

The Austrian Reichsrath is once more giving the world an example of the species of peace and harmony that holds sway in that Empire. At almost every sitting there are violent scenes. It is not a contest of parties but one of races. The Emperor is a strong character, and is able to hold the warring parties from clutching each other by the throat, but the Emperor is an old man, and the inevitable breaking up of the Empire must soon come. This Empire, formed to act as a safeguard to Western Europe from Turkish aggression, now that there is no longer any danger from that quarter, seems doomed to be shattered again into the fragments of which it was formed.

The trustees of the Hart A. Massey estate of this city have announced that they will erect and equip a hall and library to cost \$40,000 at the agricultural college at Guelph. This college is deserving of some such recognition of the good work that is being done there. The offer is extremely well-timed, and will doubtless go a long way toward making this already efficient college one of the best in the world. Now that the Massey estate has shown a good example, it is to be hoped that others will not be slow in following it up with similar gifts to our Government schools.

Once in a while one is so placed in church as to be unfortunate enough to have a curious inattentive worshipper in front of him. These people feel it their bounden duty to miss nothing at all that may be going on in church, whether it be in the choir or elsewhere. A long, scrutinizing, stare rises up the aisle of the choir; a casual glance keeps track of the priest at the altar; a general review is made of their immediate neighbors, and a mental note made of this and that one's appearance, all of which furnishes food for gossip after mass. At the communion those who approach the altar are taken in, and the general appearance of those who are known mentally commented upon. This curiosity should be suppressed; this mental tangent flying reserved for some place more suitable. The choir will get along nicely of its own accord; the other worshippers in the church are in need of no reviewing. One's thoughts should be concentrated upon what is going on at the altar. That is what we go to Mass for. Anyone who pays the attention he ought to the hearing of Mass will have no time to waste in staring up the congregation.

At the Anglican Synod at its annual session in Montreal last week, Bishop Bond announced the law of his church on the re-marriage of divorced people. He ordered that no minister in his diocese should marry a divorced person without first consulting the Bishop. If he had forbidden his ministers to marry divorced persons under any circumstances he would have taken the proper step—a step that must be taken sooner or later. The Anglicans recognize the evil of divorce but they do not seem to have sufficient backbone to come out flat-footed on the question. The words of Bishop Bond were:

"I, therefore, direct that no marriage of a divorced person shall be knowingly solemnized within this diocese, by any of our clergy without reference of the matter to the ordinary. I heartily concur in the opinion expressed by the House of Bishops of this ecclesiastical province."

The opinion of the House of Bishops reads as follows:

"That it is the strong opinion of this house that the marriage of a divorced person, during the lifetime of the other party, is entirely to be deprecated, and that the clergy of this province should not perform such a marriage."

The pronouncement of the Lambeth Conference, to which the Bishop referred, is as follows:

"That the sanctity of Christian obligation implies the faithful union of one man with one woman, until the union is severed by death."

Perhaps the most amusing historical act of the age was chronicled in China last week. The Emperor sent a choice of methods of suicide to some of the fomenters of trouble in his territory. He sought this means of punishing those men who were guilty of the late outrages upon foreigners. His action was in accordance with the demands of the Powers for the punishment of the leaders of the revolt. It was an easy method of getting rid of his late rebels, and at the same time of appeasing the "foreign devils." Unfortunately, for the Emperor, the victims to be refused, point blank, to refuse off this mortal coil for the con-

venience of his Imperial Highness. Owing to this unreasonableness in his subjects, the Emperor then withdrew his request, and now the three perverse fellows may drag out that existence which they stuck to so tenaciously, in peace if not in quiet. It is pitiable to see such evidences of idleness in rulers.

The United States has determined to recruit its standing army up to its full strength—100,000 men. There are at present 67,000 on the pay rolls, including those who are at present in the Philippines. The expansion policy is already being felt over the border. The question to be asked is whether this comparatively small army will be found sufficient to safeguard the growing 'American interests in the East', and at the same time look after the pleasant affairs that occur from time to time at home. It seems to us that by the time the Americans get through with their philanthropic work of forcing the Filipinos and Cubans to be free that the bill will be a pretty steep one. We venture to say that Spain would have sold out all its interests long ago at half the price it has already cost the United States.

The Canadian Churchman has the following nice things to say of Dr. De Costa the distinguished convert, who was recently elected president of the Catholic Converts' League:

"We rejoice to see the following paragraph: B. F. De Costa, who used to be rector of St. John the Evangelist's is now president of a Converts' League, made up of Romanists, who formerly belonged to many different religious bodies. The Rev. B. F. De Costa was one of the ablest clergymen in New York, who resigned on some subject which he felt strongly upon at the time, but which we cannot recall. The work he is engaged in is more vitally necessary, if possible. No one who has had any experience, but understands the necessity."

We are glad that the Anglican organ is glad. We thought, however, that Dr. De Costa's stand just before his conversion created somewhat of a stir in New York religious circles. We beg to freshen The Churchman's memory and inform it, that it was because of his determined fight against the many teachers of his late sect who denied the inspiration of the Bible that set Dr. De Costa to wondering and finally to Catholicism. We rejoice, however, that The Churchman's tone is at once both brotherly and evidently sincere in its congratulation.

An evening paper in this city recently came out with the utterly foolish statement that the Catholics of England were raising no objections to the King's oath, and that, consequently, we here in Canada should have none. The Catholics of England have expressed themselves in very unmistakable language. The Catholic Lords, to the number of thirty, have made their feelings upon the question known, while Catholic associations and Catholic publications all over England are not losing an opportunity of scoring the grossly insulting oath. It is not necessary for the Irish Catholics to show marks of disapproval with regard to this oath—everybody knows what their sentiments are upon the subject. Even though not a voice were raised in protest in England; even though all the Catholics in England should declare themselves in favor of the retention of this insulting oath—even then, it is quite within the rights of Canadian Catholics to register a strong objection to it. We Catholics in Canada look up to Edward VII. as our Sovereign, and the least we expect of him is to refrain from heaping gross and uncalculated insults upon our heads in return for our allegiance and our loyalty.

THE PAPAL HIERARCHY.

Details of the Government of the Church.

The Vatican authorities publish each year a book called "La Gerarchia Cattolica," which gives officially the status of the hierarchy of the Roman Catholic Church. The issue for the present year has just made its appearance, and from it we extract the following details:—

At the head of the Roman Catholic hierarchy stands, of course, Pope Leo XIII., elected on February 2, 1878, and crowned on March 3rd of the same year as the two hundred and sixty-third occupant of the throne of St. Peter. In addition to being the Pope, Leo XIII. has the following official titles:—"Vicar of Jesus Christ, Successor of the Prince of Apostles (Peter), Supreme Pontiff of the Universal Church, Patriarch of the Church of the Occident, Primate of Italy, Archbishop and Metropolitan of the Roman Church Province, Sovereign of the Secular Possessions of the Roman Church." The College of Cardinals consists now

of 59 members, there being 11 vacancies, so that the total membership is 70. One of these vacancies has recently been filled by the selection of Dr. Sinar, the archbishop of Cologne. Several cardinals died during the past twelve months. There are three grades in the college, the highest, that of cardinal bishops, having a membership of 6, all of whom are Italians; the second grade, cardinal priests, has a membership of 48; while of cardinal deacons there are only 5. In Rome itself 24 cardinals permanently reside, and of these 22 are Italians. The other 25 cardinals reside abroad as archbishops in their native lands, or as bishops or as patriarchs. In regard to nationality, 33 cardinals are Italians, 7 are French, 5 are Austrians, 6 are Spanish, 2 are Germans, 1 each a Pole, a Portuguese, an Australian, a Canadian, an American, an Englishman, an Irishman, and a Belgian. Ten of the cardinals are members of religious orders, viz: 2 Jesuits, 2 Benedictines, 2 Oratorians, 1 Franciscan, 1 Dominican, 1 Capuchin, and 1 Carmelite. During the pontificate of Leo XIII. from 1878 to 1900, 132 cardinals have died. There are in all 11 patriarchates, 170 archbishops of the Latin rite, and 694 bishops; 51 archbishops and bishops of the Oriental rite, 368 titular archbishops and bishops, and 8 titular archbishops and bishops. The entire Roman Catholic hierarchy consists of 1,322 prelates of episcopal rank.

MONTREAL HOSPITALS.

Proposal to Have Two Contagious Disease Houses.

The Montreal Star says: The necessity for a new Civil Hospital constituted the principal object of discussion at yesterday afternoon's meeting of the Hygiene and Statistics Committee. Ald. Ames, the chairman, who has given the subject much study, presented a lengthy report dealing with the question, and concluded by proposing that the committee recommend to Council that the offers of the Sisters, and of the General and Royal Victoria Hospitals be accepted.

The plea submitted by Ald. Ames is as follows: Montreal has practically no history in regard to preventive measures against contagious diseases prior to 1895.

It was in 1895 that the long-to-be-remembered smallpox epidemic, with nearly 5,000 cases, with 468 deaths, and costing the city \$189,000, broke out, and so alarmed the citizens that by unanimous consent it was agreed that its recurrence should be made impossible.

So in 1896 the city authorities caused to be built, on the Marquet Street property, the building now used for a fever hospital. This building, as constructed, was never designed to accommodate patients suffering from more than one disease. It consisted of a central administration portion and of two wings, one for male and the other for female patients, with a total capacity of 100 beds devoted to one disease only.

This civil smallpox hospital was opened for the reception of patients early in 1897. By that time the smallpox epidemic had subsided and the immediate necessity for an hospital no longer existed. However, the corporation, as a precautionary measure, entered into an arrangement with the Grey Nuns, to keep the hospital open at all times, with beds for 10 patients whenever required. Between 1897 and 1899 this arrangement continued. During several seasons there were no patients in the Civil Hospital, yet the city appropriated on an average \$1,700 per annum to keep the same in readiness for emergencies.

THE TWO INSTITUTIONS.

It is proposed to erect two institutions instead of one. These are to be upon land contiguous. There is to be an entrance between the several architects so that a uniform general plan will be followed. Should the city at the end of ten years desire to possess itself of the hospitals, it has only to connect the two institutions by a corridor and have a complete establishment of 12 pavilions. In the two institutions there will be at least 200 public beds, besides private wards. In case of an epidemic the overflow from one hospital will be willingly received by the other. One of our greatest difficulties to-day is to find extra nurses when the civil hospital is overcrowded. With the Sisters and the established hospitals in charge, the reserve force of nurses at their command will be practically incalculable. The city can only obtain extra nurses by paying advanced prices for them. The Sisters and the hospitals have only to apply to their parent institutions, in which case the additional force required will be immediately forthcoming. Private wards will be found in the several hospitals. These are for patients who desire to enjoy privacy, and are willing to pay for the same.

The Sisters had Hospitals originally asked a minimum subvention of \$10,000 for 10,000 days of hospital service. They are now willing to accept \$8,500 per annum, provided the daily average number of public patients does not exceed 15. This offer is very similar to that accepted by the Council in 1895. The Council then unanimously agreed to grant \$8,500 each for the support and maintenance of the two wings of the present civil hospital. Surely if you are to ask the contracting parties to keep six pavilions heated, lighted and in order, for a sum only \$2,000 greater than that which the Council formally granted for the maintenance of half of a single building, you will not be voting an extravagant sum.

DUAL ARRANGEMENT ELSEWHERE.

This dual arrangement is by no means unknown in other cities. In Lowell, Mass., a similar establishment exists. The Sisters of St. John's Hospital take charge of the Roman Catholic patients, and the General Hospital provides for all others. In Washington, the capital of the United States, the Hospital de la Providence receives fever patients who are Catholic, and the Garfield Memorial Hospital such as are Protestants. This

plan works well elsewhere, there is no reason, therefore, why it should not work well here.

I have pleasure, therefore, in proposing that the Board of Health consider with favor the officers made by the Sisters of Charity, and by the general hospitals to assist in the work of establishing and maintaining suitable contagious diseases hospitals.

The final details of such an arrangement may be completed at leisure, after conferences with the parties concerned.

For the present, at least, I trust that we may unite in securing the passage of the by-law in Council, and by the proprietors, assuring these latter that if their permission be obtained to borrow \$100,000 for this purpose, the amount will be expended in such a manner as a majority of their representatives in the Council, after considering the offers before it, may deem advisable.

The committee appeared favorable to the project, but left over the discussion of details until the next meeting.

PROTESTANTISM LACKING.

Some Few things that are wanting and Should be Supplied.

In a conversation recently with a well-known and eminent priest, a doctor of divinity, on the subject of Catholic literature and the mission and usefulness of Catholic newspapers, writes the Baltimore correspondent of the "Freeman's Journal," he said in terse language this:—

"Enlightenment is what our separated brethren need, as relates to the origin of the Church, the preservation of her unity and her vast influence in perpetuating everything that helps to the comfort, the pleasure and intellectual progress of mankind. To know the Catholic Church in its teachings is to know a new spiritual life that comprehends the closest relation with Him whom the Father sent as the Saviour and Redeemer. That there were saints of God, those who lived and who died true examples of the most perfect life man can probably attain, is beyond question. Does Protestantism present such examples in its history? There is not a single branch of the hundreds of sects arrayed against the Catholic Church that dares place one of its advocates or supporters on a plane of self-sacrifice, of piety and humility, with a Francis Xavier, a Vincent de Paul, an Ignatius of Loyola, a Teresa, and thousands of others now before the throne of the Almighty, begging His praises in His presence, and forever. Here is a unique inspiration that is not to be found in a Luther, nor a Calvin, nor a Henry VIII. They were of the earth, earthly, and their propensities never led them beyond the lowest grade of thought, and always in opposition to every teaching that points to man's highest intellectual and spiritual life here, and the grandest promises for the hereafter."

"But there is another point," said my scholarly and distinguished friend, "that has always more or less mystified me. Protestantism has no saints, and a single representative, has no saints as worthy of its adulation, or that it can look to as an intercessor between God and man. Now, intercession is a logical, consistent, and natural relation even in this world. Those possessed of influence and authority are appealed to ask mercy and leniency from those in higher grades. In many cases where civil authority has the power of determining the value of such appeals, and the worthiness of the party or parties involved. The Scriptures are abundant in instances where the anger of the Most High has been appeased and His just punishments have been averted. There is no communion of saints, no intercession, no prayers for the dead, no invocation for the living in the Protestant denominations. Prayers they utter, quite true, but they are merely an acknowledgment of a supreme existence and an attempt—nothing in that close relationship that the Catholic Church brings between man and his Creator, that so strongly proves the strength of the Master and the weakness of the subject."

"Still another great point at which Protestantism is sadly deficient is in its utter repudiation of the dignity and honors belonging to the Blessed Virgin Mary. Her very name seems to be scorned. Catholics are accused of giving her adoration and holding her as superior to her Divine Son. This is a fallacy that is entirely unwarranted. The simple proposition is: Had Christ a mother? The Scriptures say He had; that she was full of grace, that she was blessed among women, and that all generations should call her blessed. This presents a case of the human kind, a outside of all that have been seen upon earth must and will stand supreme, and so long as there will be millions of those faithful to her Son, likewise there will be millions faithful to her, as not only the mother of the Son who brought salvation, but as the chosen one for the purpose emphatically declared by the Father Himself. Here then, does the Catholic Church prove its integrity and its loyalty and complete association with every incident, every proclamation, every act, natural or supernatural, connected with the life of Christ. The very name Protestantism means simply a protest against His work and the Church He founded—the Reformation was an assumption that man knows best how to care out his work according to man's methods, and that when Christ founded His Church and promised to be with her until the end of time, He was either a dreamer or falsifier."

SISTERS OF ST. JOSEPH.

BRIEF HISTORY OF THE CONGREGATION.

By a Cinct of St. Joseph. Among the many pious orders of religious women that have added to the glory of God and of His Church, the congregation of the Sisters of St. Joseph stands foremost.

The Congregation was founded in Le-Puy, France, in the year 1650, at the



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suggestion of a saintly missionary of the illustrious Society of Jesus—Reverend John Paul Meville, the Apostle of Velay. In his apostolic journeys, this holy priest had met many pious widows and young girls anxious to retire from the world in order to devote themselves, in a special manner, to prayer, the practice of virtue and their own sanctification, while at the same time consecrating their lives to the service of their neighbor.

The establishment of a community, whose object would be to unite the exterior works of charity with the repose of contemplation, had been the first conception of Saint Francis Sales for his Order of the Visitation. Consequently, we find that only a few years after his death, his ideas were fully carried out in the pious Congregation of St. Joseph. The composition of that essence, so strong and yet so delicate, which renders those sublime virgins brave as soldiers, tender as mothers, pure as angels, with hearts as immaculate as mirrors, as strong as love, is a secret communicated by Heaven to Catholicity alone.

Previous to the foundation of this Congregation, many holy and learned persons were unable to conceive that the flower of virginity could be preserved secure and inviolate without the safeguards of solitude and the cloister grates. The saintly Father Meville, on the contrary, thought with Saint Francis Sales, that the fear and love of God were infallible antidotes against temptation and worldly seductions. Instead, then, of devoting the new Congregation of Sisters to a life wholly cloistered, their Founder placed them in the hospitals and schools and in charge of works of charity in general. He sent them as mothers to the bedside of the sick, the attendants of the poor, into isolated huts and garrets; on far distant missions; among savages, even to the soldiers' camp, "with the city streets and highways for their convent, obedience for their enclosure, the fear of God for their grate and holy modesty for their veil."

The advent of this Congregation began a new epoch in the history of female religious communities. The world never before had seen such an order, never dreamed of such a mission as theirs until it sprang into sudden existence from the blessed inspiration of an humble son of Loyola. It was for the purpose of propagating the Faith that the Congregation was called into being and as instruments of that chosen work the members were from the first endowed with every quality that might insure success.

The Rule of the Congregation is that of Saint Francis Sales, while the Constitutions are those of Saint Ignatius Loyola. Their object is to train each Religious to the highest possible degree of virtue and learning. The members are to be those who in everything pertaining to human knowledge do not remain behind their age, but are able to follow or even to aid its advances. They are alive to every change in the popular phase of education; they hold to nothing simply because it has the sanction of antiquity, but are ever ready to adopt what stands the test of experience. The Sisters annually, for a period of seven years, make the customary vows of poverty, chastity and obedience. Only those, who after years of faithful labor and strict observance of the Rule, have proven themselves worthy and reliable members are permitted to take perpetual vows. Nazareth Academy is conducted at LaGrange, Cook County, Ill., which is located on the Chicago, Burlington and Quincy R.R., fourteen miles from Chicago, Illinois, U.S.A.

SWELLS IN THE TELLING.

Repeated statements are made in public journals as to the wholesale conversion of France clergy to Protestantism, particularly under the auspices of a certain Abbe Bourrier, who keeps a home for Pretres Evades in Paris. It is said, for instance, that seven hundred priests were converted to Protestantism in a year. From other sources, one hears much of a "Catholic revival" in France, including not only the literary leaders, but the young men of France of all walks of life. The London Church Review, pronounced Anglican in 1899, quotes the letter of the French correspondent of The Pilot, who says that upon investigation the seven hundred priests shrink to a dozen or so who have chiefly secured on account of breaches of discipline.—Literary Digest.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Branch 85 C.M.B.A., the following resolution was moved and unanimously adopted:—"That we, the members of Branch 85, C.M.B.A., desire to record with deep regret our heartfelt sorrow for the loss we have sustained by the death of our esteemed brother, Michael Ryan. Resolved, that our Charter be draped in mourning for thirty days, and that a copy of this resolution be sent to the Catholic Register, and also to The Canadian."

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for East Docking, Port Dalhousie," will be received at this office until six o'clock on Friday, the first day of March, 1901, for taking down a portion of the timber superstructure of the East Docking at Port Dalhousie and having the same in readiness for reconstruction. Plans and specifications of the work can be seen on and after this date at the office of the Superintending Engineer of the Welland Canal, St. Catharines, where forms of tender can be obtained. In the case of firms there must be attached to the tender the usual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted bank cheque for the sum of \$1,000 must accompany the tender. This accepted bank cheque must be endorsed over to the Honorable the Minister of Railways and Canals, and will be forfeited if the party tendering declines to enter into contract for the work at the rate and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. The department does not bind itself to accept the lowest or any tender. By order, L. K. JONES, Secretary.

Department of Railways and Canals, Ottawa, 15th February 1901. Newspapers inserting this advertisement without authority from the department will not be paid for.