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The Catholic Register.

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

VOL. VIII.—NO. 38.

TORONTO, THURSDAY, SEPTEMBER 20, 1900.

PRICE FIVE CENTS

CALENDAR FOR THE WEEK.

Thursday—St. Agapitus I., Pope, Confessor.
Friday—St. Matthew Apostle. (Ember Day)
Saturday—St. Thomas of Villanova, Confessor. (Ember Day)
—St. Vincent of Saragossa, Martyr.
—Our Lady of Mercy.
—Saints Eustacius and company Martyrs.
Sunday—St. Eusebius, Pope, Martyr.

SACRED HEART CALENDAR.

Monday—Answering Call of God—28,017 for Schools.
Tuesday—Pity for the Wretched—60,051 for Superiors.
Wednesday—Vigilance—3,075 for Missions, Retreats.
Thursday—Works of Mercy—91,251 for Societies' Works.
Friday—Frequent Communion—246,731 for Conversion.
Saturday—Good Example—293,110 for Sinners.

PRAYER FOR SEPTEMBER.

O my God, I offer Thee my prayers, works and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, for the petitions of our associates; especially this month for zeal.

Current Topics.

Forty-two business

Terrible fire houses were burned in Paris. The fire which swept Paris, Ontario, at an early hour on the 14th inst., and the loss will amount to over a quarter of a million. All the premises destroyed were in the principal business section. The fire was first observed by the night watchman at the winery mill. He saw a light in the cupola of the Meidrum mill, and shortly after the glass fell and flames shot forth. He at once turned in a telephone alarm, and the volunteer brigade met speedily to work, but the high gale had fanned the conflagration to such an extent that the wooden structure was a blazing mass before any check could be made. A general alarm was then given, and the inhabitants streamed from their houses. The cry of "Fire! fire!" rang down every street, and all Paris was quickly a scene of turmoil. The sparks from the burning timbers of the mill speedily ignited the post-office next door, and the store on the other side of it. The firefighters used every effort, but the flames kept gaining the upper hand and creeping along from building to building. First one store caught and then another, until nearly the whole side of the street on which the mill had been situated was furiously burning. Then the flames commenced to cross the thoroughfare, and it was decided to send to Bradford for aid.

AID FROM BRANTFORD.

The chief and a force went to the scene by special train, and they were loudly cheered when they arrived. The Brantford men, after herculean efforts, succeeded in checking the conflagration on the east and west sides, which they did at Hall's dry goods store and Scott's drug store. The Paris firemen, for their part, after a brave fight, got the best of it after the destruction of the office of the winery mill. The high wind carried burning debris in all directions, and a large army of citizens with pairs of water and wet blankets were kept hard at work in helping to check isolated cases of ignition. At one time all felt that the town was doomed, and the residents had the roads filled with piles of hastily-removed furniture. When the flames were at their height an awful yet impressive scene was presented. Nearly every building on both sides of the great street to the left of the bridge was a mass of flames, and the high wind created a perfect eddy of sparks, which fell all around in cascades. About four o'clock the walls of the destroyed buildings commenced to tumble in with loud reports, but, strange to say, despite the thousands on the streets, no one sustained serious injury.

The shareholders of The Methodist Athlone Club met last week with President Jacques in the chair, and decided not to oppose the directors in their project of selling out the club building to the Methodist organization known as the Century Club. The price which the Century Club is understood to be offering is \$28,000 for the building and the assumption of a loan of \$1,000 on the billiard table. There seemed, however, to be a lingering doubt in the minds of the shareholders as to whether the offer was of a definite and binding

character. If the transaction is completed the shareholders will lose all their stock, as the \$28,000 paid for the building will merely be sufficient to reimburse the guarantors from their liability. There were only some thirty shareholders at the meeting, and there was very little discussion.

Affairs in the Yukon.

Father R. P. Gondreau, Apostolic Vicar in the Yukon, in an interview, speaks in glowing terms of the Territory. He says: "I am absolutely impartial as between the Government and the Opposition, but I can say this in defence of the Yukon, that I have read the complaints made in the House of Commons and in newspapers as to the administration of the Yukon, and fifteen sixteen are grossly exaggerated. It would be a miracle if there were no complaints, for it must be remembered that the Yukon is a new country, where everything has to be originated, and at a long distance from the seat of government, but no exception can be taken, and the Government seems anxious to consider all just complaints. Besides, many complaints are made by American miners, and it is not prudent to take as gospel all that those people say. The Government is pushing with vigor the opening of roads leading to the mines in different parts of the country, and before long I hope the Yukon will be bridged."

To Fight Toronto Anti-Consumption League met last week at the City Hall.

Dr. Oldright in the chair, and received the secretary's statement of progress during the summer. He reported that the league now numbered 483 members, which he expected to increase to 1,000 by the end of October, when it is proposed to apply to the City Council to submit a by-law to the people next January for \$50,000, to be supplemented by another \$50,000 from private individuals for the erection of a sanatorium, for which several suitable sites await the approval of the Executive. An active canvass, delayed on account of the summer holidays, is now to be vigorously prosecuted.

Immigration returns

Canadian have formerly been made Immigration, for the calendar year, but an alteration is now to be made to the fiscal year. The returns for the first six months, just prepared, show a total for that period of nearly 24,000 people. This is at the rate of 48,000 a year, a marked increase over 1899, which returns show 44,648, and over 1898 returns of 31,900, while eight thousand have come from the United States in six months in 1899; 12,000 came in twelve months provisionally, this being the main source of increase. The figures for British immigrants are over 5,000 in the six months, practical at the same rate as in 1899. A very commendable point about the immigration work of the Government is the drawing back to this country of those immigrants who left Canada under the former Administration.

President Mitchell and

Coal Miners Secretary Wilson of the United Mine Workers of America affixed their signatures to the document which will call 132,000 miners of the Pennsylvania anthracite region from their work. The document was the official endorsement of the request of the anthracite districts to strike. It was considered by the National Executive Board of the mine workers last week, and when the board adjourned, all power to endorse the request of the strike was left in the hands of the National President and Secretary. President Mitchell of the United Mine Workers of America said: "At this time I do not believe anything will transpire that will prevent the strike. All information coming to my office predicts that the struggle is practically on. I have been receiving messages from the anthracite region which indicate clearly that the endorsement of the strike and the issuance of the order have met with the approval of the miners."

Mr. T. G. Shaughnessy,

Pacific's president, and G. M. Bosworth, Freight Traffic Manager, of the Canadian Pacific Railway, have just returned from Boston, where they spent the whole of Tuesday discussing with the management of the Boston and Maine Company the question of making the Massachusetts capital the

ocean terminus for their winter freight

traffic. "I do not," said Traffic Manager Bosworth, "see any reason why the object of our visit should be kept a secret. We have been waiting for a very long time for a reply from the Minister of Railways with regard to our representations in the matter of freight traffic arrangements with the Intercolonial railway, and no reply has yet been received. It will depend entirely upon the tenor of that reply how much traffic we shall send to St. John and how much to Boston."

The War Office has received the following from

Loren Robt. r. s., dated at Machadozorp. "French occupied Barbours with the cavalry, which occupied the mountain with slight opposition. The enemy was completely surprised. French released 25 officers and 600 British prisoners and captured 100 Boers, 48 locomotives, some rolling stock, supplies for three weeks for the men and one week for the horses, a quantity of ammunition, 60 wagons and large quantities of cattle and sheep from the surrounding country. General Macdonald, operating in the northeastern corner of Orange Colony, compelled the Boers to make a hasty flight from the Vot River. He captured 31 wagons, a quantity of cattle and stores and 65,000 rounds of rifle ammunition. Boers who keep arriving at Lorenzo Marquez aver that the burghers are fighting among themselves at Hot Spruit and are looting and burning buildings. All doubts as to Kruger's intentions of proceeding to Europe are now at rest. In reply to a telegram sent to the ex-President by The Express, the Transvaal Consul-General stated that Kruger was at Lorenzo Marquez on leave, and that the object of his proposed European trip was personal and not political. It is rumored in Johannesburg that Dewet was killed on the 7th inst., near Potchefstroom. The Boer delegates, Messrs. Fischer, Wolmarans and Verwey, have addressed an appeal to all nations for intervention in South Africa. The appeal concludes as follows:—"In the name of justice and humanity we appeal to all peoples to come to our aid in this supreme moment and save our country. We commit ourselves to God, trusting that our prayers will be heard."

The claims hitherto

made that the British losses in South Africa have been small as compared with those of other campaigns appear to need revision judging from recent calculations made by a well-known authority, who finds that of the officers in South Africa 7.1 per thousand has been killed or have died from wounds; 30.6 per thousand of the officers have died from disease, while of the men 10 per thousand have been killed or died from wounds, and 31.8 have died from disease. These startling statistics not only illustrate that, while the officers and men have suffered approximately equally from disease, the risks of the officers in action have been hugely disproportionate, and also that the rate of mortality in South Africa is much greater than it was in the Franco-German war.

Kruger's millions are

the subject of long narratives of depreiation. The lowest estimate of his wealth is £1,000,000 invested abroad, while some calculators figure his wealth at £5,000,000. The Transvaal Government is supposed to have two or three million pounds in continental banks, which will be hoarded by the Managing Committee, Dr. Leyds says, for a future rising when England is in other difficulties.

The London correspondent of the

Horad says:—Vague rumors of war continue to drift across the channel from France. This French war talk is so persistent that it is difficult to believe that there is not something in the air—revolution or war with England; that is the essence of it. An American who is far from being mad makes this prediction: Before the end of the year the Nationalists of France will overturn the government, or the government to save itself will go to war with England. This American alarmist has lived for years in France, has held positions in the diplomatic service, and has an intimate acquaintance with some of the leaders of the now Nationalist party. Only by going to war with a foreign power, he believes, can the government prevent a revolution.

At Ottawa the Hon. A Working

William Mulock is known Minister, as the Minister who works with his coat off. Despite the attention which he has devoted so successfully to the problem of promoting imperial unity in the matter of the Pacific Cable project, Imperial penny postage, and the other important questions with which his name has become associated, he is the hand on the lever in one of the most important departments of the public service. In the management of his own extensive personal and professional business, he has learned the importance to success of clearness of vision, rational economy and courageous progressiveness. These business principles he has applied to the management of his department, with the result that the Post Office Department is to day doing a good deal more work than in 1898 upon a diminished outlay. The extent of the change will appear from the following table:

| | | |
|------------------------------------|----------------|----------------|
| Number of post offices | 1900 | 1899 |
| Number of savings bank offices | 9,429 | 9,429 |
| Number of postal note offices | 765 | 858 |
| Number of postal telegraph offices | 2,639 | 2,639 |
| Number of postal telegraph offices | 120,422 | 122,142 |
| Number of postal telegraph offices | 47,407 | 47,407 |
| Value of money orders | 214,091,860.62 | 214,497,797.41 |
| Number of letters | 56,551,600 | 51,803,778 |
| Number of all kinds of telegrams | 177,478,136 | 234,021,000 |
| Cost of telegrams | \$27,041.25 | \$3,754,500.02 |
| Cost of telegrams | \$2,760,011.50 | \$2,828,418.10 |

This will be seen that in each of the services there has been a decided increase. The revenue has gone up by \$218,016.09, and the cost has decreased by \$81,162.50.

Dr. Morrison. The

Times correspondent in Peking, continues to accumulate proofs of the complicity of the dowager Empress and her henchmen in the worse atrocities of the Boxer movement. Since the raising of the late evidence of high officials has established that the assassination of Baron von Ketteler was premature, and was regretted by the Empress and her advisers because it undoubtedly saved the lives of all the other Ministers, and probably the entire foreign community in Peking. At a meeting of the Foreign Ministers it was decided that they had no power at present to treat with Prince Ching. The Generals of the powers also think they cannot treat with the Prince. The Russian Legation, it is understood, has been ordered to be withdrawn, and this is believed to indicate that the future of China must be decided by an international commission in some foreign capital. Sir Robert Hart, the Director of the Chinese Imperial Maritime Customs, has informed the Foreign Generals that they must be prepared for future hostilities; that the Chinese troops are concentrating and moving on the line of communication between Peking and Tientsin, and that he thought trouble might be looked for by November. A British signal officer reports a sharp engagement between a company of the 14th United States Infantry and 2,000 B. Sers at Motou (Motow) on the rail to Peking. The Americans made a gallant stand, and a detachment of Bengal Lancers nearby, hearing the firing, came to their rescue and charged the Boxers in the rear. The Chinese were routed, leaving 200 dead. The Americans had no casualties. The Germans report an engagement with a heavy force of Boxers west of Peking yesterday. The German loss is said to have been 20. Indications now point strongly to the withdrawal of all the powers from Peking to Tientsin. The Russians have received word of reverses in Manchuria, where 200 miles of railway have been destroyed and a number of stations have been burned. There has been much fighting and many Russians have been killed. Three regiments have left Peking on their long overland march to Manchuria. A gradual reduction of the Russian forces in Peking has begun. Five regiments have already been withdrawn, leaving 8,000 Russian troops. The total of all allied forces is now about 70,000, of which number 22,000 are Japanese. Baron Nishi, the Japanese Minister, has the withdrawal of 15,000 troops, to be held in reserve in Japan.

Byron's intentions.—It was

recently noted in the magazine that the lineal descendants—two families—of Lord Byron are Catholics. In the new edition of Byron's works, published by Murray, there is a number of hitherto unpublished letters, in one of which the poet writes: "When I turn thirty I will turn Roman. I feel a great conviction that way in Catholic churches and when I hear the organ." In another of those interesting letters he records his intention of placing his daughter Allegra in a convent and leaving her brought up a good woman Catholic and (it may be a son).—Ave Maria.

CATHOLIC FEDERATION.

OBJECTS OF THE AMERICAN CATHOLIC SOCIETY FEDERATION.

In an article contributed to the September number of the North American Review, the Rt. Rev. J. A. McFaul, Bishop of Trenton, gives a most interesting explanation of the object of the proposed federation of the Catholic societies of America. To the question, Are Catholics in the United States permitted to enjoy their constitutional rights in their integrity? The bishop answers, No; and he illustrates his position by pointing to the discrimination exercised against Catholics in penal, charitable and educational institutions under public control, where Catholics are obliged, against their consciences, to be present at non Catholic prayers and instructions. And in the matter of the education of the young, the Catholics are obliged to bear the double expense of maintaining two parochial schools which their children attend, and the public schools from which they derive no benefit. It is not such grievances as these, and others which Bishop McFaul enumerates, that concerted action among Catholic societies is suggested.

"Our position is simply this. We are American citizens, entitled to certain rights, and these we must possess. Bigotry shall not succeed in depriving us of the exercise and enjoyment of any of them. We ask no favors, we beg no privileges; but we demand that our religion shall not be made a bar to the attainment of our rights under the Constitution. It is not our religion which we are offering up as a bribe to the Catholic hierarchy of America; on the contrary, it is to keep religion out of politics, and to secure to all Catholics, as such, the same rights, the same education, and the same justice as well as Catholics. It shall not be said alone that we are strong in the faith, but we are strong in the intelligence and justice of my fellow-countrymen; I feel assured that all true Americans will assist us to the utmost in that which is the only method to redress grievances, to obtain our rights, and to resort to force to our religion."

BISHOPS TO MEET.

Advices received in Washington from Europe indicate that Archbishop Ireland of St. Paul, Archbishop Keane of St. Louis and Archbishop Keane of Dubuque, Ia., will return home in a special train to attend the annual meeting of the Catholic University Trustees early in the autumn. All the members of the Board of Managers, except Dr. Chappelle, are expected to take part in the coming meeting. The latter is now in Manila as Apostolic Delegate to the Philippines, but designs visiting Rome in October to make his report concerning religious affairs there to the Pope.

Coinciding with this meeting of the University Trustees, it is understood that there will be a general meeting of the heads of the American hierarchy under Cardinal Gibbons' direction. All of the Archbishops in the United States save that of New Orleans and San Francisco, probably will attend the general meeting, as questions of importance are to be considered. It is learned from a pastor in Washington that one of those questions may be the advisability of convoking a plenary council at Baltimore in the near future.

GERMAN CATHOLICS CONVENT.

The sixth annual convention of the German Catholic Union of the State of New Jersey was held recently in Newark. The delegates represented over 200 prominent places in the State. All wore badges with medallion photographs of Bishop Wigger. The first event of interest was the presentation of a flag to the association, the standard was tendered with brief remarks by the former local and honorary president, John Bottom, of Jersey City. It was accepted by School Commissioner John Disch, who acted president of the day.

After a speech of welcome by the presiding officer the delegates marched around St. Peter's church, where High Mass was celebrated. A sermon was delivered by Father Monbrant, after which the delegates adjourned to the school hall, where a business session was held. The features of the convention was a series of resolutions which were adopted, in which it was declared to be the sense of the convention that Catholic parents send their children to the parochial schools; that Catholics abstain from reading of "contaminating" papers; that the convention protests against all laws abridging the rights of citizens on account of religion or nationality, and against the "breach of contract and robbery of the Indian schools" by the present government. These schools, the resolution continued, should be placed on an equal religious footing. The last protest was directed against "outrages upon the Catholic Church and our Catholic brethren in the Philippines." Father Van Schilgen, of Elizabeth, spoke in the absence of Bishop Wigger, saying that the Bishop had asked him to protest against the outrages in the Philippines in behalf of the 40,000 Catholics in the State. The next convention will be held at Paterson.

Cuban Bigotry.

The Havana City Council has dispensed with the services of the Sisters of Mercy and the chaplain at Morcedo Hospital, where they have been many years. The chaplain was being paid thirty dollars per month. The Dominican Fathers have also been ousted from the possession of rooms of the University building which have been occupied by Dominicans for over three hundred years. The title of the property is claimed by the State, and is to be decided upon by the commission lately appointed. Some time ago General Wood promised to protect the Church in its possession of property till the commission had decided the controversy, and in his absence Col. Scott, his adjutant-general, was appointed, to restore the Dominicans to possession, but refused to act in the matter. General Wood has been notified of the situation and will, in all probability, reinstate the Dominicans. These cases illustrate the attitude of Cuban politicians towards the Church. Nowhere in history, perhaps, has the union of Church and State wrought more evil effects than in Cuba, and in their desire to effect a separation the Cubans are going to many unreasonable extremes.

Government Baking Powder Tests.

The Royal Baking Powder is an old candidate for favor with the housekeepers of the Dominion. Its patent Government report giving the analyses of baking powders sold in the Dominion show the Royal to be the most of cream of tartar powders, the most healthful in character, and of greatest leavening strength.

It is shown that the art in baking powder making is to give a pure and healthful product, that the best leavening powder, which will keep solid, but will not lose its strength. These two qualifications—effective leavening and highest strength—it is impossible to combine in a powder except with the use of chemically pure ingredients. The report states that the only entirely cream of tartar powder which comes up to this standard, were the Royal and Cleveland's.

Think Over It.

Did you ever know a good Catholic to become a Protestant at the hour of death? No; never. Not one. Did you ever know a Catholic, who had fallen away from the practice of his religion and who had drifted into Protestantism, to return to the Church at the approach of death? Yes, a number of them. Did you ever know a good Protestant, who becomes a Catholic on his deathbed? Yes, a good many. Death is a powerful preacher, and what He says is true!—The Observer.

Gifts for the University.

The Catholic University of America has become the owner of valuable pieces of property in Washington through the gift of Rt. Rev. Monsignor James McMahon, who transferred by deed to the University ten parcels of land, the total valuation being placed at \$90,000. Monsignor McMahon, a few years since, gave to the University \$200,000 to build the McMahon Hall of Philosophy. He was formerly pastor of St. Andrew's Church, New York, but now resides at the University. He is 85 years of age.

AGAINST WOMEN IN CHOIRS.—A

New York despatch from Rome says: "The Sacred Congregation of Rites, which has recently been placed under the direction of Cardinal Steinhilber, has just issued a decree calling the attention of the clergy, both at home and abroad, to the strict law instituted by the Congregation prohibiting women from taking part in the music of Divine service, either in solos or in choirs, says a despatch to the Journal and the Standard. It is believed at Rome that the decree in question is more especially aimed at the Catholic Church in France, where actresses are frequently employed to sing solos in the churches, especially of the Metropolitan Cathedral. It is a fall to apply equally to the Roman Catholic Church in the United States where the soprano and alto parts of the musical portions of the services are frequently taken by women instead of boys."

A touching and an unique event has taken place in the diocese of Ronsau, Hungary. Sixty years ago, six young ecclesiastics, completed together their theological course in the seminary and were ordained priests. For sixty years they labored side by side as priests in the same diocese. On the self-same day they celebrated the diamond jubilee of their first Mass. United in life, they were not separated in death, for within a space of six months the six priests have died. Their names and ages are: Provost John Sakers, 82; Canon George Fongals, 83; Canon John Valovics, 88; Dean Anthony Szekeres, 80; Dean Edward Hegyeli, 80, and last of all the parish priest, Karl Deutch, 81. At a recent meeting held by the St. Mary's Sanctuary society the following officers were elected for the ensuing year:—D. Murray, president; R. Marzary, vice-president; F. Falton, secretary-treasurer; J. Madigan, librarian; L. Danee, assistant librarian.

Our Weekly Sermon.

THE DANGER OF BAD LITERATURE.

At St. Mary's, Clapham, the Rev. Father Edmund Vaughan preached the sermon at the High Mass, taking for his text the words, "Beware of False Prophets." The rev. preacher during his sermon remarked that the first great work which the Redeemer of mankind came on this earth to undertake was to enlighten men in the way of divine truth. True prophets, enlightened by the Holy Spirit of God, had been sent by Almighty God from the very beginning of the world at various times. But they were not listened to, and so many remained in darkness and ignorance because as their Lord said, "They closed their eyes to the light." When their blessed Lord came into the world to be the Way, the Truth, and the Life, He taught with His own lips the truth and divine revelation as to those things which men were to believe and those things which He admonished them to practise. He also established upon earth what they might call a fountain-head of truth guided by the Holy Spirit of truth. The Apostles following the doctrine of their divine Master, in their turn warned their disciples of the false prophets who would arise. St. Paul said: "There shall be lying teachers leading men astray from the path of truth and virtue."

WHAT WERE FALSE PROPHETS?

How were they to know and avoid them? False prophets were those who taught evil. From the very beginning there arose teachers of evil. As God was the author of truth so the devil was the author of evil and the father of lies, and he was therefore the master and inspirer of the prophets of evil. He began himself by being the first prophet of evil in the Garden of Paradise. The devil was very ingenious. He had numerous agents in this world whose object was to lead souls into error and vice, and a favorite and modern device was the employment of impious, immoral literature, which was now spread broadcast over the earth. It seemed as if the world was inundated by a poisonous flood. How did the false prophet work? He employed numerous able agents—writers of great talent—who, in articles, in periodicals, in magazines, in far leavers, and in every possible form propagated and taught a false doctrine either regarding revelation or the principles of morality. The devil, fearful lest these books should not be read sufficiently, employed what he the preacher might call advertising agents, whose business it was to go about and push these books into the hands of the unsuspecting. When a book was known to be irreligious, written against the truth of revelation, the good true disciple of Christ would never think of taking up such a book to read, but the agent said: "Have you not read such and such a book? It is very fashionable, so cleverly written, and so interesting." A good, sincere Catholic would answer: "But

IT IS WRITTEN AGAINST THE DOCTRINES OF THE CATHOLIC CHURCH

and revelation." The devil's agent said: "Of course you cannot agree with what you read there. But some good Catholics have read it. I have read it. It is not a sin to read it. What right has the Church to forbid you to read it?" In fear of being ignorant of reading such a book the book is taken and read, but perhaps does not create a great impression. Other books are read, and when the devil finds that he has prepared the ground well then the temptation of doubt arose, which ended in pure infidelity. It happened again and again. Perhaps it was another kind of book. It was immoral, it was full of suggestions of wickedness, but at the same time it was a fascinating story. It preached false principles of morality, it amused and laughed at the precautions which Catholics were bound to take to preserve purity of heart.

THE SINCERE CATHOLIC TURNED AWAY IN DISGUST.

but the regular devil's agent of immortality made his appearance. "My dear, have you not read such and such a book? No? Of course you can skip over some parts not very good; but you must read it. Everybody reads it." The Catholic replied: "I am not allowed to do so. The Church forbids me." The same answer came: "What business has the Church to interfere with what you have to read?" By bad example and curiously the book was read, impressions made, skillfully drawn scenes and pictures were presented, actions of sin were shown in the most fascinating way, and it left an impression upon the heart. "The eyes were indeed opened, and to the knowledge of good was added the knowledge of evil." The reader became more reckless in prayer, in attendance at Mass and the Sacraments. They knew very well their hearts had been corrupted. That was the work of a false prophet. Those who had children under them had a great responsibility if they allowed them to be unprotected in this respect. What would be thought of a man who had children of beautiful vandy which were

of a poisonous nature, if he left them on the table and

ALLOWED HIS CHILDREN TO TAKE THEIR CHANCE OF BEING POISONED;

or if he kept a poisonous snake in the house because it had a beautiful spotted skin, and left his children to take care to avoid its fangs? It was the same with those books he (the rev. preacher) had spoken of. There was great responsibility for those who watched over the innocents, the faith, and purity of those who were entrusted to them. A bad tree could not bring forth good fruit, and a bad, immoral, irreligious man therefore could not write a good book. "By their fruits you shall know them." That applied especially to that class of book which were neither irreligious nor immoral, but which were called light literature. Those books taught principles the opposite to the maxims of the Gospel. So many of those kind of books taught the doctrine of pride and selfishness. "Look and humble of heart," says the Gospel. "Hold your head high," said the novel. Those who read everything in bad, frivolous, and light books knew that it took away all spirit of piety, of serious and useful work. It caused them to lead a life of indolence and pleasure, and so their lives were spent without good fruit.

Fourth Plenary Council About Due

IT WILL PROBABLY BE HELD NEXT YEAR.

Those who have been carefully watching the progress of affairs in the Catholic Church in the United States during the past few years have reached the conclusion that the Fourth Plenary Council is about due, writes a Washington correspondent of the Baltimore Sun. This impression prevails not only in Washington, but also in all parts of America, in Rome and in Europe. The indications all seem to point to the probability that within a year another great gathering of the American hierarchy will be called which should, indeed, be greater than any of those in the past. From all quarters comes the approval of the proposal, and a report from Rome that the Pope looks upon it with favor, leads to the belief that the council will soon be called. If Pope Leo XIII. would receive the decrees of another Plenary Council in this country, and pass upon the fruits of his course toward America during a pontificate of a fifth of a century, he can scarcely hope to do so unless the council is speedily called. Many members of the hierarchy can expect to attend but one more council, so that they would sorely interpose any objection to the holding of a council at the present time.

The holding of a council will mean much to the Catholic Church, and much to the country at large. Plenary councils are unlike the general gatherings of Protestant churches. There is no special period which must elapse between the holding of one and the calling of another. When they are held the princes and prelates of the Church gather from all quarters of the country, accompanied by the most learned theologians, the most eloquent preachers and the most powerful debaters that the Church contains. The last council in Baltimore has been described as the greatest gathering of a Church ever held in this country, and since then the possibilities have grown until the next can reasonably be expected far to eclipse its predecessor.

SINCE THE LAST COUNCIL.

About thirteen years have elapsed since the third Plenary Council closed in a blaze of glory on Sunday, Dec. 7, 1894. Since then the complexion and the personnel of the hierarchy have greatly changed. Cardinal Gibbons succeeded Cardinal McCloskey; Archbishop Corrigan has become the metropolitan of the leading province of America; Archbishop Ireland has joined the ranks of the archbishops; Archbishop Keane has been appointed to the province of St. Louis; Archbishop Chapelle to that of Santa Fe and then that of New Orleans, and Archbishop Riordan to that of San Francisco; Monsignor Sattoli, then a simple missionary, came to America as the first Papal delegate and returned a cardinal. These thirteen years have witnessed the conception, birth and growth of the Catholic university, the rise of Bishop Keane to a rectorship, then to the archbishopric of Dubuque. The conservative and liberal elements have both waxed and waned. The school question, believed to have been settled by the last council, has been the subject of many disputes and remains still practically unsettled. In addition, there has been the famous Dr. McGlynn case, the case of Bishop Bonemann, the entrance of Monsignor Ireland into the political arena, and many other interesting and important developments. The Church has grown in influence, power and wealth. Its membership has constantly increased. There is the impression that another council would call forth the best of each member and draw the different parts of the country into more harmony. Almost as long a time has elapsed between the second and the third. Yet from 1884 to 1900 the country and the Church have grown much more rapidly than between 1860 and 1884.

When it does convene the membership will be imposing in the extreme. At these councils there are in atten-

dance the cardinals, the archbishops, the bishops, the heads of religious orders, the mitred abbots and many hundreds of the lesser priests and members of religious orders. The council of 1861, called together a cardinal, fourteen archbishops, sixty bishops, five visiting bishops from foreign countries, seven abbots, a professed apostolic, eleven monsignors, eighteen vicar generals, twenty-three superiors of religious orders, twelve rectors of seminaries and ninety theologians. All these are admitted to participate in the deliberations, but only archbishops, bishops and abbots vote.

IMPORTANT QUESTIONS TO BE DECIDED.

Space permits but an allusion to two of the most important questions to be considered at the coming council, the question of the maintenance of the parochial schools, and the representation in the hierarchy of the different nationalities composing the church in America. The first question was supposed to have been settled at the last council, but since then Cardinal Keane submitted his fourteen proposals. It now appears as if the movement toward free parochial as well as free public schools was gaining such strength that the days of fast approaching when the present form must give way. The Church recognizes that it can no longer expect its members in the day when education is so much demanded to send their children to inferior schools and stand a double tax. The demand is being made on all sides for free parochial schools and the old clergy have stated the proposition: "We must have free schools, the equal of any in the land, if we would retain our children."

The other question has gained so much strength during the last few years that it has become a matter of almost paramount importance. The French-Canadian Catholics, who number about 1,000,000 according to their statements, within the borders of the United States, are pushing a demand for representation in the hierarchy. The Germans, the Poles, the Italians, all want more priests; they demand bishops and archbishops. This matter has drawn all the nationalities closer together, united and solidified them until they form the backbone and almost the entire strength of the conservative wing of the Church. Feeling that in their union they are stronger than all other elements, they have cultivated an exchange of sentiment and influence, and are prepared to demand of the next council that their wishes be complied with and their desires gratified. And it is believed that a Plenary Council will bring about, by means of a meeting of the leaders of all lines of thought in the church, a better and more harmonious feeling than could be hoped for through anything else.

Rubrics for the People.

According to the Rubrics of the Missal, all assisting at Low Mass should kneel during the whole service except at the Gospel. Custom, however, has modified the law at follows:

- 1. When the celebrant enters the sanctuary all shall rise. They remain standing until the priest descends from the altar to begin Mass, when all shall kneel.
2. They remain kneeling until the Gospel. As the altar boy ascends to place the Missal on the left side of the altar, all shall rise and remain standing during the Gospel (and during the Credo, should it be said) until the celebrant says, "Dominus vobiscum."
3. While the priest is making the announcements, or preaching the people should be seated. If the Gospel is read to the congregation they should stand.
4. Should the Credo be said the congregation genuflects with the priest at the words "Et incarnatus est" at homo factus est."
5. After "Dominus vobiscum" all sit down and continue so till the Sanctus when they shall reverently kneel. Thus they remain during the priest's Communion and also during the Communion of the faithful, should there be any to receive.
6. When the priest receives the first abolution all may sit down.
7. They kneel again, however, as soon as he goes to the Book.
8. After the blessing all rise, and stand during the last Gospel, genuflecting at "Et Verbum caro factum est."
9. When the priest descends from the altar, they kneel and recite with him the prayers after Mass.
10. Not until the priest has retired from the Sanctuary should any person leave the Church or his place therein.
11. On the entrance of the celebrant all rise.
12. The congregation kneel when the priest intones the "Aperges me," and stand when he sprinkles them with holy water, and remain standing until the prayer is sung. They may sit down while the priest is vesting.
13. At the beginning of the Gloria all stand, and as the celebrant takes his seat all sit down.
14. When he recends the altar all

rise and stand during the singing of the prayers. (It is customary to kneel during the singing of the prayer for the departed in Masses of Requiem.)
10. When he begins to read the Epistle all sit down and arise as the altar boy ascends with the Missal to the Gospel side.
17. Should there be a sermon they kneel during the Veni Creator, and stand while the preacher reads the Gospel.
18. When the celebrant leaves his seat to come the Credo, all rise and remain standing while he recites it, genuflecting at "Et incarnatus est," and sitting down when the celebrant is seated.
19. During the singing of "Et incarnatus est" . . . of homo factus est" all kneel, and at its close re-seat themselves. A different custom exists in many well regulated churches.

20. As the priest again ascends the altar all rise, and sit down again after he has sung "Oramus."
21. When he sings "Per omnia secula seculorum," at the Prefatio, all rise and stand until the Sanctus, when they kneel and remain kneeling till after the Communion of both priest and people, and then sit down during the purification and covering of the chalice.
22. When the celebrant goes to the Book all stand. They stand during prayers, kneel for blessing, and stand during the last Gospel, at the end of which they all kneel and remain so till the celebrant has left the sanctuary.

SOLEMN HIGH MASS.
The rules are the same as for High Mass. Note, however,
23. That the people do not stand while the celebrant reads the Gospel, but only when the deacon commences with "Dominus vobiscum" to sing it.
24. When the altar boy incenses the congregation at the Offertory all should stand.

VEPERS.
25. All should stand when the celebrant enters the sanctuary, and remain standing until he has arrived at the altar.
26. All should kneel while the celebrant is saying the first prayer at the foot of the altar, and remain kneeling until the celebrant sits down after intoning the Deus in adjutorium.

27. At the Gloria Patri at the end of each psalm all should bow the head but not stand up.
28. During the singing of the Chapter at the end of the Psalms all should stand up and remain standing until the celebrant is seated. If the celebrant should kneel during the singing of any hymn the people should kneel also.

29. During the singing of Magnificat and prayer the people should stand, making the sign of the cross at the beginning of the Magnificat.
30. When the celebrant kneels at the altar before the exposition of the Blessed Sacrament, all should kneel and remain so until the Blessed Sacrament is put into the tabernacle at the end of the Benediction.—Weekly Bequest.

REDEMPTORIST NOVITIATE.

The Redemptorist Order, who have charge of St. Ann's parish in this city, and of the shrine of St. Anne de Beaupre, near Quebec, has of recent years been steadily growing in importance, and the number of its members has been increasing. Up to the present the order in this province has been connected with the order in Belgium, but hereafter it is understood that a separate province will be formed in Canada, and for this step the Order has opened a novitiate at Hochelaga, for novices and lovers for those wishing to join the Order. A study house has also been opened at Ste. Ann de Beaupre, so that hereafter those joining will not have to go to Belgium to complete their preliminary studies. This long and arduous course after ordination will, it is understood, be continued in Belgium as in the past.

Rev. Father DeRoos has been appointed Master of the Novices, with Rev. Father Pintal as assistant priest. It is expected that before long at least a dozen novices will be entering the novitiate at Hochelaga. The place is very pleasantly situated, and the house has been improved.—Montreal Star.

MONTREAL SCHOOLS.—Some \$18,000 is being expended to renovate St. Ann's Parish School, Montreal, as well as the hall of St. Ann's Young Men's Society. The classrooms have been enlarged and fitted with modern improvements. The furnishings are all new, and special attention has been given to the ventilation and sanitation of the building. Everything in the interior is new, and the only thing left of the old building is the walls, so that St. Ann's parish will have one of the finest school buildings in the city in a week or so when the work is completed. The section of the building in which the meeting rooms, gymnasium, library, and other apartments of the St. Ann's Young Men's Society and drill hall of St. Ann's Cadet Corps are situated are also being thoroughly overhauled, and the buildings will be a credit to St. Ann's Ward. Rev. Father Strubbe deserves all the credit for the work which is being done.

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THURSDAY, SEPTEMBER 20, 1900.

Political Patronage.

One of the necessities of popular government is the existence of party politics, and one of the necessities of party politics is party patronage. Herein lie many of the dangers and difficulties of party politics. Patronage depends so largely upon individual recommendation that it is apt to be used for personal interest without due consideration for efficiency.

changing, and the old order is passing away. True, eternal vigilance is the price of liberty, but patience is equally necessary. Our people must watch and pray—watch lest an opportunity escape—and ask, for, without asking, they will not receive.

A Gigawatt Strike

On Monday last one of the largest strikes on record was started amongst the anthracite coal miners of Pennsylvania. The number directly involved is anything from 150,000 to 200,000. The number indirectly involved must reach into the millions—for it means a state of war in a country about forty miles in length and twenty in breadth.

The following are some of the demands of the miners: 1. The price of powder to be reduced from \$2.75 to \$1.50 a keg. 2. That the miner's ton be reduced from 3000 lbs. to 2240— a fair doctage to be made which shall be overseen by two men—one acting for the miners and one for the company.

They claim they should be paid in United States legal tender, and then settle their own account. Working in mines is hard enough, and all that generosity can do should be done to ameliorate their work and condition.

Our Young People.

To those who have the care of souls the thought of young people, and especially young men, is a most anxious one. Unrestrained by school discipline and without the sobering responsibilities of life, the young are wont to dissipate the present and be utterly un mindful of the future.

But in the meantime zealous pastors are anxious about the present. Do what they can the street corners or places of amusement have too much attraction for the young lads. It is disheartening. Various devices are planned as a trial; brigades are formed, club-rooms furnished, and societies without end established.

A Positive Distinction.

When the Irish-Catholic expresses his dislike, or rather detestation of Orangemen and its so-called principles, it must be remembered that he makes a positive distinction between that stripe creating organization and Protestantism. An Orangeman, if he have any other religion than the one dictated by the Grand Master in his lodge, is a Protestant; but a Protestant is not necessarily an Orangeman.

While the Irish-Catholic's faith be nothing in common with Protestantism, his nationalism owes an eternal debt of gratitude to the Protestant friends of Ireland and of her cause. We now make this distinction in anticipation of certain organs that will seek to use our words of condemnation of Orangemen as evidence that we are desirous of antagonizing the Protestant in Canada.

It may appear surprising to some of our readers, but nonetheless true is it, that Ireland, and the Irish-Catholic people owe more to Protestant than to Catholic fellow-countrymen. Yet a moment's reflection will suffice to show us to that ever since the Union—and even for half a century before the passage of that Act—a Protestant had more and better opportunities of serving his country than ever had a Catholic.

When the story of Ireland's bitter struggle, her misfortunes, her sorrows, her sufferings is told we find that almost every great movement recorded had for its prophet or its leader a man not of the faith of the majority. In the lengthy mountain-range of historical events, extending from the close of the eighteenth to the close of the nineteenth centuries, there are a few grand peaks of individual greatness that tower sublimely above the lofty but still less conspicuous summits.

It is not inopportune that we should include in that list—of which we have but given the tenth—the names of Canada's representative in the front ranks of Ireland's parliamentary advocates—Hon. Edward Blake. In

Canada there is no position in the gift of the people, to which he might not have aspired, which he could not have reached in triumph. Friend of the down-trodden, advocate of the suffering, upholder of the constitution, foe to bigotry, to time-serving, placating politics; the avowed opponent of Orangemen, the energetic opponent of the Janus-faced policy of that same order in this country; Hon. Edward Blake freely stepped aside from the path that was leading him to the premiership of Canada, sacrificed his time, his money, his talents, his professional practice, his political ambitions, and expatriated himself, all for the purpose of lending his powerful aid to Ireland in the hour of her deadly struggle for freedom.

And all those who are Irish Protestants. Therefore, be it understood when we speak as an Irish-Catholic organ, in the name of our fellow-countrymen and co-religionists, for the sake of the race we love and the cause we cherish, and when we denounce in unmeasured terms the fall spirit of Orangemen that we make a positive distinction between the Orange politics of the Wallace-Clarke-McCarthy combination, and the sterling patriotism, the grand liberal sentiments and the unqualified worth of our Protestant fellow-countrymen—be they of Irish or any other special nationality.

What Education Means.

Canada's educational system is unsurpassed as far as mere worldly knowledge is concerned. Our own efficient Separate schools are going farther and are amplifying the Public school curriculum by adding to it that point above all others which goes to make a truly educated man—the knowledge of Christ and of His teachings; the knowledge of the system underlying the foundation of all things; the knowledge of man, of his beginning, and his glorious destiny.

without Christianity as a foundation, there can be no knowledge. And working upon that as a corner-stone, religion was made the prime feature of education. Now a days the tendency seems to be to have as little religion, as little Christianity, and so, as little genuine knowledge—according to all ancient and all modern standards—as possible in our schools. Our Public Schools are dealing with mere human problems, in so far as they are entirely disconnected with Christianity. Morality is not considered; it is utility, and utility only, that commerce and trade exacts. This is not true knowledge. It may be, and is necessary to cultivate that species of learning, but it should not be made the prime object of our schools. Christianity alone is true knowledge, is true education. Thus it is that Catholics have their own schools—Separate Schools. The Church, ever mindful of the destiny of man and of the reason of his sojourn here on earth, has demanded of her children that they have always before them that they belong to the Christian school; that a knowledge of religion is the true and primary object of education. A man without Christianity, however well instructed, cannot be truly called an educated man, for he lacks precisely what, according to all educationists, whether ancient or modern, constitutes true knowledge—the knowledge of man—and this can only be attained to by the study of Christianity. Our Catholic schools are doing this work of teaching the faith, and so giving their pupils a true and solid foundation of knowledge. They do not, however, neglect the commercial aspect of the struggling man of the world—it is not necessary to do that, but with Christian faith as a foundation, man as man can the more readily attain to knowledge, to the truth of things.

EDITORIAL NOTES.

The vigor of the CATHOLIC REGISTER is only equalled by its venom.—Orange Sentinel. "Thank you for the complement conveyed in the first part of the sentence."

The Sentinel calls the CATHOLIC REGISTER "an enemy of the Orange Order." Well, yes; we are not its particular friends; but then, that is rather a compliment to our intelligence rather than a reproach.

The REGISTER lays no claim to infallibility; but the REGISTER does speak the truth and speak it fearlessly. It is the truth that is pinching the Orange body so "enormously" of late. Cheer up "Brethren," we shall have more to say to and of you, should occasion require it.

For fifty years Orangemen have been amusing themselves with Catholic-hating, and they have not hesitated to make use of the most lying and slanderous statements in their propaganda. When not with a true and just estimate of their Order, its aims and successes, they equirm and cry aloud against the injustice done them. A little truth of the unvarnished variety; once in a while will bring them to their senses. Catholics do not go about with their eyes shut; they know perfectly well how shallow Orangemen really is. Nobody in Canada ever links the name "Orange" either with intellectuality nor even respectability. There is nothing to be gained by glossing the matter over. Take your medicine, "Brethren," and strive to profit by it. Educate your lives to tolerance; live peaceably with your Catholic neighbors and be happy. Catholics are not all "venomous."

It must be rather a novel experience for the Orangemen of Toronto and Ontario to find the Sentinel so wholly engaged in defending itself that it cannot find space for a good old-time anti-Catholic tirade. The lodge too have had something out of the ordinary routine to go through in their recent meetings. If the Sentinel continues to work the editorials from the REGISTER into its columns as regularly and thoroughly as of late, we shall be satisfied. Still it might be more satisfying if the Order, as a body, would send in their subscriptions to the Register. If they do, we guarantee them their money's worth. The lodge have been kept busy of late, condemning the REGISTER and its articles. A condemnation from such a source is the highest recommendation we can possibly hope for.

We thank the lodges for the good work they are doing for us personally, and for the Brethren as a whole.

The Literary Digest contains a little note among its excellent religious summaries that is worthy of especial note. It says: "A Roman Catholic reaction, of appreciable extent and force, appears to be taking place in the north of Europe, particularly in the little kingdoms of Denmark, Norway and Sweden. Thirty years ago these were strongholds of Protestantism, with barely a handful of Roman Catholics, ruled from abroad by foreign bishops. To day a different state of things prevails, according to Mr. O. W. Dowd, who has made an intimate study of religious conditions in the Scandinavian peninsula, and who writes in the Catholic World (August):

"Not only have Catholic congregations increased considerably in numbers, but bishops reside in Copenhagen and Christiania, and men and women of national reputation, sometimes even more than that, have been admitted to the Church and become its dauntless champions." It is an excellent indication of the drift of religious sentiment, and of the growing of a close study of questions pertaining to religion. The Catholic Church is holding her people in southern Europe; she is not standing idle in South America where her children are growing in fervor and devotion to her cause; she is gaining strength and position in Northern America; she is waging a glorious propaganda in England, Scotland and Wales; Germany is growing more than tolerant, and now comes the agitation and natural drift of an intelligent and non-partisan study of religion toward the Catholic Church in such countries as Holland, Denmark, and Norway and Sweden, where Catholicism has been a sealed book for generations. On all sides we see the grand old Church of God, girding her lions for the fray. Her bulwarks are being strengthened in her strongholds, and a successful siege is being laid to the hitherto impregnable fortresses of bigoted Protestantism. The hand of God is with her and she cannot fail—she never has failed in her glorious work.

The reprinting of an editorial from the Revisor of last week on the sensational style of preaching now in vogue in many Protestant Churches, in one of our evening papers seems to give the article in question somewhat further weight and add to its undoubted truth the testimony of an opponent. The fact that the journal in question is not particularly noted for its Catholic leanings, is a further argument in confirmation of our contention that Protestantism is rushing toward sensationalism as a salvation from annihilation.

The Orange Sentinel makes the following very astounding assertion:—"As a good Roman Catholic the Revisor is bound to believe that Orangemen do not read the Bible, just as it believes in Papal Infallibility." Yes, we are bound to believe that Orangemen, as a whole, do not read the Bible. It is not because of "the ruling of Rome," however, but from personal observation and a knowledge of the facts acquired by that method. It is extremely doubtful whether the Pope, notwithstanding the many well-wishes from Orangemen towards him, has much more than heard of the existence of that august body. They amount to nothing as far as opposition to the Church goes, and for that very reason are ignored. The Church has not deigned to notice Orangemen, and is not likely to waste good valuable time in so doing. The Pope is infallible, but not on such questions as to whether Orangemen read Bibles or not; nor on such questions as to whether Orangemen exist or not; nor on such questions as to how long this propaganda of ignorance and bigotry will be suffered to exist in the face of Canadian education and growing intellectuality and broad-mindedness. The Pope is infallible on questions of Faith and morals and on them alone. He can err on any other subject just as any other man, nor does the Church claim that he is infallible on any question, however simple, outside of these two branches.

The "Away from Rome" cry in Hungary that we hear so much about in the Protestant journals is petering out, but not without leaving behind a

3-j-p impression upon the Catholics of that country. It was an agitation that arose from race prejudice and distinctions of nationality within the Empire. A country nominally Catholic in every city and Canton, Austria-Hungary had fallen into that lethargic state of religious apathy that is so familiar in all countries, whether Protestant or Catholic, where little or no opposition is encountered. There is nothing to stir up the people, and the clergy are apt to grow dull and listless. So it was in Hungary, where the entire people was Catholic in name. There arose opposition to the Church from within because of political questions, questions involving issues of national integrity. The storm has burst and has passed away, but the atmosphere is the clearer for it, the dead-wood has been swept away, and the garden of Catholicism is once more being tilled by an awakened and energetic priesthood, the people are stirred to a sense of their religious obligations and are fully alive to what Catholicism really means—a religion involving action not passiveness, supineness. It was indeed a reformation—an awakening from within. The current issue of the Literary Digest speaking of the reaction says:—"The religious pendulum has apparently swung once more in Austria, and the 'Away from Rome' agitation has caused a pronounced reaction in the direction of the Roman Catholic Church. It is claimed that not Protestantism, but Roman Catholicism has in reality been the greater gainer by this remarkable religious excitement. The church authorities, it is reported, have put forth special efforts to counteract the Protestant propaganda, and in many respects seem to have been successful. The Reichspost gives the following as its summary of the gains made by its church through the new religious outburst:—"It has shaken hundreds of thousands of Catholics out of their lethargy, while the 'Away from Rome' agitators can report only 'ten thousand' apostates to their cause. The whole movement is beginning to awaken a wide and deep excitement in favor of the Church throughout Catholic Austria. In many places where it has hitherto been impossible to secure the funds for the Catholic Church, money has been given in abundance. Missions have been started where none before existed. Thousands of men now come to the Communion who had not attended for years. In short, the Catholic Church of Austria is being shaken from center to circumference, and will only gain by the agitation.

FILIPINO LIES NAILED.

Rev. Joseph McGuaid, who served for many months as volunteer chaplain to the American forces in the Philippines, gave an interesting lecture on "Philippine Observations" in San Francisco recently. He said in part: "Catholic priests have exceptional advantages for observing facts which must be known in order to have an intelligent understanding of affairs. Some may have made mistakes in their dealings with the Filipinos, but in all her colonizing exploits she has been actuated by the twin motives of Christianizing and civilizing. When Spain occupied the islands she found 800,000 people. Now there are 10,000,000, and 9,000,000 of them are Catholics. Eighty-five per cent. of whom possess the Catholic faith. The friars have been the advance guard of civilization. Of course it is easy for stay-at-home critics to find flaws in their work. "He said it was usual for carping critics, who are swayed by bigotry or who are woefully ignorant, to find fault in the work of the friars. He sarcastically alluded to the criticisms made by Bishop Foster of New York. "The bishop, said Foster McGuaid, had dreamed what he said in a lecture in the afternoon while lodging in Hongkong. "In an age of fakes," he said, "Bishop Foster is in a class all by himself." He said that when Bishop Potter said that the concubinage was prevalent in the Philippines and that the friars were selling souls for money, he said what was absolutely false. "It has been stated that concubinage is common among the natives because of enormous charges of performing the marriage ceremony. This is false. The charge was 50 cents in Mexican money, or 25 cents in our coin. The friars are charged with possessing vast estates, so that the people rebelled. Some of them did purchase much land when it was of little value; but they reaped it for the people for a while and spent the income in works of mercy and public benefit. The people love their padres. They are very religious. It is touching to see in Manila Spanish Filipino and American-Catholic soldier boys worshipping together in the church, showing the power of the Church's mission of peace. "The Filipinos, to my mind, are a very intelligent and moral people and can be made capable of self-government. When I made this statement I am confident that the opinion I would not pay us to hold the Philippine Islands. On the contrary, it would be a most dangerous plan. I would not like to take our flag from the islands. Let it remain there, but let us remain as a protectorate over a self-governing people."

The Clean Catholic Weekly Paper.

Its Place in the Literary World.

It has been erroneously asserted by some American publishers of a weekly paper that the Sunday special issues of the great dailies are taking the place of the regular weeklies, both religious and secular. While there may be a faint colour of justification for the statement, the assertion is untrue in the main. It is quite true, however, that this is an age of reading and literary advancement, and that in the hurry and scramble of worldly gains men have no time for the deeper sort of studies.—I mean the bulk of the American reading public,—and while they must keep posted on the popular passing events, they must needs have material served out to them in condensed form. This is, then, the province or duty of the two newspapers of the day to supply. And undoubtedly the great rushing multitude of commercial men, and others, who have only a few minutes each day to read the absorbing topics of the hour, will look to the great dailies for the desired news.

Apart from these there is the vast multitude of idler people, generally those of the baser sort, who rush out eagerly for whatever is revolting and sensational and gossipy; those are the steadfast supporters of the "Yellow Journals" who deal in putrid matter to satisfy the depraved cravings of fallen humanity.

It is a sad thing to contemplate such a condition of human depravity, that gifted men and writers will deliberately use their intellectual gifts to write matter poisonous and corrupting to the minds and hearts of those who read it. And that publishers who fain would be reported as respectable, will sanction such reprehensible journalism. And yet the question remains, which is guiltier, the author who caters to the demands of his readers, or the misguided readers themselves, who, in manner, force the production of such dangerous literary food?

I am, as in duty bound, looking at the situation from the family, Catholic standpoint. How can a virtuous mother and loving father sleep calmly at night if they know that one of their children has been reading the poisonous pages of evil literature during the day? If it happens to be the first dip of the youngsters into unclean reading matter, will the parents not instinctively feel that their child's pure heart of yesterday is more or less blackened and corrupted by the perusal of an unclean newspaper or perhaps a filthy novel. Will not the devoted parents shudder at the thought that, through their neglect, a pure heart has been contaminated, perhaps for life, by free access to books and papers, which should never have been admitted to a Catholic household.

Sorrowful as the bare thought may be, will they not think of the horrors of the penitentiary into which so many promising youths have been unwittingly led, the initial step in their downward career being caused by the reading of an immoral book or newspaper. The hierarchy and priests of the Catholic Church know by sad experience in the confessional that the evil imbued from poisoned literature is the hardest to root out of the mind and heart. Consequently those zealous guardians of their flocks and of virtue and morality perpetually warn parents to guard the lambs of the household from the terrible snares that lie hidden in the handsomely bound volume or in the attractive pages of the fashionable newspaper. But neither the unthinking elders nor the wayward youths will listen to their ought, to the salutary warning voice.

It is a fact, which all observant men may learn for themselves, that there is hardly a daily newspaper printed in this land in which Christianity, especially if it be Catholic Christianity, is accorded justice and fair play. If Catholic doctrine, its teaching and moral principles are not openly attacked, they are assailed indirectly by vile and false insinuations. The vilest slanders in the country, men like the late unfortunate Ingersoll, can secure publicity of their views in the press, so long as their utterances have a spice of sensationalism about them, whereas the most learned theologians of the Catholic faith find but scant space in the daily press for their ablest explications of Christian truth. This shows the bias and trend of the secular dailies in the United States and Canada, and it proves to a demonstration that their chief interests are centered in concerns that belong to this world rather than to the next. Arguing from this ground we get the conviction that whatever spiritual and moral aid we derive from literary studies must come from the clean Catholic newspapers and books, which are issued for the noble purposes of uplifting and elevating the mind, and are especially intended by the bishops and priests for the well-being and instruction of Catholic parents. The Christianity whose prime mission is to teach wayward humanity how to conduct and govern itself with a view to its everlasting welfare, is Catholicism, and, as a matter of fact, the Catholic Church has to stand the brunt of all the erroneous and slanderous statements and charges urged against her by the daily press. No doubt many calumnious charges are unwittingly made against the Church,

for there are fair-minded secular managing editors who would not willingly present truth for the sake of doing a violent wrong to Catholicity, but their offense and injury come of their neglect to study what the doctrines of the Catholic Church are in the world of realities, before they assault and attempt to defame her sacred character.

The vital truths concerning the future of Catholicism and the Catholic press in America are pretty well known to the thinking portion of the twelve millions of Catholics in the country to-day, and the men of cool heads and sound judgment must see the increasing need of the pure, live and progressive Catholic weekly as a factor of clean reliable instruction and a moral help to the Church in spreading the doctrine of virtue and morality. However salutary may be the weekly sermons from the Catholic pulpits the weekly papers reach into corners where the voice of the preacher cannot go, and if the printed messengers carry on their faces wholesome and well-written articles they are sure to be read and re-read by various members of the household, and their good fruits will be cherished accordingly. The modest weekly cannot, of course, assume to set before its readers such a display of home and foreign news as can the great dailies, but it can vouch for the reliability of the news it does print, and it can claim credit for a pure intention to safeguard the moral purity of the family, while it helps to instruct their minds. Time was when certain shortcomings were alleged against the Catholic papers, but that condition is happily passing away. The bright Catholic weekly of to-day is more ably edited, and contains a more varied amount of interesting reading matter than any of its kind in secular journalism; and to its merit in this regard must be added the safe character of what it prints. The conscientious Catholic editor feels the gravity of his responsibilities, and he dare not publish a line of doubtful import, or a sentence that would not stand the strictest moral scrutiny. This duty weighs upon him inasmuch as he feels that he is acting as an auxiliary of the Church, and that every word he writes and publishes should tend to the uplifting and strengthening of the moral nature of his readers.

In the face of an admitted improvement in Catholic journalism, its lack of adequate support is passing strange and betrays an apathy and error of judgment on the part of the Catholic reading public. It is computed that if Catholics did their full duty towards the Catholic publishers, the existing weeklies would be strong and well supported, and besides, there would be a Catholic daily paper in all the large Catholic centres in the Republic and in Canada. That such is not yet the case must be imputed to the indifference and want of foresight among those who ought to be the natural upholders of clean literature. The position is still worse if the default arises from a mistaken idea that dangerous risks may be taken for the sake of having the newest and most fashionable in literature. This latter is surely the result of overweening pride in people who have suddenly grown rich, and it begets a moral blindness which may lead to sad consequences.

WILLIAM BELSHON
OUR LADY'S HELP

The death of M. Henri Lassorres, which was announced last week, removes from the world one of those remarkable men who seem special to this age. He thus relates how he was led to write a book which has made his name known all over the Catholic world, his "History of Our Lady of Lourdes."

"It was," he says, "in the year 1862 that I was threatened with blindness, and contemned by order of the physicians to the regime of a blue speculum and opaque glasses, humbly submitting to the view." He tells that after three months of hesitation he decided to recuse to "Our Lady of Lourdes."

His friend Czacki, who afterward became a Cardinal, asked for water from the fountain of Lourdes for Lasserre. While using it he said: "O Holy Virgin, have pity on me and heal my physical and moral blindness."

"In pronouncing these words," he continues, "I rubbed successively with my eyes, and with a napkin which I had dipped in the water of Lourdes. This movement which I am describing did not last more than thirty seconds."

"One may judge of the shock—I might almost say the fever—that came upon me! Hardly had I touched my eyes and my forehead with this miraculous water than I felt immediately healed—suddenly, without transition, with a suddenness, that in my imperfect language, I can only compare to that of a thunderbolt."

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The medicinal property of each of this list of herbs and barks is a specific for some particular disorder in the human system. The combination of all these curative properties in one tablet produces a remedy for all diseases of the Liver, Stomach, Blood or Kidneys which, for quick and permanent results, has never been equaled.

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The Home Circle.

A MEMORY OF JUNE.

These evenings in the chapel,
The lights were burning low,
Before the altar of Jesus,

I knelt in the gathering darkness,
Sweet peace was in the air,
But crushed by doubt and sorrow,

For crowding up before me,
Came thoughts of my heavy cross,
Two years of bitter failure,

I could not bow to the obstinate,
And say "Thy will be done,"
My heart cried out in anguish,

And then my put-up anguish,
Broke forth in bitter tears,
For a strange and mystic power,

And gazing on that altar,
A calmness touched my soul,
I cried to the God of sorrow,

For softly came the answer,
Straight from His Sacred Heart,
"Thy child I have given my life blood,

As I looked on the Cross above,
My soul felt the thrill of His presence,

So praying for patience and guidance,
I humbly submitted my will,

Then all how light seemed the sorrow,

And now I wait for the summons,

For I walk secure in His guidance,

And rest, sweet rest is my portion,

For I walk secure in His guidance,

And rest, sweet rest is my portion,

For I walk secure in His guidance,

And rest, sweet rest is my portion,

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And rest, sweet rest is my portion,

For I walk secure in His guidance,

of the front. A white braided leather
hat showing trimmed in black velvet
and black quills is essentially styled
"Paris" with figure prominently in the
red work or millinery, and many
red bows will be seen on winter
coats, hats or velvet. Rich fur
rims and creases and furbies, when
worn in the spring, will appear
on fall hats, for which they are very
well adapted, especially if particularly
with the furbies are lined with an
amulet fur.

FLANNEL SHIRT WAISTS.
That the craze of last winter, the
flannel shirt waist is still to retain
its hold on millinery's fancy this
season is an assured fact.
The bolero was the rage of spring
and will be of the fall, so a bolero form
is a salient point of these two flannel
waist to make them as comfortable
as one has the hugeness sleeve, the summer
fad of fashion, a distinguishing feature.

FASHION NOTES.
Silk and wool mixtures will be favored
to fail, and silk will drop into the
background, say Paris authorities.
Persian and other Oriental embro-
idery designs are the newest idea
in shirt waist decoration, and ribbon
bands being inserted diagonally at
the front.

CARE OF EYEBROWS.
There is no reason why people
should neglect their eyebrows and eye-
lashes any more than they neglect
their hair without first brushing
it. A woman will worry herself
cross if her hair is falling off, but as
long as there are enough lashes to pro-
tect her eyes and the eyebrows are
thick enough to make their presence
known she is content, unaware, per-
haps, that much of the attractive-
ness of her face depends upon these
minor details.

PEPPERS AND HINTS.
Tissue paper will clean and polish
any kind of glass.
Hot vinegar put on a cloth will re-
move spots of paint from a window.
Tarnished brass may be cleaned by
rubbing with lemon oil in halves.
If very dirty the lemon in a little
ash sifted through muslin, and wash
well afterwards.

With the Children.
EXERCISES.
A little girl not long ago,
When the ground was dull and white
with snow,

RACES WITH INDIANS.
Some good stories of an officer's son,
brought up by his father at a
frontier post, are told by Mrs. E. B.
Carter in the September St. Nicholas.

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one small onion grated, half a tea-
spoonful of powdered mace, two table-
spoonfuls of coarsely minced, a tea-
spoonful of salt, a dash of cayenne,
and a quarter of a teaspoonful of
black pepper mix well together a
small quantity of butter, press the meat
tightly into the mould, cover, and
steam or boil continuously for three
hours. When the lid is removed the
meat will be found shrunk, leaving
about an inch space between the
meat and the sides of the pan, and
half a pint of stock or water, and
a quarter of a box of gelatine that
has been soaking for half an hour in
a quarter of a cupful of cold water.
Add the juice and onion and season-
able seasoning of salt. I prefer
four tins back into the mould and set
away in a cold place over night. When
ready to serve turn the cheese out
on a bed of crisp or lettuce leaves.

JESUS AND MARY.
For thirty years they lived together,
in such love and faith as this world
has never paralleled. It was an ideal
life, that in the carpenter's home in
the highlands of Galilee, while the sil-
lences of nature, reigning over the
hills, reflected the peaceful paren-
thoods and peace in God's redeeming
purpose, between the opened heavens
of the Nativity and of the Baptism.
In the earliest years He was subject
to all, learning obedience, yielding in
all things to the dominion of her
word, and growing in wisdom, and
understanding into His expanding soul
such of her love and grace. Two discourses
and parables of His after-life no
doubt were due to the talks which
Jesus and Mary would have had to
gather, as she minded the home,
which the family events, his behavior
in her mind, trained the times about
the cottage porch, or as they watch-
ed together the processes of agricul-
ture and husbandry. The beloved girls,
excluded from the wedding-feast, the
incidents of the two sons sent to
buy wine and vinegar, and of their
husbandmen grumbling over their
pay, the habit of watching the morn-
ing and evening life, the growth of
lilies, and the home-coming of the
birds, the swoop of the eagles on the
coveys, and the creeping of the fox
to the hen, may all be dated to those
far-away days when the mind of the
growing boy, speaking after the man-
ner of men, was so quick to notice
and so eager to ask questions, and
from whom would He so naturally
receive replies as from His mother.—The
Quiver.

THOUGHTFULNESS.
A nickel was a regular Capt. Kidd
treasure to Mary and Lizzie. They
never had hoped to have so much
money all at one time in their lives.
So that when Mary found it on the
pavement she and her sister straight-
ly formed a committee of two on
what to do with it, and went into ex-
ecutive session as how to dispose of
it to the best advantage. No million-
aire building his first yacht covered
the ground of expenditure so care-
fully. Finally they ventured their way
to a candy store, and there hovered
over the wares to discover the "best
most likely for the least money." On
purchase made and placed in a tiny
envelope of white paper, two happy
youngsters bounded out on the street.
Mary opened the precious bag and
Lizzie held into a delicate contrivance
to see what she would choose.

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SOLE AGENT IN ONTARIO
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Malsters, Brewers and Bottlers
TORONTO.
Are supplying the Trade with their superior
ALES AND BROWN STOUTS
Brewed from the Best Malt and best Barley
brewed of Oats. They are highly recom-
mended by the Medical Faculty for
their purity and digestible
qualities.
In the year 1814 man had reached
the head of a department and an ad-
visory position with the management
of a salary represented by four fig-
ures, while his william companion was
"clerk" in a library stable, washing har-
dware and carriages.

lent, but had hid his face in the pil-
low on which the dearest possession
of his life so lately lay. He raised his
head at the hospital door of the sur-
geon's office, a broken nose, swollen,
and pretty desperate incision, but
thanks to the miller's custom of not
savouring their powder, your boy's life
is saved.

With the Children.
EXERCISES.
A little girl not long ago,
When the ground was dull and white
with snow,

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