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# The Catholic Register.

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

VOL. VIII.—No. 36.

TORONTO, THURSDAY, SEPTEMBER 6, 1900.

PRICE FIVE CENTS.

## CALENDAR FOR THE WEEK.

Thursday—St. John before the Latin gate.  
Friday—St. Adrian III, Pope confessor. (Great Friday.)  
Saturday—Nativity of the Blessed Virgin.  
Sunday—After Pentecost and Feast of the Most Holy name of the Blessed Virgin.  
Monday—St. Hilary Pope Confessor.  
Tuesday—St. Nicholas of Tolentino, Confessor.  
Wednesday—St. Leo I, Pope Confessor, Doctor.

## SACRED HEART CALENDAR.

Thursday—Obduracy—282,235 for Diocetors.  
First Friday—Seventy—09,064 for Promoters.  
Saturday—Holy Joy—193,888, for the Departed.  
Sunday—Praise of Mary, 148,558, for Perseverance.  
Monday—Attention at Mass—148,889, for the Young.  
Tuesday—Self-Control—62,892, for Fiat Communio.  
Wednesday—Persevering Prayer—99,687 for Parents.

## PRAYER FOR SEPTEMBER.

O my God, I offer Thee my prayers, works and sufferings 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 associates; especially this month for zeal.

## Current Topics.

### Bubonic Plague.

While India is suffering from one of the worst outbreaks of cholera ever recorded, so that the people are dying at the rate of seven thousand a week, Great Britain is alarmed by the prospect of an epidemic of bubonic plague within her own boundaries. The medical authorities of Glasgow have already had several cases under their observation. A child sickened and died within forty-eight hours from an illness which was at first thought to be pneumonia, but after minute examination by the hospital authorities was pronounced to be bubonic plague. Another death occurred and ten families were removed to the reception house for patients suffering from this disease which the municipality has hastily established. Eleven persons are now suffering from bubonic plague and five others have some symptoms of the plague. The post-mortem examination of the body of the person who died from the plague August 20 establishes it to be bubonic plague. This has been officially announced by Dr. Chalmers, the chief medical officer, and is supported by Professor Muir and Dr. Brownlie. The Foreign Councils are in communication with the medical authorities, and all Glasgow ships may be quarantined. The American Consul at Glasgow reports to the State Department nine suspected cases of bubonic plague in that city, with two deaths, and that the disease is spreading. Surgeon General Wyman received the following telegram from Glasgow: One suspicious case; several suspicious cases plague; bacteriological examination not yet complete; all contracts disinfectant and under medical observation in crowded tenement districts; sources not traced. Arrived all right. Address telegrams care of Consul. (Signed) Thomas." Surgeon Thomas is the Marine Hospital official in charge at London, who was ordered to proceed to Glasgow to investigate the reported outbreak of plague. Surgeon Thomas has been instructed to co-operate with the authorities at Glasgow in the inspection of vessels leaving there for the United States.

It is uncertain whether the Boer is the main body of Gen. Botha's army is retiring east or north towards Lydenburg. In the former case the end of the campaign should be close at hand; if it should be otherwise guerrilla operations may be further prolonged. Meanwhile a little more fighting probably on a small scale, is reported from Orange River Colony, near the Basuto frontier, which shows that the resistance is not entirely stamped out in that quarter. Lord Roberts reports from Belfast to the War Office as follows: "Buller telegrams from Helvetia that only a few of the enemy are there, and that French's and Polo-Carew's forces will move on their flank. The advance of Dandonald's mounted troops on their front caused them to abandon a very strong position. The country thus cleared, our troops moved eastward. The South African Light Horse, after little opposition, entered

Waterford Bay, and drove the main body of the enemy through the town. About 1,600 British prisoners, released at Neotgdach have reached French and Polo-Carew. They are badly clothed, and some are said to be half starved. Ambulances are out picking up many of the sick and weakly ones. The officers are reported to have been taken to Bartholomew. Some of them escaped, including the Earl of Leitrim and Viscount Emswiler. The prisoners report that Kruger, Stoen, Botha, Lucas Meyer and Schalk Burger left Neotgdach August 20th, for Nelspruit. The Boers seem to be scattering."

### The epidemic of cholera, says the Simla, correspondent of the Daily Mail, is one of the worst outbreaks on record. The bubonic plague is child's play compared with it. The natives are dying like flies at the rate of three thousand a week. The epidemic is undoubtedly due to the pollution of the scanty water supply during the famine.

### Russia has entered a formal protest against the action of the allied Admirals in refusing to allow Li Hung Chang to communicate with the Chinese authorities, and contends that his credentials are sufficient to warrant the powers accepting him as the plenipotentiary of the Chinese Government. It is officially announced from Washington that the United States Government agrees with Russia on these points. The United States Government also favors the Russian proposal to withdraw the allied forces from Peking, in order to allow the Empress and the Government to return there, conditionally, upon guarantees being given regarding the maintenance of order. It is reported from Washington that the French Government agrees with Russia and the United States in regard to the proposed withdrawal of the allies from Peking and the acceptance of Li Hung Chang as plenipotentiary. The British papers continue to express in friendly but firm language objection to the proposals, particularly in regard to Li Hung Chang. The Associated Press correspondent in London, however, claims to have official authority for the statement that the majority of the European Governments favor the proposals. The Berlin correspondent of The Post states that Germany has not yet replied to the Russian note respecting China, but he understands that the German Government would only consent to withdraw its forces from Peking in case of absolute military necessity. The rupture of the European concert is considered an accomplished fact. Opinions differ, however, as to the way in which the powers will now group themselves. Some papers think that Great Britain, Japan and the triple alliance will stand together in refusing to leave Peking.

### At the annual meeting of the Dominion Millers' Association, an important feature was the appointment of a strong deputation to wait upon the railways and urge them to allow the privilege of milling in transit of Ontario wheat for export, the same as is now allowed on Manitoba wheat by the O. P. R. While such an arrangement might prove detrimental to the interests of small millers, it would, it is believed, be of benefit to the Province, as it would keep within its boundaries an increased amount of grain offal, which is of undoubted value for raising stock.

### The Daily Mail claims Lord Roberts to have the highest authority for the assertion that Lord Roberts has already succeeded Lord Wolseley as commander-in-chief of the British army. Gen. Wolseley's term expires on October 31. If the South African war is not ended at that time his tenure will be extended for a month, or six months, or until Gen. Roberts is ready to take up the duties of the post.

### A cablegram from Milan says the sentence passed upon Brescel, the assassin of King Humbert, means one year of solitary confinement in a secret cell, six feet long by three feet wide, dark, with a plank for a bed, and bread and water every twenty-four hours as a diet. Absolute silence is enforced rigorously. If he breaks the rule, he is placed in a straight jacket, in iron, or in the "straight bed." The year must be spent also without

work, books, writing materials or tobacco. Few prisoners complete the year of solitude, they either go mad or die. Should Brescel live and retain his reason he will be placed at work in prison. The Anarchists, friends of Ugozzano Brescel, assassin of King Humbert of Italy, were happy when they heard that his sentence was imprisonment for life. They feared that he would be promptly executed by order of young King Victor. Already they are talking over schemes to free Brescel.

### An act to amend the Legal Rate acts respecting interest, of interest, passed at the last session of the Dominion Parliament, marks an epoch in the financial world, in that it makes 6 per cent. per annum the legal rate of interest (as it is popularly called), instead of 6 per cent. If the accumulation of capital increases as it has done during the last quarter of a century, the rate will soon be down to 4 per cent.

### The Government has decided to withdraw the system it inaugurated at the opening of the Yukon by which it reserved for itself alternate claims on the gold bearing creeks. An order-in-council to this effect is now passing. The Government inaugurated the system in order that it might have a guarantee that the heavy cost of opening up the Yukon might be paid by that part of the country itself, and that the rest of the Dominion might not be taxed for it. Other sources of revenue in the Yukon now make it unnecessary to continue the system. The Minister of the Interior has also decided upon another step in the interest of the individual miner. It is that all creeks where gold is in sufficient quantities to be worked preferential shall be given the individual over hydraulic mining companies.

### The deposit of lithographic stone on Burnt Island, Lake Temicamia, owned by Mr. Chas. Ledue, prothonotary of the Hull Superior Court, will shortly be worked on an extensive scale, and a paying industry will, it is expected, be the result. This is said to be the only bed of pure lithographic stone in Canada, and in fact will be the only place in Canada from where such stone will be taken. The most of the stones now in use are imported from Bavaria, Germany, and a big saving will consequently be effected. Burnt Island consists of 1,600 acres and is said to be covered with the stone. The material is in layers and stones may be taken out in any sizes. The claim is made that the stone from Burnt Island is as good as any now in use. An idea of the value of lithographic stone may be obtained from the fact that a slab four feet in width and six feet in length, and perfect on both sides, is valued at \$1,500. A gang of men from Hull will be soon sent to Burnt Island to take out the stone.

### Another verdict against picketing during strikes was rendered at London by Justice Farwell, of the High Court of Justice, who joined General Secretary Bell, of the Amalgamated Society of Railway Servants, and Organizing Secretary Holmes from watching and besetting the Great Western railway stations and approaches with the view of inducing non-unionists to refrain from taking the places of Taff Vale railway strikers.

## METHODISTS CAUSED WAR.

Bishop Henry C. Morrison, of the Methodist Church, south, delivered a sensational address at the laying of the Fourth Avenue Methodist Church corner stone, in Louisville, Ky. He said: "I thank God that Allen and Lambeth, over there, and the Methodists in this country are responsible for the present trouble in China. With bowed head, I thank God that in some small way I am to blame for the unrest in China to-day. I thank God that each and every one of you, and all the Methodists in this country, and all the Methodists in the itinerancy of Methodism. He proceeded to say that it was the pushing spirit of the Church, and the conduct of the Methodists in China that caused the trouble. The present unrest, he said, was a foreboding of the time when China would be cut from and cut by the armies of the cross. Among other things, he said that the only reason the north pole had not been reached was because no Methodist missionary had been ordered to proceed to that region and evangelize the inhabitants.

## True Friendship as Compared to the Counterfeit or Purchasable Type

AN ANECDOTE INCIDENT BY TWO FEMININE TOTS.

Viewed ethically or morally we may conclude that friendship which can be purchased by money is not the genuine kind. True friendship is not a marketable commodity; it cannot be offered for sale nor bought with gold. Broadly speaking it may be called the strong bond that unites people of similar character and disposition; persons whose natural feelings run in the same groove and are moulded on the same or very similar molds, and from whose daily intercourse, habits and companionship mutually pleasurable results flow. It seems an easy thing to form alliances which commonly take the name of friendship, and yet it is known that the article designated by that word is a precious treasure and that it is extremely rare and difficult of discovery. It is, moreover, a thing to be guarded as jealously as the gold which has found a treasure, again, that in order to fully enjoy the little happiness that this worldly exile affords we must have a true friend, such a one as is capable of being a counsellor, a comforter, a reliever and a helper in our hour of need. He word, a boon companion who understands us thoroughly and is one with us. A person having these qualifications along with natural attachment to us, would not take offence at our failings, nor turn the cold shoulder to us in our hour of affliction, but would rather feel a pleasure in rendering us a service and in practically "helping us out." In overt acts of this sort we find the best of real friendship, and by such we can measure its usefulness and reality. But it is not intended in this present instance to follow out the subject to its logical conclusions, but rather to look at it from the point of view taken by two innocent little girls who, an hour or two ago, in a friendly chat from the open windows of their home, had just proved clearly that social friendship makes its influence felt in the human breast at a very early age.

In the solitude of my study I was not in a position to see the two little maidens but their conversation was so interesting that I carried some distance and judging from their infantile voice and mode of speech I concluded that it was a summer's day far removed over their innocent heads.

One of them was far more fluent than the other, and she carried on the conversation with great earnestness and spirit, and seemed to possess great warmth of affection and evidently wanted to play the part of entertainer and hostess. As the childish talk grew warmer the little leader began to repeat the names of the stars and planets and had in her hand a list of names, she was getting exhausted, having to speak sometimes at the top of her voice; she therefore proposed that her companion should pass over directly to her home, this proposition, which was fair and sufficient, was not only accepted but she was offered some sort of excuse. The lively little inviter was apparently not dismayed by the refusal because she repeated the invitation again and again in more earnest terms than before, and if she could not have her own way she would not be content to let the matter rest at once unless it be promised for tomorrow.

The stern tot of the second part was either under mamma's restraint or, if she had perfect freedom, she was cold and selfish in her nature and could not give the name of the stars and planets as she had promised to do. I was now greatly interested and listened intently as to what might be the outcome of the dialogue, but it was becoming serious to the tiny would be hostess, who saw the well-meant wishes and but herself all the while in a state of despair. She evidently did not relish defeat, but rather persevered with the persuasive power and persistence of her sex, and, failing in what appeared to be the fairest of means, she hoped to gain the point by means of an argument, the offering of a money consideration and the price of the coveted visit. The price stipulated was five cents, but, as children count and value their first money, this may have been regarded as a considerable sum, but it was not offered, and I think it was accepted for, although at that stage of the proceedings the conversation abated in its tone, I could hear no protest or objection from the previously reluctant maidens, and I concluded that she had quietly taken the money and the argument can be called, under the circumstances.

Without attempting to philosophize over the matter, or to draw any new theories from so simple an incident, it may be well to take a practical look at it, and see if it is not a good example to be turned to good account in our every day affairs of life. The two striking considerations presented to the mind by the simple occurrence would seem to be the commanding power of money to influence the mind, and the effect of a small sum, and, secondly, the binding force of social ties which take hold of us almost in our infancy, and cling to us throughout our whole life. Taken at any stage of his moral existence, man cannot be properly said to be a free agent, in the beginning of his infancy he has to depend upon others for his life and comfort and education; and this proves evidently that he is destined for society by his very nature and makeup.

In this short paper we cannot develop society's different relations, and the diverse duties attaching to them; we, therefore, omit the last two of the three

kinds of society, namely, general society, and family society, retaining the branch called particular society, which is nothing less than friendship, pure and simple, and is commonly understood to be only a few intimate associates. In the month of the year, the greatest care must be exercised so as not to make a wrong choice, which latter would result to the disadvantage or perchance to the injury of the affiliated parties. It is an old axiom that individual character is colored and moulded by its environment, and it is no less true that men's reputations are determined by the moral standard of their boon companions; in ordinary phrase, "men are known by the company they keep." It has been noted by some philosophers and sages, who have made special studies of humanity, that "friendship either finds people alike, or renders them so," and from this truism it is argued that it is dangerous to entertain for long, a close intercourse with persons whose characters are detestable and ill-balanced.

It is much easier to find an honest and charitable man than it is to find a friend. Every friend should be an honest man; but unfortunately every honest man is not a friend. The nature of intimate association and example, whether for good or evil, assert themselves in every action of our daily lives; when once we habituate ourselves to the companionship of general friends we insensibly become attached to them, and if our own will power happens to be weaker than theirs, we are liable, in some cases, to have an individuality absorbed under the pressure or process of what has recently been termed "benevolent assimilation." Hence arises the pain we experience in parting with our friends, whether they be withdrawn from our embrace by the stroke of death or by removal to foreign lands. The warmth of our affections sometimes leads us into queer pranks, we, for instance, attach ourselves to rustic objects and are so inanimate objects and feel keen regret at their removal or withdrawal from us. It was a delicate appreciation of this sentiment which led an historical character of the past generation to cause the apartments of his royal bride to be furnished in exact copy of what she had quitted in her royal father's palace in a foreign capital. We are inevitably influenced by our every-day connections and surroundings as well as by what we see and hear. A French philosopher has written in the course of saying that "we would not choose to be a pig and pulled up, with which he had been long acquainted." The aim of this hurried sketch is to show the innate power of friendship in the human heart and the mutual happiness that may result among friends who are united in the right and the motives pure. But who may guess how much of the so-called friendship of the world is of the purchasable sort? not that the suggestion comes from the example of the two little maidens quoted above, for the proffered bride was the last resort in a case of ardent childish affection.

WM. ELLISON.

## FORUM EXCAVATIONS.

The new and exhaustive methods of excavation carried on in the Roman Forum have produced valuable results continually ever since the uncovering of the "Tomb of Romulus," or 1315 Nigri, by the architect Bramante. A new light has been shed upon almost every part of the Forum. But now there has come to view a monument which is comparable to the "Tomb of Romulus," since what it lacks in sensational interest is more than made up for by its importance in the Fons Juturna, or Fountain of Juturna, which the most defective memory of schoolboy days will at once associate with the battle of battle of Lake Regillus, and the coming to Rome of the Dioscuri, and the lake gods had changed the light by their colossal interposition, that had instantly disappeared. But the expectant old men, young boys and women of the city were soon surprised by their appearance in the Forum, where they halted their feet on the high altar of the fountain, and washed themselves and their charges of sweat, mud and blood—the stains of the fight—at the fountain of Juturna. No wonder legends centered round it, or, to state the matter more correctly, no wonder that a monument which bore such a memory should have been preserved with care even in the sceptical age. And it is to this care that the excavators of the Forum are indebted for the certain identification of the monument, and with the excavators of the Forum the same care has been taken for among the inscriptions covering the puzol which was erected over the Fons Juturna is one which records a restoration by Marcus Barbatus Pollio, an Aedile of the first century.

## A CATHOLIC DIPLOMATIST.

Sir Francis Plunkett, whose promotion from the Ministry at Brussels to that of Minister in London, is a man who belongs to that branch of the great Irish family of which the Earl of Fingall is the present head. They are all Roman Catholics, and Sir Francis entered the diplomatic service after leaving the Catholic College in 1855, when he was only twenty. When Lord Fingall was in Australia a few years ago it will be remembered that he for some time took an active part in the exploitation of some of the Western gold fields—his "dig up" an old relative in the person of the Rev. Father Plunkett, who had been laboring for many years among the coal mines in the New South Wales. As a young man

Father Plunkett joined the army and saw some service in India, but after a few years of it he quietly put up his sword and went into the Church. He won great popularity among the miners by his earnestness of purpose and expertness in their work, and grew to be regarded as a sort of ideal "Father O'Flynn."

## PRAYERS OF THE SISTERS OF ST. JOSEPH.

"The Sisters of the Congregation of St. Joseph, of the Archdiocese of Chicago," observe the pious custom of offering up to the Sacred Heart of Jesus all their prayers, mortifications, good works, special Masses, etc., during the entire month of September, October, and November, during the Holy Year, for the spiritual and temporal welfare of all persons who may seek their aid in this way. Their sufferings are proffered in particular for the benefit of their friends, enemies and benefactors; for the conversion of sinners, the spread of Christ's kingdom on earth, and for the release of the Poor Souls suffering untold agonies in Purgatory, who have no one to pray for them. Those persons who desire prayers, either for themselves, or their friends, whether living or dead, including Catholics, Protestants, Jews, and Atheists, are invited to write their request, sign the same with full name and address, and forward to Mother Superior, Nazareth Convent, La Grange, Chicago, Ill. During the past year thousands of letters were received from all parts of the world expressing the gratitude of the recipients for favors obtained through the intercession of the Sisters of God's devoted servants. The sick claim to have been healed in a miraculous manner; unhappy marriages have been blessed; wayward children have been reformed; the unemployed have procured lucrative positions; persons addicted to drink have become sober; stainers; extraordinary vocations to the religious life have been obtained; sin has been overcome and virtue acquired. May the Sacred Heart of Jesus, our Blessed Lady and St. Joseph, be everywhere loved!

## O'GARA SCHOLARSHIPS.

The late Martin O'Gara, Q.C., for many years police magistrate of Ottawa, will be remembered by two scholarships. The amount was collected by public subscription showing the respect and esteem in which he was held by his fellow-citizens. These two scholarships have been founded, in perpetuity in connection with the Ontario educational system; one from the Ottawa Public Schools, in the Ottawa Collegiate Institute, and the other from the Ottawa Separate Schools, in the University of Ottawa. These scholarships have been designated the O'Gara scholarships, and will in each case entitle the holder to one year's free tuition in the institution to which he is admitted, under the terms mentioned in the bequest entered into by the respective heads of the said institutions. This is the first instance in Canada where such memorials have been instituted, as a means of doing honor to a departed fellow-citizen.

Iowa's New Sea.—Stour City people claim that city has been selected as the seat of the new sea in Iowa. News of the establishment of a new diocese by the Vatican has been received, it is said, in a letter by Bishop Scannell of Omaha, who commends the information to Rev. Father E. W. Fowler of St. Joseph's Catholic church. Stour City has been exerting every influence toward securing this honor since it was determined to divide the diocese of Dubuque after the death of Archbishop Hannessey. Other cities in western Iowa have also been endeavoring to secure the location of the see within their borders. The information received by Bishop Scannell came direct from the Vatican at Rome and there is thought to be little doubt of the authenticity. Within the new see will be included at least 50,000 Catholics. It will embrace a distance of 150 miles, in which are located about 100 parishes. It is stated that nothing will be done in regard to designating the territory comprising the diocese until the Archbishop's return to America next month, his appointment to succeed to the Archbishopric of Dubuque having also been confirmed.

A CURAT AT BOSTON.—Another very remarkable cure has been effected at the Shrine of Our Lady of Perpetual Help, in the Holy Church, in Boston, in announcing this event at the devotions, the Redeemptorist Fathers, with their usual procedure, gave no names, nor used the great word miracle. But the subject of the cure believed that it was a mercy granted to the prayer of faith, when the best medical skill in the country had been perseveringly tried and found ineffectual. Mr. John Finnegan, of Glendale, R.I., had suffered for three years from chronic eczema. She came to Boston to make the shrine in honor of Our Lady of Perpetual Help, and on the fourth day she, who had been an almost helpless cripple and in constant pain, rose up well and displayed her strength by walking, running up and down the steps, of every cur she having as she who had never been ill. She writes herself, of her cure, after her return to Glendale: "My friends here can hardly believe what they see. They only remember me as a useless woman, suffering all the time. My cure has secured a wonderful amount of interest. When I was cured I did not simply mean better, but actually cured. I thank God with all my heart."







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THURSDAY, SEPTEMBER 6, 1900.

Imperialism.

Throughout the English speaking world the title of Imperialism is used to express a leading tendency in politics.

The system of a government by an emperor, the spirit of empires." In these modern times when people are not bound by fixed terms and when ideas change like shifting sand imperialism may mean anything you wish.

The roseate sentiment of increasing affection in Canada towards England would be just as sweet when called by any other name.

Imperialism may signify among us preferential trade, closer approach to Mother Country; deeper love of England, but these ideas are far removed from the dangerous undercurrent in the ocean of imperialism.

The word across the border has assumed more definite form, and is about to be the principle rallying cry of the Democratic party in the coming presidential election.

Our opponents, conscious of the weakness of their cause, seek to confuse imperialism with expansion, and have even dared to claim Jefferson as a supporter of their policy.

Jefferson spoke so freely and used language with such precision that no one can be ignorant of his views.

On one occasion he declared: "If there be one principle more deeply rooted than any other in the mind of every American, it is that we should have nothing to do with conquest." And again he said: "Conquest is not in our principles: it is inconsistent with our government."

The forcible annexation of territory to be governed by arbitrary power differs as much from the acquisition of territory to be built up into States as a monarchy differs from a democracy.

The Democratic party does not oppose expansion when expansion enlarges the area of the republic and incorporates land which can be settled by American citizens, or adds to our population people who are willing to become citizens and are capable of discharging their duties as such.

The acquisition of the Louisiana territory, Florida, Texas and other tracts which have been secured from time to time enlarged the republic, and the constitution followed the flag into the new territory.

It is now proposed to seize upon distant territory, already more densely populated than our own country, and to force upon the people a government for which there is no warrant in our constitution or our laws.

Even the argument that the earth belongs to those who desire to cultivate it, and have the physical power to acquire it, cannot be invoked to justify the appropriation of the Philippine Islands by the United States.

If the islands were uninhabited American citizens would not be willing to go there and till the soil. The white race will not live near the equator.

Other nations have tried to colonize the same latitude. The Netherlands have controlled Java for 400 years, and yet to-day there are less than 60,000 people of European birth scattered among the 20,000,000.

After a century and a half of English dominion in India, less than a twentieth of one per cent. of the people of India are of English birth, and it requires an army of 70,000 British soldiers to take care of the tax collectors.

Spain has asserted title to the Philippine Islands for three centuries, and yet when our fleet entered Manila Bay there were less than 10,000 Spaniards residing in the Philippines.

A colonial policy means we shall send to the Philippines a few traders, a few task masters, and a few offenders, and an army large enough to support the authority of a small fraction of the people, who rule the natives.

After advancing arguments from various points he views the position from a religious stand and says:

"If true Christianity consists in teaching out our Bally lives the teachings of Christ, who will say that we are commanded to civilize with dynamite and proselytize with the sword? He who would declare the Divine will must prove his authority either by Holy Writ or by evidence of a special dispensation. The command 'Go ye into all the world and preach the Gospel to every creature' has no gassing gun attached to it.

When Jesus visited a village of Samaria and the people refused to receive Him, some of the disciples suggested that fire should be called down from Heaven to avenge the insult; but the Master rebuked them and said, 'Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them.' Suppose He had said, 'We will thrash them until they understand who we are,' how different would have been the history of Christianity. Compare, if you will, the swaggering, bullying, brutal doctrine of imperialism with the golden rule and the commandment, 'Thou shalt love thy neighbor as thyself.'

Love, not force, was the weapon of the Nazarene; sacrifices for others, not the exploitation of them, was His method of reaching the human heart. A missionary recently told me that the Stars and Stripes once saved his life because his assailant recognized our flag as a flag that had no blood upon it. Let it be known that our missionaries are seeking souls instead of sovereignty; let it be known that instead of being the advance guard of conquering armies, they are going forth to help and uplift, having their loins girt about with truth and their feet shod with the preparation of the Gospel of peace, wearing the breastplate of righteousness, and carrying the sword of the spirit; let it be known that they are citizens of a nation which respects the rights of the citizens of other nations as carefully as it protects the rights of its own citizens, and the welcome given to our missionaries will be more cordial than the welcome extended to the missionaries of any other nation."

That is persuasive language. But we must not be carried away with it. Any great nation has a foreign policy and a home policy. It is the case with the United States. And imperialism is easing its way into both of these policies.

Whilst the United States Government, virtually the Republican party, is carrying imperialism abroad into the Philippine Islands, the governments of various Southern States—Democratic States too—are depriving negro citizens of their franchise.

What is the difference? Where, in the latter case, is the inviolable principle that bases government upon the consent of the governed? The Republicans are forcing the Philippine Islanders to submit to the United States as a conquered people; the Democratic States of the South are legislating against the colored race. Both parties are thereby creating the necessity of a large standing army.

Whether are they drifting? Party politics are neither logical nor philosophical. That is the one conclusion. Imperialism is in direct opposition to free institutions, and is a dangerous idea to be advocated by freedom-loving citizens. That is another conclusion. The theory that government rests upon and is proportionate to the consent of the governed is false. It is Rousseau's social contract in a new garb. Such a principle is not abiding. This is our last conclusion, and the threatening policy of imperialism proves it. This principle is, of course, open to much more serious objection, but enough until we see if free-born American citizens will support what their forefathers fought against.

Church and State.

There was held on Sunday last in the Elm Street Methodist Church one of those religious meetings which, however serious they are intended to

be, most call forth a smile by the various thoughts suggested. The occasion was the reopening of the building which had just been renovated.

Amongst the speakers was the Hon. U. W. Ross. This is where the smile comes in. That the Premier should be invited to speak is quite significant.

Even in the country are better speakers. But a Presbyterian standing on a Methodist platform, and surrounded by Methodist preachers, would not usually feel somewhat out of place.

Such seems to have been Mr. Ross' embarrassment. He deemed it appropriate to discuss the purpose of the Church, its place in and effect upon the secular world." He did not mention which church he referred to, it was the Church in general. He insisted that there should be no denominationalism in the schools—no Methodism therefore, nor Presbyterianism.

After rejoicing that there have been no entangling alliances in this country between Church and State—forgetting the Clergy Reserve question amongst others—he said:—"The Church in order to exert its proper influence in the State should not at all direct to the State or to any political party as to what should be the policy of the government." Strange doctrine!

His Methodist brethren no doubt took a note of it. Furthermore:—"When the churches (mark the plural number) come to the State and ask for certain favors it is generally expected that they will return a quid pro quo; that having given a certain support they will receive something in return." What a truly religious sentiment! Out came the Methodist note-book again. Finally the Premier regarded "the tendency to claim positions in the Civil Service, or in the Government because a man belonged to a certain denomination as all wrong." That is very sound theology. It was a gentle and well-deserved reminder to aggressive brethren of the Methodists that they must not press the Government and demand the province. When we come to think, it was really a happy thought of the Elm street Methodist Church to invite Hon. Mr. Ross. As a theologian, the honourable gentleman hardly ranks with the Christian politician who was formerly Premier of Ontario; but his early attempts show great zeal—at least for his party—but a learning that is more dangerous than dogmatism. We concur with the Premier when he states that he wished to treat the subject "suggestively rather than exhaustively." Exhaust the relation of Church and State! He certainly did not exhaust it. But he did suggest many a thought when he accepted this invitation and proposed to touch upon such a subject.

Protestants and the Bible.

Catholics hear so much of Bibles and Bible reading from their Protestant neighbors that they have almost come to believe that they spend most of their time in studying what portions of the word of God they have. As a matter of fact they do very little reading of the bible as a body—and by a "body" we understand the reading portion of the sects not the illiterate. Many begin to read the Bible through curiosity; others read because they feel it a duty to be able to say that they have read the Bible through and through so much in the same manner as they do Milton's great classic works—it is a labor but it must be done. The New Testament is pretty much read by the church goes but the Old Testament is neglected and it is but few Protestants who can truthfully say that they have ever read it through and through. By reading is not meant study, critical analysis but reading in its ordinary sense of perusal. Of critical study there is so little, either of the Old or New Testament that the bulk of Protestants never lay claim to any such distinction. There was a time when Protestants could string off texts at one by the yard; when their knowledge of the Bible, as a matter of memory, was simply wonderful, but that time has passed away, and in its place we find one that knows no Biblical lore, no long strings of Biblical quotation. It is a sign of the times. Protestants are neglecting the Bible; they are not even reading it as a body; they are turning to mammon more every day to the utter neglect of religion. Young men and young women are growing up among them whose reading tastes tend toward trashy novels to the total exclusion of the Bible.

But not, when the Bible is opened at all it is not from a sense of religion but from curiosity or worse.

Often than that the young men of today have no such thing in their possession as a Bible. Years ago, a young man who did not have his Bible, and who did not make a good use of it, was looked upon with suspicion. How is it now-a-days? Catholics are much more familiar with the Bible than their Protestant neighbors. Scarcely a reading man or woman in the Church but has read and read carefully every line in the Old and New Testament, notwithstanding the Orange Sentinel's prohibition. It would be interesting to take a census of the Orangemen of this country and find out not only how many of them have read the Bible through carefully, but also how many of them have Bibles at all. These "defenders of Protestantism" we venture to say never read a Bible at all as a rule; probably fifty per cent. of them have not one in their possession. We venture on the assertion that fully seven-fifty per cent. of them have never seen the inside of a Bible for private perusal within the last twelve months. Surely this is a deplorable state of affairs in this grand and glorious bulwark of Protestantism and Christianity. It is no great wonder that Protestantism is a failure with such defenders as the Orange order at its back; it is no wonder that Protestantism is melting away under such powerful protection from the attacks of Rome.

Mixed Marriages.

One of the greatest evils of our day is mixed marriages. Our people do not seem to realize to the full what they mean; they do not seem to understand what an evil they really are in the Church. A great many Catholics look upon the law of the Church forbidding these marriages as something tyrannical. They imagine that such affairs should be left to the affections or whatever one likes to call them. They are inclined to grow a little peevish at any restraint being placed upon their freedom in this matter. It seems to be a matter that should be left to the individual as they think. Such people do not stop to think of the consequences of such marriages; they do not go into the question at all apart from a worldly standpoint. The fact that marriage is a Sacrament escapes them entirely. Mixed marriages are an evil. God himself forbade the Jews intermarrying with the Gentiles, and the purpose to-day is the same as that of the time of Moses. God knew that the intermarrying of Jew and Gentile would mean the creeping in of false worship and of the final absorption and extinction of the Jewish race, and religion. So too is it to-day in the Church. The marriage of Protestant and Catholic in a country like ours means the contamination of doctrine; the absorption and extinction of Catholicism. Thank God, there are but comparatively few such unions, but those few are sufficient to show any true Catholic what they mean. It may not affect the beliefs and practices of the Catholics in this or that case, but it is extremely likely to do so; it may not produce family jars, but they are usually the result. The very fact that a Catholic inlets upon marrying a Protestant is an evidence, in the vast majority of cases, that the Catholic is not by any means a loyal child of the Church. He knows that it is against the laws of his Church, and yet he insists upon the union, and if it will not be performed within the Church it is more than likely it will be performed outside the pale. It is a bad sign in itself of the earnestness of the Catholic party to the union, and it argues but ill for the verities of that marriage on the future practice of his religion. There is a sign of indifference there, and it is more likely to grow than to be eliminated. It is not, however, with the parties to the union themselves that the great trouble arises; it is with the children. They are bound in nine cases out of ten to grow up, if not Protestants, at any rate with an excellent start toward that goal. They are, as a rule, brought up with little or no religious home-training, simply because any attempt at such would result in a family row that would not only cause disagreement in the household, but would also produce very conflicting teachings. They are breathing a mixed indifferent atmosphere, and cannot

but be poisoned with it. So they grow up. One of the two parents is sure to be indifferent on religious matters, and that example is amply sufficient to give the growing boy a start from the path of performing his religious duties.

It is scarcely necessary to go into the details of these marriages in detail—every neighborhood has one or more examples to bear out this contention. The objection is raised that the association with Protestants sometimes produces feelings that cannot be overcome. They can be overcome in the beginning—there is no necessity in associating with Protestants to such a degree as that. At the first indication of danger such friendship should be cut off, for it is a danger and a growing one. There are Catholic friendships to be formed and Catholic associations ready to hand. Sometimes one hears the childish plea raised that there are no Catholics in the neighborhood who are the social equals of such a family. That is often true, but there are other neighborhoods and social equals are to be found among Catholics in them, and that with little or no trouble in locating them. Oftener than not, this "social equality" cry is the result of a pride that is as foundationless as it is silly. The persons who raise it are not a whit better than any others in their parish, nor are they considered so by anybody but themselves. They are aristocrats in their own estimation only, and are the laughing-stock of the community. A good Catholic husband who is obliged to work for his living with a pick and shovel is far preferable to a Protestant, who is supposed to be somebody. The home is the happier for the Catholic atmosphere; you know what you are getting besides. You can make your own social standing if you are capable of doing so, and if you are not your husband's position cannot keep you in the swim. If there is anything in you it will receive recognition, but in the vast majority of cases of the kind of people we are speaking of, there is but little brain and less soul. They are shallow, and good for little but to pose. A point that seems to escape Catholics in dealing with this question is the necessity of Baptism before the reception of any other Sacrament. There can be no Sacrament conferred without the previous reception of Baptism. Few Protestants are Baptized now-a-days and the number is growing beautifully less year by year, as the following statistics will show: "The Congregationalist refers to the statistics of the Presbyterian body in the United States as 'rather a curious commentary on the neglect of infant baptism.' Of 67,000 received on examination, nearly 22,000 were baptized. This means that nearly one-half of these had not been baptized in infancy. Coming chiefly, as we must suppose, from the families of their members and adherents, it does show a neglect long continued. The infants baptized last year is a further evidence of the continuance of the neglect. With a membership of over a million, there were only 20,000 children sprinkled, or one to each thirty-nine or forty members. If all the infants were sprinkled, there would be at least one in ten." Thus we see the danger of Catholics intermarrying with Protestants. In such cases, where the Protestant is not baptized, no Sacrament of Matrimony has been received, and the couple are simply living in a state of adultery. It is something awful to contemplate, and will give food for reflection.

EDITORIAL NOTES.

It is well for The Orange Sentinel that The Irish Canadian and O'Connell exist. The editor is in no difficulty in finding matter for editorials. As a matter of fact it quite takes up his time in repelling attacks. It is well. We are glad to see that the Bible is the "Blessed Book" with The Sentinel, yet it is not so with hundreds of his co-religionists. As usual, the editor speaks whereof he knows not, but then anything will do for his readers as long as there is enough rot about "Rum, Romanism, and Rebellion." It makes but little difference whether the truth is tampered with or not—the main point is to attack the Church and do it loudly. As we said last week, and we repeat this, for the delatation of our contemporary, Catholics are not only permitted to read the Bible, but are exhorted to do so. There are no "rules

and regulations curtailing the right of Catholics to read the Bible in Toronto or anywhere else. The Catholic must interpret in accordance with the teachings of the Church, but so too must the Methodist, as the recent trials in that sect against persons holding heterodox beliefs clearly shows. The Sentinel gives The Registrar a bit of advice thus: "The Registrar should pursue a policy of silence on subjects it cannot discuss frankly," and while thanking the editor for his evident kindly feelings toward us, evidenced by the fact of his giving advice, we cannot refrain from returning advice for advice, and suggesting to The Sentinel that the proper course for him would be to "pursue a policy of silence" on subjects on which he is sure to display a total, depraved ignorance, as, for instance, the Catholic Church, her teachings and history. A word to the wise is sufficient.

The Sentinel says: "What would Romanists say if the head of the Anglican or Methodist Church were to issue a letter protesting against the liberty of worship given to Roman Catholics?" What a gorgeous amount of nerve the editor of that paper has to be sure. What indeed! The Anglicans and Methodists and all the rest of them are issuing protests all the time. If they paid as much attention to their own affairs as they do to protesting against Catholic liberty they would find more time to look into the spiritual condition, or rather lack of that necessary quality, of their people. It is only last winter that a terrible hubbub was raised in Montreal because Catholics were about to give missions to non-Catholics in that city.

The action of the Pope in warning his clergy against the Protestant Propaganda in Rome is surely nothing to be wondered at. He has the care of the Catholic souls, and it is his duty to put his people on their guard against Protestantism, its vagaries and its methods. Getting at the Catholic poor through the soup-kitchen is the method in vogue in Rome; abusing the Church shamefully, and with the same groundless assertions as are used by Margaret Shepherd the notorious, is a popular mode of working conversions. The result has been rioting, and it is no wonder. Freedom of worship does not include impunity from mob attacks, and the propagators of Protestantism have been subjected to these latter and deservedly so. They have lied in abusing the Church, and have made statements that no people with any common manliness about them would listen to in silence. Protestantism has as much chance of succeeding in Italy as they have of burning the ocean. It is not the effort to introduce Protestantism that the Catholics of Rome protest against, but it is the methods employed in the attempt. Moreover, the Pope did not protest at all; he instructed and exhorted, at the same time expressing his regret at the way in which Protestants were stirring up actual strife in Rome.

Says the London Christian Commonwealth: "After Mass the celebrant left the chair, and at the sedilia changed his chasuble for a black cape with yellow ophrys, and then headed a procession with a crucifix; the katafalque was sprinkled with holy water, and incensed, while petitions were mumbled for the souls of the deceased." One would imagine after reading the above that it was a ceremony of the Catholic Church, but no it was one performed in an Anglican Church in England. Surely the High Church party is taking long strides toward the only true Church; truly it is a sign of the times. Transubstantiation, confession, the communion of saints—these are certainly Catholic articles of Faith, yet we find them growing in favour daily throughout England. Praying for the dead has been one of the most decided articles of our belief, and now we find Anglicans borrowing our most consolatory—from a human standpoint—doctrine. It would appear that there is but little left for this strong party in the Anglican Church but to come over en masse to the religion that their ancestors abandoned for the sake of gain and position. These are but little taken into consideration now-a-days in this party of the English body, and there is little left to hold them back now but pride.

Most people are under the impression that Bibles are distributed free gratis by the Anglicans and the other





# The Home Circle.

FALL AND WINTER STYLES.

Robbers of fall and winter styles float in from Paris but like the Chinese diplomat, it takes time to establish their authenticity. In Paris, the stage is responsive to many fashions and the popular and the leaders of style. The present lingerie sleeve is the direct outcome of the production of "Cyrano de Bergerac" there. Bernhardt has always been the idol of the theatre-going public in the French capital, and despite the fact that she has of late taken to the interpretation of "Antoine and L'Alibi" (Antoine and L'Alibi) which are now the rage demonstrate that even at the age of Rome, the divine Sarah can give an impetus to Parisian styles.

The new coat, L'Alibi, which is to be the very well-groomed for fall, has already been spoken of. It is a severely tailored made, preferably in the best black cloth, as long as a man's frock coat, hanging loosely in front and back but defining the hips. There is a double epaulet arrangement about the shoulders, and a high, turndown stock, and the sleeves are showing at the wrist. The very close sleeves are exaggeratedly long, reaching to the knuckles, where there is some fulness, which is really the extra length that is pushed up on the arm very much as in a messenger's glove. The coat should be lined with a white satin, and on a tall, slender figure is extremely stylish. Bernhardt herself wears to perfection an Alibi coat and black hat with guilting her incidentally along the avenues of Paris. Incidentally, she has also remarked that white satin is decidedly the chic thing for things in the autumn coats. The new fall dress skirts also appear lined with white softest tulle or tulle frosted with shimmering tiny plant-like designs. The tulle is given the desirable iron froth. These white tulle frosts are, of course, recklessly extravagant for the material must be of the best to wear and to clear well, and at the longest the life of such a lining is of extremely short duration. But whoever heard of the Parisian couturier considering economy? To the only appeal from the white tulle lining is one of silk which exactly matches the material of the dress. Gay linings are no longer fashionable, and with a street gown, if a silk petticoat is worn, it should, to be ultra-fashionable agree with the gown in color.

For under petticoats, flannel has a royal reputation among the modistes for walk all, lined with nun's veiling or albatross. For dainty under dresses these excel the flannel, and can be made to supply the required warmth and at the same time be very comfortable. The flannel is generally a ribbon or silk tulle, overlaid with one of lace, and needed by a rubber insertion, threaded with wash ribbon to match the ruffle.

To return to coats at present there are three fashions in vogue. One is Paris, and from traditional garments this length seemed destined to rise to the place of the trailing coat of last season. They are not so heavy, or hard to handle, but their style is essentially that of the old-fashioned woman. Talking of trailing coats, it is these that the authorities have taken the matter of sweeping gowns so seriously to heart that printed proclamations, which more nearly take the form of jeremiads, have been put in the public prints and magazines, which, while railing at these accumulators of bacteria, also take the practical form of directing women who indulge in them to hold up their skirts while walking abroad. These notices furthermore state that, as these gowns obscure are given up to the reception of townpeople willing to receive from the dusty streets, the authorities do not intend that dust shall be swept up into heaps by the trailing garments of the fashionable woman, and it is said that, in pursuance of this laudable determination, the District Council has even threatened to issue a by-law proclaiming fines for the ugly female who still persists to lift her sweeping skirts.—Parisian Gossip.

### THE MILITARY CRAZE.

The military craze abroad continues unabated and is expressing itself in the latest fashions. It is due, perhaps, to the warlike spirit which is rampant among the nations, and partly to the fact that the uniforms which are brought out of it, in uniforms in which gold braid and lace figure prominently. Any quantity of gold trimmings, cords, orders, braids, tassels, buttons and buckles are being urged at the moment. Fashion prophets say that in the fall there will be a host of objects of gold fringes and scarf ends will have tassels and edges of fringe of a similar character. Aversions on the cuffs, shoulder straps and collar stars are also prescribed, and a strong feature in the new designs are the large and deep quantities of braid applied in military style. The military coat is in the brilliant red cloth of the English uniform, with white soutache braid cleverly and originally applied.

### CHINESE BEAUTY.

General Tscheng-Ki-Tung gives some interesting information about Chinese ideas of female beauty, in a book by him, which has just been published. "In Europe," he says, "the preference is for large eyes, fair hair and a Greek nose. In China, on the contrary, we only admire small eyes, smooth black hair and a tiny snub nose. In both countries, however, teeth white as pearls and small hands and feet are regarded as beauties. The Chinese poet says of his muse that her beautifully outlined and narrow eyebrows, remind him of distant mountains, that her eyes are as clear as a lake in autumn, and that her lips resemble the sunrise in the richness of their color. A Chinese lady of to-day arranges

her hair very simply and never dreams of building it up as formerly. She wears a simple black silk frame. The hair is styled in a topknot, and she has adopted a style of arranging the hair similar to that in Greece but they never crisp or curl it. Curly, indeed, have never been fashionable in China, and hair which curls naturally is hardly ever seen. The attention is kept in place by a broad gold or silver pin, which is curved in the middle and around it are sometimes placed as ornaments tendrils of various small flowers.

### SISTERS DRESSED ALIKE.

An old fashion is being revived and has plentiful illustrations at Queen Victoria's golden party, namely, sisters dressed alike. Two girls wore flower gowns, with black hats; another couple blue, with white, and two large straw hats worn by sisters were remarkable for the huge bows of white muslin and blue ribbon introduced on to the very edge of the trim.

### DINNERS IN TENTS.

A new fashion has sprung into existence at Narragansett this season. It is that of giving dinners under marquee tents and after attending the hops. It is a brilliant sight, one of those big, two-story red and white tents, softly lighted by the shaded lamps of the table in the centre, surrounded by beautiful blue-shouldered women in the loveliest of evening toilettes. The waiters fit in and out of the tents, and the effect is novel and charming.

### A CHARMING DRESS.

A charming dress is no novelty and youth in regard to design as one could desire is made of white satin trimmed with lace and ribbon. The waist on the garment is mounted on a lining fitted by center-front, single arm and shoulder seams, also single bust seams. The lining is lined in front to form a vest, and the back is to simulate a yoke. The fronts of the materials are gathered at the waistline and overlap. The backs are gathered at the waistline and the plain fabric is attached to the waist. A double collar, the center of the back, completes the neck edge. The sleeve is a two-piece model, gathered into the armhole and finished at the wrist by a facing. Shaped cuffs are attached to the sleeve at the elbow. The waist closes down the center of the back by means of hooks and eyes or buttons and button holes. The skirt is a five-piece model. The fulness of the material at the upper edge is all drawn to the back and disposed in two back pockets, each side of the center-back seam, these pleats are set a few inches for a short distance, thence the skirt hangs loosely. The upper edge of the skirt is joined to the lower edge of the waist. The circular skirt is attached to the top of the portion of the skirt and may be omitted if a plainer effect be considered advisable. Closures, men's collars, "lap" details of China, shells, chimney, ring, etc., are used to develop them and lead, insertion, ribbon, embroidery or beading may be employed for trimming.

### FOR CHILDREN.

A loose, comfortable gown for children, made of fine flannel, or French flannel to slip on or a night robe when the nights are cold, or fashioned in percale, lawn and dimity, it makes a most serviceable little wrapper for summer wear. It can be made with a straight or round neck and the edges of the rolling collar shaped to correspond. The garment is simply adjusted with shoulder and underarm seams, and closes in the center front. To fulfill back and front is gathered and adjusted to the lower edge of the yoke, a smooth effect being maintained under the arms. The comfortable sleeves have fullness at the shoulders and around the wrist, where they are completed with a narrow band of fall of ribbon, or a ruffle of the same fabric as the gown may be used for this purpose. The collar and front are finished in a similar manner. The lower edge of the wrapper is turned up in a moderately deep hem, which is fastened with buttons. To make the wrapper for a child 8 years, will require four and one-quarter yards of twenty-seven-inch material.

### QUAINT MILLINERY.

The tendency toward quaint old fashions and revivals of half forgotten fashions increases as the summer begins to merge into fall. A charming model hat is made of crimson chiffon, striped and ruffled with numerous ribbon wings caught among its soft folds in front, two wide streamers coming from the back of the hat tie in front below the chin and form a drapery somewhat in the effect of one of the fashionable neck arrangements.

### VARIETY IN NECKTIES.

There seems to be a sort of hectic content going on. No two women wear the same kind of collar decoration, and the variety in neckties and neckcloths has been commended for use in a desperate striving after unique shapes and combinations. One of the latest fashions of the moment is represented by a broad ribbon, which is to stand up, and fastened to the back of the neck with a wide-woven strap. Another variation of the lace placed upon human ingenuity is a stretched stock of white silk, at the base of which is drawn a scarf of the white net, spread in small lace, and edged with black lace. This is bowed and fastened with a jeweled pin in front.

### RECIPES.

Honey Butters—Melt together over a slow fire one ounce of honey and six ounces of fresh butter, then add by degrees three ounces of freshly

ground sweet almonds half a tea-spoonful of powdered cloves, the rind of half a lemon, with 12 ounces of sugar and a teaspoonful each of brandy and vanilla essence. Add just at the last half a teaspoonful of carbonate of soda dissolved in a tablespoonful of hot water, cover up the basin with a clean cloth and let it stand all next day. Now roll out the paste very thinly, cut or stamp it out in fingers, and bake till crisp in a very moderate oven. A little flour may be added if necessary when rolling it out, and a strip of oiled paper may be laid on each little biscuit. This is a matter of taste.

### With the Children.

#### THE FARMER'S MENAGERIE.

There was an old farmer who had a cow,  
Moo, moo, moo,  
And what could the farmer do?

There was an old farmer who owned some sheep,  
Baa, baa, baa,  
And what could the farmer do?

There was an old farmer who owned a pig,  
Woof, woof, woof,  
And what could the farmer do?

There was an old farmer who owned a hen,  
Cuck-a-doo, cuck-a-doo,  
And what could the farmer do?

There was an old farmer who owned a duck,  
Quack, quack, quack,  
And what could the farmer do?

There was an old farmer who owned a cat,  
Meow, meow, meow,  
And what could the farmer do?

There was an old farmer who owned a rat,  
Squeak, squeak, squeak,  
And what could the farmer do?

There was an old farmer who owned a mouse,  
Squeak, squeak, squeak,  
And what could the farmer do?

There was an old farmer who owned a snake,  
Hiss, hiss, hiss,  
And what could the farmer do?

There was an old farmer who owned a frog,  
Croak, croak, croak,  
And what could the farmer do?

There was an old farmer who owned a toad,  
Croak, croak, croak,  
And what could the farmer do?

There was an old farmer who owned a lizard,  
Croak, croak, croak,  
And what could the farmer do?

There was an old farmer who owned a snake,  
Hiss, hiss, hiss,  
And what could the farmer do?

There was an old farmer who owned a frog,  
Croak, croak, croak,  
And what could the farmer do?

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bird boy was to blame, he determined to separate them. He ordered the husband to cross to the other side of the silver river and the wife to follow him that hereafter he should see his daughter only once a year, on the seventh day of the sixth month.

The Sun King bailed together myriads of doves, which made a bridge, and supported it with their wings. The sun then crossed over the River of Heaven, whereupon the doves immediately flew away. The weeping wife and loving husband stood for a while gazing at each other wistfully from far and the reported, due to sorrow for another flock of sheep to find and the other to ply her shuttle during the long hours of the day with diligent toil. Thus passed the hours away, and the Sun King again reeled of his wife's laughter, so misty that when night came and all the lamps of heaven were lighted, the lovers could stand beside the banks of the river and gaze longingly at each other, waiting for the seventh night of the seventh month.

At the time for the meeting of the stars lovers drew near, only one pair possessed the loving will. What if it should rain, for the River of Heaven is filled to the brim, and one extra drop of rain would cause a flood and sweep away every bird. And the night of the seventh month came and not a raindrop fell. The doves flew together in myriads, making a pathway for the tiny feet of the little lady. Trembling with joy, she crossed the bridge, and when she reached the bridge of wings bent till her feet, she crossed the Silver River of Heaven, and met her happy shepherd boy. This she does every year, save on the said occasion when it rains. For this reason, the Chinese people hope for clear weather on the seventh night of the seventh month.

The stork is one of the best known birds in story and picture, and especially does it hold a prominent place in fable. In summer it visits nearly every part of the world, and is especially common in southern Sweden to Spain and Greece and in Poland is especially common. The white stork is also found in some parts of Asia Minor, Caucasus, Persia and Turkestan, but east of that it is rarely seen by the ordinary people. The stork of Europe returns to Africa in winter, some of them going as far south as Cape Colony, while the stork of Asia returns to India. The black stork (Ciconia nigra) another species which is not so common, is found in the White Sea and in the northern part of the stork of Europe returns to Africa in winter, some of them going as far south as Cape Colony, while the stork of Asia returns to India. The black stork (Ciconia nigra) another species which is not so common, is found in the White Sea and in the northern part of the stork of Europe returns to Africa in winter, some of them going as far south as Cape Colony, while the stork of Asia returns to India.

The black stork is brilliantly glossed with purple, copper and green, while beneath is a patch of red skin around the eyes, bills and legs. It sometimes builds its nests in trees, but as a rule it is seen by the ordinary people. The stork of Europe returns to Africa in winter, some of them going as far south as Cape Colony, while the stork of Asia returns to India. The black stork (Ciconia nigra) another species which is not so common, is found in the White Sea and in the northern part of the stork of Europe returns to Africa in winter, some of them going as far south as Cape Colony, while the stork of Asia returns to India.

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