

to the Church in China might act as a boomerang. From their own statements it may be seen how strong and healthy were the Catholic missions and, as such, peculiarly subject to notice. It may be seen that because of the growing power of the young church that was springing up in China, it was the particular object of the notice of the natives and of everybody connected with China. The arguments so far adduced by Protestants who make it a rule to load anything and everything that might possibly discredit the Church on Catholics, prove nothing more than that the Franciscans and Jesuits were performing an infinitely more successful work in Christianizing China than were the Protestant missionaries. It is the common opinion, even among Protestants of unbiased and unprejudiced minds, that the missionaries who were representing the sects in China did not remain long enough in the country after the first rumor of the outbreak to form a correct judgment as to the cause of the trouble. They fled at the first sound of the alarm and as fast as they could, and from a lack of premises brought forth the judgment that the Catholics must have been the cause. The adducement was a natural one, for they were quite aware that the results of their labors were quite insufficient to draw down upon themselves the notice of anybody. It is natural, too, to the bigoted Protestant mind to tag "Rome" with anything likely to bring discredit on the Church when there is no other absolutely certain cause that leaves no room for doubt. The Catholic Church is the "great unknown," the "bug-bear" of Protestants, and is used as a scape-goat on all occasions, but this is one in which prejudice must give way to the fair-minded of the world. "The true explanation of the excess of priests killed," is not because "they are ones who antagonized the people most," in the sense to be gathered from the Sentinel. It may be in the sense that being most successful in the propagation of Christianity the Catholic missionaries have drawn more attention to themselves than their Protestant brethren. But the common belief and the one that looks the most simple and the most reasonable in view of known facts is that more Catholic priests than Protestant missionaries were killed in China precisely because the former remained at their posts with their consciences, dispensing the benefits of Christianity to their people, while the latter thought first of their own most precious hides, and ran away, leaving their converts to do the best they could. The lesson is quite plain—no further comment is necessary.

sought admission to the school were almost invariably won to Christ, and when they returned to their homes they enlightened others. To bring lost souls to the Saviour is still the foremost object of the school.

We take pleasure in calling attention to the advertisement of the Oranman Bros. which appears in our columns. The firm has had eminent success in its work, the latest being the award of a gold medal at the great Paris exposition. The company is under the management of Mr. J. J. Seitz, and has taken wonderful strides to the front in Canada and bids fair to surpass even its own record this year.

The question of the raise in the price of coal and the troubles in the anthracite region brings us to the question of the local traffic. It is scarcely necessary to draw attention to the fact that the old firm of P. Burns & Co. is still in business here. Mr. Burns is, perhaps, the oldest coal man in Toronto, and anything he does not know about coal is not worth knowing. He always has a good article for he will handle nothing else, and one is quite sure of getting the very best that can be had. His prices are always guaranteed, too.

Parents should see to it that their children attend Mass, Sunday-school, and school regularly. It is a positive duty that devolves upon every parent, and the responsibility before God rests with him. The child that is not made to attend Mass regularly will not do so when he develops into manhood; they boy that does not go to Sunday-school every Sunday is not learning his religion, and will, when he grows up, lack that lively faith that marks all true Catholics; the boy who is not a regular attendant at school is neglecting to keep up with the times and will not succeed in life. As a rule, the lad who is not made to go to Mass regularly is not a good faithful attendant at school either. The one seems to go along with the other. It is carelessness, and easy-goingness at home that is developing bad citizens, and it is this indifference to seeing to it children that go to Mass and school that is making so many young men useless members of society and bar-room loafers. Parents are responsible and must answer before the throne of God for the neglect of their duty in this matter. Thank God! this state of affairs is not as bad as it has been, but it is quite bad enough yet to call for comment.

Trial and Mishaps of Literary Beginners

Some Blunders and Amusing Incidents.

ALSO SOME SERIOUS REFLECTIONS.

Written for the Register.

In the initial stages of any profession awkward blunders and mishaps may be looked for, not always the fault of the fresh beginner; but in his case the peril of such accidents is great because a ludicrous mistake may be the occasion of his ruin; and an aspiring genius who was bent on impressing the world with his poetic gifts. In one of his flights of fancy he was developing a touching poem. One line of which ran:

"See the pale Martyr in his sheet of fire,"

In cold print the same line read, "See the pale Martyr with his shirt on fire." The fatal typographical error, it is alleged, completely quenched the aspirant's poetic spirit and led him into other pursuits.

A relentless editor's untiring humor abruptly ended the career of a budding genius, who, in submitting his manuscript, remarked that "he had other irons in the fire." The editor read a page or two, and coldly remarked, "you had better put this along with your other irons."

have 'conceived' twice and have brought forth nothing, we had better close the interview. Numerous instances might be added to the above in which timid beginners have very remotely cut down in the very outset of their career by the biting criticisms of unsympathetic men in editorial chairs. But despite frowns and mishaps at the start, literary men of real merit have worked their way to the front. In their profession, like in all others which demand the presence of strong conviction and self-reliance, men who know that they have the "stuff" in them and have the strength of will to persevere generally succeed in the long run. It is an historical record that many notable orators failed miserably in their first attempts, and on being persuaded by their friends to turn their talents to other pursuits, instinctively refused, knowing that they had the gifts and power within them, in raw shape certainly, but, being there in any form, they swore that it must come out. And they kept their promises. The celebrated Irishman, wit, orator, and author Richard Densley Sheridan, and Lord Beaconsfield might be cited as striking cases in point. It is recorded that an English Prime Minister in the heat of debate got confused, stumbled, and lost the thread of his discourse.

It is an often-times debated question whether able editors, who have themselves risen from the ranks, give enough consideration to the efforts and productions of literary aspirants, who are liable no doubt to far overrate the value of their first writings. In their inexperience and enthusiasm they think that everybody should see signs of uncommon genius in their first attempts at composition. This is too much to expect from an impatient reader, and especially from a quick-sighted editor who can detect crudeness and literary blemishes at a glance. Still it is well to discriminate between the work of the over-confident pretender and that of the modest writer who shows signs of capability and a willingness to improve. In the latter case the encouraging and kindly word of the editor is as good as sunshine to budding flowers, and is strictly due to the young author who can at the very start write an article that gives promise of better work in the future.

Judicious and conscientious schoolmasters know the worth of kind words of praise to the young pupil who has a sincere desire to lead the class and show a good example to his fellow-students. On the other hand, and in the interests of good literary work, an editor's severe criticisms and rejections may be of untold benefit to youthful strivers of literary fame. Keeping up the standard of excellence may save many future writers from a slovenly style and habitual mistakes in their writings, and thus secure them from low grades in journalism and authorship. Of course the beginner in literature will not give the editor credit for his foresight, but will rather regard him as a wanton destroyer of his happiness, and a man of unfeeling heart. It must be understood that in the opinion of most young writers even their earliest productions are well nigh perfect in matter and style, and the managing editor or literary critic who returns one of their manuscripts does them an injustice and excites their resentment. In some countries editorial managers have a way, a homely way, of taking the sting out of the humiliation that accompanies a rejected manuscript. In China, for instance, the publisher who feels it his duty to reject a manuscript adopts a sweet and entertaining method, so as not to offend the writer. Here is the gracious form he employs in his rejections:

"Illustrious Brother of the Sun and Moon: Look upon thy slave, who rolls at thy feet, who kisses the earth before thee, and demands of thy charity permission to speak and live. We have read thy manuscript with delight. By the bones of our ancestors we swear that never have we encountered such a masterpiece. Should we print it, His Majesty the Emperor would order us to take it as a criterion, and never again to print anything which was not equal to it. As that would not be possible before ten thousand years, all trembling we return thy manuscript, and beg of thee ten thousand pardons. See! my hand is at my feet, and I am thy slave." That's putting the sugar coating on the pill with a vengeance, and it must be sooling to literary beginners to know there is at least one country exact whose editors and publishers have a proper regard for their feelings. I think, however, that in the western world at least most recipients of rejected MSS. would be satisfied with a modified form of rejection, and yet consider his feelings duly protected.

Not only green writers, but literateurs of wide repute meet with disappointments and humiliations. We have read of a certain highly respected writer travelling far from home depending solely on the sale of his MSS. to pay his way. It was offered to the managing editor of a publication with whom the writer had dealt for years before. The stern official found the paper unavailable despite its great literary merit, and did not yield an inch in his determination to reject it. The man of high literary fame had to yield to the inevitable, which means that he had to borrow money to defray his expenses. As in every department of human effort, writers, especially Catholic writers, to succeed must needs

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have sound mental faculties, strict religious training, strong convictions and unshaken determination of purpose and unflinching integrity. I say this advisedly of Catholic writers because their work is not appreciated as it should be, and it is for this reason that they have to overcome many obstacles that secular and non-Catholic writers never have to face. The sound Catholic writer, who is thoroughly imbued with true religious principles, must speak of shame and falsehood as he finds them existing in the world to-day, and, in thus declaring the truth, he loses much of his popularity with readers who do not want the exposure and stern nakedness which the unfolding of truth entails. But, at whatever sacrifice, able Catholic writers ought to be kept in the field constantly telling the truth and defending its sacred principles.

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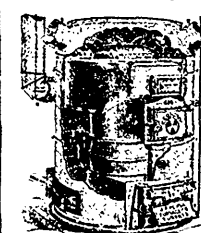
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