual father of a legion of saints. Think then, if Dr. Wiseman had neglected the press and given to the preparation of sermon, or to study, or to recreation the time that he spent on that article, that his soul in glory would shine less bright for all eternity.—Catholic Columbian.

With the return of September comes again the obligation of reminding Christian parents that their children are entitled to a Christian education and that they cannot get in schools that Christ is forbidden to enter. The chief aim of education is to form the character. The development of the intellect and the training of the memory, are secondary to the leading of the will to love the true, the good, and the beautiful. The education that neglects the soul, neglects what is best. And what shall a child give in exchange for his soul, or what shall it profit him to gain the whole world if he lose his soul? Let us make certain of eternity, and time will not thereby be made uncertain. Let us seek first the Kingdom of Heaven and all else shall be added unto us.—Catholic Review.

The reports from the head center of Protestantism are by no means encouraging to those who have long wished all that the Church of Luther take the place of that established by Our Lord. We are reminded by an article in the Revue des Deux Mondes that in Protestant Germany the towns and their suburbs are called by the German pastors "spiritual cemeteries." We are told that in one year 20 per cent. of Protestant children of Berlin remained unbaptized, 50 per cent. of the marriages and 80 per cent. of the funerals were purely civil ceremonies, and the communicating members of the Evangelical Church numbered only 13 per cent.—The Church News.

The Dublin convention has come and gone, and while it has accomplished all that its promoters and friends had hoped for, still none can truthfully say that it has been without beneficial results. The heart of the people is with the National party, and it is safe to predict that the malcontents who have steadfastly refused to listen to the world wide cry for unity, will from henceforward find their influence waning. The cream of Irish worth and leadership in the United States, Canada, Australia and other countries was at the convention and voiced the unanimous demand for a closing up of the divided Parliamentary ranks. A small and misrepresentative faction selfishly refuses to listen to the nation's voice, and pursues a rule-or-ruin policy. Self destruction is by its fate.—Buffalo Union and Times.

If the wicked Armenians in Constantinople and elsewhere don't quit stopping the bullets of Turkish soldiers engaged in harmless rifle practice, the Sultan feels that he will have to rebuke them. Moreover, several Armenian lads have been discovered muddying the stream away down below the place where the Turkish wolf has been drinking. If such outrages keep on the "Christian" powers may be forced to intervene for the protection of the innocent wolf. England, and even our own government, have gone so far as to send war-ships to the Dardanelles presumably for the protection of the poor wolves. The whole farce reminds one of the little boy who was found weeping before a picture of Christian martyrs being devoured in the arena by hungry lions. On being questioned as to the cause of his grief he sobbed out: "There is one poor little lion who hasn't any Christian to eat!"—Boston Pilot.

It is a remarkable and significant fact that the Lindell Avenue Methodist church in this city is to have above the altar a great bas-relief by Brughurst, representing the Entombment of the Virgin. Our Lady sits upon a diadem in the center, holding the Holy Child Jesus in her lap, while choirs of adoring angels stretch away on either side. The thought can hardly fail to occur to the members of that congregation: "If so much of Catholicity is right, in spite of all the protests of generations of Protestants, may not all the rest be?" As soon as we see our separated brethren begin to honor the Mother of God we feel encouraged to hope that she will soon "show unto them the blessed fruit of her womb Jesus" in the place where He is to be found.—St. Louis Church Progress.

If you wish to be successful in your work, love the children under your charge, and try to induce them to love you. Make yourself worthy of their love. Be kind to them. Be patient and gentle. Be interested in them and in all that concerns them. Identify yourself with them as nearly as

possible, thinking their thoughts, feeling their troubles and sharing their hopes. In that way, they will be led to realize that you are more to them than a teacher, that you are a friend, devoting the energy they would otherwise have. A sure way to find out a good teacher is to sound the affections of the pupils towards him or her. If the children are attached to the teacher, depend upon it, he or she has the primary element of a successful educator. Other qualifications are no doubt required, but the ability to win the hearts of the pupils is so absolutely essential that good work can scarcely be accomplished without it.—New World.

The good folk of the Scottish kirk have ever had a sharp eye for heresy, and of recent years many a young "messenger," fresh from the universities, has had his wings and his salary clipped for offences against orthodoxy. But there is a batch of divinity students at Aberdeen that are sure to make trouble in the kirk some day. They refuse to listen to the lectures of Prof. Johnston because he is too orthodox and ignores the "Higher Criticism," while the students look with contempt on any argument that supports the old-fashioned view. Moreover, they shrill their feet in protest when he attempts to open the lecture with prayer. The faculty explain the insubordination by stating that "the majority of the students attending the university for divinity are unprincipled and ungodly." This surely is a hopeless outlook for the future of Scottish orthodoxy.—Ave Maria.

Whatever opinion one may hold of Mr. Timothy M. Healy's attitude towards the leadership of the Irish party, no one can help admiring his transcendent ability as a Parliamentarian, keen of insight into difficulties and intricacies and ready and pointed in debate. In this respect he has won golden honors in the session that was closed last week at Westminster. He has commanded the respect of the whole House of Commons, and it is due to his influence with the Balfours that the Land Bill has become a law practically in its original shape. Not only this, it is now known that he was mainly instrumental in securing the release of the Irish political prisoners. If he were as moderate, discreet and firm outside of Parliament as he is able and useful in it, he might soon rise to the rank of a great leader.—Standard and Times.

Joseph Chamberlain is in America, and speaking oracularly as is his modest wont. He says to an interviewer: "I do not cycle; I do not ride; I do not walk when I can help it; I do not play cricket; I do not play football; I do not play tennis; and I do not even play golf, which I have been assured is an indispensable condition of state-manship." The last statement seems to be a sly dig at his colleague Balfour who golfs most glibly. But we are glad to know that despite his lack of exercise Mr. Chamberlain enjoys good health. The same cannot be said of his late guests, Dr. Gallagher, Mr. Whitehead and other so-called "dynamiters" recently released from British dungeons. Whether because of their having taken too much exercise, at the treadmill, etc., or from whatever cause, they have come out of their prisons shattered in body and mind and presenting a very different appearance from that of their jaunty jailer.—Boston Pilot.

The attack of the Belfast Orangemen on the patriotic Irishmen who were marching in peaceable procession to show their sympathy for the political prisoners undergoing dungeon horrors for devotion to Ireland, proves again that Orange ruffianism is a disgrace not only to the Irish name but to humanity itself. Daly, Gallagher, Devany, and Whitehead, the four men convicted in 1883, during the dynamic scare in London, have suffered thirteen years in English prisons, have endured treatment that made two of them insane and caused a third to seek death by starvation. It was to induce the release of these unfortunates that the Nationalists of Belfast got up that procession, only to be attacked by Orange ruffians, rioters and brutes. And these Orange ruffians are the presumptuous scoundrels who come over here to the United States and prate about free speech and free government and free religion! These are the "friends of liberty" who set themselves up as the "guardians of American institutions" and the only fit directors of American affairs. They will be crushed out of political existence here, and their day of doom is not long distant in Ireland.—Buffalo Union and Times.

Hatred of the Catholic Church has inspired some vile acts within the past few years, but none so base as that just perpetrated in Montreal. A cross, upon which is nailed a figure of our Lord, stand in front of the Franciscan chapel, near the roadway. The symbol of man's redemption seems to be offensive to some of the residents, and they petitioned for its removal. Fanaticism did not stop there, however, for, according to the Montreal True Witness: "The crucifix has become a target for missiles of dirt, stones, filth and decayed vegetables! A petrified fish has been hung on the arm of the cross! Beneath the cowardly screening shadow of darkness the sacrilegious work has been carried on, and morning after morning a patient priest washes off the

traces of the preceding night's insults from the figure of his Master."

The bigot of this Canadian city are not much better than their prototypes of eighteen centuries ago.—Boston Pilot.

Speaking of the increase of juvenile crime in England, the London Hospital says: "We have not yet hit upon a satisfactory way of dealing with the youthful offender between the ages of sixteen and twenty-one. These years cover the period of adolescence, a very critical one in the lives of young people of both sexes. Bad habits formed at this time are with difficulty eradicated, whilst, on the other hand, if we could prevent youths from embarking upon a career of crime at this age there would be a great drop in the sum total of criminality. An incalculable amount of mischief is wrought by allowing young people to congregate in knots at the street corners. Loitering becomes a habit, and loitering leads to bad company, and that to crime. Probably more harm is picked up by boys and girls during the hour or two after dusk than in all the rest of the day. Parents of the lower and middle classes are far too careless in the way in which they permit their children to play in the streets. This is as true of this country as of England—the streets after dark are the devil's training school in vice. They are no place for innocent children, who should be sheltered in the security of home.—Catholic Review.

In the three part story, "The Spirit of an Illinois Town," which she begins in the Atlantic Monthly Mrs. Mary Hartwell Catherwood, whose writings often breathe with a Catholic spirit; says in one portion of her tale: "I thought it a pity that Protestant churches never keep open doors for weary and passion-tormented souls, as the Catholic Church does. Toilers who left their work for a minute's prayer in the cathedral were a common sight abroad." Mrs. Catherwood might, perhaps, find one reason for closed Protestant churches in the absence from those structures of that Real Presence whose indwelling in the tabernacles of Catholic churches draws to those edifices the faithful who frequent them, on all days of the week and all hours of the day, in search of strength and comfort, to adore the Divinity abiding there or to thank God for graces and favors received. The Protestant places of worship seem fully aware of the fact that, with no altar in them enshrining the Word made Flesh who, out of His great love for mankind, abides forever with us under the sacramental forms, there is little to attract people within their walls save when services are being held; and hence their doors on week days and on Sundays, except at meeting time, are closed and locked, so that those who would enter them find ingress denied to them.—St. Louis Review.

What an eloquent commentary upon British civilization is furnished by the condition of the Irish prisoners released recently from the Pentonville and Portland dungeons! Two of them are hopelessly insane. The cruelties practiced upon them by a set of brutal officials have overturned their minds and destroyed their reason. The others are complete physical wrecks. When an Irish political prisoner is delivered into the hands of ignorant and fanatical English jailers his chances of living through his term of imprisonment are very meagre. The courts intended that the man should be merely deprived of his liberty and subjected to other discomforts incident to prison life. But the jailers take it upon themselves to brutally punish the poor victim for his rashness, and to put in force against him an order of execution which was never issued. If the victim of this policy of persecution survives the treatment, it is invariably at the sacrifice of his mental balance. England boasts of her liberality, her generosity and her broad humanity. She puts herself forward as a Christian nation devoted to the progress of civilization. Yet she permits her brutalized undertings to torture prisoners to death, to enforce and execute sentences of their own creation, and which could not be procured from judges or juries.—Boston Republic.

The Ave Maria, commenting on the vigor with which an able priest has resisted the attack of the A. P. A. on the Church, remarks that it recalls a story Lincoln was fond of telling. In crossing a field he was once attacked by a young bull; and, in order to avoid unpleasantness, fled to a haystack in close proximity. But the bull was spoiling for an encounter, and the future President saw plainly that it was not to be avoided. Having the good fortune to find a stout stick, he ran with all his might, and by the time he had made two circuits of the haystack he found that he had overtaken his pursuer. The tide of battle now changed. Seizing the beast by the tail, he belabored him about the head until he howled with pain. The race continued with accelerated speed. The bull was soon entirely subdued, and thought only of escape; but Lincoln continued to beat him, shouting, "You miserable critter, who began this thing, any way?" Lincoln, as our readers are well aware, was a liberal man who believed in the right of every person to worship God according to the dictates of his conscience. Were he living today, we are sure he would give the A. P. A. as fine a drubbing as he gave the bull the Ave Maria tells of. A saying of Lincoln's is particularly applicable to the A. P. A., and it seems

to fit the recent decline of that order exactly. "You can," said Lincoln, "fool some of the people all the time, and all the people some of the time, but you cannot fool all the people all the time."—Catholic News.

Having done its utmost to eliminate the idea of God from the Public Schools the secular press now addresses itself with heroic impartiality to the task of expelling the devil too. A teacher in one of the New York schools told his pupils that if they were naughty "the devil would catch them." A few days later a precocious youngster raised a tremendous row among the other children by declaring he had seen the devil in the school-room. The motive of the young spiritualist may easily be inferred: for the little ones ran home in a panic, and there was no more school that day. Comically enough, the great dailies are now convinced that children should not be told about the devil; and the freethinkers go a step farther. The Truth Seeker suggests that "the remedy for devil scares and other forms of religious hysteria is free thought and secular schools"; while the Popular Science Monthly makes this characteristic remark: "No effort should be spared in the Public Schools to put all the thoughts of the children on a natural and rational basis, and thus secure to them immunity against harmful and degrading superstitions." What the Public Schools need is not less "devil scare," but more. Our judges and criminologists are fast becoming convinced of this truth; for one of the commonest pleas for leniency toward convicted malefactors nowadays is that "their early religious training was neglected." Still the observant student traces in this ridiculous outcry the logical result of "liberal" Protestantism. If there is no hell, why should there be any devil?—Ave Maria.

AT RIGIOPOLIS COLLEGE.

The Revised University was Opened and Blessed.

The staff appointed by the Archbishop of Kingston for this present year, which is only the beginning of the educational work of Rigiopolis college, and with whom other professors will be associated hereafter, according as the pupils will be qualified to enter upon other branches of education, is as follows:

- Vicar General Kelly, dean of the college.
Rev. J. V. Neville, professor of Christian doctrine and sacred history, also of Italian language and literature.
Rev. Patrick Beecher, professor of English language and literature and history; also of the junior grades of Latin classics.
Charles P. Megan, M. A., of Toronto University, professor of Latin and Greek languages, literature and history; with also mathematics.
Rev. J. B. Bridonnet, a priest born and educated in France, is the professor of the French language and literature.

The Archbishop deems it an immense advantage to our young people that they should be taught to speak and write the French language, in the correct and classic form known to the educated classes in old France.

The Archbishop's purpose is to start the work of the college with the primary and most important departments of liberal education, intending to add other departments under additional professors according as the pupils advance in knowledge and prove their fitness for taking higher courses of education. Gradual growth is of infinitely more value in the education of youth than premature expansion of the curriculum of studies. We desire, the Archbishop says, no sudden parading of educational exhibits on the part of our boys. We abhor superficiality and emptiness. We require our boys not to be deceived into the belief that they are learned in things ancient and modern, when they are only beginners. We will not tolerate any such thing as "crumming" in Rigiopolis college; for, it is fatal to youthful education and is a fraud upon both parents and children, since it gives no permanent formation to mind, no solid and useful knowledge of anything, whilst it deludes the poor ignorant boy with the fancy that he is learned. Therefore, we will begin on a solid foundation from the very first rudiments of knowledge in each department; we will feed the boy's mind on substantial nourishment and require him to digest it before he shall be allowed to pass into a higher department of education, and thus, step by step, and year by year, the professors and the parents and the pupil himself will be made sensible of his true and real growth of mind in knowledge, and in strength of comprehension of what he has learned, until he has become a vigorous man mentally, as well as bodily.

The college was blessed this morning after the high mass in the cathedral, which took place at 9 o'clock. All the priests of the diocese were in attendance and after the church services proceeded to the college where, along with the school trustees, they took part in the ceremony.

There is no greater fallacy than the assumption that a man can measure accurately the value of an opportunity, that he can determine how much or how little truth and excellence he ought to give to an audience. These are beyond the knowledge of the wisest man. There is but one safe course, and that is always to do one's work in the best way and to put one's powers into every form of activity.