

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. VIII.—No. 18.

TORONTO, THURSDAY, MAY 3, 1900.

PRICE FIVE CENTS.

Current Topics.

A disaster of a most The Hull and appalling character be- Ottawa fire. For the capital of the Dominion and the trans- porting city of Hull, the latter being almost entirely destroyed along with the South western part of Ottawa. Apart from the extensive destruction of valuable property, the conflagration left many people out of employment, homeless, and destitute. It was a case of the utmost urgency to provide relief for the homeless and destitute and will for some time to come afford ample scope for philanthropic and charitable effort. The appeal that was made for assistance was promptly and substantially acknowledged in all the industrial centres of the Dominion, and the beneficent generosity of our public men and great business bodies is a credit to the country. The cry of distress has been heard and answered in the mother country. The distress will be great but by united effort of the country, the burden can be greatly light- ened. The Dominion Government granted \$200,000 for immediate use with the further prospect of a grant of \$100,000 as soon as Parliament reassembled; the Provincial Government granted \$200,000; the city of Ottawa, \$100,000 for immediate use, the grant to be extended to \$100,000; The Bank, of Montreal \$100,000; the Bank of Ottawa \$60,000 and many minor sums from Banks, Corporations, Business Firms and individuals. The fire covered some 1,000 acres in Ottawa six hundred acres in Hull, and was attended with some loss of life. In spite of every effort the suffering and hardship will be severe and prolonged and will demand a generous and enthusiastic response to support the daily needs of the victims. The authorities of Ottawa, with characteristic energy have done everything possible, considering the means at hand and the desperate conditions they have to contend with. They have been ably assisted by the clergy, the monks of the Monasteries, the Sisters of the Convents and a large number of private citizens. Public opinion will sanction whatever further grants the Dominion and Provincial Governments may deem it necessary to make for the alleviation of the distress entailed by this most disastrous conflagration.

The situation presents The Boer nothing of an exciting character. It is admitted that General Roberts' vast net spread around the Boers did not succeed in its purpose of preventing their escape to the North. Skirmishing has been the order of the day, with occasional sharp fighting. The advance towards Pretoria has not yet begun—lack of horses still being assigned as the main cause of the delay. The skill of the new Boer General, Botha, is recognised by the British. The Boer army is capably handled and shows no signs of weakening in the grim struggle. It seems to be able to impede the British advance and to harass the British flank at will and without exposing its commandos to serious risk of capture.

The week that has The Weland elapsed since the at- Canal case. tempt to wreck one of the locks of the Weland Canal, has been characterized by a becoming moderation on the part of the Canadian press, if we except the first outburst on the receipt of the intelligence of the outrage. The evidence at the preliminary examination held at Weland on April 30th tended to prove the actual commission of the offence and resulted in the identification of two of the prisoners as the perpetrators of the deed and implicating the third as an accessory. The magistrate adjourned the hearing for a week.

The Canadians under The Canadian their commander Col. Contingents. Oter, have again been distinguishing themselves. Three hundred Boers were strongly entrenched on two kopjes at Israel's Post, and in the attack on their position, the place of honor was given to the Canadians. The Boers reserved their fire, until the Canadians had reached the wire defenses. Then they opened with a terrific hail of bullets. The Canadians sustained the withering fire with admirable courage and by a series of rushes carried the kopjes. The British losses were 20 killed and wounded, amongst the latter being the gallant Col. Oter, who was struck twice, a bullet inflicting a nasty but not dangerous wound in the neck.

United States Correspondence.

(From our own Contributor.)

CHICAGO, April 29th, 1900.
BLENDING SCHOOLS.
A great speech was recently made in the U. S. Senate by Senator Vest of Missouri, defending the Jesuit Schools among the Indians. He more especially praised those established among the Flatheads in Montana and claimed they were far superior to the government schools, because they taught farming and mechanic arts as well as letters and figures.

CATHOLIC COLLEGE MEETING.
The second annual conference of Catholic Colleges of America and Canada began in Chicago on the 19th inst. Mr. Conroy rector of the Catholic University at Washington D. C. presided. Prominent Catholic educators representing nearly all the Catholic Colleges of the country, were in attendance. Many able papers of great importance were presented. The object of the conference this year is the uniting of Catholic Colleges education. Rev. Timothy Bresnahan declared that the 420 non-Catholic Colleges in the country are so diverse in their demands that they defy classification.

THE SCHOOL CHILDREN OF PHILADELPHIA have shown their decided opinion on the war in South Africa and have sent a message of sympathy containing 28,853 signatures to Paul Kruger. They have not entrusted this message to the mails but have sent it by one of themselves, one James Francis Smith, a Catholic school teacher, who wore a badge inscribed "School Boys' message to President Kruger sent by the Philadelphia North American." The bright young lad took his departure from New York amid ceremonies on April 27th and is now most likely in South Africa.

DID NOT FOLLOW THE QUEEN'S LEAD.
Harper's Weekly of the 21st inst. contains the following pertinent remarks on the action of parliament with regard to the endowment of a Catholic University for Ireland:
"Evidently the house of Commons is in no hurry to follow the Queen's lead and treat Ireland as Irish gentlemen and the despotic conditions they have to contend with. They have been ably assisted by the clergy, the monks of the Monasteries, the Sisters of the Convents and a large number of private citizens. Public opinion will sanction whatever further grants the Dominion and Provincial Governments may deem it necessary to make for the alleviation of the distress entailed by this most disastrous conflagration."

GUARDING THE CROSS WITH KEUF GRUES.
Is that Dr. C. H. Parkurst, the great protestant divine, calls our course in the Philippines. He says "carrying the gospel to the Philippines with the aid of shot and shell is a question of the right to cast the stones, because the right is not that of the superior civilization is trying to do? For is it not clear to every man who causes the aid of his noes that if he were to live upon the inequities of present day civilization which we would have our hands full without making war on the seventeen hundred people? Suppose that the Anglo-Saxon saw the light of his own eye, would he not find it a serious business, pulling out the whiskey barrels, fighting the stage, cleaning out the gambling dens, high and low purifying politics, pulling the yoke off the horses on the road, and putting away abuses under which he now struggles helplessly and groans loudly? If this same Anglo-Saxon does not know that his eyes need treatment then indeed is he blinder than the pharisees."

NEW METHODIST BOOK CONCERN BUILDING IN CHICAGO.
The Methodists have erected in Chicago a new building for publishing books. The building is at 75 Washington Street, where their old building was. It has a frontage of 80 feet and a depth of 126

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MISS MAUDIE GONNE, "The Irish Joan of Arc" is a tall woman of good figure. She is the daughter of a British officer and the possession of considerable property. She has devoted herself to the Irish national cause since she reached the age of womanhood. In the British army she was many brave and faithful Irish regiments, as is well known, and among whom the patriotic lady has many warm and admiring friends. One of these being her far-own last autumn previous to his departure for South Africa. Miss Gonno asked him if he were not ashamed to go to fight to put the British chains upon another country and have a Dutch Ireland where now there is a free and happy land and was answered: "There's more fun in fighting than there is in freedom, and between the two a true Irishman would sooner have fighting." Another remark answered her with the significant remark: "We got to join in the ranks anyhow and the British government paid our expenses down there, but after I got there it will be a different matter."

"THE PAX BRITANNICA."
Mantagu White, the Transvaal representative in the United States says in Harper's Weekly. "The proceedings of imperial rule in South Africa, going hand in hand with force, fraud and folly, offer a grim commentary upon the altruism which its doctrine advocates are continually peddling about Pax Britannica. The Pax Britannica indeed! We in South Africa have seen but little of its beneficence. Hardly a decade passes by but what of blood and plunder mark the track of this much vaunted civilization. When the Boers were forced by the treachery of the natives to undertake punitive expeditions, after their wives and children had been cruelly massacred, they were vilified and stigmatized as being brutal and cruel oppressors of the natives. But when the Matabelos were being mowed down by Maxim guns six years ago on the finest projects, in order to enhance the share value of the Chartered Company's undertaking, it was loudly proclaimed that they were a member of the British Cabinet as the inevitable, though regrettable, result of the contact between barbarism and civilization. As General Joubert once remarked, "I wonder if the English really believe in the right to kill when it is induced by an Englishman and not by a Boer!"

"WHAT SHALL WE DO WITH OUR ORTHODOX?"
Is one of the questions now beginning to agitate the Protestant churches. It is said there are a good many Orthodox members of the churches who are not taking their duty as they are not to blame for being true to their professions. "He says," of course, no really enlightened man can blame the churches for passing by the man who, having been trained in orthodox schools and as a rule under the old teachers and having imbibed the old doctrines, hold to such antiquated views as are commonly known as orthodox, and also is strongly in favor of church members "renouncing the devil and all his works," because now there is not any devil, in as much as scholars have sent that notorious personage to Gehenna, and then abolished Gehenna."

THE SPREAD OF THE UNITED IRISH LEAGUE.
We take the following well-deserved eulogy of the United Irish League from the editorial columns of the Dublin Freeman's Journal:
"The United Irish League has spread and is spreading through the length and breadth of Ireland with a rapidity which is the best test at one of the values of the organization and of the political intelligence of the people. It has over- flowed from Connaught into Munster, Ulster, and Leinster, all of which will soon be as highly organized as the parent province of the League. The very latest accession to its ranks is the County of Wicklow. At the last meeting of the County Council a resolution was adopted with a single dissent, recommending the establishment of branches of the United Irish League in every district in Wicklow.
The United Irish League has already done wonderful work; yet its work is only beginning. It converted apathy into activity, disunion into unity. The League created the Irish Party. The United Irish League reunited it. Never did the condition of the country seem more hopeless than at the moment of the inception of the United Irish League. Feudal and still blazed amongst the people in fierce struggles or smoldered in silent apathy. Landlordism and land-grabbing were everywhere triumphant. The land question, it was proclaimed aloud—and many Nationalists joined in the cry—had been completely settled by Mr. Balfour's last heaven-sent Land Bill, and Irish tenants had nothing more to expect or desire. Evictions, land-grabbing, and rent raising proceed-

ed without resistance, almost without protest. The Congested District Board was fiddling with facts on which the more money was lavishly expended. No gleam of hope was anywhere to be seen. But the United Irish League raised the old standards, "Ireland for the Irish," and the "Land for the people." Forthwith Irish Nationalists, divisions of fond or faction looked to that standard to friendly exultation who should work hardest and do most for the good cause which all had at heart. The change was quickly apparent. Landlordism and land grabbing were speedily checked, and the doctrine of the land for the people found its most earnest advocate amongst the landlords of the West. The young organization had its baptism of fire from the Castle. The battles of proclamation, prosecutions, and imprisonment played upon it in vain. It grew in power and popularity from Castle persecution, which has always been the tonic of Irish Nationalists. The abuse and calumny of sham Irish Nationalists was not more effective than the coercion of the Castle to decrease the power or impede the progress of the young organization. It stands in a position of unrivalled power, making no other claim to popular support than the good work which it has accomplished. The re-creation of Unity was its final and crowning triumph. It began at the right end of the continent of the people which the League created forced the people's representatives to reunite. The same task had been tried a hundred times before without success. Unity was denounced and disunion people not to be trifled with nor resisted. Even those who loved the League least felt that influence and obeyed it. As Mr. William O'Brien truly said, the United Irish League made Unity, and the United Irish League must maintain it. Unity is the only basis of the Province, the whole strength of Irish Nationalists are enlisted in the organization in which is the chief hope for the triumph of the Irish cause. From a country organized and united, an organized and united, the necessary Party is a necessary consequence.

CONSUMPTION OF INTOXICANTS IN THE THREE KINGDOMS.
Dr. Dawson Burns of Racine, Wis., has compiled statistics to show the expenditure of the English people for alcoholic beverages in 1899. The following from him, was published in the Chicago Record of April 11: The total amount was \$122,163,474, or \$600,000,000 which was an increase of \$2,000,000 or \$30,000,000 from 1898 and an average of expenditure of \$3 184.11d. The consumption is much greater in England than in any other portion of the United Kingdom, the average there being \$5.13 for every man, woman and child reported by the census. In Scotland the consumption was \$3 64.11d. In Ireland it was \$2 10.93. per person. Beer is the popular drink in England and \$99,500,000 was expended for it in 1899, compared with \$46,000,000 for spirituous liquors and \$15,000,000 for wines.

THE LATE AUGUSTIN DAILY'S COLLECTION The more that is known of the late Augustin Daly, the theatrical manager, the more respect is won for his memory. It is wonderful what activity he displayed throughout his life. In his leisure moments he amassed a library which in the United States is not equalled by any other individual. It is estimated to have cost \$300,000. In his collection were relics of Garrick, the manuscript of Sheridan's "School for Scandal" and rare and valuable manuscripts of Mass. Queen, Byron, Hazlitt, Christie's famous minstrel Joke Book, relics of Keen the tragedian, J. W. Wolfington, Ben Johnson, Nell Gwyn, Macready, Wallack, etc. While the dramatic material is very far from including what is the best in the library, it is so varied, extensive and rich in treasures that the sale of the property in this respect will be unique. The foundation on which it may be said to have been built is the memory of a man who was a true and noble character and whose memory Mr. Daly's infinite capacity for labor and good taste.

THE ANGLICAN SPIRIT OF BRAVERY.
An American illustrated paper extols the "Anglo-Saxon Spirit of Bravery" and then proceeds to demonstrate it as follows:
"The distinguished Boer was of 1861 gave nearly twenty years of the Victoria Cross. Does any one in these days recall the names of James Murray and Patrick John Danaher of the Connaught Rangers? Yet in the annals of war there is no finer instance of self-sacrifice and heroism than that of these two young Irishmen. It was on the morning of Jan. 10th, 1881, just after a skirmish with the Boers, that they saw Byrne and Davis, two men of the Scots Fusiliers guards, lying wounded on the plain. Murray and Danaher were wounded, but not to the extent. Murray's horse was shot under him, and then he struggled on foot to the side of the wounded men. Yet even as he raised Byrne in his arms he was shot through the body, and falling that all that remained of the brave man was his head. Murray and Danaher were captured by the Boers. The men whom Murray and Danaher had tried to save died, but Murray, long a prisoner in the hands of the Boers, lived to join the regiment and with Danaher received the reward of his bravery."
Had Murray and Danaher an opportunity to express their sentiments the writer thinks there is nothing they would more quickly resent than be branded as Anglo-Saxons.

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Fact or Fancy.
Men and Women.
No. 17
"If I were a young man" writes Dorothy Maddox in The Philadelphia Inquirer, "I would be a 'moral' novelty. The more money I had the more I would! I would not to acknowledge the moral cleanliness of my life—the influence being that 'moral cleanliness' is in some mysterious way closely connected with money, though why more with money than with women or vice is not apparent. The probabilities are, dear Dorothy, if you were a young man, you would act like the rest of them, who are really not as bad as the saintly exceptions would make them appear. If you were a young man, Dorothy, you would not, of course, be a young man; you would feel as a young man, act as a young man, and everything would be vice versa with you. I think it is easier for a woman to be good than it is for a man, though why it should be so I am unable to say; never having been a woman; but, if I might whisper it in your ear, Dorothy,—of course, you know what's coming—it is woman, lovely woman, who is directly or remotely the cause of a good or a bad man's 'immoralities'; shall we call them? If a good man goes wrong the worldly-wise at once look for the woman. If not woman, then it's vice—for which women care little,—or it's money—which women like yourself, Dorothy, only regard as a means of doing good. These are recognized as the principal causes of the devil angel for men's souls. But what three temptations are to be found in woman's sphere to match those? Women, Dorothy, the great, great majority of them, as yourself say, 'live good, honest lives, honest lives because they are not hampered by the vice men seem to think absolutely necessary.' But you are right Dorothy, when you say, 'one glorious thing about woman is her desire to be a mother, rather than her sister. Rarely is she found lying in wait for a poor, shifty nature, watching it as a hawk watches its prey in the hope of effecting its ruin.' Men in general, it must be admitted, are not nice in offering a helping or restraining hand to an erring brother.

Archbishop Bruchet and the Fire
The following circular letter to the Catholics of the Archdiocese of Montreal on the morning after the Ottawa fire is an illustration of the energy, earnestness and sympathy of His Grace:—"Beloved brethren—You are already aware of the awful catastrophe that has befallen the cities of Hull and Ottawa. We cannot think of it without being moved to tears. In the hour of the conflagration, thousands of families are without a home or food. They are in the direst distress. Churches, convents, charitable institutions, have been utterly destroyed. The refuge of our Sisters of Mercy has not been spared. In the hour of their affliction, and as we write these lines we cannot calculate its results. In the presence of such a calamity a twofold duty, incumbent upon us all, is to pray for the unfortunate victims of the fire, that Almighty God may cause them to resistively bear with their terrible affliction, and to assist them with our charity. Yes, dear brethren, our charity. It is the hour to put in practice that divine virtue. We must help our fellow-citizens, our suffering brethren. We must do for them what we would like them to do for us were we in their position. Never has an appeal to the generosity of the Archdiocese of Montreal been made in vain. We rely on you to-day by the same. Knowing that numerous works in which we are at present engaged, our need, our very poverty, a sentiment of compassion must unite us all. Not a single member of the Catholic community, even the poorest, must be indifferent in the presence of such a calamity. All must deny themselves something, all must make some sacrifice for their relief. For those reasons we order that on next Sunday in all the churches of the archdiocese a collection be taken up at once for the relief of the victims of the fire. The proceeds must be forwarded to the Archbishop not later than Monday next. If a collection has been announced to be taken up next Sunday for any other purpose it must be deferred to some other date. In fine, we hope that the citizens will organize without delay a relief committee, and we ourselves subscribe at once \$500 to the fund. Again, we beg you, beloved brethren, to give a practical proof of your charity, and we promise you in return that we will do our best to help you to make it effective. (Signed) Paul, Archbishop of Montreal."

What a disaster we raise!" I was walking behind two children in a street when I saw a man, a city policeman, and they did raise a dust—for those who were temporarily following in their immediate train. They were well, what hooves is to sell?—nobody of any sensibility or love of order and cleanliness could get a man to wear a stained shirt and call them handsome. Cooly they undoubtedly were, fashionable too as the fashions go—but handsome—no. The daintiness of femininity was utterly lacking and nothing visible about the style, as vulgarly—and then devil-may-care air of reckless ostentation—so say nothing of the offensiveness of their immediate proximity to passers-by. These women, had they known how to best themselves at a garden party or amidst spruce and dress, would be numerous and innumerable, tried at the bar of common sense and propriety, but one would think that any woman of refined instincts or with ordinary ideas of cleanliness and decency would rebel against causes of dress which violate both. How can the claim respect who respects not her own person as evidenced in her outward presentation to a critical world!

But it would be unfair to the sex, the majority of whom, I prefer to believe, are prone to fastidiousness in dress and deportment, especially when under the masculine gaze, to rest in the doubtful truth of the saying "ex una die omeas comes;" for I have seen many ladies, especially young ladies who have had the skill and good taste to make their apparently unsexily long skirts an effective appendage to those little arts nature has bestowed upon them for the vanquishment of man. In these cases it was noticeable that the linings and under-trimmings were more attractive to the eye than the outer part of the garment, which is sufficient proof of the modiste's ulterior purpose, to which the wearer must have deliberately lent herself—with the assured wisdom of a fisher—her own little design upon the hearts of the more susceptible of the sterner sex, whose very strength in their weakness, as seen in the case with which they fall a prey to some one or other of the petty tricks thought out and carried into effect for their undoing.

THE REAR.—Mr. J. F. Kelloch, Drumhag, Perth, writes: "A customer of mine having been deaf of deafness by the use of Dr. THOMAS' EUCALYPTIC OIL, wrote to Ireland, 'telling his friends here of the cure. In consequence I received an order to send him a dozen by express to Wexford, Ireland, this week.'
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"If I were a young man" writes Dorothy Maddox in The Philadelphia Inquirer, "I would be a 'moral' novelty. The more money I had the more I would! I would not to acknowledge the moral cleanliness of my life—the influence being that 'moral cleanliness' is in some mysterious way closely connected with money, though why more with money than with women or vice is not apparent. The probabilities are, dear Dorothy, if you were a young man, you would act like the rest of them, who are really not as bad as the saintly exceptions would make them appear. If you were a young man, Dorothy, you would not, of course, be a young man; you would feel as a young man, act as a young man, and everything would be vice versa with you. I think it is easier for a woman to be good than it is for a man, though why it should be so I am unable to say; never having been a woman; but, if I might whisper it in your ear, Dorothy,—of course, you know what's coming—it is woman, lovely woman, who is directly or remotely the cause of a good or a bad man's 'immoralities'; shall we call them? If a good man goes wrong the worldly-wise at once look for the woman. If not woman, then it's vice—for which women care little,—or it's money—which women like yourself, Dorothy, only regard as a means of doing good. These are recognized as the principal causes of the devil angel for men's souls. But what three temptations are to be found in woman's sphere to match those? Women, Dorothy, the great, great majority of them, as yourself say, 'live good, honest lives, honest lives because they are not hampered by the vice men seem to think absolutely necessary.' But you are right Dorothy, when you say, 'one glorious thing about woman is her desire to be a mother, rather than her sister. Rarely is she found lying in wait for a poor, shifty nature, watching it as a hawk watches its prey in the hope of effecting its ruin.' Men in general, it must be admitted, are not nice in offering a helping or restraining hand to an erring brother.

Archbishop Bruchet and the Fire
The following circular letter to the Catholics of the Archdiocese of Montreal on the morning after the Ottawa fire is an illustration of the energy, earnestness and sympathy of His Grace:—"Beloved brethren—You are already aware of the awful catastrophe that has befallen the cities of Hull and Ottawa. We cannot think of it without being moved to tears. In the hour of the conflagration, thousands of families are without a home or food. They are in the direst distress. Churches, convents, charitable institutions, have been utterly destroyed. The refuge of our Sisters of Mercy has not been spared. In the hour of their affliction, and as we write these lines we cannot calculate its results. In the presence of such a calamity a twofold duty, incumbent upon us all, is to pray for the unfortunate victims of the fire, that Almighty God may cause them to resistively bear with their terrible affliction, and to assist them with our charity. Yes, dear brethren, our charity. It is the hour to put in practice that divine virtue. We must help our fellow-citizens, our suffering brethren. We must do for them what we would like them to do for us were we in their position. Never has an appeal to the generosity of the Archdiocese of Montreal been made in vain. We rely on you to-day by the same. Knowing that numerous works in which we are at present engaged, our need, our very poverty, a sentiment of compassion must unite us all. Not a single member of the Catholic community, even the poorest, must be indifferent in the presence of such a calamity. All must deny themselves something, all must make some sacrifice for their relief. For those reasons we order that on next Sunday in all the churches of the archdiocese a collection be taken up at once for the relief of the victims of the fire. The proceeds must be forwarded to the Archbishop not later than Monday next. If a collection has been announced to be taken up next Sunday for any other purpose it must be deferred to some other date. In fine, we hope that the citizens will organize without delay a relief committee, and we ourselves subscribe at once \$500 to the fund. Again, we beg you, beloved brethren, to give a practical proof of your charity, and we promise you in return that we will do our best to help you to make it effective. (Signed) Paul, Archbishop of Montreal."

What a disaster we raise!" I was walking behind two children in a street when I saw a man, a city policeman, and they did raise a dust—for those who were temporarily following in their immediate train. They were well, what hooves is to sell?—nobody of any sensibility or love of order and cleanliness could get a man to wear a stained shirt and call them handsome. Cooly they undoubtedly were, fashionable too as the fashions go—but handsome—no. The daintiness of femininity was utterly lacking and nothing visible about the style, as vulgarly—and then devil-may-care air of reckless ostentation—so say nothing of the offensiveness of their immediate proximity to passers-by. These women, had they known how to best themselves at a garden party or amidst spruce and dress, would be numerous and innumerable, tried at the bar of common sense and propriety, but one would think that any woman of refined instincts or with ordinary ideas of cleanliness and decency would rebel against causes of dress which violate both. How can the claim respect who respects not her own person as evidenced in her outward presentation to a critical world!

But it would be unfair to the sex, the majority of whom, I prefer to believe, are prone to fastidiousness in dress and deportment, especially when under the masculine gaze, to rest in the doubtful truth of the saying "ex una die omeas comes;" for I have seen many ladies, especially young ladies who have had the skill and good taste to make their apparently unsexily long skirts an effective appendage to those little arts nature has bestowed upon them for the vanquishment of man. In these cases it was noticeable that the linings and under-trimmings were more attractive to the eye than the outer part of the garment, which is sufficient proof of the modiste's ulterior purpose, to which the wearer must have deliberately lent herself—with the assured wisdom of a fisher—her own little design upon the hearts of the more susceptible of the sterner sex, whose very strength in their weakness, as seen in the case with which they fall a prey to some one or other of the petty tricks thought out and carried into effect for their undoing.

THE REAR.—Mr. J. F. Kelloch, Drumhag, Perth, writes: "A customer of mine having been deaf of deafness by the use of Dr. THOMAS' EUCALYPTIC OIL, wrote to Ireland, 'telling his friends here of the cure. In consequence I received an order to send him a dozen by express to Wexford, Ireland, this week.'
It is far more difficult to practice than to preach virtue.