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The Catholic Register.

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

VOL. VIII.—NO. 83.

TORONTO, THURSDAY, AUGUST 16, 1900.

PRICE FIVE CENTS.

Current Topics.

**Baron Russo of Kill
Lord Russell Iowen, Lord Chief Jus-
Is Dead.**
The result of an operation.
Baron Russo, who had been ill for about
a fortnight, suffered from gastric catarrh.
The fact of his illness was not generally
known until it was announced that at a
consultation it was decided that an operation
was imperatively necessary. It
was afterwards said that the patient had
stood the operation well, and that his
strength was maintained. However,
Lord Russell took a turn for the worse,
soon became unconscious and passed away
peacefully a short time afterwards.
The War Office telegraphed the
news of the Chief Justice's death to his
youngest son, Hon. Bertrand Joseph,
who is at present serving as a lieutenant
of the Royal Artillery in South
Africa. Hon. Charles Russell, another
son of the deceased, is in Canada.

AN IRISH "KINGSLIMAN."

In Lord Russell of Killowen the legal
profession of the Empire and the world
has been deprived of its most illustrious
light. It is an ancient joke that very
few great Englishmen happen to be
English at all. Lord Russell of Killowen
was always and above all things Irish.
One might pass days in his company
without suspecting that he was born
outside of England. The Irish trace
was not in his speech, or his voice, or
his face, unless he desired it to be there.
The Russells were in County Down
when the topographical survey was
made at the close of the sixteenth century.
There are numerous Protestant
families of the name in the North, but
the particular Russells of Newry have
always been Catholics. They were a
family of small gentry, allied by marriages
to the Celtic Catholic families of
Ulster, and were distinguished
for their bent toward the religious
vocation. The uncle of Lord
Russell was in his day one of the most
influential of Irish clergy—the Very
Rev. Dr. Russell, president of the May-
nooth College, of whom Cardinal Newman
spoke in his "Apologia" as "the
dear friend to whom, under heaven, I
am indebted for my conversion." A
brother of Lord Russell was among the
best known of the Jesuit priests in Great
Britain. His sister was Mother Mary
Baptist Russell, superior of the Sisters
of Mercy at San Francisco, she
having gone out with six other young
devotees from Kinsale in 1854, to found
a branch of that order on the Pacific
lope. His Lordship himself was for
many years the most active Catholic
layman in London, delivering lectures
and addresses, unveiling memorials,
presiding at meetings, with as much
zeal as if he wore a mitre instead of
an overworked lawyer.

HIS CAREER.

Born in 1833, young Russell, after
some local schooling, went through
Trinity College, Dublin. He made no
special mark there, and returned to
Ulster with no higher ambition, ap-
parently, than to be a country attorney.
He was articled to a solicitor in Dun-
dalk, and, after he had been on the roll,
went to Belfast to practice. Here there
was not enough business to support two
leading solicitors. The story is always
told in Belfast how that "young
Charles Russell" was "tolerably
smart man, there was another solicitor
there who was very much smarter, so
that he had no chance. So young Mr.
Russell decided that he could be some-
thing better than the second solicitor in
Belfast. He went to London and entered
as a student for the Bar at Lincoln's
Inn, supporting himself by Parlia-
mentary reporting and other work, partly
journalistic, until he was called to the
Bar in 1859. Indeed, for some time
after that he had to toil for his bread at
other tasks for his first year's briefs
brought him only \$500. The next year
doubled this, and thereonward the way
became clearer. By 1872 he had be-
come such an important figure in his
profession that he "took silk"—that is,
became a Queen's Counsel—and shortly
after was chosen a Benchman to Sir John
Hawlescroft practice was on the Northern
Circuit, with Liverpool as his centre, and
he was a leader there for a long time
before the law courts in London acknowl-
edged his primacy. In 1874 he tried
unsuccessfully to get a seat in Parlia-
ment from Dundalk. It was not until
1881 that he appeared in active politics,
having won Dundalk, and, it was six
years later still that he began his official
career. In the general election of 1885
he abandoned his Irish seat, and was
elected for the London constituency of

South Hackney instead of change
was of political importance, because the
Liberal members for London were rather
a disorganized and inefficient lot, and it
was understood that Mr. Charles Rus-
sell, besides doing a great deal of hard
platform work to help them, had taken
in hand the task of introducing a spirit
of solidarity among his metropolitan
colleagues. When Gladstone, in Feb-
ruary of 1885, formed his first Home
Rule administration, the defection of Sir
Henry James to the Liberal Unionist
camp, had left a vacancy at the head of
the Liberal list of Law officers, Mr.
Russell was so obviously the chief legal
figure in the party, and was, moreover,
so identified with the new Irish plank in
its platform, that his claims came first.
He could not be made Lord Chancellor
because the "keeper of the Queen's
conscience" cannot be a Catholic, so
that great prize went to Sir Farrar
Herschell, who had the fortune to be the
Protestant son of a Jewish family, and
Mr. Russell became Attorney-General
and a knight. It was said that on the
previous year his professional income
had reached \$100,000.

RUSSELL'S GREAT CHANCE.

It was not, however, until 1888, after
Home Rule had been rejected, and the
Gladstonian party reduced to a boggary
opposition, that the great man's chance
came. Sir Charles Russell was in his
fifty-sixth year when the Parrell Com-
mission began its sessions, and he en-
tered upon the eight months' campaign
of advocacy which was to seal his fame.
No other living lawyer, perhaps no
lawyer of any time, won such enormous
individual prestige from a single case as
accorded to Sir Charles at the close of
the Parrell Commission trial. When
Mr. Gladstone formed once more a Min-
istry in 1892, the great lawyer became
again Attorney-General, but this time it
was well enough understood that the
appointment was but temporary. When
a vacancy occurred among the Law
Lords, he accepted a life peerage and
went to the other House. Lord Cole-
ridge, the Chief Justice, died, and at the
age of 67 Lord Russell of Killowen be-
came Lord Chief Justice of England—the
first Catholic to hold the position in
over 300 years.

AS A DIPLOMAT.

Lord Russell was well known in Can-
ada, having visited this country in 1890,
and the United States in 1899 also. His
death is another blow to the Joint High
Commission appointed to discuss the
subjects in dispute between Great Brit-
ain, Canada and the United States, for
upon the death of Lord Herschell last
year Lord Russell was appointed to
succeed him. He, however, never took
up the work, as the Commission has not
met since. Lord Russell did great work
for Canada and the Empire in his capacity
as counsel for the British claims
before the Behring Sea Commission, and
was British arbitrator to the Venezuelan
boundary arbitration tribunal which met
in Paris in 1899.

Kitchener and Mithoun The Boer War succeeded in dialog ing De Wet who is in full flight. Skirmishes are in daily occurrence. General Buller is moving northward, with the enemy giv- ing way before him. As a result of Deet sniping at a train, Lord Roberts ordered the firing of all farms within a radius of ten miles. The week's campaign has practically cleared the Boers out of the Free State. The chief event of the week was the discovery of a plot in Pre- toria to shoot all the British officers there, and make Lord Roberts a pris- oner. Ten of the leaders have been arrested. The plot is believed to have been the outcome of a conspiracy, of which the Johannesburg attempted ris- ing was the first indication. The rav- ages caused by sickness are more seri- ous now than at any previous period of the campaign, and the weekly percent- age of casualties has grown steadily since the occupation of Pretoria. In fact, Lord Roberts' army requires to be constantly replenished, and a large draft of Guards left London to embark for the Cape.

During manoeuvres of the
Torpedo De- French fleet off Cape St.
stroyer Sunk Vincent, a collision oc-
curred between the first-
class battleship Dronaus, and the tor-
pedo-boat destroyer Franco. The
Franco sank immediately. The accident
was due to the fact that the
Franco turned to the right when or-
dered to the left. It is believed that
fewer than fifty were lost, and great
anxiety is felt. The Franco, which
was of 818 tons displacement, was a

recent addition to the French navy. It
is known that out of the Franco's crew
of 60, 14 were saved.

Disquieting news keeps The Chinese coming in from China. The French Consul- General at Shanghai re- ports that 7000 native Christians have been massacred at Paotingfu. Boxes to the number of 20,000 are making pre- parations to attack Tin Tain, Ting Ku and Taku which are in possession of the allies. Copies of Imperial Edicts have been discovered inciting the people to destroy the "foreign devils." Mean- while the powers have agreed long en- ough among themselves to appoint, at England's suggestion, the German gen- eral, Count Von Waldersee, as Com- mander-in-Chief of the allied forces in China, and he is already well on his way to the scene of hostilities. Russian forces to the number of 60,000 have al- ready started for the front by railway, and many more will be sent by way of Boceea by sea. The magnitude of the Russian forces is causing some uneasiness among the other powers. The logatons continue sending despatches showing the desperate position in which they are placed, and urging the imme- diate hurrying forward of troops to their relief. In the meantime missionaries are being murdered throughout the length and breadth of China. A de- spatch to Washington says:—Indications of the desire of China for a peaceful set- tlement of her present difficulties have been multiplying for several days. In the form of an edict promulgated by the Emperor, Kwang Hou, appointing Earl Li Hung Chang as envoy plenipoten- tiary to negotiate with the powers for an immediate cessation of hostilities" pend- ing a solution of the problems which have grown out of the anti foreign up- rising in the empire. Earl Li is to act directly for the Emperor. A belated message from Minister Conger was trans- mitted to the War Department by Gen- eral Chaffee. It expressed simply his ability to "hold on" until General Chaffee should come to his relief. A special despatch from St. Petersburg at- tributes to Russia the intention to fill Manchuria with troops and not to let go of that territory when the present obli- vion is over. The Russian War Office expects to have 142,000 men and 242 guns in Siberia by the end of September. The total number of allies in the pro- vince of Petchili is 88,000 with 114 guns. The total by August 30 is expected to be 78,000, with 280 guns. The real ad- vance on Peking was to have begun yester- day.

The Magog cotton mill difficulties are ended. Most of the hands have returned to work, but the ring leaders were refused admission and left town. The company promises to consider the alleged grievances. The two companies of the Sherbrooke regi- ment have returned to the city. The two men who were brought to Sher- brooke on charges of intimidating, were brought up before the justice and re- mandered for trial to the October Court, being allowed out on bail. Two other men are still held on the same charge.

It is stated that an arrangement has been reached under which the promoters of the Century Club, the newly-formed organization representative of the various Methodist Churches in Toronto, have agreed to take over the premises of the Athene- um Club on Church street. Ever since its inception, the latter institution has been going behind financially. The transfer of the property, it is said, will be made in October 1, when the Athene- um Club's financial year terminates. The terms of the deal have not been divulged, but it is said that the Century Club, limited, which is the title of the new organization, have agreed to pay \$50,000, which covers all the liabilities on the Atheneum Club building. They thus become the owners not only of the Atheneum Club, but of the two adjoining houses.

The identity of the Shah's Shah of Persia's assassi- nator has been established. His full name is Francois Salson. He is a Frenchman, and was born in 1878. He was regarded as a dangerous Anarchist, and in October, 1898, was condemned to three months' imprisonment for preaching anarchy. In June, 1899, he was condemned to eight months' imprisonment for a like offence.

The Shannon develop-
ment scheme, which is
the Shannon, will under way, is one
which must attract the
greatest interest, as it is fraught with
immense possibilities as regards the
industrial future of Ireland. It has long
been thought of, this project of harness-
ing in "the lordly Shannon," and util-
izing its waters as the motive power to
work a great system of manufactures
and industries. Electricity is the com-
ing power of the industrial world, and
will undoubtedly, sooner or later, cast
steam from the position it has held so
long. An expert lately gave it as his
well-weighted opinion that the country
which has the greatest amount of
water power will, in time, be the
wealthiest in the world. What a vista
does this open up for old Erin!

Information from Rome
printed in New York in
effect that an Italian has
confessed complicity with
Bresci. It affirms that the plot as laid
involved simultaneous assassination
of Queen Margherita, but that Bresci
moved too quickly. Detectives have
found the room in which it is claimed
that the plot to kill King Humbert was
formed. It is on the second floor of a
West Hoboken resort for Anarchists in
the heart of the Italian settlement.
Less than four months ago an important
conference was held in this room by
Anarchists from New York City, Brook-
lyn, Philadelphia, Paterson and West
Hoboken. It is learned that the as-
sassin Bresci was a member of what
is known as the "International Group"
of Anarchists. This brand have the
reputation of being good rifle shots, as
well as handy men with revolvers.
Captain McClintock is looking into this
matter very thoroughly. If there is
any rifle practice going on he intends to
put a stop to it. Bresci's aim was so
true that he evidently had had practice
and plenty of it.

The G.P.R. makers and fitters em- ployed by the G.P.R. shops in Wintonpe, Port William and other divisional points west to the facilities ceased went out on strike to the number of about 600. About 276 men were discharged by the company, owing to the officials explained, to the prospects of hard times and the loss amount of work that would naturally follow with the reduction in the traffic. The offi- cials pointed out that with only half the freight shipped coast, and following the shortage there would be a corre- sponding falling off in the imports. Against this the men's case is presented as follows: "At a meeting of a com- mittee of boiler-makers, machinists, blacksmiths and allied mechanics, it was resolved that the reduction of the staff was a direct blow by the company against the unions, under false pre- text of decrease of business; that the company ignored whatever over- tures were made to them for better conditions in the reduction of the staff; that preference was given to non-union men; that efficiency and length of service were totally ignored." The resolutions were endorsed by each of the unions, and it was on these grounds that the strike was declared. No settlement in sight. It is antici- pated that other unions will go out in sympathy.

The sum of \$205,000, Arbitrator's fixed in the award of AWARD. between the Dominion and the province, is in extinguishment forever of any future claim of the Dominion on account of payment of increased an- nuities to Indians under either of the treaties mentioned. In addition, the arbitrator fix \$17,282 as the amount due to the Dominion for arrears under the Lako Superior treaty. These two amounts bring the accounts down to December 31, 1892, the date set for the arbitrator, and these three amounts are included in the statement which shows the balance due by the provin- ce of Canada of \$212,904, which balance has been apportioned between Ontario and Quebec in the same shares as under the award of September 8, 1870.

The Catholic Hungarian Magyar of St.
Elizabeth's church, Cleveland, recently
celebrated the nine hundredth anniversary
of the official introduction of Christianity
into Hungary and the coronation of St.
Stephen as first bishop of Hungary, whom
Pope Sylvester II. consecrated and crowned
in acknowledgment of the apostolic work
he had done for his people. At the same time
the Pope gave him the right and title
of Apostolic King, with the privilege of
having the cross carried before him in all
solemnities. It was St. Stephen who gave
to Hungary its constitution, which has
been the foundation on which the pros-
perity of Hungary has rested ever down to
our own times.

CALENDAR OF THE WEEK.

Thursday—St. Roch, Confessor.
Friday—Octave of St. Lawrence
Martyr.
Saturday—St. Hyacinth, Confessor
(Fast day).
Sunday—Solemnity of the Assump-
tion of the Blessed Virgin. Feast of St.
Joachim, Confessor.
Monday—St. Bernard.
Tuesday—St. Johanna Francis de
Chantal, widow.
Wednesday—Octave of the Assump-
tion.
SACRED HEART INSTITUTIONS.
Morning Offering—O my God, I offer
Thee my prayers, works and sufferings
of this day, in union with the Sacred
Heart of Jesus, for the intentions for
which He pleads and offers Himself in
the Mass, for the petitions of our asso-
ciates, especially this month, for peace
among Nations.
Thursday—Bearing our Cross—152,
698 for the Clergy.
Friday—Spiritual Pilgrimages—677,
601 for Religions.
Saturday—Justice—163,707 for Som-
narians and Novices.
Sunday—Love of Our Lady—123,492
for Vocations.
Monday—Quiet of Mind—115,124 for
Parishes.
Tuesday—Eganimity—47,800 for
Schools.
Wednesday—Fraternity—1,216,208
for Superiors.

A BROTHER HONORED.

Brother Amadeus, superior general of
the Brothers of Charity, was recently
decorated by the King of Spain with
the cross of the Order of Charles III., as
a tribute to a noble religious, who has
undertaken so many works of charity
for following human misery and distress.
During his administration, which covers
twenty-three years the order has
made wonderful progress. He has found-
ed twenty-eight establishments in Bel-
gium, England, Ireland and Canada, and
all in the most prosperous condition. He
also founded the Workingmen's Mutual
of Charleroi, Belgium, a social work of the
first order, and it is considered a model
of its kind.

Brother Amadeus is constantly receiv-
ing requests to found new houses in
various parts of Europe and America. He
has very progressive views on education,
and his importance as an aid to religion,
and he is thoroughly up-to-date in the
best and most practical methods of
training the young mind.
At the last Antwerp exposition, the
exhibits of the great Montreal estab-
lishment, and the industrial school of
the House of the Angel Guardian, Boston,
won many medals for merit, and received
wonderful praise and authorities.
A few years ago King Leopold of Bel-
gium, in acknowledgment of his services,
conferred on him the title of Officer of
the Order of Leopold, and the King of
Portugal, in recognition of his good work
in the cause of education, made him a
chevalier of Our Lady of the Most Holy
Conception of Vila Viçosa. The
rules of the congregation, through his
efforts, were approved in Rome in 1888,
and Leo XII., expressed his praise and
interest in the work of the order.
Inspired by divine grace, Brother
Amadeus is an instrument in God's
hands to save thousands of souls. He
has a clear sense of duty—the stimulus
of enthusiasm is kept alive in all its
phases, and his constant efforts, his
constant important improvements in the
condition of society are affected, the dis-
tress of the poor and outcast is relieved,
and all his work is crowned with success.

JEWISH FELICITATION.

The new Archbishop of Cologne, Mgr.
Simar, has just had a pleasing experi-
ence similar to that of the late Cardinal
Hannan. On June 20 he was waiting on
the platform of the station at Cologne,
Cologne, headed by the president of the
synagogue, Herr Jakob de Jonge, and
rabbi, Dr. Frank, who came to con-
gratulate His Grace upon his accession to
the See of Cologne. In the course of an
elemental address, the Cardinal said:
"Ancient as the Cologne Diocese is,
the Jewish population is as ancient. But
at nearly all times the prelates on the
archiepiscopal throne of Cologne have
displayed friendly and benevolent dis-
positions towards the Jewish commu-
nity. Especially in the Middle Ages,
when the Jews on the Rhine suffered
severely from the fanaticism of the mis-
guided mob, the Archbishop of Cologne
afforded help and support to the suffer-
ers. I need only mention Archbishop
Arnold and the never-to-be-forgotten
Eugensbert II. of Falkenberg. This tra-
dition of good-will on the part of the
Cologne Archbishop to the Jews has
continued to the present day. Your
Grace's predecessor, the late Eminence
Cardinal Kronzmetz, lives in the graceful
and respectful remembrance of the Is-
raelite population of the diocese. When
in the 80's and 90's of the century just
closed our co-religionists were being
harshly oppressed and persecuted in
Russia, Archbishop Kronzmetz, of Col-
ogne, true to his motto, 'Caritas urget',
gave me proofs of his sympathy for the
great work of rescue which had great
influence on its success. And so we
greatly trust that you will continue the
traditions of the past."
The speaker then referred with deli-

cate appreciation and sympathy to the
now prelate's work at Bonn University
as a teacher of dogmatic theology, as
well as his pastoral labors in Padoborn,
and concluded his cordial message of
good-will with the beautiful words of
Isaiah (lviii, 8): "The Lord shall give
their feet continually, and will fill their
eyes with brightness; and thou shalt be
like a watered garden and like a foun-
tain whose waters shall not fail."
No less cordial was Archbishop Simar's
reply, and particularly happy his quota-
tion from "one of the greatest men of the
Hebrew race two thousand years
ago"—St. Paul in his Epistle to the
Romans—in which he dwells upon the
privileges of the Jewish people as the
possessors of God's Word and the
"people of the covenant." He declared
that his sentiments were those of every
Bishop in the Catholic Church.

Convert Making.

The following story bears out the truth
of the adage that good example, even
shown by little ones, can sometimes
effect wonders. The little girl, aged
little English girl of non-Catholic par-
ents was sent to a Preston Catholic girls'
higher grade school, and among
other subjects she learned the Catholic
Catechism. Anxious to acquire herself
with honors at the examination she re-
quested her father in the evenings to
test her in religious knowledge by get-
ting him (Catholicism in hand) to put the
stated questions to her. After a time,
the father (who had attended no place of
worship for some years) began to be re-
ligiously impressed and at last informed
his wife of his determination to attend
some place of worship on Sundays. His
wife, of course, suggested a non-Catholic
church, but her husband said he would
go to the neighboring Catholic church
and hear Mass and a sermon. The Sun-
day following his wife accompanied him,
and this went on for several weeks.
Meanwhile the child (who was the cause
of his change in her parents) became
distracted because her father was
going to make their First Communion,
and she could not. Both father and
mother took the child to witness the
First Communion function, with the re-
sult that the father promised his little
one that she should also be allowed to
have the privilege of making her First
Holy Communion on the earliest possible
occasion. Last week not only did the
little child have her sacred wish granted,
but she received Holy Communion along
with her father and mother. Her
younger children have also been receiv-
ed into the Catholic Church.

Put Under the Ban.

Attorney J. Wilkins of Joliet, Ill., has
been placed under the ban of the Church
by Father P. A. Barré, pastor of St. An-
thony's, who took in the prosecution of
Frank Schreffler, accused of murdering his
wife, Julia Schreffler, and the Schen-
tzki's, who instigated the proceedings.
The order was issued in addition to
a statement of the fact that he had
learned the truth, but instead of doing so
had done all he could to aid the plot.
Being convinced of that, he continued,
he could do nothing else than to sever
their relations with the Church.
"If they come back here," it will
only be when they make satisfaction to
Mr. Schreffler for the injury they have
done him. This will include not only
the repayment of the money they have
taken, but in addition payment for all
expense, including attorney's fees, which
has been put so. They will have to
acknowledge publicly they committed
wrong."

FATHER BARRÉ HONORED.—News has
been received that the Rev. John T. Bar-
rét, superior of the Brothers of Charity,
of Brooklyn, has been elected to the dign-
ity of Monsignor by the Pope. While
en route to Naples on the Tave from
New York, the thirty-two priests who
accompanied Bishop McDonnell on
the pilgrimage to Rome had a confer-
ence with the Pope, and the Pope
conferred on the Rev. Father Barré the
title of Monsignor. When Bishop
McDonnell arrived in Rome he pre-
sented the petition to the Pope. On
the same day that Father Barré re-
ceived his title, Bishop McDonnell, on
behalf of the pilgrims, presented his
secretary with the purse.
Baroness D'Anethan, wife of the Bel-
gian Minister at Tokio, has embraced
the true faith. The Baroness is sister
to Mr. Ritter Haggard.

A man about 80 years old, wearing
the dress of a priest and claiming to
have been ordained to the priesthood
in Switzerland more than thirty years
ago, was arrested last week on a charge
of obtaining money under false pre-
text. He was taken to the police station
and a search was made of his papers.
Called on Father Flannery, of St. Al-
phonsus parish. He gave his name as
Father Joseph Crespien, and claimed
to have been an inmate of a monastery
in Kentucky. He said he was on his
way to Montreal and had good money.
Father Flannery gave him \$10. The
supposed priest also visited L'Assomption
College, Sandwich, where he ob-
tained \$5 from Father Collins with the
story that he was going to Chicago.
Crespien was given twenty minutes to
get out of town.

Our Weekly Sermon.

PHILADELPHIA

Father William, O.F.M.

For the past few years it has been a growing habit amongst English Protestants to visit Catholic churches before the holiday times. The why and wherefore of it some can tell it may be because most of the churches are closed at this time and that with their favorite minister they get restful at his denunciations of the "Scarlet Woman" and desire to see her themselves. Be that as it may, the fact remains that about this time there are a fair number of Protestants at Catholic day and evening services. Taking advantage of this fact, the Friars Minor, of London, recently put Father William, O.F.M., in to the pulpit, and the Protestant listeners heard a discourse which gave them plenty to ponder over.

Taking the text from the Gospel of the day, I tell you that unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the Kingdom of Heaven. Father William pointed out that in the passage Our Lord was not reproaching the Scribes and Pharisees for their hypocrisy, but was taking them at their apparent worth as teachers, legislators, and judges, men who were exact in all their religious duties, who prayed, gave alms, fasted, and were not afraid to profess their belief. It was not saying too much that we might in many ways imitate them with advantage in these days when discipline, precision and regularity were by no means conspicuous either in the lives of religious or of Catholics living in the world. They were not to think that all the Scribes and Pharisees were hypocrites, Gamaliel, Paul, and Nicodemus were Pharisees, but no one would ever imagine them as hypocrites. Therefore in saying "unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the Kingdom of Heaven" Our Lord wished to impress upon His hearers and upon us that Christian righteousness was far deeper than that of the Old Law, that the New Law was a development of the prophetic conception of holiness, and that religion did not consist in ordinances, actions, and activities—though these were closely connected with it—but that it was and is something internal and supernatural, a habitual recollection of God and a desire to serve Him in all things, and that unless we love God for what He is and our neighbor for the sake of God, our religion, whatever we might call it, is not His religion, is not Christianity, and will not gain for us the reward of eternal life. No one, however well satisfied he may be with the intellectual and moral progress of the age in which we live, can look upon the state of Christendom without galling the standard of religion amongst us is upon the whole miserably low. There is a great deal of talk about religion, and it must be confessed something better and deeper than talk—there was a certain excitement and general sensation upon the subject. The interest of nearly all classes was thoroughly aroused about religion. With Catholics it was the age of multiplying societies, societies, confraternities, leagues, and Third Orders, but all this was quite consistent with a very low standard of religious attainment in individuals. That was to say, low in an comparison with what might reasonably be expected from the emotive power which the Church brought to bear upon her children. They knew God could not be guilty of the folly of employing a stupendous machinery to achieve an insignificant result or a result which might, and had been, achieved in another manner. Think for a moment of the power of Catholicity—the force employed to sanctify the human heart, the force of motive derived from the Incarnation, Passion, Resurrection, and Ascension of Our Lord and the descent of the Holy Ghost. Then remember that it is the declared design of this expenditure of power to sanctify us, or, in other words, to make us saints, and then let us ask, Where are the Saints? With the majority of us is our religion producing the fruits which God designed it to produce—does our justice abound more than that of the Scribes and Pharisees? To many questions fairly satisfactory replies could be given. If it were asked where is integrity? sobriety? amiability? social work, or kindness? they could produce not, perhaps, so readily as they would like, but still they could produce their instances, but these could all be shown by those outside the Church. The justice and sanctity of Catholics should be something higher than that, as being the product of a higher agency. One of the causes of failure was that they didn't like to heartily sanctify the words "Eren as the body without the spirit is dead." Another cause was that with many, religion was a mere sentiment, whilst others again, con-

founder the name with the end, and thought that religion consisted in having Mass, frequenting the Sacraments of Penance and Holy Eucharist in wearing medals and badges, and assisting at so many public devotions. These were means no one could afford to neglect, much less despise, but they could conceive it to be quite possible for a person to lead a very devout and holy life where for some reason or another nothing of this sort was available. There was no use denouncing themselves thinking that they could construct an elaborate system of words and deeds, the use of religious obligations, that they could abstain from anything for religion, or that by external performance of their duty to God they would be exempt from the obligation of dealing fairly and righteously with their brother man. That was the mistake of the Pharisees, who whilst they forced their sacrifice and uttered their prayers at the same time were mostly unjust, oppressive, and cruel in their treatment of others. Consequently their very sacrifices, though enjoined by law, were an abomination in the eyes of a God of Mercy, Love and Compassion, given a man whose religion was of the emotional rather than the just type, who prayed, confessed, and communicated with fervour, yet whose word could not be depended upon, who overreached in business where he could, who was destitute of honor and generosity, and who was on occasion served hard-hearted, unforgiving, unsympathetic, and self considering, and you had one whose justice did not abound more than that of the Scribes and Pharisees—you had one who would not enter into the Kingdom of Heaven, for you had the old divorce between faith and works, our duty to God and our duty to our neighbor. If there was anything clearly written on the pages of the Gospel of Jesus Christ it was that love of God and love for our neighbor must go together we must fulfill that command we have from God. "That he who loveth God love also his brother."

THE SISTERS OF MERCY.

The Institute of Our Blessed Lady of Mercy, which so well deserves of the whole English-speaking world, was one of the providential outcomes of that enlightening and religiously active activity which was ushered in by the relaxation of the Penal Code and the movement toward Catholic emancipation that began in Ireland over a century and a quarter ago. The new impulse found its first expression in 1771, when Nolan Nagle founded the Presentation Order for the education of poor children exclusively. After a lull it burst forth again with great activity in the troubled years that followed the insurrection of 1798, and in rapid succession, the Christian Brothers were founded by Edmund Rice at Waterford in 1802; the Brigittines by Miss M. O. Dawson at Tullow in 1806; the Irish Sisters of Charity by Miss Aikenhead in 1816; and at later periods the Loreto Nuns, the Presentation Brothers, the Brothers of St. Patrick, etc. The Institute of Our Lady of Mercy dates from 1827—the days of O'Connell and Shiel, and the agitation for Catholic emancipation.

ITS FOUNDRESS. Its foundress was Miss Catharine McAuley, who was born in Dublin county in 1787. When still the daughter of her young life she inherited a fortune of £80,000, £6000 a year in perpetuity and a valuable estate. All this she devoted to the cause of education and charity. She had no idea of forming a religious institute, but afterwards, upon the less, earnestly carried her quietly, guided undoubtedly by the hand of a merciful Providence that loves the poor and the afflicted. It is curious indeed to note the successive steps by which Catholicity in her original idea of a merely personal service for the poor grew into a great and flourishing order of Charity. Unknown to her, the new building in Baggott street, Dublin, which she intended as a residence for herself and a home for a few distressed women, was so designed that on completion the people said: "Why, 'tis a convent!" her friends—who took keen offense at her interest in the poor—were less kind; they called it "that big foolish house" of Miss McAuley's folly. "The big foolish house" was named in 1827, and became a happy home for orphans and distressed women.

ITS GROWTH. As their numbers grew, pious ladies began to pay daily visits to assist in the work of the institute—to tend the poor women and instruct the orphans. Some of the more devoted of these women most ardent helpers found it convenient to occasionally take a midday meal in Baggott Street Home. From this to permanent residence was a short but most important step. The little knot of zealous ladies began to address each other in mere playfulness as "Sisters." A distinctive dress was adopted. It was approved by ecclesiastical authority in 1828, and in the same year "Miss McAuley's folly" received the happier title of the Institute of Our Lady of Mercy.

FIRST NOVITIATE. In 1830 Miss McAuley and two of her companions began their novitiate with the Presentation Nuns. On December 12 of the following year (1831) they were solemnly professed. The foundation of their order dates from that day. Soe the letters of the Institute's constitution operation from the Feast of Our Lady of Mercy in 1837. The beautiful title, "Sisters of Mercy," was adopted by Catharine McAuley from that of the religious order of women founded by St. Peter Nolasco. It indicated the works of mercy—both spiritual and temporal—should be the distinctive feature of the work of this new battalion of the Chippri's grand army of charity. And

their rule "confirms," as the biographer of the foundress states, "the silence, recollection and prayer of the Carmelites with the active zeal of the Sisters of Charity."

THE FOUNDRESS PILLS.

The foundress of the new Institute passed away to her reward on November 11, 1841. But she had lived to see her good work carried rapidly in all the world. In 1830, two years before her death, it had passed into England. It was introduced into Newfoundland in 1842, into the United States in the following year, into Australia in 1849, into New Zealand in 1860, and into South America in 1856. The orphan, the poor, the sick the afflicted—the America poor women also—the Sisters' special care, and their hearts go out to every form of human suffering and woe. In days of pestilence and war the Sisters of Mercy have not been wanting and conscientiously to a height of simple heroism that has never been surpassed. There are for instance, few nobler things in the history of self sacrifice for others than the story of how the Sisters of Mercy died of cholera, cooked, and performed the most menial services of every kind for the stricken poor, and gave their lives for them in the cholera epidemics of 1832 in Ireland, of 1854 and 1849 in Newfoundland, and of 1855 in San Francisco. In the typhus in wagons that followed the great Irish famine and swooped down upon Newfoundland in 1847, and Pittsburg in 1848, and in various visitations of smallpox and other malignant and contagious diseases.

GERMAN EMPEROR.

The Philadelphia Times, a secular, non-religious paper, announces in a despatch from Paris that the German Emperor has sent an urgent request to Archbishop Ireland to visit him before going to Rome. The despatch says: "The Emperor William has sent a special courier to Archbishop Ireland in Paris with an autograph letter from the Emperor requesting the Archbishop to visit him at Berlin before going to Rome. The letter intimates that matters of importance are at hand, and that after the prolate had been to Rome would be of no avail. This information has up to this time been carefully guarded from the press, but it was given to the Times correspondent by a confidential source. Archbishop Ireland is due in Rome on July 29. He has replied to the Kaiser's message that he will call on him before going to see the Pope."

THE AMERICAN POLICE. The incident is all the more striking in the Archbishop's recent paenegyric on Lafayette in Paris he made many statements that were noted at the time as likely to cause offense to the head of the German Empire.

The Emperor has drawn to himself the attention of the world as the great assessor of the present generation of the divine right. The American police, devoted a large part of his speech in Paris to a sledgehammer attack on this theory of "divine right," stoutly affirming that "Almighty God, from whom all authority in human affairs is derived, gives it to the one or the few, but has communicated it to the people themselves."

There are two subjects on which the Kaiser desires the co-operation of the Pope. One is the granting to Germany of a religious mission in China, together the spirit of socialism in the German Empire.

WANTED TO BE EMPLOYED. Three years ago the Emperor worked might and main through the Prussian Secretary of State accredited to the Holy See and through the Archbishop of Cologne, sent there for the special purpose, to obtain the consent of the German official protectorate of all German Catholic missions and missionaries in China.

By a special convention, however, between the Holy See and France the protectorate of Catholic missions in China was already entrusted to the latter country. The Kaiser could obtain no formal setting aside of this convention, but took the matter into his own hands, and on the plea of avenging the death of the German missionaries at German origin seized the district of Shantung. It is this seizure which is regarded as leading up to the present disastrous outbreak in the Celestial Empire.

The Kaiser would like to have the certain amount of justification before the world that a recognition by Rome of his protectorate in China would imply.

A PRETEXT FOR INTERFERENCE. Furthermore this recognition would be useful in the future as a right of interference in China. The Chinese Government has made such a use of the Holy See for avenging important privileges to all representatives of the latter in China, and on the other hand Germany is one of the European countries that seek to have a free hand in dealing with China without formally declaring war on that country.

Regarding the other point on which the Emperor desires the intermediation of Archbishop Ireland with the Pope, the spread of socialism in Germany, the Emperor has long been a keen supporter. The famous encyclical Novus Ordo which Leo XIII. issued some years ago on the social question was published soon after a visit by the Kaiser to His Holiness and for that document the German monarch has claimed a certain degree of responsibility.

It was freely admitted at the time that the encyclical had a marked and useful influence among German Catholics. An announcement also was made that it was to be first of a long series of Pontifical letters on the subject. The Kaiser is no longer, it is understood, to utilize Archbishop Ireland's influence to induce the Pope to take up the question again.

AMERICAN CATHOLIC SCHOOLS.

From Hoffman's Catholic Directory for the current year 1900 a reliable source from which general statistics of the Catholic Church in the United States may be obtained—we find there are: 10 Catholic universities, 109 seminaries, 178 colleges for boys, 662 academies for girls, 251 orphan asylums wherein are cared for and educated 25,460 orphans, 9,811 parochial schools, in which are being educated 800,000 pupils.

In the State of Pennsylvania alone, which is occupied by the Dioceses of Philadelphia, Harrisburg, Scranton, Pittsburg and Erie, there are 615 parochial schools, with an attendance of 550,000 pupils. Summarizing the statistics for the United States. There are nearly one million receiving a distinctly Catholic parochial school education. The schools are to be found throughout the entire length and breadth of the land, in many cases they are absolutely free as to books and tuition; in others there is a nominal charge for books only, and in others again, a charge for books and tuition. The teachers are generally men or women of religious orders, who, dominated by the conviction that God calls them to that special work, consecrate their property, talent and lives to the education of youth, with no thought of any future turning therefrom, save as declining age or loss of health shall remove them from the field of active labor.

The Royal Irish Guards.

Nearly every detail is completed with respect to the formation of Her Majesty's regiment of Irish Guards. The battalion exists at present only on paper, but the conviction that God calls them to that special work, consecrate their property, talent and lives to the education of youth, with no thought of any future turning therefrom, save as declining age or loss of health shall remove them from the field of active labor.

Societies Intridicted.

Bishop Rank, of the diocese of Leavenworth, Kan., has created a sensation in the Catholic world by his recent edicts by placing the ban on the Modern Woodmen and Maccobes secret societies, and forbidding all Catholics joining these secret orders. Holy Rank believes that practical and faithful Catholics are not allowed to join these societies, and are not allowed to remain in them after becoming members. On this account he holds that belonging to these orders tends to injure the Christian religion.

Swiss Progress.

A correspondent on an English exchange writes as follows:—I think it may interest many of your readers to know that the so-called "Old Catholic movement" in Switzerland is now very rapidly dying out, largely owing to the increasing hostility of the Swiss authorities to Catholics in communion with the See of Peter have shown since that movement was unhappily inaugurated. Beautiful new Catholic churches have been erected to take the place of those of the old schismatics. The latter parties made, ver to the Old Catholics, when the schism started in Berne, Geneva, and certain large towns. Needless to say this movement never made the slightest impression on the vast bulk of the faithful clergy and laity of Switzerland, and this is true of all Catholic churches are found in the Protestant towns. True, there is one in this ancient Catholic city of Lucerne, from which I write, but it is apparently looked up all the week, while on Sundays it is devoted principally to the Protestant Episcopal Church of the United States, and is very poorly attended. By-the-by the Protestant love of sectarianism is curiously exemplified at Interlaken, which is in a Protestant district, and where the old Roman church is now divided up into different portions used by the Church of England, Presbyterians, Lutherans, and Catholics respectively, enough to make the good old Roman Catholic turn in their graves and deplore Luther's "Reformation" more than ever.

The cathedral of Salamanca has been seriously injured by fire. The CONSUMO and wheezing of persons troubled with chronic asthma is excessively harassing to themselves and annoying to others. Dr. THOMAS' ELECTRIC OIL cures all this entirely, safely and speedily, and is a benign remedy for lameness, sores, injuries, piles, kidney and spinal troubles.

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GENERAL IRISH NEWS.

CORK.

The sooner the Cork Militia and the Dorset Regiment part company the better for all concerned. They only met on Monday last at Spike Island, Cork Harbour, for the first time, and on that night they had a row which threatened to be the cause of a serious loss of life on both sides.

There is a manifested desire to hush up the whole occurrence, consequently there is a determination to give the full details.

It appears that some of the men of the Dorset Regiment as well as some of the Cork Militia refreshed their selves unwisely in the military canteen attached to the Spike Barracks on Monday night and there the seeds of a row were sown.

Towards half-past nine the Dorsets and Cork Militia were in hostile camps. Whether the Dorsets offended the Corks first or the Corks offended the Dorsets is not easy to say, but it is fairly certain that the Dorsets committed the offence first.

Three deaths have occurred in the hospital—William Mason, of Gallowgate, Glasgow, Joseph Mitchell, of 150 Keshippell-road, Glasgow, and a man named Carr.

Two bodies were subsequently found floating close to Messrs. Harland and Wolff's shipyard, a considerable distance from the scene of the disaster, and with that of the young man who was killed on board the steamer, were conveyed to the morgue.

The former have been identified, one as Anlo Wilson, Sunninghill, Larkhall, Lancaire, and the other as James Keenan, Forth, County Argyll, whose injuries were principally about the head, which is almost severed from the body.

The young man who was killed in the steamer was named Moore and lived at Dounghadee.

Dromedary were swept off the deck into the water, and boats were im-

mediately lowered and life boats thrown out. It was at once apparent that many had been terribly injured, and one young man who had been standing at the spot where the collision occurred was lying dead with his brains scattered upon the deck.

For a time it was feared that many would be drowned, but it is believed that all fatalities occurred through injuries from the collision. When the work of rescue from the water had been completed the Dromedary returned to Belfast, everything that was possible being done for the injured.

The Alligator remained on the spot for two hours in case any of the passengers might still be missing.

At Belfast, ambulances were procured, and the injured were conveyed to the Royal Hospital, where the house staff was specially augmented by a large number of city surgeons.

One girl had a fractured arm and two men had each one leg removed.

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LIMERICK.

At a special meeting of the Limerick County Council, Mr. Anthony Mackey, Vice-Chairman, presiding, a resolution was unanimously passed on the motion of the Chairman that after twelve months in the position of Vice-Chairman of the County Council and other public bodies in which the Council has representation it be given preferential to such candidates as had a knowledge of the Irish Language provided they were fully qualified in other particulars.

The Most Rev. Dr. Fitzmaurice, Bishop of Erie, United States, on his return from Rome, where he had been, rendered homage to the Holy Father, broke the journey at Queenstown for the purpose of revisiting his native parish of Newtownards, where he arrived a couple of days since. Dr. Fitzmaurice is accompanied by Rev. Fr. James Fitzmaurice, the vicar of the parish of the Diocese of Erie, and staying with their brother, Mr. William Fitzmaurice, Ballydonoghue Cottage.

At present the Bishop of Erie has three brothers, Parish Priests on the American Mission.

Mr. Coroner Dr. Cooney held an inquest on the body of a boy named William Tuohy, aged 11, who was drowning, while bathing in a quarry hole near the Dock Road on Sunday. Evidence went to show that deceased, with his brother and other boys, went to bathe in a quarry hole, which was just over a foot deep in parts. He had only just learned to swim and soon sank. A lad named Barry, one of the group, tried twice to save Tuohy, but being only a weak swimmer, he failed, and the lad sank before their eyes. Sergeant McAree, on hearing of the affair went to the place, and a man named Fentlestone dived and brought up the body.

The jury found a verdict of accidental death, commended the bravery of young Barry, and added that steps ought to be taken to prevent boys from bathing in quarry holes, which were the cause of many deaths every year.

A ghastly tragedy took place at Ballymacarra, about two miles from Limerick. Between four and five o'clock the police found the body of a man, about fifty years of age, in a field about fifty yards from the main road, and the same distance from the barracks. Proceeding to the spot, Acting-Sergeant Doherty found the body of a man about fifty years of age, fairly well dressed in a brown tweed coat, black and grey trousers and cap. On the right fore arm was a deep V-shaped wound severing the main artery. Death was evidently due to hemorrhage. The man has not been identified. The body was warm when found, and death had apparently taken place some short time previously. No one had seen the deceased about the place, and all efforts at identification have proved ineffective.

DUBLIN.

Detective Sergeant O'Brien and Detective Officer Lonergan made a raid on the house, 22 Lower Buckingham street, Dublin, and arrested two women and a man on a charge of making counterfeit coin. One representing half-crowns, florins, and shillings to the face value of about £20 were discovered on the premises. These were seized by the officers, as well as some moulds and other implements.

The Dock Laborers' Strike in Dublin has terminated unfavorably for the men, who have gone back to work on the terms which, in many instances, are worse than that prevailed before the strike arose.

The introduction of a non-Union printer into a newspaper in Nans has resulted in the unemployment of a number of Society friends who objected.

A woman named Elizabeth Byrne, of 49 Jervis street, died in Jervis street Hospital from injuries received. It is alleged, at the house of her son, Mr. Byrne, aged 27 years, she was brought to the hospital suffering from concussion of the brain and showing signs of having been struck on the face and ears. She was in a collapsed condition at the time and died next morning at half past four o'clock. The woman had been arrested and the captain charge had been made against him.

A public meeting was held in the Round Room, Rotunda, under the auspices of the Dublin branches of the Gaelic League, to protest against the failure of the Commissioners of National Education to make proper provision in their new programme of introduction of a national system of education in the National schools with regard to the teaching of the Irish language. The Board of Guardians of the South Dublin Union also appointed a deputation to attend the meeting.

The following resolution was adopted unanimously: "That we call upon the members of Parliament for Irish constituencies to resist to the utmost any attempt to obstruct Parliamentary action for the Commissioners' proposals inasmuch as they affect the National schools until they have been amended by making provision for bilingual education as has been done in Wales, by including Irish among the ordinary subjects which may be taught during school hours in any part of Ireland."

NEW ROSS.

A serious quarry accident occurred here whereby two men, named Willam Redmond and James Murphy, were killed and a third man, named William Redmond, was injured.

The accident occurred while engaged in blasting operations. A powder charge ignited before the tamping had concluded, and the discharge dashed into their faces and hands almost totally blinding both men, and seriously wounding the third in different parts.

Redmond lost the finger of one hand.

At Castle Annagis, a mile below New Ross on the bank of the River Barrow, some fishermen discovered the dead body of an old man, who appeared to have been drowned for some days. The body was identified as that of James Murphy, a laborer from the Roscommon district, who had been missing since he had been arrested by the police for drunkenness, and liberated about midnight.

RATHKELALE.

The Sub-Sheriff of Limerick, Mr. D. K. Linn, accompanied by several bailiffs and a force of Constabulary, opened the long threatened eviction campaign on the estate of Mrs. Louisa De Vere O'Brien, of Curragh Cinnse Airne, there being three tenants who refused to pay the day's rent, one of whom offered to pay two years' rent and also to give solvent security for a third year's rent within a month, but the offer was rejected by the agent, Mr. Donohoe, who was held by the son of the late William Smith O'Brien. One of the tenants evicted, a widow named Guerin, was admitted as a caretaker.

BALLYCUMBER.

A peculiar occurrence, resulting almost in the entire destruction of a mill, took place in the neighborhood of Ballycumber, near Clara, King's County, on Sunday. It appeared that a pipe was given a pipe to have a smoke by a practical joker, and on his applying a match to kindle it an explosion occurred. The pipe was shattered to pieces, and portions struck the unfortunate man in the eye, almost blowing him out of his head. He was immediately attended by one of the local medical men, and was subsequently removed to the infirmary at Tallamore, where he at present lies.

BELFAST.

At the Belfast Assizes, John Doonan was sentenced to nine years' penal servitude for the murder of his wife. The accused forced a red-hot poker down his wife's throat, which resulted in her death.

ARMAGH.

A special train left Drogheda for Armagh for the purpose of giving the citizens of Drogheda an opportunity of attending the funeral, and was cancelled on the day of our publication. It left Armagh on Sunday night at 10.40, and nothing unusual transpired till it was nearing Market Hill station. The train was dashing along at a great speed when all at once the occupants of the carriages were terrified by a volley of stones thrown with great violence by some persons along the line who belonged to the gentile Orange creed.

When the news of the death of the Right Rev. Monsignor Murphy, P.P. V.G., St. Peter's, Drogheda, became known deep and sincere regret was felt in the town and district. Father Murphy, who belonged to an old and respected Louth family, was born at Knockbridge near Dundalk, in the year 1834. After pursuing his studies in the Diocesan College of St. Patrick, Armagh, and the National College of Maynooth, he was ordained priest in the same year. His father's name was at Drogheda, county Armagh, in 1861 he was appointed in the curacy of Cooley, county Louth, and remained there until 1869, when he was transferred to Dunferm. In the Easter of the same year he was promoted to be Administrator of the important parish of Kilsnarr. The late Most Rev. Dr. McGottagan on the death of Archbishop Gordon selected the deceased for the parish of St. Peter's, Drogheda, and appointed him at the same time Administrator of the Chapter of Armagh and Vicar-General of the Archdiocese. In the spring of '91 he was raised to the dignity of Monsignor and Domestic Chaplain to the late Queen, Victoria, deceased, who was one of the most widely esteemed priests in Ireland, leaves behind him as a monument of his zeal and energy the magnificent new church—one of the finest in the

country—devoted to the memory of the martyred Primate, Oliver Plunkett.

MELL.

An old woman named Anne Sweney, over 70 years of age, of Tabberkeena, Mell, dropped dead in the high road and lay on the ground for some time before the Tabberkeena men, who were passing, saw her. They were very filthy and disgraceful condition, and there is a steep hill in the middle of it which is very difficult to climb, being covered with large boulders. The deceased was going on a message, and had just ascended the hill when she collapsed. The body was removed to a mill immediately expired she was afterwards about half past two o'clock, found dead by her daughter and a girl named Lizzy Lyons, who happened to be returning home carrying firewood. The body was conveyed on a cart to the residence of the deceased, and the matter was reported to the police. J. J. Byrne, Borough Coroner, held an inquest on the remains. The jury found that she died of apoplexy, and a flow of blood from the lungs. They also condemned the condition of the place and recommended that it be improved.

GOGANE BARRA.

The solemn ceremony of blessing and laying the foundation stone of the new church to be erected in the island of Gogane Barra, so designated as the monastic retreat of St. Fin Barre, took place in the presence of a large congregation. Rev. Father Hurley, P.P., Ingleigh, officiated, assisted by the Rev. Father Brady, Dunmurry. The foundation stone consisted of a concrete block, in which was enclosed a leaded casket containing medals of St. Fin Barre, under whose spiritual jurisdiction the new church is to be erected. The casket was opened and flourished. A parchment bearing the name of the generous donor who has provided for erecting the church was also placed in the casket. This gentleman, whose name has not yet been revealed, is an Irish-American, and has promised to subscribe any further sum that might be necessary to complete the edifice.

THURLES.

A plenary Synod of the Irish Church will be held this year at Maynooth College. Fifty years have now elapsed since the first plenary synod was held at Thurles and twenty-five years since the second was celebrated at Maynooth. Of the prelates who took part in the last Synod only three survive—the Archbishop of Cashel and Thurles and the Bishop of Down. The Synod will consist of the members of the Irish Hierarchy, the mitred Abbots of Mount Melreney, Diocesan Chapters are entitled by the law of the church to send representatives, practically called Procurators, to express their views and offer suggestions. Already the Canons of the Diocese of Cork have unanimously elected Canon O'Mahony as their representative, and Canon Hatch has been similarly chosen by the Chapter of Cloyne. The selection made by the Chapter of Kerry has not yet been announced. The Synod will meet under the presidency of Cardinal Logue, and is expected to last a fortnight.

MAYO.

Mr. Boland, auctioneer, Ballina, arrived in Ballyvaughan en route for Island Farm, situated two miles from Ballyvaughan, which was sold by Mr. T. J. T. for the property of Capt. A. Knox, Ballina, "Island Farm" consists of 45 acres and is situated in the immediate neighborhood of Ballyvaughan, Island, Loughinure, and the Coozie, some of the most beautiful villages in Mayo. The farm is split up into small holdings which are a Godsend to the impoverished inhabitants of these villages. Though the farm has been vacant since 1845, no person could be got to take the lease, and the object of Mr. Boland's visit was to set the land on com-agree. The auction was announced for twelve o'clock sharp. Previous to the hour a large force of police, under the command of Mr. Milling and D. J. Carberry, arrived in the little village of Island. Last April the unfortunate people in these villages, and who are at present compelled to eke out a miserable existence on the poor land of Mayo, applied to the landlord to have this farm divided out in 15 or 20 acre holdings, but were refused. At about twelve o'clock a large number of persons assembled near the farm and the auctioneer tried to get to the house some one to bid, but to no purpose. At 1.30 p.m. the auctioneer, followed by County Inspector Milling and District Inspector Carberry, and some half dozen police, the remainder of the police being scattered about the farm and village, entered the farm, when Mr. Boland, in his most solemn manner, asked: "A bid, gentlemen, please?" but there was no response for some moments until the balliff bid £2 for the first acre. All other lots were put up, but not a bid could be got, and the auction of the farm proved a dismal failure. The auctioneer, Mr. Milling, and Mr. Carberry, and the force of police then left for Ballyvaughan, and the village was left as a ghost town. As they were driving away, cheers were given again and again for the United Irish League and Wm. O'Brien. The Boycott of the farm is looked upon as a great victory for the United Irish League in the district.

At Mr. Justice Andrews for an attachment against Mr. W. O'Brien, as editor of the "Irish People," for having published in that paper an article for the purpose of impeding the course of Justice. Mr. O'Brien was ordered to do in answer to the charge, after considering which the Crown counsel applied for an adjournment, but as they could not say that they could produce evidence in support of the charge, Mr. O'Brien's statement, but only that they wanted to inquire whether they could do so or not, the Judge refused the adjournment, and the application was withdrawn.

IRISH CROPS.

The Farmers' Gazette says.—It is a well known fact that the crops of the year are not so good as they were in the previous year, and that every county in Ireland, these reports are of a very comprehensive and representative character, and the condition of affairs which they portray is one calculated to afford the greatest gratification to all interested in the material welfare of the country. With the single exception of turnips—which are not quite so forward or so uniformly good as could be wished—all the crops this year are of exceptional promise, and if only a month of bright summer like weather is now vouchsafed us the harvest should prove one of the best to which the country has been treated for a long series of years.

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THURSDAY, AUGUST 16, 1900.

Church Attendant.

The Protestant ministers are airing their opinions in a Toronto evening paper in the causes of the falling off in church attendance in the city.

All manner of excuses are drummed up and presented to the public; every imaginable reason—but the right one—is handed out for inspection.

The public, meanwhile, read the opinions; the religiously-inclined portion are horror-stricken at the thought of such evidence of irreligiosity and lack of faith; those who do not go to church—as a rule, young men—do not bother their heads to read any more of the articles than the headings, or if they do get any farther down, read because they have absolutely nothing else left to kill time on.

Bicycles, park entertainments, etc., are alleged as causes of the falling off of attendance at church exercises, whereas anybody who has taken the trouble to investigate the subject is made painfully aware of the fact that these are not 'causes' but results.

The cause and the only one is the growing incapacity of Protestantism to hold its members.

In the cities, the young men are not church-goers, not because they wish to go on bicycle rides and the like, but simply because, the Protestant religion has nothing in it that can appeal to or make a moral side to the character of young men; they do go out on bicycles, they do go to parks to spend Sunday, but they do so because a sense of religion is utterly lacking in them; because Protestantism is a failure in the creation of a feeling of reverence for religion; because they feel that the attendance at church services is an utter waste of time.

These young men are wont to go to church on account of a certain social standing that they might acquire through it; they used to attend church services that they might meet their young ladies there; they want to be entertained. Advertisers a sensational sermon and note the overflowing attendance, bring to the front the musical programmes of the day and mark the increased numbers. The only thing that Protestantism has succeeded in doing is in creating in the minds of its adherents an indifference to all forms of religion but Catholicism which they have striven for three hundred years to discredit, bringing gross falsehoods, and grotesque misrepresentations to their assistance. They have succeeded in doing this, but meanwhile in their efforts they have been too blind to see that they were offering only a stone for the sustentation of the famished souls of the attendants at their churches. Protestantism has been a failure; Protestant ministers in New York have been bold enough to make the assertion before their congregations; Protestant publications are bewailing the fact; and adherents of Protestantism are establishing it by their lives. Protestants now-a-days are largely people who are not Catholics. There was a time when Protestantism meant a particular belief in certain articles of faith but to day it means to a large and ever-increasing extent nothing more than a being outside the pale of the Catholic church. It is a sign of the times—a growth of indifference which could not but be the result of a religion that was gotten up through motives of greed, envy and lust. Protestantism is rushing toward infidelity not only in its fruits but particularly in its utter lack of power to drive the tide of the onward rush of its adherents to a belief in nothing. The vast majority of Protestants to-day have a dim recollection, a faint idea of the exist-

ence of God and of the Bible, but that is all there is to it. There is nothing to show that they think any thing more than that at-out religion but on the other hand everything points to an utter lack of religious sentiment. Honor among men, a certain honesty that arises from within an inherent sense of justice, from an eye to future transactions, a desire to be well thought of—this appears to be the sum total of the results of 300 years of Protestant teachings and Protestant struggles. It has been found necessary of late to make church services a subject of newspaper advertising, novel schemes have been gotten up to draw people to the service—the whole thing savors of the departmental store. Another point that the ministers pass over in silence is that they themselves are falling into discredit among their young men. They are looked upon very much as street jokers, wit, who hold the money out of an unsuspecting public. Worse things are said of them. While this is largely untrue, and while a great majority of the ministers are in good faith, it nevertheless shows what a hold the heads of Protestantism have acquired upon the rank and file. Meanwhile the Catholic priests are being held in the highest esteem all over the country by both Protestants and Catholics; the Catholic church has never had such a strong hold upon its members; Catholic young men have never been more practical in their attendance at Mass, nor more assiduous in their frequenting the sacraments. There is room for improvement—there always is—but as compared with the utter loss of hold of Protestantism, Catholicism is infinitely better off than she has been in a hundred years. "By their fruits ye shall know them"—Protestantism is bringing forth indifference, materialism and infidelity; Catholicism a stronger faith than ever.

Expensive Funerals.

One of the worst features of modern society is the expensive funeral.

Every family feels it to be its bounden duty to have only the very best and latest styles in coffins and funeral paraphernalia that money can buy. It is a survival of the old Paganism of Rome, and is a fitting example of the pomp and splendor of the old days. It is not Catholic. Why should we burden ourselves with style on such an occasion? Pride should be the very last consideration at such a time. Our neighbors have a brilliant turn out, a great display, then so must we. During life, we would never think of incurring expenses that we should be under great difficulty in meeting; we should never think of going into debt because of a silly pride, but when it comes to dealing with the dead the best is none too good, no matter what the cost, no matter what the prospects for payment. There is no necessity of clothing our dead in costly apparel; there is no need of our making a great outward show. Everybody knows who we are, and everybody knows equally as well that we cannot afford such expenses; there is no body at our funerals that did not know the corpse and such a one knows perfectly well that so great an expenditure of cash for the mere sake of vanity and show is something more than the occasion calls for. Examine the books of the undertakers and you will be surprised to see how much is owing to them and how many dead debts they have recorded there. There is not the slightest reason for such display—the covering of a sheet is quite as good as a suit of broadcloth and much preferable, if the sheet is all that we can afford; a plain pine box will serve the purpose of burial quite as well as anything elaborately gotten up in rosewood and broadcloth and far better if that is all we can afford. What difference does it make to the corpse how it is buried? What difference does it make to the public how we bury our dead as long as it is done decently? Now-a-days the poor must needs be with the rich in elaborateness of obsequies, while in life no such thought ever enters into their minds. A millionaire can afford to go to any length of expense, but most of us cannot. It is mockery then to go beyond our means in these things. A dead body rests quite as easily in a cheap coffin as in a silver casket; it is a matter of indifference to it, whether it is clad in expensive clothing or has none at all. After all this display one would think that the utmost care would be taken

to aid the soul of the dead man, but that feature of death is largely overlooked and the only real respect that we can pay our dead, the only means we can employ to assist him is neglected to enter to our pride. It shows but a poor spirit of Catholicity and the sooner we return to the simple covering of the body, and the old view of the earlier ages the better. Then we should be the more able and willing to use our endeavors for the soul not for the body, which is perishable and doomed to pass into dust and nothingness.

Gossiping.

It can scarcely be possible that gossip, scandal-mongers and all the rest of that ilk realize in even the faintest degree the harm that they do society. They are common disturbers, a detriment to society, and as such a public nuisance. In the early days of the New England settlements they were dressed along with common scolds and were treated to the same form of punishment—a good wholesome cold-water ducking and it was performed thoroughly and with greatunction. It is a pity our modern laws do not provide some such remedy for an abuse that is growing daily. While women are the chief offenders there are not a few men—commonly called by the euphonious and expressive title of "old women"—who indulge in this character-destroying pastime. The difficulty of the whole affair seems to be that the worst and most assiduous gossips of the lot would be intensely surprised if they were to hear themselves called so. They do not seem to go within themselves sufficiently to investigate their own characters—they are too busy in plying into other people's affairs. A meeting of two gossips is a terrible affair for some one. Characters are ripped up; stories are exchanged; hints thrown out with the usual accompanying head-shaking and wise looks; two and two are pieced together so as to make about seven, and they go on their way each to spread the news, and each thinking in her own mind what a terrible scandal monger her fellow is. From molehills mountains are built up. Something entirely innocent in itself is turned and twisted until it becomes evidence of the blackest guilt. These good people go on day after day investigating, carrying and adding to stories; in the morning they tell their little suspicion as a secret, and at night it comes back to them, after passing through a dozen mouths, a full-grown, incontestable truth; in the morning it was a mere snowball, in the evening it has grown into an avalanche. Pride and envy and an inherent love of talk are at the bottom of it all. They would like nothing better than to reduce everybody but themselves to the lowest possible level. It is peculiar but it seems to be human to delight in this tearing down process. It seems that minds of a certain calibre—and the standard is a very low one—find inexpressible enjoyment in laying bare the defects of their neighbors, or, what is worse, in manufacturing or weaving a tissue of falsehoods about the lives of those who are, as a general rule, better than themselves. These people are utterly incapable of sustaining a five minutes' conversation on any subject other than their neighbors and their neighbors' faults and lives. Gossiping is thus an infallible sign of a weakness of intellect, of a great shallowness of thought. It might be highly amusing and it is in the abstract, but when we consider that it is an offensive thing in the sight of God; when we consider that it is the greatest possible form of injustice in that it is utterly impossible to adequately repair an injury to character; when we consider that hours and hours are wasted and worse than wasted, then, indeed, it is no longer a subject of amusement, it ceases to create anything within one but sorrow and indignation—sorrow, at so great a shallowness of human intelligence; indignation at the injustice that is being done. Surely other topics than our neighbors and their faults can be found for conversation. We can repay a sum of money that we may have stolen, but we cannot whitewash a character that we have blackened nor return what we have taken from it. The story once told is like sowing seeds to the wind; here, there and everywhere it is possibly tell itself again and again and it is utterly impossible to prevent it up again. A gossiping woman, so, too, do

our character blackening hints and stories, and as the plumb hangs forth a thousand fold, so, too, do our scandalizing tales. Your little yarn may cause the blasting of a life, it may mean the strutting of growing hopes and laudable ambitions, it may mean the loss of position in society, it may mean the loss of a reputation in a single breath that it has taken years to establish. A character once blackened is scarcely ever able to fix itself again on the basis it once occupied and which belongs to it in all justice. You are the cause of the loss, of the fall, you brought it about with a nothing, a whisper of suspicion that originated in your own perhaps evilly-inclined mind. Can you repair that loss? A gossip breathes suspicions about the actions of others that may be wholly innocent of all harm—it is a very bad indication of the character of the scandal monger. Her suspicions give an indication of the evil that she would do under like circumstances. In addition to this irreparable injustice to character and associated with it there is always an injustice to her own family. A gossip's house is rarely ever clean—she has not time for such trivial offices, household duties are neglected, and the little things that go to make up a home are entirely absent. If we had no gossip what happy lives we should lead in this world and if people would but think of what they are about to do in publishing stories we should have no gossip. Thus it is that lack of thought arising either from flightiness or shallowness is largely responsible for the troubles of life. True it is that there are some minds so utterly devoid of all sense of justice that they make their business through envy and smallness of soul to blast every character they can, but, thank God, few consciences will bear such a strain as that.

Catholic Missionaries.

The passing of the great Western Indian Missionary Father Jost, and a recent discussion in Eastern Canada as to who is the oldest living Catholic priest, suggests to us the longevity and the length of residence in the one district of our Catholic Missionaries. Our workers among the Canadian Indians furnish us with sufficient text for a few words. A young man is ordained and sent out almost immediately to a centre where he is to spend his lifetime in hard, tedious, work that knows no rest. Day after day, and year after year, he labors on, imbued with a love of his work for the sake of his Divine Saviour. His surroundings are anything but inviting; his accommodations anything but luxurious. Laboring to elevate he struggles on, spending his life for the sake of souls, and giving his life-blood for God's sake. He becomes one of his people in manner and custom, scarcely ever beholding the face of one of his own countrymen; he works night and day in the interests of his people. Thus year flies upon year, until at length he finds himself grown old in God's service, but he has the joy to see his people Catholics. He began a young man; his work ends with death. He has nothing to look forward to but the conversion and good living of his people; the elevation of his tribe, and to go forth from life followed by the prayers and benedictions of those whom he found in the darkness of idolatry. It is a lone some life, a life of toil and drudgery, but it has an immense reward in the world to come; in addition to the satisfaction of beholding a new people arising for the praise and glory of God. It is the abandonment of this life for that to come. The length of life of these holy men is marvellous, and one sees the hand of God in their firm grasp of health and strength. Laboring under all manner of difficulties they see generations of their people pass away; they live to rear the whole tribe of children in the true fold; grow old themselves amid the lively faith and burning zeal of their converts and spiritual children. No wonder God blesses their work; no wonder he gives them length of days in this world. It is another practical demonstration of the Church's wisdom in missionary efforts. She butles holy priests in the wilderness of darkness, and leaves them to make light for themselves. A priest enters upon his work, and death alone relieves him. Thus he becomes thoroughly familiar with the wants and habits of his people, and being so, is the more

capable of supplying them with whatever they may need.

EDITORIAL NOTE.

The wisdom of the Government in forbidding the export of logs to be manufactured into lumber is becoming more evident every day. Two years ago the mills in Ontario remained idle, while those in Michigan were running night and day in turning out lumber from logs imported from our Canadian forests. To-day the situation is reversed. In the Parry Sound district the saw mills are working no less than three shifts a day, and their saws are whirling for the whole twenty-four hours. On the other hand, the towns in Michigan, which have been thriving on work that should have been ours, and now is ours, are stagnant. Their mills have been obliged to close down for want of material, and their men either turn their hands to something else or emigrate to Canada and become citizens of this country. French Canadians who have been leaving Canada for these centres of milling activity, are, of necessity, coming back, and the secret of one source of our losses in population has been discovered and prevented. Only this week it was that the Ledy Bros. saw mill, in Bay City, Michigan, the largest establishment of the kind in the state, and dating back from the inception of lumber manufacturing in Michigan, was dismantled and torn down. As a result, this firm has been forced to engage in its work in the manufacture of lumber in Canadian territory exclusively, and will be obliged to make extensive additions to its mills already existing here. When the alien labor law is enforced the work will be complete.

The saying of the Angelus among Catholics is not as general as it should be. It is a beautiful prayer, and the custom of saying it is well-nigh universal. Like many another good Catholic practice, it has become largely a neglected one in this country. Protestant surroundings, and the rush of business, have been the causes of this neglect. Nothing need be said on the former question, for Protestantism should not enter sufficiently into our lives to prevent our entering heart and soul into every devotion of our dear old mother; as to the latter, the prayer occupies about five minutes, which can be given by anybody and everybody. At six o'clock in the morning, or whenever one arises; at twelve o'clock noon, and at six o'clock at night, the prayer, the grandest one that the Church has in her glorious repertoire next to the Lord's Prayer, should be said. It contains within itself the great mystery of our religion, the birth and life of our Lord and Saviour; it reminds us that we have something to live for besides our present drudgery; it unites the whole 200,000,000 of living Catholics in one grand, magnificent prayer in honor of one of the greatest mysteries of our Divine Faith and of the glorious and ever-blessed mother of God. It is a custom that must not be allowed to die out in this country—all Catholic countries practice it assiduously and scrupulously, and so must we here in this new land. It remains with the mothers and with our teachers to impress upon the children the beauty of this sweet prayer, and to see to it that they grow up accustomed to saying it; to make them feel that a day on which this three-times offering of the heart is missed is one in which a great deal is lost.

The admission of leading Protestant ministers in Pittsburgh that the celebrity of the priesthood is of immense advantage to our missionaries is surely a sufficient vindication of the wisdom of the Church in demanding celibacy of her priests. The rule required no vindication, but Protestants have often assailed the Church on this point in the past, that it must be rather humiliating to the most rabid of our opponents to find that the men to whom they would naturally turn for support in their contentions have pronounced against them. It has been found that while Catholic missionaries are not as numerous in America, they are heard of, yet have proved to be of great eminence in the country in which they are wearing out their lives for Christ and His Church in accomplishing each and every duty as any ten times as many Protestants would be unable to do. Unassisted, they have nothing

to think of but their work, there are no family ties to make onwards of them, they go about their work with but one motive, the glory of God. The Protestant missionary, on the other hand, has not that freedom in his work that assures him of success; he is not acting wholly and unreservedly for God, he must divide his cares and his family must share them. Wives and children are an absolute detriment to him and he knows it. Far more money is required to carry on his work, and smaller returns of souls are made because of this division of attention. The Church has been laboring for 1500 years, and anything that she does not know about how to conduct missions is not worth knowing. It would be well for Protestant societies to insist upon celibacy in its missionaries too.

It would seem that the growing tolerance and enlightenment of the Protestant sects would move them to call a spade a spade. For the sake of keeping aloof from anything that had anything in it that savored of Catholicism they have preferred to call Sunday, "The Sabbath." There is not a Protestant living, if we exclude certain ones of that persuasion who do not know anything much—and there are hosts of such—who does not know that the Sabbath is and always was Saturday. Why Sunday should be called by the preceding day's name is a puzzle to us. The only explanation that offers itself is that Protestants cling to this custom out of bigotry and intolerance. Surely the case is quite as bad as that of the Russians who preferred to cling to the old Julian calendar rather than adopt the Gregorian simply because it was a Pope who discovered the error in the old one.

It was a gracious set of the Hamilton steamboat company to give the Sisters and orphans of Sunnyside a free ride to Hamilton and back last week. It is needless to say that the children enjoyed their day's outing immensely. The officers of the Mission could not do enough for the Sisters and their charges on the trip, and each one seemed to vie with his fellow in trying to make everything comfortable, and in anticipating the wants of their passengers. The children to the number of two hundred had their lunches with them and spent a thoroughly enjoyable afternoon. The Toronto Street Railway assisted in the good work, and furnished free transportation to and from the wharf. It was charity well placed and cannot fail in its reward.

It is rather amusing that Catholics, particularly in the country, give as an excuse for not hearing Mass, that they had to stay home to "mind the house." The "house" would need no "minding" if there were a picnic on the tapis; the "house" has been left to look after itself hundreds of times, and it was there on the return of the family. The beauty of the whole thing is that, in the vast majority of cases, there is absolutely nothing in the house that a burglar would care to steal; and in nine cases out of ten there is nothing worth carrying off anyway. It is an excuse, and a poor one is better than none, but it is showing very little faith in God to lie about the house instead of being at Mass worshipping Our Lord. Angels will watch over your house; place it in their care and go to Mass.

The Canadian Government is to be congratulated in its new departure in immigration policy. Hitherto anybody and everybody that rapped at the door has been admitted without scrutiny. It was only through extreme good fortune that the United States galled in all the riff raff of Europe to the exclusion of Canada. Our immigrants have been largely English, Irish and Scotch, and, as a result, we have a grand country, and a class of citizens that any land may well feel proud of. Of late, however, a rather undesirable class of settlers has been trying to get in, but the government, profiting by the terrible example of our American cousins, have shipped them back again to their points of departure. It did not come a moment too soon. If we cannot populate our country with a good, clean, industrious, law-abiding, God-fearing people, it is far better to allow our prairie land to lie waste.

The utter collapse of the P. P. A. in Canada has been a matter of some time, but a practical demon-

eration of the fact fell under the writ of a notice last week. The Catholic Church members of an Ontario town were holding a picnic recently. The ex-elder of the P. P. A. in that section, the man who had done all in his power to encourage and foster that bigoted organization, and who, by the way, went about town with his head down, and was ashamed to look his Catholic fellow-citizens in the face for months after the collapse of the society—that man took off his coat and worked night and day for the success of the picnic. He was the first on the grounds and the last to leave them. The picnic was a success, and it owed its success largely to this man's energy. Truly, we are falling into better times.

"Thou Art Peter."

The Catholic Truth Society has just published in pamphlet form an excellent lecture by Archbishop Ryan, of Philadelphia, delivered in St. Louis many years ago, while the Archbishop was still coadjutor of Archbishop Kenrick. The title is "What Catholics Do Not Believe," and we reprint the concluding paragraphs—a glorious and inspiring description of Christ's words to Peter as sung in the great Mother Church in Rome:

It was in Rome in the year 1807. On that occasion, the eighteen hundredth anniversary of the death of St. Peter, we were assembled in the magnificent basilica that bears his name. Five hundred Bishops gathered around the Sovereign Pontiff—Bishops from every tribe and nation upon earth. There he stood, the Supreme Pontiff, the great central figure. Forty thousand lights illumined the magnificent assembly. The sculptured statues of eighteen centuries looked down from their niches and from the tombs around, upon us. The vast basilica was crowded to its utmost capacity. The Papal choir, near the grand altar, commenced to sing these words:

"Thou art Peter, and upon this rock I will build my Church," and when these one hundred voices seemed to have exhausted all their power and beauty of melody, three hundred voices above the entrance to St. Peter's continued the text: "I will build my Church," and the two choirs united, and then four hundred voices—the Chorus Angelorum—in the dome, their vast and wonderful tones, to which the Chorus Cantorum as well continued this text, and in the end the basso voices commencing, and the whole magnificent ocean of melody surging onward, they sang: "And the gates of hell shall not prevail against it—Portae inferi non prevalebunt." We heard the non at the altar; we heard it above the distant portals; we heard it ringing round and round the dome. That text sounded in my mind that day as the announcement of a fact—of a challenge—of a prophecy. There, above the tomb of Peter; there, where the hostile powers had met for eighteen hundred years; there, where they had measured lance, those powers of hell and the old, united Church—the misrepresents, but still glorious Church—these words sounded to me the announcement of the fact that after eighteen hundred years of fighting she was still victorious. They rang out like a challenge, as if she said: "Come centuries more if you wish it," and of a prophecy that that battle should end victoriously for her because of God's great promise. Oh, glorious Church of the living God! Oh, only divine institution upon earth! In all thy power, in all thy unity, in all thy beauty, culminated but not less lovely, here is the sanction for thy continuance, here the communicated life of God that gives the vitality and which will crown thee with victory forevermore. "On this rock I will build my Church, and the gates of hell shall not prevail against it."

PRaise FOR FATHER O'LEARY.—Of all the chaplains who went with the Canadian contingent good words are spoken. It is of interest to note that Protestants as well as Catholics are loud in their praises of Father O'Leary, the Roman Catholic chaplain. This priest was here, there, and everywhere, and was most kind to all, irrespective of creed. At Parkdale, Father O'Leary buried all the dead, using the Church of England service for the Protestants. One poor fellow, a Protestant, who was wounded and dying, was ministered to by Father O'Leary. The kindly clergyman borrowed a prayer book and read to him and prayed with him, observing to the soldier from whom he got the book: "It will comfort the poor fellow to hear a few words from some of the prayers of his own church, even if the priest who reads them belongs to another."—Ottawa Journal.

The great telescope, the siderostat, was recently blessed at the Paris Exposition. The ceremony, which took place in the Optical Palace, in the Champs de Mars, was performed by the Papsi Nuncio, Mgr. Lorenzelli, who delivered a remarkable discourse in which he maintained that the Church has always been the oblation of peace, and he assured his listeners that the Pope has minutely studied details of the construction of the "new instrument."

John Boyle O'Reilly.

The story of the "Life of John Boyle O'Reilly," who was born, lived and died, but a few years ago, reads like a romance to this work-a-day world. Born the son of a schoolmaster at Doughty Castle, near Drogheda, Ireland, at eleven years of age he was apprenticed to the printing trade in the office of the Drogheda, Argus, at a salary of two shillings and sixpence per week, and "find himself." The death of his employer when nearly four years of the apprenticeship had been served freed O'Reilly from the bond.

Next he tried his fortune in Preston, England, worked at his trade in a newspaper office there, then graduated as a reporter.

During his residence in Preston he had joined the Lancashire Rifle Volunteers, and had also attached himself to the Fenian organization, which was then working among the Irish soldiers of the Queen with a view to mutiny, rebellion, and freedom from English rule.

O'Reilly was taken with the glamour of the scheme, gave up his position on the Preston newspaper, went over to Ireland and enlisted as a trooper in the Tenth Hussars, familiarly called "The Prince of Wales' Own," which then stationed in Dublin. John Boyle O'Reilly joined the Tenth Hussars with the intention of assisting in a conspiracy to overthrow the government he had sworn to defend; it is a blot on escutcheon which cannot be erased, and to his honor be it said, the only explanation ever offered by him for his action, was "they said 'come on boys' for Ireland and we went."

In fairness it must be urged on his behalf that he was but nineteen years of age, full of life and vigor, with a poetic strain in his composition and easily encouraged in the belief that he might be among those fated to set Ireland free. His was another name to add to the long list of those who gave up family, friends, prospects and all that was near and dear to them in pursuit of the dream of an Irish Republic.

It is pathetic, this long continued, struggle, against overwhelming odds, which has been kept up by the people of Ireland for centuries; concessions have been so grudgingly given, as to implant in the minds of Irishmen the belief that it is only by a demonstration of force that justice can be gained while their rulers declare that justice, or favors, are withheld because of this very agitation and state of unrest, full of life and vigor, which the effect is difficult to fathom.

But we cannot withhold our admiration and respect from the man of average sanity or insanity, who, with a full knowledge that failure means in all probability death, enters in a struggle on behalf of his fellowmen. The knowledge that the stake was death, palliates, if it does not excuse John Boyle O'Reilly's forewarning of his allegiance.

O'Reilly had kindly memories of his soldier days; that he was an artist in observation and expression is proven by the following extract entitled: "THE PICKET OF DRAGONS."

"The Sergeant, old, white-mustachied, red nosed, and very corpulent, rode in front, his right hand placed jauntily on his thigh, and his wicked eye raking the sidewalk, for female admiration, and glancing into the large shop-windows, where he caught a passing reflection of his graceful self.

"Rare moment: only he who has worn war-paint knows the meaning of it. The foam-fleck on the bit, the shining color of the chain on the horse's neck, the reminding touch of the bit against the thigh—all those common, daily things are felt anew, with a fresh significance known to the recruit, when they are mirrored in the admiring, ignorant eyes of womanhood."

3,000 per year, and expected 51,000 the following year; his position at this time was a decided improvement on two shillings and sixpence per week, and an elevation for the convict. But he was unspoiled by his prosperity as he was unspoiled by association with the troops of the Tenth Hussars, as he was unspoiled by contact with the dregs of society in English prisons and the convict colony. His harsh experiences seemed but to fit him the better for his work. He learned from the British trooper, the Belfast convict, and the Australian Negro, and almost infinite pity for the weak, down-trodden, and oppressed, which he never failed to give expression to when it would be of benefit to those whose cause he espoused.

I submit a few extracts from the poems of John Boyle O'Reilly, which show that had he not lived such a busy life, he might have been numbered among those poets whom the world delights to honor:

"THE CITY STREET."
"God pity them, all God pity the world! Who have no work or rest, and need it most. When we trace the causes why men's lives are caused with a criminal taint, let not man boast."

The race is not run with an equal chance; the poor man's son carries double weight; Who have not been tempted, in heritage is a blight or a blessing of man's estate.

"THE EMPTY NICHE."
The work, men do not their rest alone; The love they win is far the better cheer.

"THE CITY OF THE DREAMER."
"I am tired of planning and toiling In the crowded lives of men; Heart weary of building and polluting And spitting and building again. And I long for the dear old river, Where I dreamed my youth away; For a dream of a free life, poetic strain in his composition and easily encouraged in the belief that he might be among those fated to set Ireland free. His was another name to add to the long list of those who gave up family, friends, prospects and all that was near and dear to them in pursuit of the dream of an Irish Republic.

"THE STATUES IN THE BLOCK."
"That when God gives us to the clearest He does not touch our eyes with Love, and Sorrow."

"THE FEAST OF THE GAZEL."
"Then drink, all her sons—be they Celtic or Danish, Or Norman or Saxon—one mantle was o'er us."

Let races line, and creed lines and every line, vanish— We drink as the Gael; To the Mother that bore us."

O'Reilly received recognition from the leaders of thought in Boston, the intellectual centre of the United States receiving encouragement and offices of friendship from John G. Whitton, Oliver Wendell Holmes, Wendell Phillips, George Parsons Lathrop, and the entire community of journalists. He was always a patriotic Irishman, yet not afraid to criticize those of his own country and faith, whom such criticism was needed.

On the 12th of July, 1870, an orange parade was held in New York; when the Irish quarter was roused, there were cries of "O'Connell is down." "He'll die with the Pope," and other choice language. The Irish laborers turned upon their insulters with stones; they were answered with bullets; and four men were killed. O'Reilly in the "Boston Pilot" criticized both sides generally. "Is this vast cause for clear humiliation? Earnest men have labored for years to remove that bitter old taint of our enemies—You cannot unite," Patient workers have tried to teach the world, and even ourselves, that this reproach was not the truth. This is the reward of their labor. Our own people in a strange land, have in suitably turned on their benefactors and thrown their labor in their faces. Oh what a national degradation is this? We prate of patriotism and independence; we prate and boast of our national will. What evidence is this? What are we to-day in the eyes of Americans? Aliens from a petty island in the Atlantic, boasting of our patriotism and fraternity, and showing at the same moment the deadly hatred that rankles against our brethren and fellow-countrymen."

These are his words on the "Stage Irishman," "No wonder that people who do not know us, and who only see us as we represent ourselves on the stage should judge us harshly and wrongly."

It is in the power of every person, and of every family, especially of Irish extraction, to do something towards the removal of this evil by refusing to support these vulgar libellers of our national character. It must have been an exalted moment for John Boyle O'Reilly when he was selected to compose and read a poem at the dedication of a national monument to the "Pilgrim Fathers" at Plymouth, Mass.

An Irish Roman Catholic and ex-convict had secured the respect of the American people, who had seen in him a man who is selected to take the chief part in the dedication of a monument to the Pilgrim Fathers. It was a tribute to his genius, and a tribute to his broad-mindedness; that could not fail of being gratifying to such a man.

Yet his Catholicity was not called in question. "This is his confession of faith. 'And yet your letter makes me smile; O'Parish you with your condemnation of the great old art loving, human, music-breathing, color raising, spiritual, mystical, symbolical Catholic Church! . . . A great love'—generous heart will never find peace and comfort and field of labor except within her metaphysical, sun-like, benevolent motherhood. I, I am a Catholic just as I am a dweller on the

plant, and a lover of yellow sunlight, and flowers in the grass, and the sound of birds. Man ever indignantly thinks as like God's work as the magnificent accident, devotional faith of the hoary but young Catholic Church. There is no other church, they are all just way-stations."

W. O. Cusack.

CRUMBS OF COMFORT FOR PATIENT TOILERS. DIGNITY OF HONEST LABOR.

Since the world began the lesson has been taught that occupation is good for man, and it has been intelli- cially with equal force that idleness often works the ruin of mankind. The student of history can see proofs of this truth in all ages and among all races of men. When we read of crimes that have started and disgraced humanity, and when we search into the causes we are apt to find that selfish idleness has caused most of the evils committed in social life, in the political world, and under other phases of human existence.

It is, however, in the social domain that the fruits of idleness are seen in their ugliest form. But it is the intention in this short paper to look at the bright side of the picture in estimating the fruits of contentment that spring from honest toil, than to attempt to paint the horrors that flow from licentious sloth and idleness.

The learned theologians and Doctors of the Church in treating of the necessity of occupation, say that Adam, even in the state of innocence, was commanded to labor in tilling the Garden of Eden, a spot of great fertility which required no cultivation whatever; but it was Adam that needed to labor. From this early decree we get the knowledge of the necessity of man's obligation to be usefully occupied, and at a later date, man was condemned to "earn his bread by the sweat of his brow."

In the frequent contests that occur between employers and employees, the position of the latter is often made bitter by the grinding exactions of the former, as it happens far too often that capitalists misuse their power in harsh and wrongful treatment of the workmen in their employ. But in the struggle between capital and labor it has been frequently alleged that the working men were the aggressors. If the charge is well-founded it would go to prove error of judgment on the part of the employer who would recklessly go into a fight with their masters, who, as a rule, have the advantages on their side and come out winners in the end.

It may well be doubted if honest toilers, who are earning a living by the sweat of their brow, ever quarrel with their pay-masters without just provocation. The pecuniary loss and vexation involved in such disputes form the thorn in the side of the working man, and are in direct contrast with the peaceful conditions that obtain when capital and labor have interests that are identical and run smoothly in the same groove. Under such circumstances the lot of the poor man is not so hard as unthinking people might imagine. If he has security in his employment and is blessed with good health, and has domestic felicity in his modest home, together with respect of his fellow men, and, above all, if he enjoys the happiness of a contented mind and a clear conscience he possesses many of the gifts which the world can neither give nor take away. That honest labor is respectable and dignified we have sufficient proof in the action of the Divine Personages who labored in the carpenter's shop at Nazareth.

Following that divine example all men may take a legitimate pride and pleasure in the fruits of their honest toil, and no man, however exalted his rank may be, can afford to sneer at the situation of the lowly laborer and his husbandman, who contribute his quota of energies in the fostering industrial pursuits which yield support for the necessities of the race.

Taking a far practical view of the question in hand it may be asked, which of the two is the happier; the humble but honest hard working man, or the bloated aristocrat, who secretly knows what to do with his surplus wealth and unemployed time? In Burn's "Cotta's Saturday Night," we get a fair glimpse of the pleasure that awaited the toil worn laborer at the very threshold of his modest cottage home.

In the picture set before us we see the simplicity and warmth of domestic affection, and we can well imagine the stims on the lowly laborer will be forgotten in the hearty embrace of the toiler's wife and children, and we can realize that the interval of rest and repose between Saturday evening and Monday morning will refresh and renew the vital energies of mind and body, and fit the son of toil for whatever demands may be made upon him in his daily round of duties. We can easily conceive that it is his pride and delight to have a wife and children to provide for, and it is his comfort to feel that they are safe under his fatherly protection, and he is duly thankful that Providence gives strength to his arm and energy to his mind in the task of supplying their every reasonable want. Nor is there aught of waste or idleness in

that frogal hour, for we learn that the industrious help make one's "needs and shears" in getting, mending, and in the making of half worn garments look almost as good as new. In this economy and natural industry, we can imagine a condition of hopefulness and contentment and a promise of competence for old age, because "with frugality none be poor, and without it none can be rich." It is a fact in nature, that the poor peasant is more attached to his hut than to the palace to his palace. Accepting the truism in its broadest sense we get the belief that great wealth and high station are not able, of themselves, to constitute real happiness in their possessors. Worldly experience rather points the other way; for in the highest grades of society we see painful cases of domestic unhappiness, gloominess, and fretful discontent. We see social evils and sufferings which rank and wealth cannot remedy.

The powers of the divorce Court are freely invoked to relieve the strain between ill-matched pairs. But such pretended cures are not wholesome nor lasting. The causes which produced friction in the first instance, are not removed, are sure to produce the same baneful effects in every fresh trial. A close look into the records of the divorce Courts of New, and the Old, worlds proves that the unhappy people who have figured therein belong to the class who have never earned an honest dollar by the "sweat of their brow," and who never once felt the pinch of poverty, or knew what it was to be short of this world's goods. Luxury and indulgence spoiled their moral nature, and they fell easy prey to the onslaughts of unruly passions. The "Common people," as the industrial classes are euphemistically called, are largely exempted from the snares and dangerous stumbling blocks that lie in the path of the proud upper classes, who are surfeited with riches, unlicensed amusements, unemployed, if not, ill-employed, leisure time, and all manner of delicate pastimes which end in grief and disaster.

The virtuous working man, who conscientiously faces his daily task and dutifully performs it, and rejoices in its accomplishment, need have no worries or anxieties that he will be overtaken by any of the numerous snares that lie in wait for the idle rich, who make a boast and pretence of an empty joy which they can never feel in reality. The moral and upright poor man has his double advantage in his well-ordered occupation, which, in being nature's physician, keeps to cure all his mental and bodily ailments, and thus not only renders his service free of charge, but actually pays wages to boot; in keeping him vigorous, healthy, and comparatively free from the worst of all evils—sloth, idleness, fretful discontent, and an inclination to make the world worse than it really is, by his presence in it.

WILLIAM ELLISON.

Martyrdom and Protestantism.

Rev. Father Canovin of Pittsburg recently arraigned the Protestant Missionaries in China for calling upon the Powers to protect them and their converts. He stated in a glowing sermon that were the Protestant missionaries as free and independent of family ties as the Catholic priests there would be no necessity of seeking army assistance. He declared that the missionaries should be ready to lay down their lives for the sake of their faith, and should not appeal to arms to defend them. The Pittsburg Chronicle, a daily Protestant publication made a call upon a few of the leading Protestant ministers of Pittsburg to ascertain what the feeling toward Father Canovin's sentiments was, and quotes their opinions as follows:—

"The Rev. Father Canovin is right," was the stubborn confession of the Rev. Dr. Samuel Collins, for half a century a leader in the thought of the United Presbyterian Church, and president of the board of trustees of the foreign mission society of his denomination. "We cannot afford to repudiate his statements altogether. The Jesuit and the Catholic have shown a determination to stand by their posts which has not been shown by their Protestant workers. Now that the question is up, I hope it will be ventilated. I am glad Father Canovin has given us a lesson. We need it."

His statements bring out the thought which I have always urged, namely, that the Protestant Church should insist on sending unmarried workers to the field. It is the family tie that makes the missionary fearful; the thought that his dear ones are in jeopardy. Again and again I have urged that the number of married missionaries be lessened and the preferences be given to single men and women.

As for sending troops, I am of the same opinion as Daniel O'Connell, the great leader of thought during the troublesome times in Ireland in 1848, to the effect that it is better to submit than to have a drop of blood shed. Moral suasion first, long suffering, endurance on the part of missionary and legation, hope and joy of home,

and if that fails, then the sword. I reiterate, after a careful consideration of the leading statements of the Rev. Father Canovin, I am prepared to coincide with him in several points. We know of course, that evil will follow the gaps. We put our trust in the Lord of Hosts, however, who will bring the future blessing from the present evil."

The Rev. Dr. W. J. Reid of the oldest Catholic Presbyterian Pastors of the City, when asked for opinion on Father Canovin's declaration, said: "There is just enough truth in the statement of our Catholic friend to compel us to pause before making hasty reply. His declaration can do no harm, and it may do good by stimulating thought. There is one thing we must all remember, and that is the fact that the Catholic worker has been trained for endurance. This quality has been cultivated to the utmost. The Protestant missionary takes his working thought life and truth the great trusts committed to his care. This thought is laid down by the Master. Life was precious to him; truth was paramount, I only heartily coincide with Dr. T. M. Boyle, president of the Methodist Church, in his opinion on the case, raised in the Chronicle Telegraph of Saturday. He conducted according in our Protestant workers and considers the policy of comparison as ill advised at the present time. As Elder Boyle says, both Catholic and Protestant are now facing common danger. Let our humanity be broad enough to take both classes in, and above all our prayers ascend for those brave men, the boys in uniform, who have gone to act for us. Catholic and Protestant, there is a human standpoint on which we all may meet."

The Rev. George T. Street, of the First Baptist Church, of Braddock, says: "Thousands of intelligent people never stopped to think before of the perils to the missionaries, Catholic and Protestant, of the bloodshed, and of the present situation in heathen China, until the ringing words of Father Canovin showed the whole condition with one sweeping arrangement. And was the indignant notion that somewhere in China the Catholic Church had its workers. We know there were Protestant missionaries in peril—we read of them, we saw their pictures in the press; we perused their letters. Our hearts were stirred to sympathy. The arraignment of Father Canovin shows the other picture. His picture, however, does not altogether convince. How do we know that these workers of his church have not sent out their appeal? Investigation will likely prove that the voice of the Catholic was first to sound the note of alarm, but the cry passed through the sanctity of the church and did not fall upon the ears of the multitude. But it fell where it will be heard and heeded nevertheless."

I am opposed to bloodshed and the sending of troops to China, just as Father Canovin is, when the sending is at the call of the mission workers. If the missionaries, for the foreigners, or if the legations, have been interfering in China, opposing existing laws, overthrowing traditions, and making themselves obnoxious, we have no right to send military force. Better, as Father Canovin says, that all should perish, than a single soldier be slain in an unjust cause. The missionary should be prepared to die. Unfortunately he is not in the sense that Father Canovin advocates. Until it has been proven also that the present uprising in China is not the result of missionary influence, it were better to join in the cry "On to Peking," and dress down the missionaries at some later date."

AN IMPORTANT CONVERSION.—A conversion is announced which should have a considerable influence on the movement towards the East amongst the churches of the East. Patriarch of Alexandria, according to the Paris Universel, informed Mgr. Hanna, who is at present in Paris, that Mgr. Bontrous (Peter) Solido, Syrian Jacobite, Archbishop of Homs, Hama and Saida, along with many of his clergy and people, has been received into the Catholic Church. As other bodies of schismatics in friendly relations with the Archbishop, it is to be hoped that his action will have its influence with them. As it is, the conversion of so many will bring joy to the heart of Pope Leo, who has labored so long for the reunion of Christendom.

MORMON CONVERTS.—We noted in a former issue, says the Ave Maria, the erection of a Catholic church in Dempsey Valley for the exclusive use of converts from Mormonism. The pastor of this unique pari h, Father Hendricks, writes thus to The Missionary: "Every time I hold services there I find some one anxious to leave the hedge-podge of Mormon belief and return to the old faith. There are no more faithful converts than those from Mormonism. Especially they show a tender love to Jesus in the Sacrament of love." Father Hendricks is able to visit his parishioners only once in two months, but at each visit all the members of his flock receive Holy Communion.

There is consolation for the damage done to our missions in China in the official announcement that religious liberty has been decreed in Thibet. "The Lamas themselves have annihilated the former edicts of prescription and death," writes the Vicar Apostolic of the "Forbidden Land."

The Home Circle.

WHEN MOTHER MADE THE TEA. By Helen R. Gray. When the little clock on the green wall...

Her emery rolls all steaming, toast and waffles rich and brown...

I see her now, the household queen, in her accustomed place, presiding over the board with all a mother's grace...

PARIS FASHIONS.

The Esplanade des Invalides offers to visitors many interesting documents and marvels to be admired from the point of view of decorative art...

The rage which seems to be growing for the "art nouveau," otherwise known as "modern style," tends to unify the general effect of the furniture...

The "art nouveau" is only fine when seen in its simplicity, symbolizing an idea or a form, very much inspired, moreover, from the idea of the "symbols" and "impressionists."

FURNITURE.

The Maison Majorelle has in this order of things a very artistic exhibit, namely a room decorated in a symphony of mauve and olive...

The Maison Lluke has a quantity of art furniture worthy of figuring in the most sumptuous salons in the first place, notably a desk in the Louis XV. style...

From the furniture to the jewelry section is only one step. It rests one to pass from one to the other. The eye of the visitor is first caught by a display of imitation pearls, diamonds and precious stones...

By the most prominent personages, his notions and designs in precious stones, representing flowers, cherubs, stars, etc., set in rows of pearls...

The comb manufactured by Lalique are not less successful. They are strong and yet delicate, and owing to their simplicity, nearly all of them are set upon horn or wood...

All the most famous jewellers of the Rue de la Paix, with each other in the splendour of their productions. Boucheron has, among other things, a superb brooch set with a blue diamond...

To-day, gold, silver, iron, ivory, steel, sometimes glass and even paper and celluloid are utilized in making thimbles. Since art needlework became fashionable, thimbles of elaborate workmanship and great value, to accompany the rich and costly implements...

The men in South America had their women in highest respect. Not only do they accord them the polite distinction of outward deference, but they guard them with an intense solicitude...

Who, for instance, could feel any sympathy with a tourist that stole a cheque? Yet a country gentleman of Cheshire, England, was once sent galloping to London to fetch a cheque...

The high heeled shoe, which is considered by many people to be the author of so many diseases and so much trouble to women, is no new invention. It first appeared in the reign of Louis XV.

Petticoats for wear with thin gowns are exceedingly voluminous below the knee, with many ruffles and decorations and puffs. They are of muslin, lace, silk, or lawn, with lavish decorations of embroidery and lace...

Other darning instances, there are a few of a jack-knife and mangle, the real darning of the raven, but to say the clerical-gaited raven, being de-

With the Children.

A QUEER BOY.

He doesn't like study, it weakens his eyes. But the right sort of book will ensure a surprise. Let it be about Indians, pirates, or bears.

At thought of an errand, he's tired as a hound. Very weary of life, and of "tramping around." But if there's a hand, or a circus in sight, he will follow it gladly from morning till night.

If there's work in the garden, his head will be glad to split. And his back is so lame that he can't dig a bit. But mention baseball, and he's cured very soon.

ALASKA'S NOTED DOG. Clarence J. Berry's mastiff Julian, the most widely known dog in the far-away north of Alaska, is known to the San Francisco Call.

Clarence J. Berry's mastiff Julian, the most widely known dog in the far-away north of Alaska, is known to the San Francisco Call. Exposure to the rigors of the northern climate put an end to the career of a dog which had travelled hundreds of miles over the pathless ice...

Among foreign birds the booby bird almost rises for a season to the level of intelligence of the suburban householder who "picks up" pretty things to decorate his house with.

THEVING BIRDS.

Who, for instance, could feel any sympathy with a tourist that stole a cheque? Yet a country gentleman of Cheshire, England, was once sent galloping to London to fetch a cheque from inside an envelope which was inside his own letter box.

The high heeled shoe, which is considered by many people to be the author of so many diseases and so much trouble to women, is no new invention. It first appeared in the reign of Louis XV.

Petticoats for wear with thin gowns are exceedingly voluminous below the knee, with many ruffles and decorations and puffs. They are of muslin, lace, silk, or lawn, with lavish decorations of embroidery and lace...

Other darning instances, there are a few of a jack-knife and mangle, the real darning of the raven, but to say the clerical-gaited raven, being de-

coyed from the straight path of self-tide by the empty glitter of a pen. Unlike Esop's moralistic cock, who, having watched up a neckless apostrophe Heaven of the usual species of such a stroke of luck to him, these birds seldom seem to have a vulgar-glorious twist in their nature over which they have no control.

There is still a hope left for the successful jackdaw when our civilization has perverted his system and broken down that brazen sanctity, that impudent assumption of rovers' virtue, which at present forms an impenetrable barrier to all attempts at conversation.

WHAT HAPPENED TO THE GOOSE.

"Why is the goose silly?" repeated Grandpa Longbow, putting down his paper. "Do you know that the goose was once the victim of all our attentions?"

"So the goose set about learning how to swim and dive, and after many years of study, and by asking questions of every bird, she learned all about the water and the creatures that live in it. But still it was not satisfied."

ABOUT HYDROPHOBIA.

The following remarks on hydrophobia, quoted from the official paper of the New York Society for the Prevention of Cruelty to Animals, should serve to quiet, to some extent, at least, the unreasoning fear that so many persons have of that disease.

In the far northern regions, where the dog is the only draft animal, rabies and hydrophobia are unknown. In Constantinople and other oriental cities, where homeless dogs haunt the streets and are a nuisance to all, rabies and hydrophobia are unknown.

Our own experience, though of course it is only negative, is of some value. I saw the past six years the more than 200,000 dogs and 350,000 cats. The animals have been taken from the streets of New York, Brooklyn and Richmond county, very many of them from the districts in which rabies was said to be prevalent.

Now, the simple fact is, that not one of our employes has ever had the slightest symptom of hydrophobia, and we venture to think that the good people of Staten Island, who have been kept in a state of terror by the silly cry of "mad dogs" might have been saved, during these past two years, from many an hour of distress if they had known how to apprehend from the very worst dogs in their vicinity.

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