The Catholic Register.

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

Vol. IX.—No. 9.

TORONTO, THURSDAY, FEBRUARY 28, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK

Thursday-St. Matthew, Apostle, Friday-Holy Lance and Nails of Our

Saturday - St. Simplicus, Pope, Con-

Sunday-Second Sunday in Lent. Monday-St. Lucius I., Pope, Martyr. Tuesday-St. Casimir. Confessor. Wednesday-St. Peter at Antioch.

Current Topics.

Hon, J. Israel Tarte has taken the first step Waterway. towards the fulfilment of his pledge that within three years, if his views prevailed with the Government, a ship channel 450 feet wide and 80 feet deep will be provided between Montreal and Quebec. Mr. Frank B. Polson, of the Polson Iron Works, Toronto has signed a contract to deliver to the Government by the middle of August next a mouster hydraulic dredge, combining all the latest improvements, which will be used for dredging the channel through Lake St. Peter The dradge will o. . \$ \$250,000 all complete, and will be the largest martine of the kind in North America. It will be of the barge type, and built wholly of steel. It will be 160 feet in length, 12; feet deep, and will have a beam 40 feet. The pump will have a 86-inch suction pipe, and will be driven by 1,200 horsepower triple expansion engines. The dredge will be equipped with four boilers of the locomotive type, 25 feet long and 72 inches in diameter, with a work-ing presure of 160 pounds. It will have four times the capacity of the big hydraulic dredge which the Polsons lately completed and shipped to the Pacific

The Western Fain An sociation held its thirtythird Annual meeting in the City Hall, London, last week, with Colonel Gartshore, President, in the chair, and a good attendance of members. The receipts for the year was shown by the Secretary's report, were \$28,591;47, or \$6,050.57 less than last year, but the balance brought forward from 1898 was \$8,496.99, against \$2,681.50 in 1899, thus making the actual receipts in each year almost the same. The amount expended in prizes this year and last was about the same. Assets have slightly increased, being now \$48,811.62; liabilities, nil. The directors are the same as last year, excepting that Mr. George Taylor resigns, and Mr. George McCormick takes

The Brussel's correspondent of The London Daily Mail describes a trait formed by leading financial houses in Europe and the United States, through the instrumentality of Col. Tays, with a view of controlling all the commerce of China. He declares that the King of the Balgians is the secret promoter of this gigantic undertaking, which will be called the International Company of the Far East. "Belgian interests intend to play a very prominent part in China in the future," cave the correspondent. " M. Francqui. former Belgiau Counsel at Shanghai, has left for China. He has been apinted Agant General of the Intern tional Company at a salary of £4,000 a year. He was accompanied by railroad and mining engineers and other officials. The company has bought at Shanghai a large hotel, where fetes and reception will be given with a view of enlisting sympathics of Mandarins and Chines traders. The construction or acquisition of railroads in China, as well as the atrol of lines of steamers, forms a part of the company's programme. The ad vocates of this greater monopoly connider that the facts of the financiers of all countries being interested will form a valuable guarantee of peace in Chies."

Hon. Mr. Dryden ha introduced a bill for th Sugar encouragement of the engar beet industry. The first clause provides for the setting apart annually out of the consolidated revouse of the Province of the sum of \$75.000 for three years for the purpose of eacouraging the growth of sugar beats and the establishment of factories for the production of refined sugar therefrom, Out of this fand a bounty will be paid to manufacturers of first-clave sugar made from mob beets of one-ball cont a pound for the first year, and the quarter dest perfound for the predents of see h

of the two following years, and no longer. Should the amount claimed as bounty exceed \$75,000, the distribution thereof shall be pro rate, according to tile amount of production. Provision is made that during the first year of the operations of such factory the beets shall be paid for at the rate of at least \$4 per ton at the factory, and for the two following years at \$4 and such ad. ditional price at the same rate as shall correspond to the proportion of saccharine matter which such beets contain in excess of 12 per cent. In the event of a dispute as to the quantity of saccharine matter, reference shall be made to the analyst of the Ontario Agricultural College, or to such person as may be nominsted by the Lieutenant-Governor in Council, whose report shall be final. The Premier introduced a bill to amend the supplementary revenue act. One provision is to conform that not to the terms of an amendment to be introduced shortly to the assessment act repealing the "borap fron" clause. The other provision made is clear that mutual fire insurance companies are not affected by the supplementary revenue.

The Department of Agriculture is taking en San Jose ergetic steps for the checking of the San Jose spale, and to that end. through a committee, will be in a position shortly to fill orders for orade petroleum and whale oil soap of a very good class for treating infected trees. Applications should be sent to Mr. George E. Fisher, Freeman, Chief Inspector. Mr. Fisher has just addressed a circular to the fruit-growers of Ontario, in which he speaks thus of the dangers now imminent from the San Jose scale :- " During the past year the increase and spread of the San Jose scale in this Province have been very great, and in pections which are generally intested, such as to cause considerable slarm. Many growers now realist it to be a very dangerous enemy to fruit trees, and one which should be vigorously fought. The rapid increase, quiet and far-reaching distribution, together with its habit of getting beyond the reach of remedies, make it exceedingly difficult to combat. Orchards in which only a small portion of the trees were marked during the inspection of 1890 now have the scale on every tree, and many trees that were then but slightly infected are encrusted. All orchards in such sections are more or less affected, and growere have seldom discovered the scale in them till they have found it on the fruit. Considerable quantities of badly-affected fruit were discarded as nezchantable, the keeping quality being seriously impaired by a severe attack, and in some cases the fruit was not even gathered from the hadly in-

Premier Ross in mak Government ing, his budget speech to the Ontario Legislature proposed that a survey he made of the route of a railway from North Bay to the head of Lake Temisnaming, with a view to the possible consiruntion and control of the road by the people. The Premier introduced this new feature of Provincial railway policy in speaking of the necessity for a railway in that region, and for conserving the rights of the public in regard to rates. The raggestic to the members of the House, and was the subject of a good deal of discussion in the corridors. The mention, of the Grand Trunk Railway's name as the probable lesses of such a line les many to think that the ide, had been seriously considered. The remainder of the speech, which was delivered with Mr. Ross' customary lucidity and force breathed the new spirit of developmen of the natural resources on Ontario an of the dawning era of industrial activity resulting therefrom. The Premier also sketched the progress of the Province inthe last 80 years, showing the remarkable advance made, especially in education and agriculture-

A fall court delivered judgment at Winniper Manitoba on Saturday upon ques Liquer. tions submitted as to the validity of "The Liquor Act," passed at the last session of the Legislature. Their Lordships dealt with decision given by the Privy Council in cases dealing with lecal probibition and the Canada Temperance Act, and printed out the distinction that, while th ments ought to regulate the liques teaffe, the lead and since of suppressing the teaffe, except for modeland, more mostal and subsettle purposes. The

unanimous decision of the court is that the Legislature has exceeded its powers in enacting the act, as it entrenches upon matters specially assigned to the Dominion Parliament, and conflicts with the British North America Act. The court did not deem it necessary to decide whether the Hudson's Bay Company has any special privileges under the act. The decision is a very exhaustive one, comprising about ten thousand words.

A pastoral issued by Cardinal Cardinal Vanghan was read in the Catholie Vaughan. churches on Sunday last: deploring the language of the oath taken by the King upon his accession. It says: " Alone among the Parliaments of the world, the English Legislature compels the Sovereign to declare that the religious of three out of four members of the Christian world is superstitious and idolatrons." It urges Catholics at home and abroad to take such constitutional steps as will lead to the repea of the objectionable part of the oath. The Cardinal has written to the King on the subject. He directs that a general communion of reparation shall be celebrated in every Catholic church within his jurisdiction, the second Sunday of lent, and that in future the words "in reparation," shall be prefixed and read before the divine praises recited after benediction. The Cardinal says he brought the matter to the attention of a Cabinet Minister three years ago who told him the Government would not take up the subject. After the Queen's death he wrote a letter to the King oouched in terms of fidelity and dictated alike for conscience and loyalty." The Cardinal does not say whether he received a reply. The Cardinal com-mends the Catholic pears protest, and hopes, this "this cannot of heatest fanaticism will soon be removed.

The following is the text of the process that has been laid before the Peers' Lord Chancellor of the

Frotest. has been laid before the undersigned Catholic Peers:

My Lund,—On the, opening of his first Parliament to-day His Rejesty was called upon to make and asbecribe the so-called Declaration against Transubstantiation, which was framed during, the reign of Charles II., at a moment when religious asincatities were unusually bitter.

Some days ago we addressed ourselves to your Lordship, as the chief authority on Reglish law, to accertain whether it was possible to bring about any modification of shore parts of the Declaration which are specially provocative to the religious feeling of Catholics. We received from your lordship the authorative assurance than om modification whatever was possible, except by an act of Parliament, and that no action of ours would, therefore, be of the alightest use to effect the pacific purpose we had in view. The Soversign himself has, it appears, no option, and is obliged by statute to use the very words presented; although we fe.! assured that His Gracious Me'esty would willingly have been relieved (as a! his subjects have for many years been relieved by act of Parliae ent) from the necessity of branding with contumitions ephtics the resigious teacts of any of his subjects.

While we submit to the law, we cannot be wholly silent on this occasion. We deeler to impress upon your Lordship that the expressions used in the Declaration made it

wholly silent on this coession. We desire to impress upon your Lordship that the ex-pressions used in this Declaration made it to impress upon your Lordahlp that the expressions used in this Declaration made it difficults and painful for Catholic Peers to attend to-day in the House of Lorda, in order to discharge their cfficial or public duties, and that those expressions cannot but cause the despeat pain to millions of subjects of His Majusty in all parts of the Kunure, who are as loyal and devoted to his Crown and person as any others in his dominions.—We are, my Lord, your Lordahip's most obedient and faithful subjects.

Norfolk Rimon Dankich Ablandon Ash.

7s most obedient and faithful subjects. Corfolk, Ripon, Desbigh, Abingdon, Ashbernham, Westmeath, Kenmare, Galasborough, Gormanston, Southwell, Liandon, Mewbray and Stourtoh, Brave, North, Petra, Arandell of Wardeur, Dormer, Stafford, Clifford of Chadleigh, Herries, Trimlestown, Leuth, Bellow, De Frayne, Howard of Gloscop, Acton, Gersred, Merris and Küllanlız, Brampton, O'Brien.

To the Lord High Chancellor, House of Lords, February 14, 1901.

A pilot's attempt to bring into San Francisco during a thick fog the Disaster. big Pacific mail at City of Rio de Janiero, early on Friday morning, led to the wreck of the vessel on Fort Point lodge, outside the Golden Gate, and the loss of 181 persons out of a total of 208 on board. The explana-ation of the terrible loss of life is that the vessel sank in fifteen minutes after she struck, thus carrying down most of the small hosts, which still hung on the davits. The officers showed great coolneer, and the passengers behaved well until the bow began to sink suddenly. Then, when it was seen that the vessel was on the point of sinking, there was a Men and women ran screaming to the houts only to find them not lowered. Over one hundred Chin-ess were haddled floother below, simply desed with terror. Many jumped over-

suction of the steamer. All about was thick darkness, which probably prevented many escaping. The most prominent pessenger on the steamer was Rouvaville Wildman, U. S. Consul at Heng-Kong, who was accompanied by his wife and two children. It is thought all are drowned. The ship was in command of pilot Frederick Jordan when she struck. He was rescued. Captain William Ward ment down with his vessel. As nearly as can be learned, there were 208 people on board the Rio de Janeiro, as follows :- Cabin passengers, 29; second cabin, 7; steerage (Chinese and Japanese), 58; officers and crew 114 The following have been account, ed :- Rescued, 77; bodies at morgue, 10 total, 87. Missing, 121. Surgeon Arthur O'Neill was picked up with one Japanese and seven Chinese passengers by the Russian ship Harbinger. The surgeon was not injured by his experience, and he told one of the clearest stories of the terrible disafter. He said it was exactly 5.25 o'clock when we struck, as I took note of the time by my clock. The ship struck with an awful crash, and the blow must have torn out her entire side near the bow. She sank very raniely, and was under water in such a short time that no orderly effort could be made to launch the bosts. Almost in a moment the ship presented a scene of wild disorder. Nearly every pa ger was salesp when the ship struck and they came rushing up in their nightelethes only to find no means of secape. "I think it could not have been more than five minutes after the ship struck after she went down. A moment after she struck the engineer reported the pumps would not work, and the fires were out."

Lord Salisbury, in the Depletes House of Lords, referring elecation contained in the eath which King Edward took at the opening of Parliament, said that though he deplored the language in which the declaration was couched it must be remembered that the enactment represented the passions and feelings of the period when it was adopted. Passions of Parliament now were not so strong, but there were undoubtedly parts of the country where the controversion which the declaration represented still flourished, and where, the emotions which it produced had not died out. If legisla. tion were undertaken, it ought to be started in the House of Commons, and he was not certain, but that strong feelings might be aroused there.

The following despaich Southern regarding the convict lease system operated in Slavery. South Carolina, whereby

negroes are placed in practical slavery, is published in New York :- Charleston S.C., slave dealers in Anderson County, who have been operating under the convict lease system, which was condemned in court a vreek ago, have made the first move by releasing twenty-one negroes who were held captive in the stockades. The grand jury was ordered to make a searching investigation, and a separt will be submitted to a special term of court called for March 7. It is said that among the negroes held to the factor of court called for March 7. It is said that among the negroes held to the factor of court called the factor of the rebellion. One old regro secured bus freedem libe master. He said be bed been caught like others with the curious and mysterious continues which had to be signed, and was the amount of which had to be signed, and was the amount of which had be been until bladed had prison and informed he would be shot if he tried to formed his would he shot if he tried to ecospe. Justic Boust has declared the whole byseen will be exposed. Much uncasiseen it is the felt over the probable separate in made by the grand jury, Washington southern Congressmen have been violently agitated by the stories from Merth Carolina relative to of to be beid practically as slaves. per per et informal conforences have en said with a view to drawing up quity into the alleged horrors

> The Sanate Commit-17 344 tee on relations with Cubs has agreed to an amendment to the priation Bill regarding amendment recites the etion of the joint resolu-180, 1898, and gots on to Precident is hereby leave the government and

have been established in said island under a constitution which, either as a part thereof, or in any ordinance appended thereto, shall define the future relations of the United States with Cuba, substantially as follows;---

(1) That the Government of Cubs shall never enter into any treaty or other compact with any foreign power or powers which will impair or tend to impair the independence of Caba, nor in any manner suthorize or permit any foreign power or powers to obtain a colonization, or for military or naval purposes or otherwise, ladgment in or control over any portion of, said . slaud. (2) That said Government shall not

assume or contract any public debt, to pay the interest upon which, and to make reasonable sinking fund provision for the ultimate discharge of which the ordinary revenues of the islands, after defraying the current expenses of government, shall be inadequate.

(8) That the Government of Cuba sents that the United States may exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property and individual liberty, and for discharging the obligations with respect to Cuba imposed by the treaty of Paris on the United States, now to be assumed and undertaken by the Government of

(4) That all acts of the United States in Cuba during its militery occupancy thereof are ratified and validated, and all lawful rights acquired therounder shall be maintained and protected.

(5) That the Government of Cuba will execute and, as far as necessary, extend the plans already davised or other plans to be mutually agreed upon for the sanitation of the cities of the island to the end that a recurrence ! epidemic and infections diseases may be prevented, thereby assuring protection to the people and commerce of Cuba, at well as to the commerce of the Southern ports of the United States and the people residing therein.

(6) That the Isle of Pines shall be omitted from the proposed constitutional boundaries of Cuba, and the title thereto left to future adjustment by treaty. . .

(7) That to enable the United States to maintain the findependence of Cuba and to protect the people thereof, as well as for its own defence, the Government of Cuba will sell or lease to the. United States lands necessary for coaling or naval stations at certain specified points to be agreed upon with the Presideut of the United States.

(8) That by way of further assurance the Government of Cube will embody the foregoing provisions in a permantent treaty win the United States.

NOME RULE.

Ireland's Relations With the British Empire

By Morrison Davidson. By Morrison Davidson.
"Do not unite with us, sir. It would be the union of the shark with his prey; we should unite with you only to destroy you."—Dr. Samuel Johnson.

If it must be called a 'Union,' it is, the union of the shark with his prey; the spoiler swallows up his vic-'ilm, and they become one and inseparable. Thus has Great Britain swallowed up the l'arliament, the Constitution, the Independence of Ireland."

—Lord Byron.

"The manner in which, and the terms upon which, Mr. Pit effected the union, ruade it the most fatal blow, ever levelled against the peace and prosperity of England."—S. T. Cole-

"I know no blacker or fouler trans action in the history of man than the making of the Union between England and Irelaud."—W. E. Gladstone.

"I met Murder on the way, He had a masque like Castlereagh, Very smooth he looked, yet grim; Seven bloodhounds followed him."

While John Bull has, for wears months, been exerting all his energies to create a fresh Ireland in South Af-rica, he has, all the time, with characteristic heedless, been ignoring the Ire-land at his own gates—the Niobe of the Nations whose tears have been the Nations whose tears have been flowing, not for months, for but at least seven long centuries of unmiti-gated oppression and woe. But if John Bull has been trying to forget Ireland, Ireland assuredly has not been forgetting him. In the Parliament just opened he finds himself face to face with an Irish Opposition more united then he ever encountered even in the stirring days of Charles Stuart Parnell and the "Resources of Civili-

'Unsettled Questions," said wise President Carfield, "have 'no pity for the repose of nations," and of such unsolved enigmas not one, perhaps, ever exceeded the Irials Problem in point of longevity. It is as old as Strong. العطور

bow, or older, and we get no "forradadi," unites the rapid disappearance of the population of the Sister Isle by regarded as true "progress."

Dr. Sangrade, of Gil Blas (ame, it may be remembered, cured all manner of diseases by blood-letting, by depleting the life of the body. And so there are politicians and "statesmen," who avowedly, or more commenly tacitly, hold that the best way to improve a country is to get rid of its inhabitants. They make it a solitude and call it! Political Economy, and that is practically the policy which the enlightened: "Predominant Portner" has pursued towards unhappy Ireland for general towards unhappy Ireland for general tion after generation. IRELAND'S DECAY UNDER ENG.

LAND. , Between 1841 and 1891 the entire pop4

Between 1841 and 1891 the entire population of Ireland diminished by 42 per, cent., and the manufacturing population by 61 per cent. About the middle of the "forties" the inhabitants' numbered over 9,000,000; now they are, perhaps, under 4,600,000, and our "Uncionist" Sangrados are as busy with their lancets as ever. The virile youth of Ireland, stripling and maid, are "goding, gone—gone." It is "Unionist" polatoy to get rid of Home Rule by getting rid of the Home Rulers. And that is

rid of the Home Rulers. And that is "statesmanship" at the dawn of the Twentieth Century.

Solltudinem faciunt pacemque appelalist. "They make a desert and call it peace." In the highlands of my bealoved Scotland that "peace" is now, also, all but unbroken.

loved Scotland that "peace" is now, all but unbroken.

In extenuation of this palpably in famous state of things, it may be red membered that, in the debate in Partillament (1897), on the Report of the Royal Commission on the Financial Red lations between Great Britain and Ired land, the Chancellor of the Exchanger. land, the Chancellor of the Exchequer professed to ridicule the idea, that British Rule was responsible for the famine (1846-1848) which then swept off a milion and a quarter of the Irish race, in much the same way as in India, at this very hour, millions of "black men" are being slowly, done to death by Government, manufactured hunger. But in the famine-strickien "forties" it is indisputable that it was only the potato that ratted. There was notoclously plenty of other produce in the calartry to have fed twice, the population, if the folks had only caten it; but they foolishly parted with it for land, the Chancellor of the Exchequer

ulation, if the folks had only eaten it; but they foolishly parted with it for money wherewith to staunch the Rent fiend's devocting man, and perished accordingly.

John Mitchel the Intrepid in his funiously illustrated the actualities of the then economic situations in company of the control of the company of the control of the company of the control of the contr

of the then economic situation, in commenting on an inquest held on a family named Boland. The Bolands successfully tilled a farm of twenty acres and died of starvation:
"Now what became of poor Boland's twenty acres of cropts Part of it were to Gibralist, to vietual the gard rison; port to South Africa, to provide and the robber army; part went to—Spain, to pay for the landlord's wine; part to London, jo, pay, his Honor's, mortgage to the Tews. The English ate some of it; the Chinese had their share; the Tews and the Gentiles die share; the Jews and the Gentiles dia vided it amongst them; and there was,

vided it amongst them; and there was none for Boland."
In truth, but for the inexorable tribute, Ireland abounded derivation, in every kind a duce, minus the distribute, 'famine years,' in every kind a duce, minus the distribute, 'famine years,' in every kind a duce, minus the 'dirty 'root" to bett's abhorrence. According to bett's abhorrence. According to be used to be british Exerchquer, £13.193,611. This like same year, they exported to England, as Rentitibute to landlords (mostly absentice), 595.926 head of cattle, 839,118 sheep. 698.021 pigs, 959,610 quarters of wheat flour, and 3,555,875 quarters of wheat flour, and 3,555,875 quarters of eats, and meal. And this estimate of exports, the Report significantly adds, "is of necessity defective."

In truth, in her hour of extremel agony, Ireland was relatively the; greatest food avanture.

agony, Ireland was relatively the; greatest food-exporting country in the world. A Home Rule Government, would, in the emergency, have promptily prohibited all food-exports, and not a life would have been lost.

But the decrease of Irish population, though deplorable—it is helf a mile

though deplorable—it is half a mil-lion less than in the year of the Union, 1801—is, perhaps, not after all the most saddening fact. Since 1865 the proportion of paupers has nearly, doubled; in England 1, has been diminished by a half. The proportion of deaf mutes is in Ireland nearly one-third larger than in Britain; of blind, twofifths larger; of function, one-third-larger; while the proportion of births over deaths in Ireland is five per cent, and eleven per-cent, in-Britain. In proportion to population, Ireland is the fourth meat-producer, and the six-teenth meat-consumer. UNJUST TAXATION.

UNJUST TAXATION.

And just as the Predominant Partaner has grown enormously in population and presperity, the burden of his Taxes has become lighter; whereas; those of unhappy Ireland have automatically increased with her decrease in numbers and wealth. And here were brought foot to face with the matically increased with her decrease in numbers and wealth. And here we are brought face to face with the standing injustive of fudirect Taxation in a most acute form. To tax a commodity in common use—say, tea—is about the very acme of injustice. It deals with the income of the washerwoman and of the auchess ds if they were equal in amount. It is, in point of fact, the worst of all conceivable taxes—if Poll-Tax.

And the poorel you are the more servered are you bit. In Britain the taxation of Commodities is only 23 per per cent of her total; whereas in irreland it is 75 per cent. In 1820 the taxation of Commodities in Britain was £2. Se, her head, and in Ireland 11s. In 1824 the figures were £1. 4s. and £1-2A. respectively. In the period, 1851-85, £2,500,000 were unded to the taxation of Ireland, to make up.

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And his wife and a second of the state of the second

Our Weekly Sermon SYMPATHY.

The Secret of the Incarnation.

In the Church of the Sacred Heart Edinburgh, the Rev. Father Lawless, S.J., lectured on "Sympathy the Secret of the Incarnation," to a large and attentive congregation. The necessury business and duties of life, as well as its cares and its oles_ures, oppress and weary both spirit and heart, if they do no stifle the one and crash the other. We have to be watchful. We need to rouse ourselves from time to time. The night is passing, and the day is at hand. We stand on the threshold of a new century. A man must be very indifferent and very dead to whom this thought has no appeal. We realize more vividly the mighty

March of the Ages,

with their stupendous burden of struggle and anguish, victory and defcat, joys and sorrows, laughter and tears -the long procession of humanity through the centuries, with its aspirations, hopes and fears-a procession marching onward with resistless force, approaching the mighty sea, whose far-off murmurs reach us even now in "This, our bourne of Time and Place." And we ourselves are being hurried along. We have no time for sleen: we should have no place for indifference; the night is passing; the day is at hand. I say we should have no time for indifference-we Catholics, at any rate. The Supreme Pastor and Shepherd of Christ's sucen-the vigilant Watchman that stands on the walls of the Temple that look towards the Dawn-calls to us with no uncertain voice. He has proclaimed the last year of the dying century a Holy Year; he wills likewise to sanctify the first year of the century that is born. He calls us to arouse ourselves from sleep; to cast off the works of darkness, and to put upon us the armour of light-to put on the Lord Jesus. This rousing of ourselves, this casting off of our indifference, this clothing of ourselves with new and radiant armor, means and effort on our part. And what can induce better to the effort than this very consideration,

The Night is Passing !

It is a truth that at this moment is on everyone's lips. From the watchtower of the Temple the cry comes to us; it resounds through the cities, and over far-off lands and seas. The night . is passing—the dawn approaches, when the banner of the King shall flame in the brightening skies, and heralded with trumpets of angels the Son of God and the Son of Man shall appear in might and majesty to judge the living and the dead. And now, my brethren, while there is time, the Vicar of the Son of God calls upon us to renew, to stir up within us, our faith, our devotion, our loyalty, and our love for Christ Our Redeciner and our King. Christ, my brethren, is our King, by right divine, and by right of conquest. As our Creator "He made us and possessed us;" as our Pedeemer He "bought us with a great price." That God should have made us, and so possessed us by the right of ownership, we lo not dispute; that He is our Creator and Ruler we do not deny. But that He should have become Incarnate, have "taken flesh and dwelt amongst us," and redeemed us at so great a price, is a mystery that puzzles our minds and baffles our intellects, and sets us asking why lie should have done so. We interrogate our intellect, and it can give us no answer. We readily concede that, having forfeited our birthright God was not bound to restore it to us; that if, in His clemency, He chose to do it, a thousand ways lay open to Him without the humiliation of the Incarnation or the Passion. From the pinnacle of His Heavenly Temple He might have descended to His repentant people, in some radiant, visible form, and by an Act of His own royal will. forgiven them, and compelled them to His service by the power of His beauty and majesty. Our intellect gives us no reply. It is only when we interrogate the heart that we begin to understand

The Incarnation.

There are two great powers in the world; the power of Authority and the perguasive power of Love. Under the ancient Covenant God used the first of those. He placed Houself before His people as their Creator, Absolute Ruler, and Judge. He proplaimed His prerogatives, and demanded man's service. He proclaimed His Law amid appalling thuoder and lightning; He punished with severity its violation. And standing before Him, the creatures of His hand, we declare His right in so dealing with us. God appealed to our intellects and our minds, and we a 'enowledge His justice Hut under the New Covenant God decermines to appeal to our hearts. The power of Authority is to be succeeded by the power of Love. God Incarnate will draw men by the silver cords of human love and sympathy; Ills thunders

are silent for ever Intellect, Judgment, human, angelic, or Divine, could give us no adequate onswer to the Incarnation. But the human heart, with its love and its sympathy, gives us the key. God will become Man to draw us to Himself. "I, if I be lift-ed up, will draw all men to Myself.". Yes, my brethren, God will no longer compel us; He will draw us, and draw us with the sweet persuasion of a love both human and Divine. So He became our Brother. His father -- as men reputed him; His guardian as we acknowledge him-was a pure-hearted working man. But henceforth there shal' be no theology, no philosophy, no system of piety or spirituality, that has any claim to truth, that isn ot based on the infinite tenderness of God for His creatures, as displayed in the Sacred Heart of His Son. The sympathy of Christ is the touchstone of true Christianity Christ became poor to sympathize with the poor. He suffered out of feeling with the suffering, He gladdened men's hearts at the marriage feast of Cana of Galilee because He sympathized with those who rejoice. He wept at the grave of Lazarus because He mourned with those who are sorrowful. If multitudes followed Him, why was it but that He attracted them by

His Sympathy

and His love! He fed the hungry in the desert: He healed the sick and the maimed, and the blind. He had mercy on all. The broken reed He would not quench, and the smoking flax He would not extinguish-He went to the furthermost end to which Love could carry Him- He left us Himself in the Sacrament of His Love and He died for us on the Altar of the Cross. Will reason, or logic, or intellect, or philosophy account for this! We say no. We have challenged reason, and intellect, and philosophy, and they could give us no answer Our hearts alone can tell us that the reason and the secret of the Incarnation is Love. He loves us. Shall we not love Him in return? Out upon the man who stands indifferent in the market place and heeds not the voice of the singer! Shame upon the man who feels no echo in his heart! Awake! Arise! It is now time for us to arise from sleep. Behold, the night is almost past and the day is at hand. God calls you. Cast off, therefore, the works of darkness and put ye on the armor of light. Walk honestly and fearlessly, as in the day. And He whom ye have confessed before men has promised you that He will confess ou before His Father Who is in Heaven, and that He will give you to sit with Him on His Throne, to be clad with light for your garment, and His joy to be yours through 'he endless and undying ages of His Eternity.

*********** CHILDREN'S CORNER **E444444444444444**

BLESSED ARE THE PEACE-

MAKERS.

BY S. M. A.

Written for the Register.

"O, Harry, how could you? Poor Mamie's birdie!" This was the refrain that closed a wild chorus of pity and indignation, as I peeped into the children's tent one soft June evening down near the sunny beach where we had gone to spend the summer.

The little culprit, half pleading, half defiant, his small form trembling with suppressed emotion, big tears striving, in vain, to quench the angry flame in his black eyes, flashed out "I did throw it, and I don't eare! Now!" then vanished toward the house.

"Well, that's a mean thing to do. I didn't think he'd treat poor Mamie so, said grave-eyed, manly Arthur, as he gazed ruefully at the poor, dripping bird that lay, so stiff and quiet, in BY S. M. A.

gazed rucfully at the poor, dripping bird that lay, so stiff and quiet, in Lilly's lap.

"Poo' birdie! Poo' birdie!" lisped

"Poo' birdie! Poo' birdie!" 118pea baby, too, reaching out her chubby hand to caress the dead darling of all their hearts. "Dive me, pease," and poor Dick was transferred to baby's loving arms, cushioned on half-a-dozen very small handkerchiefs to absorb the drip, while willing hands lent their aid to dry the pretty vellow feathers. Poor to dry the pretty yellow feathers. Poor little victim! Only this morning those little victim I Only this morning those very feathers were so glossy and shone like gold, as he poured forth, with swelling heart, his aweet, glad song of love and joy. Though his broken wing hindered his flying, he hopped gaily round the room, the petted favorite of each, and the special joy of his graphle nightees.

orite of each, and the special joy of his gentle mistress.

"Give him to me; I will dry him in the kitchen. Kitty must have fire enough, still, for that," said bighearted cousin Fom, who never for a moment imagined that the dignity of his twelve years exempted him from

Little with the state of the st

his handkerchief, and trust it into Lilly's arms, who hugged it closely. Then, there stood on the grassy threshold, such a fair, childish figure, in a loose robe of snowy white, and flowing gold-

en hair.
"O. Mamie!" cried half-a-dozen
volces at once, then each stopped
abruptly, waiting for another to pro-

eed.
"What is it ?" and a startled expres-"What is it " and a startled expres-sion stole into the innocent eyes—those eyes, so deep, so blue, so sweetly pure, where every shade of feeling was as plainly mirrored as are the golden-inted clouds in the boson of a tran-quil lake. "Poo' Mamie! Loo' so tinted clouds in the rosoni of a tran-quil lake, "Poo' M time! Loo' so so'ey," and baby toddled to her side and laid her pretty golden nead caress-ingly against her. "We are all sorry, Mamie," said Ar-

"Poor birdie!" sighed Nellic. "O, Arthur! has anything happened Dick?" gasped poor Mamie. For an-swer Nelhe unfolded the kerchief and held forth the stiffened form of her

dead darling.

"O, my poor birdie!" There was a world of pathos in the sweet, quivering voice as the child knelt on the soft grass, and, taking with infinite tenderness the dead bird in her hands, she laid her cheek lovingly upon it

while a great tear splashed on its golden frathers.

"It was Harry did it; wicked Harry," exclaimed Bertie, aching to be the first

"And he did it on purpose, too," indignantly added Lilly, to second her

aignanty added Inly, to second her twin.
"Oh, no," quickly replied Mamie, her fips quivering with grief, but her voice was strong and eager. "I know he did not mean to hurt poor Dick, for Harry loves me, and he knew how I loved my birdie."

my birdie."
"All the same he did it, Mamie, and didn't even say he was sorry," maintained big Tom, his heart sore for Ma-"I didn't think he could be so cruel

and mean," echoed Nellie, with fine

and menn," echoed Nellie, with fine scorn.

"Oh, don't!" pleaded the gentle, loving Mamie. "Blaming Harry won't help poor Dick. Then, I'm sure, he didn't meant to kill him."

All! if they could have seen as I saw, the passionate object of their ind'anation crouching behind a snowball bush, listening to every word,—could they have seen the little form quiver with main as each cutting expression with pain as each cutting expression reached his ears,—but, above all, could they have seen the flush of tender feeling and deep regret that swept over his poor little tear-stained face as Mamie's kind voice floated to his

over his poor little translation as Mamie's kind voice floated to his breaking heart, they would have understood how easily gentle, loving words penetrate the sould while cold or unkind ones harden the heart.
"Would you not like to bury him, Mamie ?" asked Arthur, gently passing his arm, with the tenderness of a girl, around her shoulders, and caressing the silken waves of golden hair.
"Thank you, dear Arthur, you are always kind," and Mamie lifted her tearful eyes to his face and tried to smile. "I would like him buried injsome pretty spot that we all like."
"And where we go often, so that he won't be lonesome," said six-year-old Nellie, whose one horror was being alone.

alone.
"Down by the beach where we have our castle," suggested Tom.
"Or near the maples where we have our swing," said Lilly and Bertie together.

cur swing, said liny and better logether.

"I think I would like it better under the tall rose tree," spoke Mamie's soft voice. "I would like to think of poor Dick sleeping with the rose leaves falling on his grave."

"Just the place," said Tom, heartily. "I knew you'd think of the prettiest. Come, Arthur, we'll make a lovely grave, and we'll come to tell you when its finished, Mamie." And kind-hearted Tom drew Arthur away.

its finished, Mamie." And kind-hearted Tom drew Arthur away.
"I wish I had a pretty coffin for him!" sighed Mamie, trying bravely to repress the tears that wanted so much to fall.
"Take my box, Mamie."
"O, Nellie! your lovely box? Don't you like it too much?"
"Not so much as I like you, dear sister," was the loving response, as Nellie flew to her room for the treasure. sure.

sure.
It was, indeed, a dainty box; the whitest of enamelled paper outside, and so cunningly lined with puffs of pink silk; such a box, indeed, as would charm a childish heart. Birdic was kissed by the loving lips of each, then laid away in his rosy bed, more than one pearly tear glittering like a dewdro-p on his pretty yellow feathers. Mamic's silk handkerchief, the most dearly prized article of her wardrobe, because of its embroidered forget-me-nots, was folded over him. Lily must give something, too, so she get-me-nots, was folded over him. Lilly must give something, too, so she provided the ribbon which fastened the precious casket, from her dolls' clothes drawer, a lovely crimson satin, as dear to her haby heart as the box to Nellic's. The two boys now returned and the funeral was organized.
"Would you like to carry him, Mamie for shall I f" asked Arthur, ever thoughtful.
"Oh, yes, Arthur, please let me. It will be the last time, you know," and the sweet lips quivered sadly.

the sweet lips quivered sadly.

Tom and Arthur walked together in front; Mamie followed, bearing the thrice precious casket; the twins tripped after her, their arms lovingly twined around each other. Nellie and Hilda gravely marched behind them, while I closed the rear with baby toddling by my side. The tall rose tree was soon reached, with the open grave beneath its shade. The two lovinghearted boys, with poetical delicacy, hadl ined it with roses, and almass cft the same royal flower lay near to pile

his twelve years exempted him from sympathizing with even baby's griefs and fear. With a kiss from Loo's rosy lips the bird was resigned to his care.

"How could Harry be so wicked?" sighed Hilda.

"And so mean!" chimed in mischiefloving Bertle.

"How Tamiel I'm so sorry!" said sympathetic Nellie.

"How are we to tell her? We must do it nicely; it will hurt her so dreadfully," and Arthur looked round as if expecting someone to suggest a plan.

Just then Tom returned with the bird nicely dried, and its pretty golden feathers eneatly smoothed.

"O, Tom!" exclaimed Nellie, in a loud whisper, "Here's Mamie; hide the bird."

Quick as thought Tom wrapped it in

by for the mastery of a lovinghearta. The hymn ended, we turned gravely homeward, where nurse awarted the children to prepare them for bed. Bechildren to prepare them for bed. Be-fore I resigned them to her, Mamie caught my hand and whispered, "Do you know where Harry is, Auntlef?" With a glance I indicated the place, and she quietly vanished behind the tent while nurse led the others to their mother's room for her good-night kins. I bustoned to the narlor wintheir mother's room for her good-night kiss. I hastened to the parlor win-dow to see how Harry would receive his little sister. What a farlorn lit-tle waif it was that lay, face down-ward, on the grass. Mamie called him softly; he shivered, but did not an-swer. She went nearer and, kneeling beside him, laid her hand on his shoul-der, saying softly, with such a world of tenderness in her voice, "Harry, dear, I'm so sarry." dear, I'm so sarry."
"O, Mamie! Mamie!" he wailed.

dear, I'm so scriy."

"O, Mamie! Mamie!" he wailed. There was such passionate grief and repentance in his voice as he flung his grims round his little sister, and sobbed as it his poor heart would break. Gently she tried to soothe him, holding him close, resting her fair, soft cheek against his hot head, while his bring, sunay ringlets mingled with his jetty curls. At last he gasped out; "I didn't mean to hurt Dick, though they all said so but you. I just wanted to make him swim, like Cliff Howard's young duck, that he found. Cliff told me he would, but when I dropped him in the tank he got right down in the water and wouldn't stay on top. Then I tried to take him out but I could not reach the water. I got a stick, but poor Dick was dead—Oh, so dead!" And Harry ended with a great sob. Mamie comforted him, and by her caresses drew him first to their mother's side to fell the sad tale to her ever sympathetic ear, then to the nursery, where to fell the sad tale to her ever sympa-thetic ear, then to the nursery, where the children were grouped before the window, having persuaded nurse to let them sit up awhile to watch the beautiful moon now bursting from the heart of the ocean. They turned as Marale entered and in her sweet, pleading voice, her arms around her Manie entered and in her sweet, pleading voice, her arms around her little brother, she told the story of his sad mistake. His little sisters were easily convinced, but Arthur still looked grave, and Tom more than

looked grave, and Tom more than doubtful.

"If he did not do it, why did he say he did it, and didn't care?" he demanded, scornfully.

"He was so hurt because you blamed him before knowing if he really did do it, that it made him too angry to explain. O, Tom, it was really a mistake!"

"I believe it. Mamie." said Arthur.

plain. O, Tom, it was really a mistake!"

"I believe it, Mamie," said Arthur, who saw truth written on the tearstained face of his little brother. "And, Harry, I'm sorry I was so hasty." Even Tom was satisfied and said heartily, "It's all right, Harry, and I'm glad I was mistaken."

His little sisters and Bertie now crowded around him with words of joy and fond kisses. Baby Loo was already among angels in the fair realms of dreamland, but Harry softly kissed the sweet, cherub face that lay ar idits frame of clustering curls on its white pillow. Then they resigned themselves to nurse's waiting hands, and, after a last "Hail, Mary," each small form was stowed away in its little white cot while angel hands beckoned each sleepy wanderer to join baby Loo in the beautiful land of dreams.

An hour later I glided into the room.

dreams.

An hour later I glided into the room.

The full moon had risen in the clear. blue heavens and was flooding the now silent, apartment with showers of mellow, silvery light. With a trange, sweet feeling of awe I felt the mysterious presence of the holy unseen spirits bending over each loved sleeper spirits bending over each loved sleeper wrapped in the sweet, untroubled repose of innocent childhood. The moonbeams danced amid Mannic's golden curls and formed a soft halo around her fair brow as she lay, one little hand grasping her medal, the other her pearl rosary. The mile of happiness and love still played around her sweet lips and half involuntarily I murmured as I guzed, "Blessed are the peacemakers for they shall be called the children of God."

IRISH IN ENGLAND.

Mr. Thomas O'Donnell Carries the Old Language into Parliament.

Mr. Thomas O'Donnell, Nationalist member for West Kerry, began to address the English House of Commons in the Irish language lust Tuesday, and the Speaker called him to order after he had spoken three or four sentences, reminding him, that to speak Irish was an unknown practice in the House of Commons. Mr. O'Donnell continued to speak in the Erse tongue, greatly to the delight of the Nationalists around him. The Speaker severely requested him to desist.

Mr. John Redmond, the Nationalist leader, said ;-"There is no written or unwritten rule against a member using the language which is most familiar to him. I once heard a member of the New Zealand House of Representatives speak in the Maori language.

The Speaker ;-There is no rule on the subject, but there is no precedent during the existence of the House of Commons for a member speaking anything but English.

thing but English.

Mr. Edmund Leamy, Nationalist member for North Kildare, pointed out that the Irish chieftains before the act of union were invited by the House of Commons to speak Irish.

The Speaker—Not ... the one hundred years of union has an Irishman tried

years of union has an Irishman fried to speak Irish in this House until now. Mr. John Redmond inquired whether Mr. William Abraham, one of the Welsh members, had not addressed the House in 1888 in Welsh.

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Welsh members, had not addressed the House in 1886 in Welsh.

To this the Speaker replied that Mr. Abraham had merely introduced a quotation from the Welsh language, and he insisted that Mr. O'Donnell could not be allowed to proceed.

Mr. O'Honnell proceeded to speak in English, and prasected his right as the representative of an Irish constituency and a member of a nation still possessing a language of its own to address the House in his native tongue. At this point the Speaker stopped him peremptorily.

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"To the Patriarchs, Primates, Archbishops, Bishops, and Other Local Ordinaries in Communion with the Apostolic See, Health and Apostolic Benediction ;-

Venerable Brethren ;-Grave econo mical disputes in more than one country have long been raging; peace and concord are affected; the violence of the disputants grows every day, insomuch that the thoughts of the wiser part are laden with doubt and apprehension. These disputes arise in the first instance from widespread philosophical and moral error. The scientific resources belonging to the age, increased facilities of communication and appliances of all kinds for economizing labor and making it more productive have resulted in a keener struggle for existence. Through the maelific influence of agitators the gulf between rich and poor has been widened, so that frequent disturbances arise and even great calamities seem impending such as would bring ruin on a country.

"For Our part, Our Pontiticate had scarcely began before We seriously commented upon the danger to civil society thus orising. We thought it Our duty to worn Catholics openly of the error contained in socialistic opinions, and the utter destruction with which they threatened, not temporal prosperity alone, but morality and religion. Such was the theme of the encyclical Quod Apostolici Muneris issued by Us on Dec. 28, 1878. As the danger grew more serious day by day, entailing public and private loss, We strove with yet more insistence to provide against it. Our letter, Rerum Novarum, of May 15, 1891, had a similar motive, wherewith We spoke at length on the rights and duties binding together the two classes of capitalists and laborers, and at the same time pointed out the remedies to be derived from the precepts of the Gospel, remedies of especial utility, as We were assured, for maintaining the claims of justice and religion and for removing all occasion of strife between

> CHURCH CAREFUL OF ALL CLASSES, BUT CHIEF-LY OF THE POOR.

Our assurance, under God, has not been an idle oue. Even non-Catholics urged by the force of truth have acknowledged that so much must be allowed the Church that she shows herself careful of all classes of the community, and in especial of the poor and miserable. Catholics have derived abundant profit from Our writings. They have not only got from them encouragement and support in carrying out excellent projects, but have obtained the light they wanted to direct charitable endeayor into safer and more prosperous channels. The result has been that differences of opinion have been partly removed, partly their accretity has been softened. Practically, in places where poverty most severely felt many ameliorations have with a steady purpose been introduc-ed afresh, or usefully extended, e.g., popular secretariates, as the, are called, for giving assistance to the ignorant, country banks for making loans, societies for mutual help or relief, associations of laborers and several other aids, whether associative or opera-

tive of the kind. Thus, therefore, under the guidance of the Church, some sort of concerted action and institutional provision has been set up among Catholics for the protection of the lower classes, who are very often as much the victims of dangerous machinations and snares as they are sufferers from hardship and poverty. The creed of the benefactor of the people had originally no name of its own; that of Christian Socialism and its derivaties, which some rought in, has not undescreedly Afterward many grown obselete. wanted, very rightly, to name it Popular Christianity. In some places those who devote themselves to such work are called Christian Socialists; elsewhere it is called Christian democracy, and its supporters Christian democrats, as opposed to the Social democracy, which Socialists uphold. Of these two appellations, certainly that of Christian Socialists, if not also of Christian democracy, is offensive to many right-minded people, inasmuch as they think there is a perilous ambiguity attaching to it. They are afraid of the name for several reasons -popular government may be covertly promoted or preferred to other forms of political constitution; the influence of Christianity may seem to be confined to the benefit of the common people, all other ranks being as it were left out in the cold; beneath the specious designation may turk some design or other of subverting all legitimate authority whatever, being civil and religious.

"There is now commonly much dispute, and sometimes over-bitter dispute, on this topic, and We doem it Our duty to put an end to the controversy by defining what Catholics ought. to think; moreover, We intend to give them some injunctions, so as to make their own action larger in scope and

more beneficial to the commonwealth. "What Social Democracy means, and what Christian ought to mean, does not surely admit of doubt. The former, more or less extreme, as the case may be, is by many carried to such extravagance of wickedness as to reckon human satisfaction supreme and acknowledge nothing higher, to pursue bodily goods and those of the natural world, and to make the happiness of man consist in attaining and enjoying them. Hence they would have the supreme power in a State to be in the hands of the common people, in such sort that all distinctions or rank being abolished and every citizen made equal to every other, all might have equal access also to the good things of life; the law of lordship is to be abolished, and every citizen made equal to every other, all might have equal access also to the good things of life; the law of lordship is to be abolished, private fortunes confiscated, and even socialization of the appliances of labor carried out. But Christian democracy, as Christian, ought to have as its foundation the principles laid down by Divine faith, having regard, indeed, to the temporal advantage of the lower orders, but designing therewith to fit their minds for the enjoyment of things eternal.

"Accordingly, to Christian democracy let there be nothing more sacred than law and right; let it bid the right of having and holding be kept inviolate; let it maintain the diversity of ranks, which properly belong to a well-ordered State; in fine, .et it prefer for human association that form and character which its Divine Author has imposed upon it. Clearly, therefore, social and Christian democracy can have nothing in common; the difference between them is no less than that between secturionism of Socialism and the profession of the Christian law. "Far be it from auyone to perver

the name of Christian democracy to political ends. For although democracy by its very name and by philosophical usage denotes popular rule, yet in this application it must be emplayed altogether without political signification, so as to denote nothing whatever besides this beneficent Christian action upon the scople. For natural morality and the precepts of the Gospel, for the very reason that they transcend the chances of human existence, must necessarily be independent c' any particular form of civil government, and adapt themselves to all, so long as there is nothing to conflict with virtue and right. They are, therefore, and remain in themselves, absolutely external to all conflict of parties and vicissitudes of occurrence so that, under whatever kind of government, people may and ought to abide by those precepts, which bid them love God above all and their neighbors as themselves. This has ever been the morality of the Church.; hy, it Roman Pontiffs have constantly dealt with States whatever might be their executive government. And this being so, the mind and action of Catholics, when Levoted to promoting the good of the lower orders, cannot by any possibility aim at embracing and introducing any one farm of govern ment in preference to another: THE RIGHTS OF LAWFUL POSSES.

SION AND AUTHORITY. "Just in the same way must Christian democracy repudiate the other ground of offence, which arises from paying so much regard to the interests of the lower classes as to seem to pass over the higher, who are nevertheless of equal importance to the preservation and development of the State. The Christian law of charity, which we have just mentioned, forbids this. It is large enough to embrace all ranks as belonging to one and the same family, the offspring of the same allbeneficient Father, redeemed by one Saviour and called to the same eternal inheritance. This is, indeed, the Apos tle's doctrine and monition, 'One body called it and one spirit, as you ar one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in us all.'- Eph. iv. 4.6. Wherefore, because of the natural co-ordination of the common people with the other ranks of society, which is made more intimate by the law of Christian brotherhood, it surely follows that whatever diligence is bestowed upon assisting the common people must extend to these other classes, the more because it is clearly projet and even necessary, if the work is to be successful, as we shall show below, that they should be invited to take part in it. "God forbid that under the name of

Christian democracy should lie the surreptitious alm of throwing off all obedience and turning away from those in lawful authority. The law of nature, no less than that of Christ, enjoins respect for all such as in their several degree hold office in the state, and further enjoins obedience to their lawful commands. This is the only attitude worthy of a man and a Christian, and ought to be taken up heartily and as a matter of duty, 'for con-science's sake,' as the Apostle himself has admonished, when he ordained;-Let every soul be subject to the high est powers.'-Rom. xili., 1, 5. It is absolutely inconsistent with Christian

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profession that any one should refuse to submit and be obedient to those of superior office in the Church, especially to Bishops, whom-without projudice to the authority of the Roman Pontiff over all and each-the Holy Ghost hath placed to rule the Church of God, which He hath purchased with His own blood.'-Acts ax., 28. Any one who thinks or acts differently is convicted of forgetfulness of the same Apostle's most solenin injunction;-Obey your prelates and be subject to them. For they watch as being to render an account of your souls.'-Heb. xiil., 17. It is most important that the faithful should all and each have these words deeply implanted in their minds, and should study in their daily life to put them in practice; and that those who minister about sacred things should also reflect upon them very diligently, and not fail to teach them to others by their words,; yes, still more by their example.

"We have recalled these various topics on which We have before this found occasion to dilate according to Our ability, and We trust that all dispute over the name of Christian democracy may now be told aside, as well as any suspicion of dangerous signification attaching to it. This trust We rightly cherish. For making exception of the ideas of certain persons regarding the force and virtue of this kind of Christian democracy, ideas which are not free from extravagance or error, surely there will be no single person to find fault with an endeavor, comformably to the law of nature and of God, to do merely this, to make the lives of laborers and artisans more tolerable, and gradually to give them the opportunity of self-culture, so that at home and in the world they may freely fulfil the obligations of virtue and religion, may feel themselves to be men, not mere animals. Christian men, not pagans, and so strive with more felicity and earnestness to attain that 'one thing needful,' that final good, for which we came into the world. This is the aim and the task of those who would have the common people in a Christian spirit on the one hand, suitably relived, and, on the other, preserved against the contagion of Socialism.

"We spoke just now advisedly of virtue and religion. For it is the opinion of some, which is caught up by the masses, that the social question, as they call it, is economical mercly. The precise opposite is the truth-that it is first of all moral and religious and for that reason its solution is to be expected mainly from the moral law and the prosouncements of religion. For suppose the productiveness of capital doubled, the hours of labor shortened, food cheap; yet if the wage-earner listens to teaching, as he commonly does and acts upon it, which tends to destroy reverence for the Delty and to corrupt morals, his later too, necessarily deteriorates and his earnings fail. It is found by practical experience that many a workman lives penuriously and miscrably, in spite of whorter hours and higher wage, because of his character being bad and religion having no hold upon him. Without the instincts which Christian wisdom implants and keeps alive, withour Providence, self-control, thrift, endurance and other natural qualities, you may try your hardest, but prosperity you cannot provide. That is the reason why we have never encouraged Catholics to form associations for the assistance of the poor, of introduce other schemes of the kind, without at the same time warning them that such things must not be actempted without the sanction of religion, without its inclusion and aid.

"However, Catholic devotion to the pauper class deserves the greater commendation, as developing in the same field in which active charity has always and happily labored, under the benignant influence of the Church in various ages By the law of mutual charity, which, as it the law of justice, we are bidden not only to give to all their due and interfere with the rights of none, but also to do kindness one to another. 'not in word, not in tongue, but in deed and in truth,'-I. John, iii., 18, remembersing what Christ most lovingly said to His Disciples; "A new commandment I give unto you; that you love one another, as I have loved you, that you also love one another. By this shale all men know that you are my disciples, if you have love one for auother. -John, xiii., 34, 35.

JUDICIOUS ALMSGIVING.

"In addition to these marks of His approval of charity in either direction, whether as regards the good of the soul or that of the body, everyone knows that Christ gave the most signal exemplifications in His own per-The rule of charity delivered by Him the Apostles first industriously and with holy zeal observed ; after them those that embraced the Christian faith inaugurated an abundance of institutions, designed to alleviate miseries that oppressed manhood These institutions grew and increased, and became the peculiar and glorious ornaments of the Christian name and of the civilization thence derived, so that people of sound intelligence cannot sufficiently admire them, espe-

cially when it is so natural for each to look . fter his own interests and put other people second.

"In the number of such benefactions must not be left out the distribution of money in the interest of almsgiving, to whichthe saying of Christ applies; That which remaineth, give alms'-Luke X., 11. No doubt Socialists carp at this and would have it altogether abolished as derogative to the native ability of man. Yet it is done according to the precepts of the Gospel and in a Christian manner; it neither feeds the pride of the distributor nor inflicts any humiliation on the recipient. So far from its being unbecoming to aryone it rather fosters the fellowship of human association by fostering the obligation of mutual service. There is no one so rich as to have no need of anyone else.; none so poor that he cannot do his neighbor some good turn. It is human nature ther we should confidently ask for and enaritably afford assistance one with another. So justice and charity mutually conjoin, according to the equal and gentle law of Christ, maintain in a wonderful way the bonds of human society, and providently lead every member to cater for his own and the common good.

"It is a laudable charity not merely to relieve the temporary needs of the poor, but to have an organized system of relief; this will be a more real and reliable assistance. It must be considered still more laudable to desire to instil into the minds of the mechanic and of the laborer notions of thrift and prudence, so that they may at least in part make provision for their declining years. It is an aim which not only relieves the cost of the wealthy, but it is a, moral step for the poor themselves; it encourages them to approve their position, while it keeps them away from temptations, ohecks self-indulgence and leads them on to virtuous behavior. Being, then so useful and seasonable an endeavor it deserves surely to be had in view by the energetic and prudent charity of all right-minded people.

"Only too abundant is the harvest of miseries We have before Our eyes, and formidable indeed is the impending danger of fatal disturbances, especially through the growing strength of Socialist opinion. Socialism cunningly works its way into the heart of the community; in the darkness of secret assemblies and openly in the light of day, by speeches and by writings, it excites the people to sedition, the restraints of religion are thrown aside, duties are neglected, and only rights upheld; daily larger and larger crowds of poor and needy are solicited, whose narrow circumstances make them open to deception and more easily hurried into error. Civil society no less than religion is imperiled; it is the sacred duty of every right-minded man to be up in defence of both the one and the

"To attain the desired unity of will it is essential, moreover, that We should abstain from contentious occasions which may give offence and cause division. Let there be no discussions in newspapers, in popular meetings of subtle and generally quite unprofitable questions, which are difficult to expound, and demand for their understanding suitable qualities of intellect and no ordinary study. "The action of Catholics, of what-

ever sort, will proceed with a larger effectiveness if all their associations, while the rights of each remain secure, have one and the same directing and moving force at their head. In Italy We desire this office to be undertaken by the Institute of Catholic Congresses and Assemblies, which We have often had occasion to commend; this charge of controlling the common action of Catholics, but always subject to the guidance and direction of the Bishop, was committed to it by Ourselves, as by Our predecessor. Let the same be done in other nations, if there is anywhere any chief society

office may legitimately be intrusted. "Finally, we again epjoin with greats er insistence that whatever schemes people take up in the popular cause, whether individually or in association, they should remember that they must be entirely submissive to epis-copal authority. Do not lee them be beguiled by an excessive ardor for charitable enterprise, which, if it induces any relaxation of due obedience. is itself false, unproductive of solid benefit and displeasing to God. Those who please God are those who are ready to give up their own ideas and listen to the bidding of the rulers of the Church, absolutely as to His own. To such He readily gives aid, even when attempting very difficult enterprises, and is wont benignantly to bring their un lertakings to the issue they desire.

"We exhort you, venerable brethren to see these things with your wonted prudence and assiduity, as the individual and local circumstances demand, and tak counsel with one another about them in your customary meetings. Bit let your vigilance be on the watch and your authority exercised; regulating, restraining and resisting, that on he pretext of promoting good the wigo of holy discipline be relaxed, or the sule of order disturbed which

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Chriet laid down for his church. With right and harmonious and progressive action on the part of all Catholics, tet it the more conspicuously be seen that orderly tranquility and true prosperity especially flourish under the favor and protection of the Church, whose most holy office is to admonish all of their duties according to the precepts

of Christ, to unite the rich and poor

in fraternal charity, and to uplift and

strengthen the spirits of men in the

adverse course of life's affairs. "Of which good things let us add as pledge of the Apostolic Benediction, which We impart most lovingly in the Lord to you, .enerable brethren, to your clerky and people.

"Given at Rome, at St; Peter's, this eighteenth day of January in the year 1901, the twenty-third of Our Pontificate.'

LEO XIII., Pope.

REVIEWS.

"The Balloonist" is the hero of Cleve "The Balloonist" is the hero of Cleveland Moffett's third paper on "Careers of Danger and Daring," which appears in the March number of St. Nicholas. Capt. Charles D. Rhodes, U.S.A., tells "How Armies Talk to Each Other With Flags, Heliographs and l'lash-lanterns." "The Pets of Noted People," written of by Bury Irwin Dasent; besides his serial, "The Story of Barnaby Lee," John Bennett has a ingle, "The Snake Charmer's Tune," with a humorous illustration by himself; and there is a "Sewing Song" by Laura E. Richards. there is a " E. Richards.

The second volume of "The Nine-teenth Century Scries," which is to be complete in twenty-five volumes, is to hand. This volume handles the ques-tion of the "Literary Progress" of the past century. A. B. De Mille, of King's College, Windsor, N.S., is the author of this volume. Beginning with a short survey of the conditions that led up to the nineteenth century literature proper the author plunges at once into his difficult subject. It is handled with clearness and conciseis handled with clearness and concise is handled with clearness and concise-ness, giving at once an intimate knowledge of the literature of the age and doing so entertainingly. English literature both in England and Amer-ica is taken up first and is given some-what over five hundred pages. Ger-man, French, I.alian, Spanish, Rus-sian and Northern literature is given sian and Northerb fleature is given some two hundred pages. The work is well done, and is illustrated with excellent cuts of the leading literary lights of the age. The work is being published by the Linscott Publishing Company, of this city.

The March Atlantic prints a vigor-ous editorial call upon the President to give the Country the Facts about the Phillppines; Henry B. F. Macfar-land, contributes a striking analysis of Mr. McKinley as President. Woodof Mr. McKinley as President. Woodrow Wilson discussed Democracy and
Efficiency—can our democracy hold its
own against the present reaction towards monarchy it. W. Root discusses the lessons of British Confedeation; W. C. Dreher in A. Letter From
Germany gives a year's achievements
of that nation; and the Atlantic's;
farewell tribute to Queen Victoria
round out a notable number.

The March issue of "Success" has a description of the origin of the life-saving service, from the pen of former Governor Newell, of New Jersey, whose career has been full of romance. Miss Gould writes her first signed magazine article for this issue, devoted to the work of the ladies among the enlisted men of the army and navy. The other contributors intized Edwin Markham, 'Helen Nicolay, Schator Hoar, Ella Wheeler Wilcox, Cy. Warman, Mudame Melba, Mrs. Russell Sage, and Thomas Wentworth Higginson. The entire issue is characterized by virility and grace. The March issue of "Success" has a

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THURSDAY, FEBRUARY 28, 1901.

THE CHURCH AND MATRI-MONY.

The now well-known Delpit case has aroused attention not only to itself but to the general question of matrimony, and the rights of Church and State involved therein. Protestant societies are all of a sudden deeply interested in the indissolubility of the marriage tie. Meetings are held, resolutions passed, and collections threatened. It has been a matter of perfect indifference to these zealots, and all the other critice, that marriage cases have been decided year after year by judges in the United States. until the number of divorces is up in the tens of thousands, and countless homes are broken up at the base breath of passion. How is it that these " unco guid" folk have not any sympathy for their suffering divorce-loving brothren across the line? It is be. cause they are slaves of the State and human respect-and when the State does a thing, be it right, or wrong, free or tyrannical, they condone it. When the Catholic Church decides a case of which i' is the authorized and competent judge, then arises the ory-interference with the rights of civil society and with the freedom of the subject. This is particularly true of matrimony. "It is remarkable," says Brownson, "that most reformers find fault with the Christian law of marriage, and propose to alter the relations which God has established both in nature and in the Gospel between the sexes." After the minis. terial critics come the seculars. And this week we have Goldwin Smith claiming that "marriage is a civil status, and that the time has come for the marriage and divorce law of Canada to be placed upon a rational footirg, and administered by regular courts." The Professor admits that the union has a spiritual aspect, still -" For the civil power, not for the Churches or the clergy, is it to determine by whom and how matrimony may be lawfully contracted; in what cases, when contracted, it may be lawfully dissolved." Such teaching is the lever which will destroy the Christian family and undermine Christian society. Our Divine Lord raised the matrimonial contract to a Sacrament -assigned to its reception, and the state upon which those contracting it entered, graces saited for their very special relation and obligations in regard to each other and in regard to their children. It is God who joins man and wife together-and what He joins no man must put asunder. To the Church as the administratrix of things divine belongs the right of determining the valid or invalid conditions of matrimony. She received this right as witness of the truth and official guardian of Christian society. the State is not competent. To assume its competency is to declare marriage a civil contract. To destroy this is to desirby the sacredness and inviolability of marriage, upon which depend the sacredness and inviolability of the family. Man cannot bind man. Every contract must receive its force from God. It is from the law of God that the moral obligation of contracts springs, and therefore it is for the spiritual authority to determine what contracts are or are not lawful, their extent and termination, when they oblige and when they do not. Man could not bind his fellow with a silk thread any more than with an iron chain. Withdraw marriage frem the

spiritual order, no moral obligation

remains to it; its violation is relieved

of all guilt and assumes a more odious, disgusting and corrupting form of sin. The spouses are not bound in conscience to mutual fidelity, and may be as unfaithful as they choose, provided they run the risk of civil penalties. It is very easy to take the next step, and doubt the right of the State to make the infidelity of either spouse a civil offence. It is still easier to take the step denying the right to bind one man to one woman, or one woman to one man, till separated by death Hand over matrimony from the spiritual order to the civil order, and divorce with liberty to marry again becomes common; the validity of all marriage laws is denied; and free-love asserted at least in principle. Nor does the evil stop here. A train of sins and crimes follow which cannot be diecussed, but of which medical men are the best witnesses. Let them be interrogated, and the danger of entrusting matrimony to the civil order will be seen in the full force of its disor. ganizing corruption. To leave matrimony to the civil order in these days of popular government is to leave it to the people themselves. Goldwin Smith bases his argument

upon the ground that marriage is a civil status. That savors too much of absolutism, a doctrine which was never a favorite one of the Oxford Professor. We do not admit that it is correct. Marriages may exist without any civil status. Slaves may marry, yet they cannot be said to have a civil status. In the early ages of Christianity, or under other circumstances of place, where civil society has not been form ed, marriages must have the same place as in the midst of highly civil. ized nations. It is primarily for the family, and only secondarily for the State that marriage was instituted. To invert this order is to threaten society with the dangers of instability and corruption. It is to abandon the family to the destructive whims of passion. Nor will the religious ceremony which Professor Smith proposes be of any any avail. What does this ceremony mean? A couple are married by a civil officer, and then they go and ask their Church for its benediction. That would simply make confusion worse confounded. Suppose the Church withheld its blessing what difference would it make? The couple are lawfully married. Would the State put it as an essential condition that a certificate of the parties liaving received this blessing should be produced? One might as well try to stop the rushing tide with an oar, Owil society might "; first place such a condition. But what one generation in the civil order does the next could validly undo. Then take our own Church-clearly, amidst all changes, proclaiming matrimony as a Sacrament. Such a course as we are disoussing is out of the question. The Church says to the world: "If my children want this or any other sacrament they must receive it from me. Whatever ceremony the State insists upon, either before or after any liturgy, neither adds to nor subtracts from the validity of the sacred contract." To the Church alone belongs the power of determining the conditions that regulate the validity and the legitim. acy of matrimony. It was one of the sacred trusts placed upon her by her Divine Founder. Ard through all the centuries she b - faithfully carried out the trust, to the formation and support of Christian society and the sanctification of the Christian family. It will be an evil day when the civil order assumes to itself this responsible function. But even so, no matter how it may be with others, in the grand old Church matrimony is always a Sacrament, and the Church itself

THE DIVORCE EVIL.

the minister thereof.

In last week's Weekly Sun we were somewhat surprised at a man of Goldwin Smith's calibre advocating a Divorce Court for Canada. He claims that England found the necessity for one; that the method now in vogue here in Canada—that of having recourse to the Senate—is old and out of date. In other words, Goldwin Smith, a man whose ability has made him universally respected, has fallen into making such a statement that it is too difficult to obtain a divorce here in Canada. In the face of the recent exposure of the method of securing divorces in Buffalo; in the face of the benoisasso labrass but ... ada gail necessioned by the Divorce Courts in Chicago and Dakota; in the face of the terrible state of affairs recently unearthed in

Milwaukee, where, out of two hundred divorces granted, but one hundred wore legal; in the face of protests from the Chicago atvorce judges who are crying aloud for some measure that will diminish the divorce evil in some way or any way-in the face of this terrible and notorious state of affairs In the United States, we here in Canada, instead of advocating a laxer system of granting divorces, should rather tend in the other direction. While the Church has always absolutely refused to recomize divorces and always will maintain that marriage is a Sacrament, and as such, above and beyond the civil law; while this is so, yet we, as a Catholic paper, feel that divorce is a terrible evil, and shall never lose an opportunity to score it -- to fight it while it exists in any form. We cannot recognize absolute divorce, but we are citizens of this country where such divorces are granted and, as such, we shall ever use our endeavours to lessen the evil. The Uburch's stand on the matter is the only one that can be productive of good and control] the evil.

Let such men as Goldwin Smith read the following report of the evils of divorce as gathered by a New York Sun correspondent in Indiana:

"The report of the Indiana Department of Statistics shows that there was one divorce for about every six marriages in the state for the year ending Oct. 31 last. It other words, there were 27,671 marriages and 4,090 decrees of divorce. The court officials estimate that not less than 2,000 other suits for divorce were brought which were either withdrawn or in which the decree was decided by the court. Several months ago judges of some of the courts in counties with city populations, fluding their courts overrun with divorce business, made investigation, and as a result of correspondence among themselves informally started a movement for legislation this winter which would close the open places in the divorce law.

movements for legislation this wince which awould close the open places in the divorce law.

"It is estimated that one-third of the decrees in Indiana are entered on default of the defendant in the suit. The Judges say that there is often collusion between man and wife, but that it is next to impossible for the court to do anything. The amendment proposed by the judger is to authorize the prosecuting atto.ney to appear for the defendant in the case of default and contest the proceedings, by which process it is thought that the fact of collusion will be brought to the surface. When the legislature last met, two years ago, the amendment was brought forward, but several prosecuting attorneys from the larger cities were complexed for meandment was from the only demand for amendment was from the procecuting attorneys, who were to receive a fee of \$15 for each appearance in a divorce case. The result was the defeat of the desired legislation."

Thank God no such state of affairs exist in Canada. We want no Divorce Courts in this land. What we do want is an absolute abolition of power to grant divorces by any civil tribunal.

THE KING'S OATH. The Rev. J. F. Gorman preached a sermon in Grace Church, Ottawa, a week ago on the Coronation Declaration against Catholies. The rev. preacher expressed himself as very strongly in favor of the retention of the oath. The sermon that was to bring out the rev. gentleman's bigoted and narrow-minded views was began with a suavity and smoothness that promised better things. It referred to the amicable feeling that exists between Protestants and Catholics in Canada; it even went so far as to say that there are actually Catholics living in this country to-day towards whom their Protestant neighbors have the kindligst of feelings, and even the highest respect. We should hope so. We beg to inform the Rev. J. F. Gorman that Catholics are not estracised here; we beg to draw Mr. Gorman's. -we had salmost said O'Gorman'setention to the fest that Catholics i this country are not beholden to Mr. Gorman or any of his ilk for the respect that noble actions, and upright, honest lives demand as their right. We did not some to this country to. day nor yesterday, nor do we propose leaving to-morrow. When Mr. Gorman and men of his kidney have passed away, Catholics will still hold places of honor here in Canada, and and will be regarded with the " kindliest of feelings." One would imagine, fo hear the words of Mr. Gorman, thetour religion is a ber to esteem and kindly feelings; one would be led to think that to be a Catholia is equivalent to being a subject for watching. Oatholies in this country are doing nicely, thank God, but they owe nothing of their success to men of Mr. Gorman's type. We are quite aware -painfully so at time—that Cathelies must show at least fifty per chat, more energy and ability than their Protection ant neighbors to secure thin see and "kindly feeling"; ve and also also aware that we have been aware that

men and women who not may need this, but have done so, at will see

judice, begotten of ignorance and hatred, combine to crush a man because he is a Catholic. Oace in a while there are flashes in the pan that indicate the fitful sputtering of this hate that worked such havor in the days gone by. Mr. Gorman's recent utterances are a survival of those days. And this portion of Mr. Gorman's sermon was supposed to be the conciliatory one. Under the spell of these "kindly feelings" the oath "seemed harsh and intolerant." But, the Rev. Mr. Gorman had another thought coming -a second guess, and a sober one. "A sober second thought" he calls it. "It was," he said, "the only pledge they had of the Protestant belief of the Sovereign." We are not aware that the heavens would fall if the Sovereign of England were a Catholic-there were many of them before now, and they were, as a rule, pretty fair rulers, even under the light of the most bigoted of Protestant historians. England has suffered from religious persecution, but we should like to ask who was the instigator of this persecution. We should like to ask whether these persecutions began before Henry VIII. apostatized or not; we should like to ask whether these persecutions resulted from the Catholic belief of Henry VIII. or from the lust and greed that drove him to establish the Anglican Church against the will of the English people: we should like ask whether these perseoutlons were continued and enlarged under Edward VI. as a result of his Catholic teachings and learnings. Mary-" Bloody Mary"-is oredited with the most atrocious persecutions: with persecutions that Protestant historians have taken the utmost pains to dilate upon; with persecutions that had as their foundation in fact, the vivid imagination of these same bigots; with persecutions that never took place. Elizabeth same, and is called "The Good." She persecuted, but her persocutions are veiled; she burned at the stake, but the fires are quenched in history, as it is taught in our Public schoels: she acted the religious tyrant, but she is called " The Good." And so it is all down the line. The time is past when the Rev. J. F. Gor man, or any other narrow-minded bigot, can falsify history. People are too enlightenes in these days to swallow their statements without a grimace. As a result of this "sober second thought" the Rev. Mr. Gorman grows wise and utters his wisdom thus: "Balf-preservation is the first law of life, and this declaration has been imposed on the Sovereign in sheer selfdefence," Even granting-which we by no manner of means do-that this oath was absolutely necessary for selfpreservation in the days when it was inserted in the Coronation oath, we fail to see whylit should be retained in these days of the "kindliest feelings." We are living amicably. The time has passed in Britain when men fly at one another's throats on religious questions. The Anglicans themselves are indulating in a rather hitter family affair, but it is a family affair, a kind of squabble that concerns them alone, and which we hope to see settled soon in the only possible way—the coming over to Cathologism, "the coming home," as Dr. Langtry would say, of the better and most conscientious ele. ment in the Anglican communion. Mr.Gorman then goes on to show that entitled to consideration than the Catholic, because the former "never tried to drive their doctrines down people's throats at the point of the sword." We imagine that Mr.Gorman must have been fairly off his feet at this stage of the sermon; we can picture him to ourselves! waving his arms in the air, with hair disheveled and with froth at the mouth. The awful sword swallowing feat that Protestants were obliged to give exhibitions of in Eng. land must have been horrible in the retrospect to the rev. gentleman. Our mory is not too strong, but we can memory is not too strong, but we canpoint of the sword " game that was played upon Protestants by Catholic

severeigns. It is quite true that

James II. fled to Ireland, and was

supported there by a sturdy and loyal

people, who fought for him as their

land soversion as they should have

done, and did better than that poltroon

deserved. We can recall, however.

the attempt by Elizabeth to force the

Catholics of Ireland to swallow Protes-

tantism at the "point of the sword "

and have no difficulty in bringing to

mind Cromwell's "Connaught or hell"

programme; we readily recall William III. and the Peace of Limerick, to. gether with the atrocities he perpetrated in the name of Protestantism in the campaign leading up to that violation. We have very little difficulty in remembering the Penal Laws under which Catholics were hounded for turce hundred years. All there thinse are suggested by Rev. J. F. Gorman, has we fall to see that in these days of enlightenment and calm reasoning: in these days of tolerance . ud " kindly feelings," that the King of England should be called upon to insult ton millions of his subjects. He is our King and Sovereign. We give him our allegiance; we fight his battles; we are loyal and true, and we fail to see why one section—and a large one too-of the subjects of the Empire should be treated not only as outcasts, but even as traitors.

ANSWER TO CORRESPONDENT

We have received from " Honest Enquirer" a long and somewhat intricate statement of a matrimonial case. As the case iis particular, its explanation is of no general interest. Furthermore, like most of these cases. it involves circumstances the details of which are not proper material for newspaper columns. If "Ronest Enquirer" will permit us to answer him in private correspondence, and send us his full address, we shall be happy to respect his confidence, and go into a full discussion upon the subject. We may say that the case as presented offers no great difficulty, and that ecclesiastical, canonical legislation has amply provided for it. We de not care about opening our column to the discussion of subjects which cannot be treated properly in the public press.

EDITORIAL NOTES.

Mr. Thomas O'Donnell's addressing of the British House of Commons in Trigh must have been a treat-to the Irish.

The Irish members of the British House of Commons are prepared for a fight to a finish with anything and everything that does not suit them. No members of the party shall be permitted to pair with either Liberels or Conservatives. All must be present at every sitting to do their own voting. We see lively times ahead for the British House of Commons.

The Police Commissioners of Toronto have decided to have a police inspection of workshops and factories to see that they are provided with means to escape in case of fire. It is quite time that something was being done along these lines. A sart is good, but it seems impossible to have the effort sustained for any length of time. We have not heard of any of the other cities or towns making a move in this direction. It is hardly likely that Toronto factories are the only ones in Canade that lack proper fire escapes.

As a result of a crusade against saloons in Leavenworth, Kansas, following directly as a result of the Carrie Nation raids, there occurred a shooting fatally last week. The wife shot gun in the hands of a m farmers who had entered the saloon with the purpose of wrecking the place. Four arrests have been made. and further trouble is anticipated. Meanwhile Mrs. Nation, the cause of the trouble, was in jail, refusing to put up a bond of \$2,000 to keep the peace. Mrs. Nation should be left in jail until such time as her fanatical efforts may have time to simmer down Murder is a very serious thing, and there promises to be more of it unless this virago is speedily suppressed.

Mr. Thomas O'Donnell does not propose to allow the recent squelching he received in his attempt to introduce the Irish language in the British House of Commons, to interfere with his programme. He lays down the following method of his future proerabso

46 Immediately after the two Irish amund "Immediately after the two Iriah amundaments to the Kinn's speech have been debated, I shall claim the attention of the Speaker ariodically and increasurity, each time apeaking Irish. Not till I am suspended for disorderly conduct shall I desist, I shall refuse to subside only when I have been knocked down foribly and dragged from my place. When the Houses' Sergeant at-arms appears on the scene the ca-

tire membership of the Irish party will come to my support, and the chances for trouble are fair."

Mr. O'Donnell asserts that his determination to talk Irish at Westminster aims at compelling the recognition of the language as a national institution rather than at disturbing the peace of the House of Commons. Mr. O'Donnell is one of the youngest members of the British Parliament, being only twenty-nine years of age. He is the member for West Kerry, and resides at Killorglin.

His Holiness, Pope Leo XIII., colebrated the anniversary of his election to the Pontificate on Wed asday of last week. He is in excellent Lealth and spirits, and promises well to reach the hundred mark, a point that he is aiming at not for the mere sake of living, but that he may perfect his already glorious reign over the Church. The rigor of his recent encyclical indicates that the greatest mind of the age has not been clouded, but has rather gained in power and clearsightedness, in the long years of ceaseless toil that it has been subjected to. It is quite cafe to say that in all the years of our Holy Father's work he has not made a single personal enemy. Affable and kind; easy of approach and pleasant of speech, the greatest old man of the century has acquired the good will and admiration of the whole world. He is the last of a great age of mental giants, and that he, the greatest of all, may live to see his fondest hopes realized, and his most cherished plans matured, is the wish and prayer, not only of all Catholies throughout the world, but also of thousands of those who are not members of our great Church.

There is a report going the rounds of the daily papers that Monsignor Falconio, the Papal Delegate at Ottawa, will be transferred to Washington, where he will take the place of Monsigno: Martinelli, the Papal Delegate to the United States. Mgr. Martinelli will, according to the despatches from Rome, be created cardinal at the coming consistory in Rome on March 21, an event which will fix his residence in Italy for the future. Mgr. Falconio has endeared himself to the Catholies of Canada, in the short time that he has been with us, and we shall be very sorry to lose him; but, in going to the United States he shall have greater opportunities of exercising his acknowledged talents, and of doing more good than he could accomplish here. The United States Catholics will feel proud of their new delegatequite as proud of him as we here in Canada do. Mgr. Martinelli is an able man, and Mgr. Falconio will just about fill his place in the hearts of the neighboring republic. If the report is true, then we congratulate the American Catholics in getting a man of just about the same type as the onethey are losing; if the report be false, we rejoice in the fast that our beloved Delegate will be with us yet for a while. The press despatch announcing Mgr. Falconio's removal to Washington does not name a successor for him at Ottawa.

Some time ago Catharine Leelie, the able editor of the Woman's page of The Sunday World, took occasion to give a severe rebuke to the silly women of the proprietor of a whiskey joint and girls who daily hang about the the Brahmin and Hottentot are more had the top of her head shot off by a Princess theatre in this city so that they may get a glimpse of the actors and actresses as they some out of that place of amusement. We felt at the time that the article was one that hit the nail on the head, and we were sure that it would accomplish its purpose. While some good may have been done. there yet remains much to do. Recently, with the thermometer ranging below zero, we saw fully a hundred women and girls blocking King street awaiting the coming out of the actors. They were not all girls either-many of them were well up in the forties. As The World said, these specimens of womanhood are degrading themselves in bowing before these fourth rate actors; they are dragging down the dignity they should possess, and trampling it under foot. It is utterly disgusting. Language fails one in the attempt to characterize such nawomanly curiosity; such adoration of genius (?). We wonder whether these girls have any homes: if they have. they must be gloriously well-ordered ones. It is a pity that the policeman who stood by, av lently to see that there should be no riot, sould not arrest the whole crowd as vagrants.

Orown Attorney Curry thinks that if gambling is to be stopped in this city, the fountsin head of the vice must first be out off. In his opinion, the Woodbine races are the root of the evil. They create the taste for plunging, and they develop it. So too does he brand speculation of the wildoat order, whether it be on a large or a small scale. We do not wish to as to put a damper forever upon such oppose ourselves to the opinion of so eminent a student of crime and vice as Crown Attorney Curry; we do not pretend to say that horse-racing is not conducive to gambling; we do not mean to declare that bucket shops are not evils; but we do not say that if the betting at the Woodbine were out off; that if a general cleaning up of bucket shops were made there would still be gambling. Crown Attorney Curry may suppress the betting at the Woodbine, but he will find that gam. bling will still hold its sway during the winter; he may clean up every bucket-shop and still find play for money going on. Cards, craps, faro, roulette, and the rest of, it have a fascination of their own, and do not eminate from the acquired habit of betting on horses. We do not purpose defending betting on races. It is an evil. It is an evil, particularly in that races are not notoriously honestly run, but apart from that it is an evil in itself. Even were the racing run "on the square," we should not care to defend betting on the even s, but we do think that if betting were forbidden at the race tracks it would not make a particle of difference as far as the vice of gambling during the winter season in concerned.

A smallpox scare has again reached Ontario. The dread disease bran in the north, and by the escape of a patient seems to have spread itself pretty well. While, on the one hand, our health authorities in Ontario are both competent and alert, on the other, people themselves should take every precaution to prevent this dangerous plague from becoming widespread. At such times as these we hear the anti-vaccination agitators rise in their wrath. Vaccination is simply a giving of the disease in a very mild form. Accidents have happened whereby the application of the vaccine has caused blood-poisoning, but under the modern conditions of securing safe matter for inoculation, the danger is so remote as to be unthinkable. The public safety, as well as that of the individual, demands that means be taken to prevent the possibility of this death-dealing plague spreading, and the individual should not hesitate to put up with a little inconvenience that both he and his neighbors may be rendered immune from so. dread a disease. Parents should see to it that their children are properly vaccinated. It may be the means of saving them from death or disfigurement for life.

The insurance companies, prompted doubtless by the recent disastrous fires in Montreal, have issued orders to their agents materially raising the rates in the congested or down-town portions of our Canadian cities. It is claimed that, owing to the crowded condition of these parts of the cities, and to the almost innumerable dangerous elements that are hived in these centres, the risk is something enormous. This movement is thought to be but the beginning of a general advance in the rates of insurance which will eventually spread to all portions of our cities and tow even to the rural districts.

Th recent body-matching at Peterborough has created a great deal of bitter feeling in that town, and a shudder of horror has spread all through Ontario. The very thought of having one of our own dear ones stolen from the grave for dissecting purposes; the idea of the beloved one whom we cherished when alive, and whose remains we revere as ballowed; the thought that the body of one we so lately mourned and wept over-the thought that our beloved dead, the dead whose memory is enshrined in our hearts, should be taken from the grave to satisfy the curiosity of a stranger, that it should be carved up by some unfeeling wretch, whose only thought is of self, is enough to make one shudder, to drive one to extremes in an effort to inflict a suitable pun-

will prevent his needing any subjects for some long time to come. In the old days, when a student had no means of obtaining bodies other than that of robbing graves, there was some excuse for the theft, but in these days there can be no possible excuse for such sacrilegious work, and it should be punished in such a way grossly inhuman work.

HOME RULE.

Continued from Page One.

presumpbly, for the decline in population. Since 1850 Bricish taxes have diminished 3s. per head, and Irish manufactures. creased 14r. 11d.

creased 14s. 11d.
Counselled not good old Tory Dr.
Johnsen well when he admonished the
Irishman; "Do not unite with us, sir,
It would be the union of the shark
with his prey. We would unite with
you only to destroy you." John Bull
has never been known to keep terms
with the week a moraent longer than with the weak a moraent longer than

has never been known to keep terms with the weak a moraent longer than suited his convenience.

Now what was the "Unionist" reply to the several counts in the above demonstrably true financial indictment, based on the 1-port of an exceptionally capable Royal Commission f That the Report was inadmissable because it was tainted with the Home Rule heresy that Ireland is a "separate taxable entity." She must continue to be outrager asly fleeced, impoverished, and depopulated, as being but an insignificant part of that majestic piratical "Empire" on which the sun never goes to bed.

Indeed, Sir Michael Hicks-Reach, almost in so many words, parodied Lord

er sets and the tax-gatherer never goes to bed.
Indeed, Sir Michae! Hicks-Reach, almost in so many words, parodied Lord Palmerston's Candid dictum that "Tenant's Right Means Landlord's Wrong." He haid down the principle that justice to Ireland, Scotland or Wales is, and must be, an injury to the Predominant Partuer, and a necessary offence in the light of the Higher Imperialism. And this, there can be little doubt, is, also, the contention of the Perksite "Liberal Imperialists." They apparently cannot, or rather will not, give the slightest heed to a system of Government, like that of Switzerland or the United Stetes, in which the interests of the parts (Cantons, and States) are not sacrificed to the whole (the "Republic), nor those of the whole to the parts. When will it dawn on "Imperialism is a far stronger bond than Imperialism and that it is mere ignorant arrogance for them specially to dub themselves 'Unionists."

FEDERAL HOME RULE.

The true "Unionists" are the Federalists or Home Rulers, because their form of Union rests on the enduring foundation of justice to every component part before even the requirements of the whole are considered. If the Parish—the Commune—is well ordered, the "Empire" may be safely trusted to take care of itself. "Parliament ever cries for more money for the Service of the State. Just Heavens of radical Decentralization, National and Local.

If the Grand Old Man but had the "gumption" to bring a a truity states.

Local.

It he Grand Old Man but had the "gumption" to bring a a truly statesmanlike measure of Home Rule All. Reund, instead of his puerile "one horse" Irish Bill, how different might, nay, would have been the situation today. He discovered, as I foresaw from the first, that the part of Home Rule was greater than the whole, Euclid notwistanding. And, by the way, P take some credit to myself for having advocated All Round Home Rule, in these columns, for more than twelve mouths before any other publicist or politician in these islands evea remotely hinted either by voice or pen at a Federal solution of the national Administrative problem, obvious, indeed, as is such solution

But again the destinies of Ireland and of the "Empire," are in the lap of the gods;—

Thou set not conquered; Beauty's en-Ical.
If the Grand Old Man but had the

the gods;— Thou art not conquered; Beauty's en-

sign yet Is crimson in thy lips and in thy

And death's pale flag is not advanced

there. reland, North and South, Protestant

chee's,
And death's pale flag is not advanced there.
Ireland, North and South, Protestant and Catholic, practically as one man confronts the British Legislature with a demand for the percentory "ending" of Strongbow Landlordism in the interest of Peasant Proprietorship, Now, in principle, the Peasant Landlord's claim to exclusive ownership is as indefensible as that of Peer or Squire; but the proved evils of Peasant Proprietorship are not to be discussed at the fag-end of any article. They are too grave and unretraceable for that. But, peradventure, my space-limit will not be exceeded by the following True Solution of the Land Problem in the words of the minutable old Newcastle Schoolmaster, Thomas Spence (1775);—
"The land, with all that appertains to it, is, in every Parish, made the property of the corporation or parish, with as ample power to let, repair, or alter all or any part thereof, as a Lord of the Manor enjoys over his lands, houses, etc., but the power of alienating the least morsel, in any manner, from the parish, either at this or any time hereafter is denied. For it is solemnly agreed to by the whole nation, that the parish that shall either sell or give away any part of its landed groperty shall be looked upon with an much horror and detestation as if they had sold all their children to be slaves, or masacred them with their own hanca. Thus there are no more or other landlords in the whole country than the parishes, and cach of them is (Sovereign Lard of its Territories, doing whatever the people think proper, and not as formerly to support and spread lursury, pride and all manner of vice."—Reynolds Newspaper.

REBELLIOUS PRESTS.

REBELLIOUS PRIESTS. ishment upon the perpetrator of such a deed. Our medical schools furnish the students with subjects in sufficient numbers, and a student who is guilty of stealing bodies from a gravsyard should be given such punishment as

MULHALL'S STATISTICS

Figures showing the Religious Standing of the World.

The new , eligious statistics of the late Michael G. Muthall, published a week or st before his death in December last, are of unusual value. Mr. Mulhall was commonly regarded as the most emment statistician in the world, and his principal work, "a Dictionary of Statistics," is an accepted standard of reference. The accuracy of his scientific method of estimate is indicated by his remarkable foreast of the present population of the United States, published in the North American Review for July, 1890. His estimate then made was 70,200,000. The actual number returned in the official report of the director of the census, made last year, was 76,301,799. From the New York Freeman's Journal we quote the following from Mr. Mulhall's paper read before the recent Australishan Catholic Congress (Mr. Mulhall was a Roman Catholic hand a private chamberlain to Pope Leo. XIII):—

XIII);—
"The population of the world in 1898 was estimated at 1,450,000,000, of whom httle more than one-third were Christians, viz ;—

	Christians	Moham- medans	Jews	Pagans
Furope	126,400,000 12,600,000 4,400,000 9,700,000	109,500,000 36,000,00 24,700,000	6,500,000 200,000 400,000	1,300,000 667,800,600 91,000,000 4,400,600
Total	501,600,000	176,800,000	7,100,000	704,500,000

"We find that more than one-half of mankind is still enveloped in paganism, and that the degrading tents of Mohammed hold sway among many of the principal states of Asia and Africa. If we proceed to classify all Christians under three heads they will be found to stand thus:—

	Catholics	Protestants	Greeks	Total
United Kingdom	5,400,000 37,700,000 18,600,000 8,300,000 33,800,000 31,100,000 22,700,000 10,000 7,990,000	34,700,003 700,000 72,700,000 3,100,000 4,100,000 60,000 10,000 9,290,000 2,710,000 4,130,000	73,800,000 3,300,000	40,100,000 38,400,000 51,300,000 85,200,000 41,200,000 31,160,000 22,710,000 9,300,000 10,700,000 18,430,000
Europe	240,000,000	91,500,000	89,500,000	348,500,000
Europe. United States. Canada. Spanish America. West Indies Australia Philippines, etc Asia. Africa.	2,100,000 45,600,000 2,500,000 9,00,000 5,700,000	91,500,000 62,300,000 2,800,000 100,000 1,100,000 2,900,000 200,000 700,000	89,500,000	348,500,000 72,100,000 4,900,000 45,700,000 3,600,000 3,800,000 5,900,000 12,660,000 4,400,000
The world	167,500,000	163,300,000	98,300,000	501,600,000

As to the relative strength of Protestants and Roman Catholics in the chief missionary countries of the warld., Mr. Mulhall gives the following table (compiled in 1893) from the American Protestant Statistical Association, showing the ratio of Protestants to Roman Catholics in these countries, to be as one to five ;-

Catholics	Protestants	Total
*1,199,000 1,116,000 70,000 30,000 663,000	534,000 88,000 20,000	1,733,000 1,204,000 90,000 30,000 683,000
3,078,000	662,000	3,740,000
2,660,000	1,740,000 220,000	4,400,000 5,940,000
	2,622,000	14,080,000
	*1,199,000 1,116,000 70,000 30,000 663,000 3,078,000 2,660,000 5,720,000	*1,199,000

*The English Catholic Register for 1898 gives the number as 1,870,000. It is interesting to ascertain which phase of Christianity increases numercially the faster throughout the whole world. As to this, Mr. Mi thall

mercially the taster throughout the whole works as says;—
"There can be no doubt that the principal Protestant nations, such as Great Britain, Germany, and the United Stat.s, are advancing with rapid strides in populatino, whereas such Catholic countries as France, Ireland, Spain and Portugal, have little or no increase yearly. But when we come to make a survey of the whole of Christendom, we find that the numbers are pretty equal. The following table shows the annual surplus of births o.er distins, that is the natural increase—exclusive of the returns for the Greak Cherch—according to offciial ratuens for five years, ending becember, 18.7, the figure for each religion being in the ratios corresponding to the latest central tributs, viz; est consus reports, viz;-

ANNUAL INCREASE.

	Catholics	Protestants	Total
United Kingdom. Frauce Geruany Russia. Austria-Hungary Italy. Spain and Portugal Scandinavia Holland Relgium Switzerland Other Countries.	55,000 10,000 240,000 80,000 365,000 319,000 130,000 25,000 55,000 6,000	385,000 420,000 30,000 45,000 1,000 104,000 38,000	440,000 10,000 660,000 110,000 410,000 320,000 130,000 104,000 63,000 55,000 24,000 9,000
Europe	1,295,000	1,040,000	2.335,000
Canada. Australia. Spanish America. West Indies.	26,000 17,000 792,000 20,000	\$35,000 58,000 8,000 9,000	61,000 75,000 800,000 29,000
Total	2,360,000	2,380,,000	4,740,001

An examination of the relative progress of Protestantism and Roman Catholicism in the English-speaking countries, however, reveals, he states, a much larger percentage of gain for the latter faith;—"In the United Kingdom there are no fewer than 4,600 Catholic churches, almost all built in the nineteenth century, and representing an outlay of at least £20,000,000 sterling. The progress of Catholicity in Great Britain is chiefly among the educated classed, as appears from a work just published by Swan & Sonnenschein, London, which states that since the Tractarian movement of 1850 the persons who have gone over to the Church of Rome include 445 graduates of Oxford, 213 of Cambridge, and 63 of other universities, besides Iwenty-seven peers, two hundred and forty-four culitary officers, 162 authors, 129 lawyers, and 60 physicians. Among, the graduates were 416 clargymen of the Established Church. The secession of so large a number of distinguished persons from the Church of England to enter the Clurch of Rome has been accompanied by a reaction among the masse, of the English people, who have gone over largely to the Methodist and other sects. This is apparent from the returns of marriages in England and Wales during forty years in the different places of worship, showing the following ratios:—

Ing the following record				
	1855-65	1866-75	1876-85	1886-95
Chutch of England	40	761 42 197	720 43 237	697 42 261
Totals	1,000	1,000	1,000	1,000

"In the decade ending 1865 the Church of England stood to dissenters as a to 1, but at present it is less than 3 to 1. The dissenters have gained what the Church of England has lest, while the ratio of Catholics has slightly fallen off in the forty years. We see that in England and Wales only 4 per cent. of the population is Roman Catholic, as compared with 8 per cent, in Scotland, 78 per cent, in Ireland, 40 per cent, in Canada, 14 per cent in the United States, and 22 per cent. in Australia.

"The Roman Catholic hierarchy of the United States recently celebrated the centennials (1899) of the consecration of the first hishop, Dr. Carroll, of Baltimore, and so rapid has been the growth of Catholicity in that country that it now possess a more obshops than France, Austria or Spain. There are, moreover, 10,500 churches, 500 hospitals and asylums, 930 colleges, and \$1,000 schools built and maintained by Roman Catholics in the Union."

THE SUN SAVINGS AND LOAN COMPANY of Ontario

ANNUAL REPORT

The annual meeting of this Company was held in the Company's office, Toronto on Monday, the 18th inst., with a good attendance of stockholders present, a number of whom came from outside the city, among these were Messrs. J. Ballantyne, of Kincardine, II, D. Henderson of Whitechurch, Jas. Black of Rockwood, Joslah Taylor of Hamilton, Geo. W. Hudson, of Lucknow, Alex Campbell of Lorne and

The chair was taken by the Presider, J. T. Gilmour, Esq., M.D., who opened the meeting by reading the notice, which had been sent to all stockholders, calling the same, and prefacing the proceedings with some remarks expressive of hie satisfaction and pleasure at seeing so many of the stockholders present, and promising them a good report for the past year's business.

The Secretary was then called upon to read the Director's Annual Report, from which the following interesting facts and figures are taken -

Total Assets, Dec. 31, 1900	351,010
Net earnings for the year on Pald-up Capital	27,002
Mortgage Loans (being first mortgage on productive property)	335,859
New loans made during the year	117,739
Permanent stock (paid-up)	123.099
Carried to credit of accumulative stock (on amount paid-up)10	per cent.
Total Subscribed Capital	1 571,600

Regular and stated payments are being made from time to time on the subscribed capital, increasing rapidly from month to month.

The report stated that all loans made by the Company were on the periodical repayment system, fixed sums of principal and interest at certain times paying of loans in stated periods, and that said payments were promptly made during the year. Funds were well out all through the year and earning good interest, consequently larger profit returns than in any past year, Six per cent, annual dividend was paid on all permanent stock, in semi annual instalments.

After the reading of the report remarks were made by several of 'he stock-holders precent, expressing much satisfaction with the past year's business and greater confidence than ever in the company. The report on motion was adopted.

Pollowing this last the election of Directors for the ensuing year, and at a Directors' Meeting immediately following the usual officers were elected. The Director's and officers for the year are: -Whitford Vandusen, Esq., Banker, of Tara, President; Ambrose Kent, J. P., Toronto, Vice-President; J. T. Gilmour, M.D., H. Dewart, K.C., H. Wilberforce Aitkins, M.D., B.T Bastedo, Esq., W. J. Fawcett, Panker, Brigden, and Pemberton Page, Manager and Secretary; Auditors, J. F. Lawsor, J. L. Atkinson.

THE CORONATION OATH.

Editor "Catholic Register" ;-

Sir.-Please allow me space in your valuable journal to make a few remarks on the advisableness of the Parliament of Great Britain to eliminate from the formula used in administening the Coronation Oath that most obnoxious clause which proclaims the the Holy Sacrifice of the Mass and the belief in the Real Presence as held by Catholics, with the intercession of the saints, to be idolatrous.

Now, sir, in considering the mighty possessions over which he is called to rule, King Edward VII. will behold millions of his most loyal subjects pro-fessing the Catholic faith, and, therefore, their belief in the real presence of Jesus in the Sacrament of the Euof Jesus in the Sacrament of the Eucharist. He will see them on bended knees asking the saints of God to intercede with the Most High in their behalt. He will behold them in thousands at the foot of the altar whereon the Divne Lamb is being offered to God as a propitiation for the sins of man, and yet he shall be obliged to swear that what those loyal subjects of his believe and practice is nothing swear that what those loyal subjects of his believe and practice is nothing more than superstition and idolatry; putting them in the same category as his Hindoo subjects in darkest India. Where is the man whose blood does not run cold when he has been insultable to the control of the contro

ed by one whom he reveres and serves And yet, is this not the case in the And yet, is this not the case in the present instance, when a ruler loved by his people, from whom he expects (and rightly so) loyal obedience, is made to conform on oath that which they hold most dear, and for the defence of which they would willingly sacrifice all—yes, even their very lives

sacrifice all—yes, even their very lives
—idolatry.
Where is the man, Catholic or Protestant, whose heart is not filled with indignation at the very thought of such a thing? Where is the man calling himself a Christian who does not wish to see such an abominable assertion thrown out of the formula used at the coming coronation?

I affirm that such an oath is not only an insult to every Catholic, the world over, but a blot on the history of England.

It is not my object, Mr. Editor, to

It is not my object, Mr. Editor, to It is not my object, Mr. Editor, to enter on a religious discussion, on the subjects of belief in question, suf-freent to say, that as Catholics, we believe those articles of our holy re-ligion, and as Catholics we demand a redress.

How can a monarch expect love from How can a monarch expect love from subjects whose religious belief is denounced by him with an oath? We ask for British fair play; we beg no favors; we are satisfied with our lawful rights, but these we claim and will not cease to demand until they are granted us.

Why should Catholics above all other subjects of the Engire be denounced.

er subjects of the Empire be denounced as idolaters? I think it is high time to ask a redress, and I trust ere long it will be granted.

"CATHOLIC."

Montreal, Feb. 21, 1901.

Socialism.

New York Sun's Comments on the Encyclical.

New York Sun's Comments on the Encyclical.

The subjoined is an editorial utterance of the New York Sun on the latest encyclical of the Holy Pather on Socialism;—

"The theory on which the Pope's encyclical on Secialism, published in the Sun of yesterday, rests is that the only true and sufficient remedy for the ills of human society is religious rather than secular or political, and consists fundamentally in the application of 'the principles beid down by Divine faith, having regard, indeed, to the temporal advantage of the lower orders, but designing therewith to fit their minds for the injoyment of things eternal!

"That is, the eternal life to come and not merely the temporal life in this existence is the important end to which to direct the aspirations of men. "This, unquestionably, its the substance of Christian doctrine as expounded in the Gossels, whether the precise interpretation of it is Catholic or Protestant; and it conflicts radically with the Socialistic spirit and teaching concerned with the improvement of temporal conditions only. To incite and direct mankind to the attainment of the 'one thing needful,' 'that

final good, for which we came into the world, is put forward by the Pope as the supreme obligation of religion.
"Accordingly, the Fontiff has 'never encouraged Catholics to form associations for the assistance of the poor, or introduc; other schemes of the kind without at the same time warning them that such things must not be attempted without the sanction of religious to the same time without the sanction of religious times. them that such things host to be a tempted without its inclusion and aid, In other words, the only 'Christian de-mocracy' he accognizes is a democracy inspired with the faith and the spirit of the Church of which he is the earth.

inspired with the faith and the spirit of the Church of which he is the earthally head.

"Having laid down this fundamental principle, the Pope proceeds to warn Carholies not to be 'leguiled by an excessive order for charitable enterprise,' which possibly 'induces any relaxation of due obedience' to the Church, but to be 'entirely submissive to episcopal authority' and 'ready to give up their own ideas and listen to the bidding of the rulers of the Church, absolutely as His own.'

"This is not doctrine which will be tolerated by the political Socialists, and its repeated utterance by the Pope will tend to increase among them the hostility to institutional religion with which their movement is already charged. It indicates that the Roman Catholic Church will steadily oppose their activity by denouncing their theory as un-Christian and pernicious, and will lend' no countenance to any enterprise for the improvement of social conditions which is not impelled and governed by faith it and obedience to its authority."

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***************** The Home circle

************** DOING AND DREAMING.

'Oh, could I lift," the dreamer cried,
"These bitter burdens of the poor,
Grant them the joys of life denied,
So ten the sorrows they endure,
Lighten the clouds of ignorance Lighten the clouds of ignorance For all the helpless, hopeless throng, And was them some deliverance From brutish cruelty and wrong—What blessedness could life contain To equal this? Alas, that still The desire should be in vain.

The power be lacking to the wift."

Upon his way the dreamer went
Nor heeded what he left undone,
Mhen helping hands he might have
lent.
To many an over-wearied one.
His souring fancies far out-ran
The hungry child he might have fed,
And overlooked the sad, old man
That a kind word had comforted.
Poor dreamer!-and poor heart of
mind,
That haply equal pity needs
What blessedness were surely thine
Had dreaming given place to deeds.

COURTESY SWEETENS THE DAY.

Many people say that good manners have become a lost art. We are told that, in the present haste and rush of everyday life, there is little time to practise the graces of courteous demeanor, and that we are gradually losing the finer qualities of behavioror, at least, they are hidden beneath a mass of characteristics which may be very practical and useful, but do

a mass of characteristics when had be very practical and useful, but do not help to beautify life.

Some, who are more optimistic, say that, although manners are far less cere-monious than in the past, and are mewhat hasty to match our motion," that the right principle remains, because good manners spring from the heart, and the hearts of the present generation are in the right place.

Others say that manners are now ment is in itself a rather rude avowal of retrogression; yet most people are striving so improve and progress in life. Every effort in culture and restriving so improve and progress in life. Every effort in culture and refluement is an aid in that direction. It would be well for even the self-seeking to remember that good manners are an element of aucoesa in life. In every career and in every point in social life, a careful study of manners will be found of importance. Common sense, then, as well as a desire to please, should make every one respect conventionsities, and try to learn the delicate distinctions between good and bad manners.

When one attempts to defire what is the charm of a certain person, it is almost something intangible, vague and delusive. The person may not be noted for beauty, for brilliancy in conversation or for remarkable intelligence, says the "Delineator." The charm is really in a graciousness of manner and bearing, a kindly considerateness and thoughtfulness, a lack of self-consciousness of effort. "Traberbulteness comes from a kind

erateness and thoughtfulness, a lack of self-consciousness or effort.

'Tree-politeness comes from a kind heart,'s 'ready'sympathy, an intuitive tact, a 'wash'to please, an unwilling-ness to hurt-mother's feelings, and a desire to put other people completely at ease. It does not consist in being effusively cordial to one person in particular, and coldly forgetful of others, or very polite when there is something to win and very indifferent when there is nothing more to be gained.

to win and very indifferent when there is nothing more to be gained.

To know the right thing to do and the proper thing to say, one must consider what will please other people. One need never be insincere. There are many pleasant things which can be sincerely and truthfully said. Perfect politeness may be a rare thing, but every one may try to improve in this matter. It has been wisely said that we should try not only to have good manners, but better manners. A polite person takes the trouble to make cordial greetings; to bow pleasantly; to listen when another is talking; does not interrupt or appear cagdoes not interrupt or appear eagor to monopolize the conversation; does not relate long stories or tell dis-agreeable news; has good manner in a street car or a shop, as well as in

a street car or a shop, as well as in a drawing room.

Recently someone noticed a young girl coming into a room at an after-noon reception just as an older woman was leaving. Instead of stepping back and allowing the older woman to pass, the girl hurried forward **, that the departing guest was fairly harled back into the room and had to wait to go lo wait to go out until the newcomer had pushed out until the newcomer had pushed her way past her. If the young girl had been trained to yield to older peo-ple, and had stepped back as a mat-ter of course, a pleasant impression would have been made, instead of a

would have been made, instead of a very unpleasant one.

"Manners aim to facilitate life," writes Emerson. "They aid our dealing and our conversation. fhese forms very soon become fixed, and a fine sense of propriety is cultivated with the more heed that it becomes a badge of social and civil distinctions." He the more heed that it becomes a badge of social and civil distinctions." He also writes that a beautiful behavior is "the finest of the fine arts." Society demands an element "which it significantly terms good nature, expressing all degrees of generosity, from the lowest willingness and faculty to obligate up to the heights of magnanimity and love."

oblig- up to the heights of magnanimity and love."

An observant woman, who is herself a model of culture, recently commented upon the lack of good manners one may see during a walk in a crowded thoroughfare, as follows; The high-pitched voice, the ungracious adherence to advantage accidentally gained, the rude stare of curiosity, the aggresive physical pusis, the loud discussion of people and affairs, these discomforting results need no moral to point their application. And, on the other hand, the smallest courtesy so sweetens the day's experience, and the most trifling assistance is so acceptable, that no mention is reded to disclose that the highest standard of fine manners is rooted in unselfishness.

SIMPLICITY.

Simplicity is the perfection of art. Some editor—a man, of course,—has it women only knew the charm that been protesting against the great amount of brie-a-brac, plotures, fancy tests of affectation they would culti-work, and miscellaneous or aments in

The same of the second second

Company of the Company

vate simplicity as an indispensable trait in the art of pleasing A cos-tume that has too many accessories detracts from the dignity of one's aptume that has too many accessories detracts from the dignity of one's appearance. Good taste forbids being overdressed and discountenances conspicuousness A woman r by herself of her individuality when she submits herself to be swayed by every whim of fashion. The costume that would make a tall, hithe blonde look a lovely dream in, would make the shortstout girl look a reality not altogether pleasing. Therefore, it is better to conform to what is becomingly adapted to one's own personality than to follow the dictates of a fashion that would make one appear at a disadvantage. Hats that give a top-heavy appearance are detrimental to grace. The first requisite of a hat is becomingness, the second that it fits the head well and that it be light in weight. To be well bred, duinty and pleasing means that one's manner and apparel give evidence of refined simplicity which does away with useless incongrutties. gruities.

THE BEDROOM.

A pretty beds read goes far toward redecining an otherwise commonplace-

redeciming an otherwise commonplacelooking room.

Where it is desirable to give color
the chief place, a bedspread of art linen always looks well, washes well and
weats well. A running design embroidered in white flax thread to form a
border looks charming on color. Marguerites will prove an effective flower.
A large group should be worked in
either corner, and a handsomely designed monogram in the centre of the
spread, or vice versa, according to spread, or vice versa, according to taste. The spread may be edged with coarse eera lace. A variation is to fashion the bedspread of alternate strips of linen and lace insertion; a

the average woman's bouldir. Not only this editor, but physicians, have declared that a conglomeration of furniture and brie-a-brae defract from the sense of restfulness a woman should find in her own room. Certainly it is true that most women are prone to overfurnish their apartments; numerous chairs, 'iny tables, taboutettes, shelves, pedestols for ernaments fill all the available space, until there is scarcely room to turn round. The tea table is crowded with its dainty furnishings, while silver knick-k.acks, vases, candlesticks, fancy china, franced photographs, litter the other tables and shelves. Few women care for an airy room, though the modern tendency is toward simple furnishing, hardwood floors, solid colored walls, and less of what men contemptiously call "trash" Much of woman's nervousness is declared by health experts to be the result of an overcrowded, fussy apartment filled with uscless bric-a-brac, drappry and steam heat. More fresh air, fewer hangings, simpler furniture might be a good plan for the worned woman to try.

THE ONE-SLEEVE CRAZE

The one-sleeve -craze has various The ont-sleeve -craze has various phases. A smart gown made the other day had one sleeve of gauze, which covered the upper part of the arm nearly to the elbow; the other arm was adorned only by a scrap of pink roses and a wisp of white lace. When the arms are thus treated the artistic describes the treated the artistic describes the coefficient of the coefficient was a second of the coefficient of the coefficient was a second of the coefficient o dressmaker thinks that the costume needs balancing, and in the dress just mentioned the right adjustment was obtained by a trimming of pale, pink roses and knots of lace down one side of the skirt.

VALUE OF EXAMPLE.

Correct speech is such ar indisput-

AN UP-TO-DATE VERSION OF THE GOLDEN RULE.

Do Unto the Other Fellow the way tie'd like to Do Unto You, and Do It first."

close study of the above headines, although put in stangy form, we get a rair insight of the spirit that sways too large a portion of mankind in their dealings with their fellowmen. The code as above outlined is not embodied in the governmental laws of the land, nor has it a place in any of the moral precepts that are formed for man's proper guidance and restraint man's proper guidance and restraint. It is an unwritten law, having neither place nor recognition in any statute book, and yet it has, in some ill-neglected quarters, the binding force of active legislative enactments. ill-negleoted quarters, the binding force of active legislative enactments. It is simply the production and invention of sharp-inide men who like to get the "inside treek" of their fellows, or the upper hand in business dealings, no matter what the after consequences may be. The individuals who first brought the perverted form of the "Golden Rule" into vogue, as well as their successors who have accepted and promoted it, are recruited from the large class known as land-sharks; men who rather pride themselves on their wits and mercantile ability in cuehreing all those having transactions with them. Dangerous men of this sort are to be found in every community, state and country; and they seem to thrive, at least for a time, on their spoils and ill-gotten goods, but the end is never satisfactory/simply because at the end of a dishonest career perishable goods lose their value in the eyes of their unhappy possessers. In their days of health and activity,

In their days of health and activity, when in the "swim" with other ambitious traders, men glory in the smart-

before their mind's eye the well-known maxim, "make money honestly if you can, but make money." To be sure, honesty gets the prefurence in this dictum, but should it fail in good results, it has to make way for other and surer means. In the anwarranted procedure, however, there may appear to be a sort of justification in self-defence according to the morals of the recently devised Golden Rule, for if you are not quick in getting the betyou are not quick in getting the better of the "other fellow," he is sure to get the better of you, hence the necessity of having your guns always rightly turned and being the first to shoot.

A once celebrated American humorist seemed to endorse the "go-ns-far-as-you-please," and casy metlod of getting through the world with the least possible friction, for he laid it down as a fixed principle in his New Year's resolution, "that if anybody should call him a fool he wouldn't ask him to prove it," the plam inference being that if the accuser went to the toot of the thing he might prove it to the hit. Among other things, he resolved that "he'd neither borrow nor lend," "especially lend," Again, "if anybody smote him on the right check, he'd size up the other fellow before paying him back in kind." And "if his coat were stolen he'd apologize to the thiff for not being able to offer him a waisteast also, owing to the meagreness of his wardrobe." And, if challenged as to his "Biblical knowledge, and if he ever heard of Adam, he'd six the nucrest what was Adon's edge, and if he ever heard of Adam, he'd ask the querist what was Adam's first name," etc.

first name," etc.

All through the witty philosopher's resolutions ran a vein of light humor that showed his compliancy with life's every-day current in order to avoid rowing against the signam, so as to get to the end of his journey in the smoothest and easiest fashion. This is unhappily the rule of many well-mean-

and faithless worldlings cannot damage it one lota. Its moral strength can never be shaken nor impaired. The can never he shaken nor impaired. The men and women who feel hampered by its unchanging and unchangeable provisions have striven and will yet strive to upset it by attempting fraudulent substitutes to suit their own purposes, but let them strive as they may the Golden Rule is as lasting as is its Divine Author, and its stands as a moral rebuke to the faithless men who fain would disregard its salutary enactments by taking a mean advantage of the poor and needy, whom circumstances may place within their power. In accordance with the sacred laws of nature and justice it is imposed upon stances may place within their power, In accordance with the sacred laws of nature and justice it is imposed upon us as an obligation that "whatever of good we can do to our neighbor wit, out injury to ourselves, that we should do to everyone, even though he be a stranger to us." Probably the great majority of men pay no attention whatever to such laws and such teachings, but that does not mean that the sacred laws have been removed from the great statute book—the book of life, in which are recorded our bad deeds as well as our good ones; nor is there any blotting cut or alterations after the entries are made, for what is eternal admits of no change or effacement. Admitting this truth we cannot help believing that in the great serutiny on the day of reckoning the good will be mut in the place activity. senuting on the day of reckoning the good will be put in the balance against the evil, and it happens that the scales turn against us, we will realize when too late that the Golden Rule was worthy of close observance.

WILLIAM ELLISON.

PRIESTS OF MEXICO. 3377 Tribute From A New England Protestant.

Frederick Guernsey, a Protestant.

New Englander, who has been writing letters from Mexico to the "Herald," of Boston, has this to say of the priests of that Catholic land;

"Then, too, there are hundreds of Catholic priests whose lives are a daily hymn of praise to the Greator. I know some of them, living in poverty, self-denying men, up at early hours and off into the hills ministering to their humble flocks. Frugal in their diet, sleeping hard and not always any too warm in the chilly night of a table, land winter, these men are moral heroes. I have been in their houses, have seen their mengrely furnished, sleeping rooms, their pallets which could not be diguified as beds, have known of their angelic goodness to the poor and afflicted, their saintly counsel to the wrong-dow, their calm patience and their lives which redeem humanity.

"There is hardly a reader of the 'Herald' who would care to live as do a half dozen young priests whom I know, and who lodge under the sameroof, being of a fraternity. They long ago solved the problem of very 'plain living and high thinking.'

"One of these young priests came in from a journey into the Sierra not long ago and found a drunkard in hisbed. The clergyman was wet and cold, weary to the point of exhaustion, and had con led himself on his homeward journey on horseback with the thought, I will go directly to bed and get warm.' But he uttered no reproach to the drunkard, and prepared himself a place on the floor with a couple of blankets.

"I have seen this young priest comeback from a missionary expedition shaken with fever and ague and toxitured by dyspepsia induced by the poor food of the Indians. Before being fairly cured he would be off on another preaching tour in the wilds of Guerrero. To my knowledge, this young mus's devotion has shattered himself. He can always find some one

young must devotion has whattered his health.
"I know a poor priest who, if you give him anything, never keeps it for himself. He can always find some one poorer than himself."

CATHOLIC JOURNALIST DEAD

From the St. John, N.B., Freeman;—
The death of Robert W. Connor under such lamentable circumstances was a grievous shock to the community. The family of which he was a member is so well-known and respected in St. John and the young man himself stood so high in public 4steem, that the tragedy of his zelf-inflicted death threw a gloom over the city. Everywhere, from all classes, expressions of astonishment could be heard, mingled with genuine sympathy with the poor fellow in the mental disorder which influenced him to his own undoing. The tragedy of his taking eff was one The tragedy of his taking off was one of those distressing but abnormal events, which, occurring at rare intervals, are more likely to find a victim among the wise and good than elsewhere. There can be no question in the minds of those who were acquainted with him,—who knew his unflinching moral uprightness, his deep sense of religious responsibility, his regular and mod-life,—that his mind had become unhinged as a result of the nervous disorder from which he suffered, and that in a mounent of dejection he committed the dreadful deed. Month: before his and ending, intimate friends had reason to worry The tragedy of his taking off was o jection he committed the oriental deed. Month; before his 'Ad ending, intimate friends had reason to worry over his condition, and did not hesitate to say that it was more alarming than could readily be realized. The sympathy of the entire community is with his venerable mother in her great sorrow, and with the other members of his family, all of whom are held in the highest esteem in St. John.

Mr. Robert W. Connar was, up to a few months age, secretary-treasurer of the Freeman Publishing Company, and was deeply interested in the success of this Catholic journal. filhealth compelled him to resign his position in November last; and it was with much regret on the part of his associates that he severed his connection with the paper.

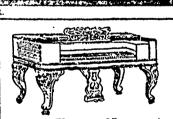
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lace border to match the insertion being added to complete the article. The linen strips should be much wider than those of lace insertion. Yet another variation is to let the linen constitute the foundation for the spread, marking it off into large squares by rows of insertion of coarse ecru lace placed crosswise at intervals. These must be lightly stitched in place, and at the points of intersection may be placed a bow of ribbon or a button covered with linen, both of the color of the foundation. A deep hemstitched border is less expensive thin a border of lace, though it means more actual workmanship.

A coarse crochet lace border looks very effective, and insertion to match may of course be used, but the making of the same will be a work of time.

Washburn Guitars

Some editor-a man, of course,-has

USELESS BRIC-A-BRAC.

able mark of a lady or gentleman that able mark of a lady or gentleman that it cannot be too often repeated that the true standard of pronunciation is one in which all marks of a particular place of birth or residence are lost, and in which nothing appears to indicate any habits of intercourse other than the well-bred and well-informed wherever they may be found. Children as easily learn to use correct speech as vulgar or incorrect speech, if those around them set the example of its constant use. of its constant use.

HAD LA GRIPPE -Nr. A. Nickerson, Farmer, Dutton, wates; "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months, when I bought a bottle of Dr. Thom-as' Edectric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cared."

ness which carries them to the winning post about of their competitors;

ness which carries them to the winning post ahead of their competitors; but this false satisfaction vanishes as soon as the day of eternal reckoning comes into sight. For in that selemn hour even the most worldy-mit.ded people can form a pretty correct idea of the true value of goods and riches that must be left behind. It is, of course, the foul greed of gain that drives men into the use of unfair means in attaining their ends. Legitimate ambition is always allowable, yea, even commendable, because without it noble purposes would be defeated, and well-merited success frustrated. In our endeavors to win it we are in a "meck and neck" race with our fellows, but, as moral men of loneate principles, we are under an obligation not to run a foul race, nor to treacherously disable our competitors, for it has been infallibly declared that the race is not to the swift, nor is the battle to the strong."

In their over-pil-ability repreded from the success of this Catholic journal. Ill-health compelled him to resign his position not to run a foul race, nor to treacherously disable our competitors, for it has been infallibly declared that the race is not to the swift, nor is the battle to the strong."

In the estimate of the promulgators of the up-to-date version of the "Gold-ch Rule," such considerations don't count "worth a cent." They have set ing people, who lack determinations and firmness of purpose, popularly called "back-bone." In their over-pli-

WHO KILLED GEORGE TENER?

aaaaaaaaaaaaaaaaaaaaaaaaaaaa

"Oh, she was always a poor-spirited potatoes rotted in the ground. 'Iwas oreature, and that's the short and long of it," Mary Bannigan declared, as she clicked her long knitting needles vigorously together. "Sure, I mind the night Owen Roe-the heavens be his bed this day-brought her home, though 'tis well on to thirty years, and not a one of us ever heard her angry word."

"True for you, Mary," Mrs. Fegan said, coming forward from her work of "cutting" seed potatoes to join the women-"true for you. All Lisbeg knows that if Margaret Cregan hasn't a good word to say, she keeps her tongue

"Aye, that she does," Mary retorted, scornfully. "But if Margaret, as I often told her, had had a bit of spirit in her, she would have left the old woman when Owen died, instead of dancing attendance on her. She's powerful handy and could have made a living for herself and poor Patrick anyavhere."

"And the poor lad wouldn't have been provoked to waylay Mr. Tener-

"If I told you once, I've told you twenty times, Mrs. O'Rorke, ma'am, that Patrick Cregan had as much to do with the killing of George Tener as yourself," Mary interrupted, sharp-"The very birds about Lisbeg know that."

"I didn't mean any harm-pone at all only the case looked black against the poor fellow," Mrs. O'Rorke attempted to explain.

"That's of no account. We all know Patrick and that was enough for us. No matter who rid the earth of George Tener-the Almighty forgive me if 'tis a sin to speak so-it wasn't Patrick Cregan. There are some things we're not allowed to understand till God pleases, be that here on earth or on the last day; but you'll mind my word whenever the truth is made known." And Mary tucked the leg of the stocking which she was knitting more firmunder her arm.

"Poor Mrs. Cregan has had her share of troubles,' Mrs. Fegan aald, pacifical-"First, the death of Owen, and then poor Patrick transported for

"For a crime he din't do," Mary put

"For a crime he didn't do," Mrs. Fegan repeated. "And then Susy's death."

"I'm not sure I'd call that a weighty trouble," Mary said. "Susy was a good round age, and had plenty of time to prepare for death; and there's no denying but she was an unpleasant old woman."

"That's so," Mrs. O'Rorke said, "But as we were saying, Mrs. Fegan, as you come out, wasn't the-" Mrs. O'Rorke, who had none of Mary Brannigan's decidedness about her, hesitated to find a fitting adjective-"wasn't it the wonderful doing of Mrs. Cregan to

take James Morgan in an nurse him ?" "A wonderful doing," Mary sniffled "a queer doing, to care for the man that swore against her son."

"But badn't he to tell the truth?" Mrs. O'Rorke questioned.

"Saints above, listen to her!" Mary exclaimed, now thoroughly exasperated. "Don't we all know he told far more than the truth? Don't we all know he tried to take Patrick's colleen from him, and that when Shiela Murphy said no, he swore to be revenged? He thought Shiela would change if Patrick were gone, but he was mistaken You talk like a child, Mrs. O'Rorke. Ask Father Dan if you Twas he taught Poor Patrick his catechism, and stood up in court and gave him a character, and a good one, too. I saw the tears in his eyes when he spoke of him after the trial."

"And, then, who killed the man!" Mrs. O'Rorke asked with some persis-

"How do I know? But it will be all known some day. God will right the widow and crpban yet." And so saying, Mary took her departure.

"Mary Brannigan is mighty sharp," Mrs. O'Rorke complained; "and myself, I may say, a stranger."

"Oh, Mary's tongue is the worst of , ber," Mrs. Fegan said, with a laugh. "But I must go back to the cutting or the pointoes. If you have time you might come in, and I'll tell you the

Mrs. O'Rorke followed her neighbor

into the house.

"Well, then," said Mrs. Fegan, lifting a handful of seed, "you ought to know there wasn't a better fellow in the barony than Patrick Cregan, Sure, he wouldn't narm a fly and would walk five miles at the hour of midnight to serve a neighbor. The land about here isn't kindly, Mrs O'Rorke, as I fear you'll come to know in time; and eld Sus' long illness was a big expense to the Cregans, and Patrick was glad enough to find work on the new line of railway that was made the year the | cd the candlesticks or tinned ware just

a great blessing in one way to us all. Many's a shilling my own man earned. Well, as I was saying, Patrick got work, and things went on rightly till this man, Tener, was put over the men. I'm told he was a black Orangeman, and very uncertain in his temper when he had drink in him. One day didn't he take at Patrick about his religion-God pardon him -- and mockery of the priests and mass? And when he said something very bad about the Pope, sure Patrick left him as purty a black eye as you'd wish to see. Of course, Patrick was dismissed, and a hard, sore spring they had up there"--nodding toward the furze-clad hills where Mrs. Cregan dwelt. "And, then, George Tener was found lying dead one morning, and suspicion fell on Patrick. He had been away from home part of that night, and not a bit could be explained where. He told Father Dan that he had been to see Shiela Murphy, and had made up his mind to go to Canada if he could borrow the money for his passage; and that he had just wondered about lonely and distracted-like till nigh on two o'clock. But that would not have made him guilty in the eyes of the jury, only for James Morgan. He gave evidence -- and false evidenceagainst Patrick, telling how he had seen him hiding that night as he went home.; and how, when a good bit past the place where Fener was found, he had heard a voice crying, "Cregan, you villain.' The doctors said the wounds on the head that caused Tener's death were made by a bludgeon or stick: and, sure enough, Patrick had carried such with him. Well, he was sentenced to death; and only for Father Dan, who went to Dublin himself, and saw the lord lieutenant, Patrick would have been hanged."

"Wasn't Morgan a stranger?"

"He was; he came to work on the railway, and was overseer or something. As ill luck had it, he took a fancy to Shiels Murphy, and her fathe- favored him, and said if he would settle down here he would get the girl. 30 he bought that farm he lived on-and the lonesome place it was-about that time from Widow Mc-Guipness."

"But he didn't get Shiela?"

"No fear. The girl would not look at him so much as, so there he lived alone since; and when the horse threw him at Margaret Cregan's door, as one may say, didn't she take him in, and attend to him as if he were her dear est friend."

'I don't know how she could!'

"Nor I; but Margaret was always kind. Not a bit of wonder Mary called her a poor spirited creature.; but, you see, Margaret was always religious, and has powerful trust in God. Sure she thinks Fatrick will be cleared jet, and she's wearing her life out praying for that same."

"She's terribly shaken these last two

years, I believe ' "Aye, so she is Margaret was the purtiest girl you'd see in a day's walk when she came here, and now she's worn to skin and bonc."

"She is that. And now, Mrs Fegure I'll be going. 'I's high time to get the children their dinner.'

Meantime, M18. Cregan was listening to the faint moaning of the man who lay almost lifeless in her home. She was, for her years and all her trials, still remarkably handsome, though very delicate in appearance. There was a neathers in her person and surroundings that formed a contrast to the appearance and homes of many of her neighbors. She was one of those gentle, patient women who always do greater things than their more noisy sisters. It was well known that sl healed an old feud between her mother-in-law and Mary Brannigau, and kept her temper when Pat Ryan's goat ate a garden of early cabbages. was a constant attendant at the little whitewashed chapel down in the valley. Perhaps, if her neighbors had a fault to find in her, it was that, though friendly, and charitable, she was not disposed to spend much time in gossip. She was clever with her needle, and could contrive a use for every inch of cloth or thread of wool. There were three or four plants blooming in crockery teapots in the windows. Over the mantelpiece was crucifix sadly realistic, a carefully framed print of the "Last Supper," and one of the Blessed Virgin. A cou-

ple of brass candlesticks, that had

been handed down from mother to

daughter, were wrapped carefully in

brown paper, and a rush cross, that

had been made on St. Bridget's Eve,

was fastened by a bit of ribbon to

the wall. People wondered how Mrs.

Cregan had the heart to keep her lif-

tle home so trim and bright as she,

did; but no one knew that she polish-

grief.

She stood gazing silently at Morgan for a moment and then turned away; and, lifting a sock she was knitting for one of Mrs. O'Rorke's children, plied her needles rapidly. Her lips moved occasionally in prayer and sho cast supplicating looks towards the little crucifix. After some minutes the work dropped from her fingers and she went back to the bedside.

"I've got over that ill feeling, thank God," she murmured; "and can look at him without hatred, though he put you where you are, Patrick avick. But you'll be righted yet; for God is good. God's very good."

She had used the words so often in hours when faith itself seemed crushed that they had become a prayer on her

"And sure I hope He'll forgive me." she continued, "if I did hesitate to take the man in: for He knows I'm weak, and maybe He left him at my door to soften my heart to him. Oh, I know well that though I said many a prayer for him, as Father Dan bade me, the prayers were very cold-they were only words till now."

The man moved slightly, and she arranged the pillows more comfortably beneath his head. The dispensary doctor had been with him for the second time that morning, had made a more lengthened examination of his patient than on the preceding day, and had spoken freely to the priest, who chanced to be present.

"Is he one of your flock, Father

The priest shook his head. "No-ut least I believe he goes to no place of worship; but I have heard that he should be a Catholic, though

he never admitted so.' "He'll never recover. He may live as he is for weeks, or he may drop off

at any moment." "Is he likely to recover consciousness f

"I should say not, though in one simflar case I've had the man did, but he died almost immediately; however isn't-" He paused, and then added in an undertone; "Isn't it a curious fate that has brought him here?"

Father Dan assented mutely. "She is an extraordinary woman,"

the doctor continued, speaking still in a lowered voice and glancing toward the hed where Mrs. Cregan stood.

A couple of weeks clapsed, and the first excitement attendant upon the accident to Morgan had passed away; though Mrs. Cregan still had an unusual number of visitors in the spring evenings, but during the day she was often aloue. She was kneeling in the middle of the kitchen floor one afternoon, saying her beads. In the past ew years she had contracted the habit of thinking aloud, and as she finished the "Hail, Holy Queen," she said;

"That was for Patrick, and now I'll say one for him ; and I pray God that He may forgive James Morgan all his sins, and grant him the grace to die a good death.'

She did not notice, as she began the second Rosary, that the sick man's eyes were wide open and fixed on her; but as she proceeded some strange feeling caused her to turn round. There was recognition in the look that met her, and she hastily rose from her knces.

"God save us!" she exclaimed "What are you doing here !" Morgan asked in deep, husky tones; "What ihe-"

"You met with an accident," Mrs. Cregan interrupted, trying to speak calmly and cooly, "and you were carrind in here."

Morgan tooked around and noticed his surroundings."

"In here-to your house ?"

He raised his hand to his brow. "When was that?"

"Ah, yes, I mind. The horse shied,

and ran away." He muttered an imprecation as he finished, while Margaret took a cup from the table near and held it toward

"What is it?" he asked. "Maybe 'tis

poison." "Poison! No; 'tis only a drop of

milk " He drank it greedily, and fell back on the pillow without further speech; and Mrs. Cregan tried vainly to move composedly about her ordinary domes tic duti s, conscious all the time that the man's gare never wandered from her; and it was with a feeling of intense relief that she saw Mary Bannigan cross the threshold.

"I'll be wanting some fresh water," she said to her visitor; "and I'll go to the well while you're here "

"Well," Mary agreed; "but how is he to-da*s* i"

Mrs. Cregan placed her finger on her lips, and Mary saw that Morgan was aware of her presence. When Margaret left the cottage, he asked ; "Mary Brannigan, will you tell me

all about how I came here t"

"Aye, that I will," Mary answered promptly. "You were pitched head foremost from that brute of a house at the door; and Margaret tock you in, and has nur wide you since - which

is a good sight more than I'd have done myself."

"Maybe she had a reason for it. Did

"Not a bit. You were more like a log than anything cise; and as for reason," Mary replied, scorntally, -- "as the doctor said, you'd never speak again, and as the docsn't expect a legacy from you, I don't know what it would be'

Morgan chuckled grimly to himself. "She'll get no legacy at present; for 'm going-going to cheat the doctor.' "You may, but I doubt it very much Why speak of-"

Before Mary could finish her sentence Dr Benson entered. His astonishment was great on beholding Morgan. After some professional questi as and answers, Mergan said;

"So you thought I was going to die, doctor ?" "Yes," the doctor answered, gravely;

"and I fear so still." "Do you mean that? You're not

trying to frighten me?" "No, my poor fellow; and if you have any matters to arrange, do so. In a few days, a few hours even, it may be too late."

Morgan turned away; and, after a few brief instructions to Mary, the doctor left.

When he had been gone a quarter of an hour, Morgan spoke; "Are you there, woman ?"

"I am," answered Mary, "Can I do anything for you?"

"You can. Go for the priest-" "For Father Dan? Well, God is good, and-."

"There, that'll do. And get a magistrate. I'm going to leave Margaret Cregan a legicy after all." "You necdn't. She won't take it."

"She will take it right enough, right enough. Will you go?" suGladly; but it may be long before Mr. Nagle, the magistrate, is here. Tis

a good step to his place.' The woman took down a shawl of Mrs. Cregan's from the peg by the door. She partly ran over the three miles that divided her from priest's house, and breathiessly told

her errand to Father Dan. "And now I am going on for Mr. Nagle. He wants him, too. He says he's going to lcave a legacy to Mrs. Crégan."

MA legacy," the priest repeated, wonderingly. "Well, Mr. Nagle is here, fortunately. We will go a, once, and Eilen will get you a cup of tea." So long did May remain with the pricet's housekeeper that she met Mr.

Nagle returning alone; and Mrs. Cregan was sitting, pale and tearful, on the side of the road, opposite to her bouse, when she arrived. "What did he leave you, Margaret?"

Mary questioned, eagerly . "Mary," Mr«. Cregan responded, with great sob, and catching fast hold of

the woman, "God is good. Patrick is cleared." "Cleared !"

"Yes; the magistrate has Morgan's confession in his pocket. He says he'll be home soon. Oh, I can't thank God enough. But sure I never doubted-I never doubted all the time."

She fell on her knees with a cry, dragging the bewildered Mary with

"And I'm forgetting him," nodding toward the house, "and he dying. Mary, pray, pray that God may give him grace to die weli-that He may forgive him. Father Dan is with hinı."

It was some time before Mary understood how Morgan had confessed he had murdered Tener for the money he carried with him that night. He had thought that once he was settled on the Widow McGuiness' farm, with her father's help, he might win Shiela for his wife. He did not intend to fix the guilt of murder on Patrick Cregan; but when he saw suspicion failing on him he had thought how well it would be to get rid of a rival, and thus to secure his own safety.

Mary had gone to spread the wonderful news through the village before Father Dan opened the cottage door, and signed to Margaret to enter A great change had taken place in Morgan's appearance; his features were drawn and pinched, and his eyes had the glassy stare of death; but an expression of profound peace was there too. He shrank back on the pillows as Margaret came forward.

"Margaret," the priest answered, for his own soul's sake forgive him. She did not speak, but her glance reassured Father Dan, and he let her approach the bed.

"I forgive you from my heart," she said.; "from my heart, James Morgan, and I promise Patrick shall forgive you, too."

"You can say that, now that you know all t" Morgan cried.

"I can, I can, thank God." "Then, Father Dan, I have hope, God will not be harder-" He stopped and

looked at Margaret. "It was when I heard her praying for me that I first thought of telling all, and then I thought again I would not; and sure I need not be thanked, now that I am dying." He paused a moment "You remind me of my mother. It she had lived I would not be what I am-not

that I meant to kill him; I wanted the money, but I could not get it-till -till he was dead. She was a good woman, and maybe she was praying for me, too. 1 did not follow her teaching, and when one has neither kith nor kin nor home-"

His voiced failed suddenly, and Mrs. Cregan raised him and held a cup to

"It will soon be over. O. father, say it again--that you are sure God will forgive mc."

"He will, He will. He Himself has said so."

And Father Dan, ere he began the prayers for the dying, quoted the words that have consoled many a sinner. Before they were ended Morgan was dead.

There were many formalities to be observed, and it was some time before Patrick Cregan was released. When he reached Liebeg, he found that Mr Nagle had in hands a sum of money sufficient to buy and stock a moderatesized farm for him. They had chosen one some twenty miles from Lisbeg; for Father Dan rightly urged that he would more quickly recover his heatlh and spirits away from old associations. Shiela and he were quartly married shortly after his release. Mrs. Cregan, strange to say, preferred to live in the home to which she had come as a bride, and in which she had passed so manly lonely hours. Patrick's affairs prospered; and many times in the year Mrs Cregan is still brought over to see her grandchildren, who never, weary of hearing the story of Morgan's confession and of her own most welcome legacy .- Ave Maria.

THE TRUE CROSS.

Its Discovery By Empress Helena.

In the year 326, A.D., St. Helen, the mother of the Emperor Constantine went, in obedience to a command given her in a vision, to seek for the true cross at Jerusalem On the Hill of Calvary she discovered three crosses buried deep in the ground. There was, however, nothing to distinguish the True Cross from the other two, the Title, which was discovered at the same time, lying too far away to be of any use for the purpose of identification. This, however, in the event, only served to increase the glory of God and the devotion of the faithful, at the suggestion of Macarias, the Bishop of Jerusalem, the three crosses were carried to the bed of a cick woman to whom, after carnest prayer, they were applied in turn. On the application of the third she rose, completely cured. According to some authorities, among whom is the historian Socrates, the touch of the sacred wood also raised a dead man to life.

St. Helen left a part of the True Cross, thus identified, at Jerusalem, building a church to contain it. With the rest she set out joyfully to Rome. Arrived there, she had built a chapel for its reception. This chapel, called after her the Bascilica Heleniana, stood near the Porta Maggiore, beyond the Bascilica of St. John Lateran. On this site now stands the Pascilica of Santa Croce in Gerusalemme, which contains, besides the famous relic brought there by St. Helen, numerous other relies connected with the Passion of Our Lard.

Innumerable small portions have, been detached from the original relic at Santa Croce-though this still remains the largest. The wood of the cross is of a peculiar nature, and when soaked in water swells to many times its bulk, and small fibres are then easily detached.

Besides the main relic at Santa Croce there are also large picces of the true cross at St. Peter's-at the Altar of the Crucifix-at St. Mary Major, and at St. John Lateran. There is also a portion placed in the

bronze cross which surmounts the tall Egyptian obelisk in the piazza before St. Peter's, near the spot at which modern writers place the crucifixion of the Prince of the Apostles. This obelisk was placed in its present/position by the celebrated architect, Fontana, by order of Sixtus V. It was on this occasion that a sailor in the crowd broke the rule of silence imposed during the operation by shouting out: "Wet the ropes." This happy disobedience saved the huge column from falling to the earth when nearly erect, and was rewarded by the Pope with a title of nobility, and the right of presenting every year to the Holy Father a palm for use in the procession on Palm Sunday. This right is still enjoyed by the family, and the palm, worked up into a most claborate design, is generally bestowed by the Pope upon some community or institution which he wishes to honor.

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GeneralNews.

ARCHDIOCESE OF TORONTO

FORTY HOURS.

Opening of the Devotion at the Cathedral Last Sunday.

The Devotion of the Forty Hours' Adoration opened at St. Michael's Cathedral on Sunday hast. The yeast edifice was packed to the doors at both the morning and evening services. In the morning and evening services. In the morning the Mass of Exposition was sung by Rev. Father Rohleder, assisted by Rev. Dr. Treacy as Deacon, and Rev. Father Bench as Sub-Deacon. The Mass was celebrated in the presence of His Grace the Archbishop, who preached the sermon at the close of the Mass. After Mass was concluded the usual procession of the Forty Hours was made around the church, with His Grace bearing the ciborium. The procession was made up of the children of the Parochiat Schools. The little girls were clad in white, with their first communion veils covering their heads and shoulders, flowers were worn in their hair, and as they sang the simple, sweet hymns of our Holy Church the scene was very impressive. The boys carried lighted candles. After the procession, His Grace preached the cening sermon of the three days' exposition. Taking as his text the words. "Now is the accepted time; now is the hour of salvation," His Grace impressed upon the vant congregation that this was doubly the acceptable time, insomuch as it was the holy season of Lent, and was, in addition, the opening of the grand devotion of the Forty Hours' Adoration to which is attached so great indulgences. He dwelt upon the necessity Catholics are under of observing Lent as a time of fasting and prayer, as a time of mortification and withdrawal from amusements of every description. His Grace then went on to explain the Devotion of the Forty Hours, whorting the faithful to make sarifices that they might take advantage of this great opportunity of making themselves right with God. The Hessed Sacrament was then exposed and was visited throughout the day by hundreds of adorers. Again in the evening was the great cathedral typacked to the doors. Vespers were vantage of this great opportunity of making themselves right with God. The Hlessed Sacrament was then exposed and was visited throughout the day by hundreds of adorers. Again in the evening was the great cathedral packed to the doors. Vespers were sung by Father Rohleder. The Rev. Dr. Treacy preached a powerful sermon on the Blessed Sacrament. Comparing it with the manna sent from Heaven, the cloquent preacher drew the parallel between the two—one a heavenly sent food for the body, the other celestial nourishment for the soul. Dr. Treacy in the course of his sermon went on to say that as the sun is the centre of the universe, so, too, is the Blessed Eucharist the centre of all Christianity. Remove the sun and the stars will full from their orbits and all become disorder and chaos; remove the Blessed Eucharist and Christianity must inevitably fall back again into infidelity. Around the Eucharist are grouped the truths of Christianity, which must fall without their central drawing and maintaining force. A grand trio was rendered by Misses James, Foley, and Mr. Frank Anglin at the evening service. On Monday müsses were said at six and seven o'clock. The High Mass for Peace was sung at nine o'clock on Tuesday morning. The was of Deposition was sung at nine o'clock on Tuesday morning. The briests of the cathedral have evening the exercises were closed by Benediction of the ledsing of the Devotion was held after Mass. In the evening the exercises were closed by Benediction of the Blessed Sacrament.

The priests of the cathedral have every reason to be rejoiced at the way in which their parishioners entered into the spirit of the exercises. Hundreds approached the Sacraments and thousands paid visits to our Lord in the Blessed Sacrament. At times five priests were necessary to hear the confessions of the faithful.

The Devotion will open at St. Paul's

priests were necessary to hear the con-fessions of the faithful.

The Devotion will open at St. Paul's Church on Sunday next.

. ST. MARY'S.

An anniversary High Mass was sung on Monday for the repose of the soul of the late Mrs. Margatet Flynn.
On Monday a month's Mind Requien High Mass was sung for the repose of the soul of the late Joseph Murphy. On Tuesday morning a requiem low mass was said for the late Mrs. Mary Kelleher. A month's mind Requiem High Mass

was sung on Wednesday morning for the repose of the soul of the late Mrs. Bridget Hayes.

LITERARY AND ATHLETIC.

Mr. Ralph Smith, M.P., of Nanaimo, B.C., and president of the Trades Congress of Canada, delivered a very eloquent address to the members of St. Mary's Literary and Athletic Associ-Mary's Literary and Attrictic Association in their rooms on Sunday aftermoon. Mr. Smith urged upon the young men the great necessity of being Christian men. It was not sufficient, he said, to be members of an association and not be active in its development. Each one of them should be attengt in himself, in arder that the

association and not be active in its development. Each one of them should be strong in himself, in order that the association might be the more useful to them all.

After dealing with the morel development of a man's character, which, he said, was most essential, he spoke of the benefits that athletics were to strengthen the body, and in return help the heart of the young men to be purer and better. He was reminded of the words of the great Duke of Wellington, who, while looking from the windows of Eton College at the youths engaged in A'aletic sports, said; "There is where the battle of Waterloo was fought and won." The large audience present appreciated the remarks of the speaker by frequently applanding.

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Section ...

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brought out some excellent argument both for and against the resolution. Fully two hundred and fifty members were present at the meeting.

ST. BASIL'S.

The regular weekly meeting of the Catholic Union was held on Monday evening with a large number of members present. The question before the House was a resolution introducal by House was a resolution introduced by the Government that it would be better for the citizens to allow the Bell Company to manage the telephone system than for the city to take charge of it. The arguments brought out and the question was thoroughly thre bed out.

KNIGHTS OF ST. JOHN.

The Grand Commandery for Outatio of the Knights of St. John is holding a special session in St. Vinvent's Hall this week. Supreme Secretary Mr. J. Kane, of Buffalo, was in attendance Kane, of Buffalo, was in attendance at the convention. He installed the grand officers. Sir Knight M. K McGuinn, of St. Anthony's Commandery of this city, was elected grand treasurer in succession to the late Mr. Wm Hogan. Grand President John P. McCarthy is presiding over the convention.

OTTAWA.

Monselgnor Falconio said to be about to be Transferred.

Mgr. Falconio's private secretary on being shown the despatch from Rome stating that the Papai delegate would be moved to Washington, stated that Mgr. Falconio had not as yet been made aware of any such move out the part of the Vatiean authorities. The fact that the news came direct from Rome, the private secretary stated, would seem to indicate that there is foundation for it.

According to a report from the Vat-

foundation for it.

According to a report from the Vatican from Vienna, it has been decided, for reasons of economy, to unite the diplomatic representation of the Holy See in Canada and the United States

See in Canada and the United States in one and the same person.

Archbishop Duhamel has gone to Lowell, Mass., to attend the funeral service of the late Rev. Father Tortel, Rev. Father Tortel was a former director of the Seminary of Ottawa University, being in charge there when Archbishop Duhamel made his ecclesiastical course.

It is said that the coronation oath

Archbishop Duhamel made his ecclesiastical course.

It is said that the coronation oath and the objection of Catholies to it will be brought up in the Canadian House of Commons within the next few days. The resolution will be introduced by a supporter of the Government, who will move at the instance of the Catholies in Ottawa, who have already objected on many previous occasions to the oath.

A procession of about 5,000 men and woman visited the Basilica, St. Bridget's, St. Joseph's and the Sacred Heart Church, on Friday afternoon last, in connection with the jubilee of the Holy Year. The procession was composed of the attendants of the Bascilica parish and was under the direction of Rev. Vicar General/Routhier. Rev. Canon Plantin, Rev. Fa-Rev. Canon Plantin, Rev. Father Grouix, and Rev. Father Seguin were also present. In each church the (prayers necessary for the gaing of the Holy Year indulgences were said.

LONDON C. M. B. A.

Messrs. John Ronan, of Hamilton, and Charles Dupont Hebert, of Three Rivers, Que., have been in London and Iting the books of the Catholic Mutual Benefit Association of Canada, in the office of Mr. S. R. Brown, grand secretary. During the year 1900 the C.M.B.A. admitted 2,052 new members, There were 125 deaths, and \$192,490.91 was paid to the beneficiaries of deceased members. The policies in force on Dec. 31 last amounted to \$20,805,000. The liabilities on said date were \$13,950, and. the assets \$142,642.50. The very satisfactory condition of this association reflects much credit on the management. the books of the Catholic Mut-

LENT AT NOTRE DAME.

A Di-tinguished Preacher At Montreal's . Great Church.

Mgr. Rozier, who is preaching the Lenten sermons at Notre Dame Church, Montreal, is among the most distinguished preachers of the Jesuit

Mgr. Rozier is barely forty-nine years of age. He is a native of Iz-eaux, at the foot of the mountains of Dauphiny. In the early days of his priesthood he was appointed by the Jesuit Fathers to deliver the sermons to the pupils of their celebrated College of Mongre.

His instructions attracted great attracted great at the teach was the starting point of

His instructions attracted great attention, and were the starting point of a celebrated career. The next year he went to Rome, where he continued his studies and took the degrees respectively of Ph. D., and D.D., with high honors. For several years he represented France at Rome in the polyglot octaves of Epiphany in the Church of St. Andrew, and was also called on to preach at the national stutions at the church of St. Louis de France in Rome. These are posts of honor which are reserved only to the most distinguished preachets.

guished preachers. Mgr. Mozier has also filled the most Mgr. nozier has also filled the most celebrated puigits of France, and has done honor to all of them. After his return from Rome, he went to Lyons, where he enjoyed great favor with Gardinal Foulon. He later went to Bordeaux to preach the Advent sermons, and he was pressed to remain and preach the Lenten sermons. Like and preach the Lenten sermors. Take unto Lacordaire, so great was his fame as a preacher that when he was to preach at four o'clock the church was crowded by noon.

Mgr. Rozier has been the recipient

remarks of the speaker by frequency applieding.

The debate of the afternoon was uported the question; "Resolved that compusiory arbitration is in the best interests of the community." Messrs. Class. J. J. Munray and J. DeRocher upheld the affirmative, while Messrs. Chas. Gervin and William Henry sustained the negative. Mr. J. T. Loftus was the negative. Mr. J. T. Loftus was the critic of the afternoon. The sulvers retained at La Laudeline, or Laudeline, or Laudeline, or Saint Sui see, Saint ity Associated the negative. Mr. J. T. Loftus was the critic of the afternoon. The sulvers retained at La Laudeline, or Laudeline, or Laudeline, or Laudeline, or Laudeline, or Laudeline, or Saint Sui see, Saint Sui

The secret of his success lies in his pleasing address. He displays in his preaching, however, a depth of learn-ing and thought rately witnessed. His favorite subjects are those which re-

avortte subjets are tasse when require ample treatment, such as panegyries, episcopal jubilees and matters of like nature.

In accepting the invitation of the Superior of the Seminary to come to Montreal, Mgr. Rozler expressed his regret at giving up the occasion of re-turning to Rome, where he had been invited to picach the Leuten sermon at the church of St. Louis de France. He chose Canada, however, because of the favorable reports he has heard of the lively faith which animates the faithful in this country.

HOLY DEATH OF A RELIGIOUS.

Sister Mary St. Rock goes to Her Eternal Reward.

Death, no infrequent visitor at this Death, no intrequent visitor at this season, entered St. Joseph's Conventon Friday the 15th inst., and took from the community Sister Mary St. Roch (Fino) in the thity-second year of her age, and the eleventh of her religious life. Not as the King of Terrors did the dread visitant appear, but rather as a heautiful consoling Terrors did the dread visitant appear, but rather as a beautiful consoling angel, to bear to the feet of the Eternal the pure sout, the guileless spirit that a decade of years before had consecrated herself to the service of her Creator. Not many years' labor in the vineyard, measuring time by human standards, but many in the sight of God Who metes out length of days by heavenly measurements, and weights in the scales of the sauctuary the good will, the holy aspirations, the loving desires of the heart that yearns to devote itself unreservedly to His

glory; her portion was rather to en-dure, to bear the cross of bodily sufdure, to bear the cross of boards sat-fering, to treat with her Crucified Spouse, the doloros way of Calvary. Though for the last few years subject-ed to almost continual pain, her in-domitable will never wavered, her brave spirit never fiagged. No amount of suffering nor weariness could with-hold her from the community exercises hold her from the community exercises and until within four days of her death she occupied her place in chiefir. keeping watch before her Sacramental Lord. The most marked trait in her character was the sweet placidity with which sie bore her lingering illness; and as sac had edified the little children where in the arriving days of her which see bore her lingering illness; and as see had edified the little children, when in the earlier days of her religious life she had been employed in the classes, so in her later years did she edify her Sisters in religion, by the holiness of her daily life, her patient endurance of pain, her sympathetic efforts to assist others, her complete forgetfulness of self even when death had marked her for his own. Solemn High Mass of Requiem was celebrated in the Convent Chapel on Sunday, th 17th inst., by the Very Rev. V. Marijon, Provincial of the Hasilians, assisted by the Rev. F. R. Frachon, C. S. B., Rev. H. Canning, Rev A. Staley, Rev. M. Loughney, Rev J. Foster, Rev. M. Cusack.

To the deceased Sister's relatives, residing at Ottawa, who now mourn a second Sister lost to them in the Community of St. Joseph, words of condolence seem scarcely fitting; rather would we say to those sorrowing ones, in the beautiful words of the poet, Death has not claimed the dear departed;—"Not Death, but Gou! How tenderly

delparted;— "Not Death, but God! How tenderly

He bends He bends
Above the frail form there!
Ab, n. of all these loving, anxious

friends
Can understand His care.
To you this silence—and that dying face,

Tare, That grows so faint and dim; To her the Father's whispered words of grace,
And her first smile from II.m."
May her soul rest in peace.

C. J. O'NEIL.

C. J. O'Neil, local master in Chanc-ery, died at Chatham, last week. The

ery, died at Chatham, last week. The Planet says:—
Mr. O'neill was one of the best classic scholars in Chatham, and death has robbed the Maple City of a most brilliant and learned student. If he had any fault, it was his great love of learning, and he would much rather sit up all night studying the dead and living languages than be spending his time as other neu do.

Speaking of Mr. O'Neil!, Judge Houston said, "Mr. O'Neil! was one of the finest men I ever knew. The news of his death came as a great blow to me and I feel as if I had lost a brother. He spent five years in my of-

me and I feet as it I had lost a bro-ther. He spent five years in my of-flee preparing hims-if for his profes-sion. He had been in the registry fof-fice for a short time previous and proved a good clers and an industri-ous and clever student. He was the best classic scholar in the county. His

study of law in the office of Mr. Houston As a member of the MacAulay Club he was distinguished as an orator and scholar Besides a widow he leaves three children.

THE CORONATION OATH.

The Movement in the Canadian Parliament.

Mr. Costigan on Tuesday last gave notice of an amendment to supply, in the House of Commons, touching the coronation oath. He said that he cotonation oath. He said that he would introduce it in n ospirit of unfriendliness to the Government. When the House was next moved into Committee of Supply, Mr. Costigan gave notice that he would move the follow-

ing amendment;—
"hat an humble address be present-

"And an humble address be presented to his Most Gracious Majesty the King as follows;—
"Most Gracious Majesty: Your Majesty's most faithful and loyal subjects the Commons of Canada, in Parliament the Commons of Canada, in Parliament assembled, beg leave most hursby to represent that as a token of civil and religious liberties, and of the equality of rights guaranteed to all British subjects in the Canadian Confederation as well as under the British constitution, a British Sovereign should not be called to make any declaration offensive to the religious belief of any subject of the British Crown. That by virtue of the uct of settlement of 1689, the British Sovereign, on the first day of the meeting of the first Parliament or at the coronation is called upon to or at the coronation is called upon to make the following declaration;—'I. A. B., by the grace of God, King (or Queen) of Great Britain and Ireland, defender of the faith, do solemnly and sincerely in the presence of God profess, testify and declare that I do believe that in the sacrament of the the good will, the holy aspirations, the loving desires of the heart that yearns to devote itself unreservedly to His service. What matter if such be cut down in their young bloom and freshness, before the fair flower of their bright lives has reached its full perfection; what matter if the ordent resolutions formed, fall of execution, frustrated by their sweet Sister, "Death, beautiful, smiling, crowned with stars, lovingly bending over them," announcing the completion of their incompleted work, pointing out their journey's end? To Divine Wisdom, Who accepts the will for the deed, such generous souls accomplish much in a short space and leave to others the beautiful memory of their unsullied, hallowed lives.

Sister St. Roch was not destined by Almighty God to actively labor for His glory; her portion was rather to endure, to bear the cross of bodily suffered. Virgin Mary, or any other saint, and the sacrifice of Mass, as they are now use in the Church of Rome, are superatitious and idolatrou; and I do selemnly in the presence of God profess, testify and declare that I do make this declaration and each and every part thereof in the ploin and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or meatal reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without thinking that I am or can be requitted before God or man, or absolved of this declaration or any part thereof, although the Pope or other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning."

"That such declaration is most offensive to the decreat convictions of all Roman Catholics. That the staunch loyally of his Majesty's Roman Catholics subjects in Canada, comprising about 43 per cent. of the entire population of this Dominion, and throughout the British possessions, should not be rewarded by their being chosen alone amongst believers of all creeds and branded as idolaters by their sovereign. That in the opinion of this House he above mentioned act of settlement should be amended by abolishing the said declaration, and the British Sovereign, be freed forever from the obligation of offending the religious principles of any class of his faithful subjects throughout the British Empire."

MAKES DENIAL.

Archbishop Favier, the head of the Frinch mission in North China and the vicar-apostolic of Lekin, in the course of an interview declares that the accusations brought by the family of Lu Sen, Chinese minister of foreign affairs, who was executed by the empress dowager because he would not sanction the anti-foreign movement, that the bishop losted their houses of money and valuable aggregating 1,000,000 tacks the day after the siege was raised, are absolutely untrue. He further said that immediately upon his arrival in Pekin he will place immelf at the disposition of the allies and furnish a complete reply to the calim-Archbishop Favier, the head of the at the disposition of the alies and tur-nish a complete reply to the calum-nies. If, however, it be shown, that any Christian without his knowledge or order injured any Chinesa family, he will deem it his duty after investi-gation by the allies to make every re-paration.

1 NORDHEIMER'S EMPORIÚM.

Attention is called to the advertisment appearing in our columns this week of the great musical house of Nordheimer. It is of that class that we know that the goods adjectised are always up to the guaranteed standard. The Nordheimer Company carries on, perhaps, the greatest musical trade in Canada, and they are always up-to-

SUN SAVINGS AND LOAN COM-PANY.

Attention is directed to the reart of the Sun Savings and Loan Company, found elsewhere in this paper, which shows a marked progress for the year. Their mortgage trans now reach over \$335,000. A dividend of 6 reach over \$335,000. A dividend of 6 per cent. per unnum, psyable half-yearly, was paid on permanent stock, and a good sum pleced to reserve, after carrying to the credit of the accumulative stockholders a divident of 10 per cent. on the amount paid on their stock. Parties seeking investment for money should investigate this company's business.

best classic scholar in the county. His vacations were always spent in rading and studing Cicero's orations. All I can say is that one of the best nearted men that ever lived has passed away. He was a great thuncer but his ill-health interfered with his accomplishing more than he did."

In polities ne was a Conservative, and during his life he was always a warm exponent of his party's principles, both on the platform and in private life. He was a leading speaker in many campaigns as long as his health held out. He was for five years president of the Kent Conservative Association previous to ex-Mayor Smith's term of office.

Deceased was born in Streetsville and oame to Chathamin 1868. He taught the McCully School, Harwich, and a sachool in Raleigh before taking up the



Makes the food more delicious and wholesome

ROYAL ELKING POWDER OD., NEW YORK,

such a horse as, crossed with our Canadian-bred mares, will produce stock of exceptional value that is sure to command high prices. Catalogues containing full description of this splentaining full description of this spien-did stallion, and a number of others, as well as a large number of excel-tent mares and geldings, will be mail-ed on application t oWalter Harland Smith Forenta Smith, Foronto.

HOME SAVINGS AND LOAN CO.

Mr. Eugene O'Keefe, of the O'Keefe Brewing Company, of this city, has been chosen President of the Home been chosen President of the Home Savings and Loin Company, in this city, in the place of the late Sir Frank Smith, of Toronto. We congratulate the Home Savings and Loan Company on their happy choice They are indeed fortunate in their choice of presidents. Sir Frank Smith made an ideal head for the Company, and now they have chosen a man who, judging from the unparalleled success he has mede in his own Business, will carry on the good work to a successful issue. We congratulate the company on securing so strong a man to conon securing so strong a man to con-trol their affairs, and we congratulate Mr. O'Keefe on the honor that has been paid him.

THE WABASH RAILROAD.

Is the great through car line between the East and West, the short and true route from Canada to Hot Springs, Ark., the Carlsbad of America; old Mexico, the Italy of the New World; Texas and California, the land of sunshine and flowers. Low rate second-class tickets to the West every Tuesday, during February, March and April. No second-class cars on the Wabash; free reclining chair-cars on all trains.

Full particulars from any R. R. agent or J. A. Richardson, district passenger agent, northeast corner King and Yonge Streets, Toronto. ed7



Department of Railways and Canals, Canada. Welland Canal.

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

SEALED TRADERS addressed to the undersigned and endorsed "Tander for East Docking, Port Dahousie," will be received at this office until six seen o'clock on Friday, the first day of March, 1901, for taking fown a portion of the timber super structure of the East Docking at Port Dahousie and renewing the same in concreta.

Plans and specifications of the wrix can be seen on and after this date at the office of the Supermanding Kingheer of the Welland Canal, St. Catharines, where forms of tender can be obtained.

In the case of firms, there must be attached to the tender the actual signatures of the full name, the nature of the occupation and revidence of each member of the same, and turber, an accepted the second of the second over the Honorable the Minister of Rall-ways and Canals, and will be forfeited if the party tendering declines to enter into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted cheque thus sent in will be returned

The accepted cheque thus sent in will be returned to the respective parties whose tenders are not acrepted.

The Department does not bind itself to accept the owest or any tender.

By order, L. K. JONES, Secretary,

Department of Railways and Canals, Ottawa, 1842 February, 1901. Nawapapers inserting this advertisement without authority from the department will not be paid for it.

King & Yorston

Manufacturers and dealers in

Office Furniture, Chairs, Settees, etc. Churches, Settees, etc. Churches, Halls and Public Buildings supplied on short

3t to 35 Elizabeth St., Cor. Albert,

If it is real good bread you want—bread that you will relish and want another slice-just telephone 5558 and have H. C. Tomlin send you a loaf of

Tomlin's

Home-Made Bread

LATEST MARKETS.

FARM PRODUCE-WHOLESALE.

Hay, baled, car lots, ton. \$9 50 to \$10 00 Straw, baled, car lots, ton. 4 75 5 60 Butter, dairy, lb. rolls . 0 19 0 20 Butter, large rolls . 0 18 0 19 littler, creamery, boxes . 0 21 0 22 Butter, creamery, boxes . 0 21 0 22 Butter, creamery, lb. rolls. 0 23 0 24 Butter, tuba, per lb . 0 18 0 10 littler, bakers tub . 0 14 0 10 Errer . 0 15 0 16 0 17 Straw, baied car lots ton. 4 70
Butter, dairy, lb. rolls. 0 10
Butter, dairy, lb. rolls. 0 10
Butter, creamery, local 0 11
Butter, creamery, lb. rolls. 0 23
Butter, creamery, lb. rolls. 0 23
Butter, bakers to 14
Eggs. 0 15
Eggs. newlaid. 0 10
Gresc, per lb. 0 10
Gresc, per lb. 0 07
Dreks, per pair 0 50
Chickens, per pair 0 50
Chickens, per pair 0 30
Hener, per lb. 0 10
Dressed hogs, car lots, per cwt. 7 25
Seeds—
Alsike choice. No. 1 7 50 Alaike, choice, No. 1 ... \$6 50 to \$6 80 Alaike, 2004, No. 2 ... \$6 00 6 25 Red clover, bush ... \$6 00 6 25 Timothy, per bush ... \$1 00 2 35

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William Levack bought 128 cattle, principally butchers', for the local trade, paying all the way from \$3.25 to \$3.75 for common to good, and \$3.80 to \$4.25 for those of choice quality.

Dunn Bros. bought a few export bulls, 1529 to 1600 lbs. cach, at \$4 to \$4.20 per

16:00 to 1000 lbs. cach, at \$1 to \$1.00 cwt.

W. H. Dean bought five loads of mixed experters, cows, bulls and steers, at prices ranging from \$3.25 to \$4.80 per cwt.
Crawford & Hunnisett bought one load of exporters, mixed cows, helfers, bulls and rough steers, at \$3.3 to \$3.50 per cwt. 1 land mixed butchers' 1057 lbs., at \$3.35, and solid one load of choice butchers' 1, 1050 lbs., cach, at \$4 per cwt.

A. M. Buck bought one load butchers' ccws and helfers, 1020 lbs, each, at \$3.35 per cwt.

per cwt.

R. Cook bought 5 export steers, 1235 lbs, each, at \$4.40 per cwt.

R. J. Collins bought 20 butchers' cattle, 1016 lbs each, at \$3.25 per cwt.

W. Crealock bought 10 butchers' cows, 1135 lbs, each, at \$5.20 per cwt. and \$5 over on the lot, 14 steers, cows and helfers, 1168 lbs, each, at \$4.20.

over on the lot, 14 steers, cows and helfers, 1108 ibs, each, at \$3.20.

F. Humbsett bought 31 butchers' cows and helfers, 1040 lbs, each, at \$3.35 to \$3.75 per cwt.; 6 veal calves, at \$7 each; 12 lambs, 95 lbs, each, at \$4.75 per cwt.

Hailigan & Hountree bought 1 load butchers' helfers and steers, 1000 lbs, each, at \$3.40 per cwt, each, at \$3.40 per cwt, less \$3.40 per cwt, less \$4.75 per cwt, less \$4

heifers, 1000 ibs each at \$4 per cwt.; 18 heifers and steers, 1000 ibs. each, at \$3.50 per cwt.; 19 cattle, 900 ibs. each, at \$3.50 per cwt.; 19 cattle, 900 ibs. each, at \$3.50 per cwt.; 400 ibs. each, at \$3.50 per cwt., 400 ibs. each, at \$3.55 to \$3.50 per cwt., and a few heavy feeders, 1000 to 1180 ibs. each, at \$3.65 to \$3.50 per cwt.

B. Cheadle bought 8 butchers', 975 ibs. each, at \$3.60 per cwt.; 4 cattle, 825 ibs. each, at \$3.60 per cwt.; 4 cattle, 825 ibs. each, at \$3.60 per cwt.; 20 cattle, 1010 ibs. each, at \$3.60 per cwt.; 20 cattle, 2010 ibs. each, at \$4.60 per cwt.; 20 cattle, 2010 ibs. each, at \$4.60 per cwt.; 20 cattle, 2010 ibs. each, at \$4.60 per cwt.; 20 cattle, 2010 ibs. each, at \$4.60 per cwt.; 20 cattle, 2010 ibs. each, at \$4.50 to \$4.75 portnerse & Halligan bought 3 lots of exportences & Halligan bought 4 milch cows at \$41 cach.

P. Holland bought 2 milch cows at \$41 cach.

James Armstrong bought 4 milch cows at \$47 to \$45 each.

F. Vivian bought 10 milch cows at \$37 to \$45 each.

B. F. Knipe sold 10 butchers' cows, 1195 ibs each, at \$3.20 per cwt.; 3 mixed cattle, 900 ibs. each, at \$3.35 per cwt.; 6 heifers and steers, 050 ibs. each, at \$3.50 per cwt.; 1 heifer at \$3.70 per cwt.; 275 lambs at \$4.50 to \$5 per cwt.; 276 lambs at \$4.60 per cwt.; 19 lambs at \$7 each.

H. Hunnisett bought 6 export cows, 1250 to 1300 lbs., at \$3.50 per cwt.

Shipments per CP R.: Lunness & Halligan, 6 cars; W. H. Dean, 5 cars and 2 double decks of sheep; Westey Dunn, 2 double decks of sheep; if we we heal, 6 cars; F. Chunles each, at \$3.60 per cwt.

Shipments per CP R.: Lunness & Halligan, 6 cars; W. H. Dean, 5 cars and 2 double decks of sheep; if we we heal, 6 cars; F. Chunlescoper cwt. 8t. John cattle and crealock, 1 car cattle for Montreal.

Commissioner Coursworth, accompanied by Chalrman Burns and Ald, W. ds. Richardson, Loudon and Fraleigh, with Secretary Sanderson, visited the market. The commis

AGENTS WANTED.

Wanted.—Local Agents to Canvass for the sale of stock, debentures, etc.; safe and profitable for investors. Agents paid liberally. Write us, giv-ing references. Sun Savings and Loan Company, of Foronto.

GRAND'S REPOSITORY



53 to 50 Adelaide St West, l'Toronto, Can. Auction Sales of Horses, Carriages and Harness every Tuesday and Friday at II o'clock. Private sales every day.

THE GREAT SPECIAL SALE OF THOROUGHBRED

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™ Geldings Consigned by MR N. DYMENT, Barrie. MR. JOS. DUGGAN, Toronto, MR. P. M. WARE, NEW YORK, MAJOR DENT, Maiton, Eng.

and others, will be held on TUESDAY, MARCH 12th.

CATALOGUES NOW READY The catalogue includes the following valuable iallions—
Imp. "Sentinel"—Hawkeye—Jennie Howlett,
onsigned by Major Dent, Malton, Hng.
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Mr. F. M. Ware, New York.
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Alice.
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Imp. "Cannie Boy"—Master Klidare—Cannie
Agnes.
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"Foam"—Ocean Wave—Zoonomy, consigned
by Mr. Joseph Duggan, Toronto.

The catalogues also include:—
2: ROYALLY WELL-BRED MARRS. 2, 3, 4, 5
and 6 y arolds.
10 SPLENDID GELDINGS from yearlings up. ALL REGISTERED THOROUGHBREDS.

And will be sold on the above date, positively without the slightest reserve. Catalogues, giving full particulars and pedigrees will be mailed to anyone sending his address.

This is without doubt the most important sale of Thoroughbreds ever held in Toronto.

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