Golden Jubilee of Young Men's Society.

dation of the association by Dean O'Brien, but it was formed hort time after that memorable went, the golden jubilee of which celebrated some time ago. ry's has been not only the oldest Mone of the organization, having to speak, supplied the motive and markable effects for good during the past half century. True, in the earlier days St. Mary's hod its difficulties and troubles, arising mainly from the stormy character of the times, and for a period the question of its continuance was in doubt; but active and prudent Catholic laymen, encouraged by the clergy, came to the cue, and the history of St, Mary's has since then been a record of judicious and progressive action in the interests of the whole society. The Central Council has long had adquarters at St. Mary's, and has enjoyed the advantage of the advice and aid of the clergy of that The annual conferences have year after year been planned and directed from St. Mary's, and no greater tribute could be paid to the zeal, tact, and experience of the preeident (Mr. Michael Fitzpatrick), the vice presidents (Mr., W: Byrne and the pleasing word his answer would Dr. Sparrow), the secretaries, past and present (Mr. Augustine Quinn, and Mr. Charles Quinn), and last but not least, the chaplains (Abbot Snow O.S.B., and Father Cox. O.S.B.) than the uniform success which has crowned the gatherings. St. Mary's may in fact justly claim to have in spired a good deal of the most useful Catholic work done in Great Britain during the half century. The celebration on Sunday last

weather was beautiful, and the masses in the neighborhood gladly participated in the joyful proceedngs. Deft hands were active during the week making preparations, and on Sunday the environments presented a most festive appearance. Pownall square and some of the smalle streets running as far even as Dale street were hung with flags of every description, the Papal arms and Ire land's banner of green being conspicuous in all directions. An assemblage was arranged for near the church in the afternoon. Some time previously there was a parade the young men. The display was very fine, and crowds of spectators from all parts of the city were loud in their expressions of admiration. At the head rode two marshals on horseback, followed by a carriage in car amongst the people, reminding which were seated the President of them that if they would only rally O.S.B., the Rev. Father Darby, O.S. B., and the Rev. Father Sweetman, O.S.B. In the front of the procession were also to be seen a number of old and well known officers such as Mr. W. Byrne, Mr. Augustine Quinn Charles Quinn. In Pownall was used as a platform, and around have contained less than nine or ten. ages being represented.

was worthy of the occasion. It was

a grand display of Catholic faith.

The society invited the favorite it need scarcely be said that he had

speaker, thanked all present having taken part in the splendid society into Great Britain. He was wreathed in smiles and full of

St. Mary's Young Men's Society, night" (Isaias xxi., 11, 12). They Liverpool, Eng., is the oldest branch of that organization in Great Britain back in imagination to the day when it does not date quite back to the Edomites, besieged by the Asmust, he said,, carry themselves back in imagination to the day when the Edomites, besieged by the As-syrians, were famishing for want of food; were seeing their little ones fading away, while the other were dropping out of life for want of sustenance. In the dark night their misery Isaias represented them looking to the watchman in the tower and asking him whether there was any prospect of deliverance any hope of freedom. "Watchman, what of the night, what of the night What can you tell us about dark night? Will the star of day arise upon our lives? Is there any hope of a better a brighter future? And the watchman replied: "The morning cometh, also, the night." To-day in this note of warning from the watchman in the tower caught the true ring of prophesy, for when his eye ranged over the expanse of this world, when he saw the downtrodden, the heartbroken those who were sweated in their labor, those who were weeping in their sorrow, those who were weary and worn and disappointed with the burdeps of life, he heard, them calling out to the men in watch-towers o the great cities, "Watchman, what of the night?" And if the watchman was true to his mission if he was to speak the true word and not merely be, "The morning cometh, also the night." If this world were what we were told by those who knew what it was when he said there was answer to be given to the weary, the sad, the sick, the tired, and tempted, butthe answer of the watchman "Th morning cometh, also the night." In other words, if this world was world of probation for Heaven, this world was a school in which we graduated for heaven, if this world was exile from home, if this world was what Revelacion told us-it was we must expect sorrow as well joy, failure as well as success, health and sickness, trial and trouble, and suffering, life and death. We must expect to play the part of men who are being tried as gold was tried in the fire for the kingdom of heaven.

> Into each life some rain must fall Some days must be dark and dreary

In other words, the morning cometh, but also the night, and the night cometh but also the morning." Now there were two schools of philosophy, there were two distinct teachings about the philosophy of life. There was the teaching of the optimist, and there was the teaching of the pessimist.

The optimist rode on his triumphal

the Central Council (Mr. Michael round him he would lead them to Fitzpatrick), the Rev. Father Cox, better things, that if only they would run up his flag topmast high would see good things and live happy days. He told them that all the troubles and trials which fastened upon life were things that must be shaken off, that they were not the inherent properties of our nature, square, close to the church, a lorry that if only we had better laws of sanitation, that if only we had betit was an immense gathering con- ter laws throughout all trouble and sisting of members of the Y.M.S. and trial would disappear, that the day Catholics of the neighborhood. The star would appear on our life, and entire square was full, and could not that we would sail from the black and grey into the gold and the blue pusand people, both sexes and all and remain there until we were He baptized it with the tears of his tossed into heaven. When we were suffering, when we were tired, when preacher, Father Bernard Vaughan, we felt the grinding wheels of life S.J., to address the assemblage, and over us, when we felt that we were an enthusiastic reception. Father
Bernard Vaughan is at home wherever he goes, but nownere so much as

spending our lives in helping outlies in the property of the ladder to fame, we were disposed to listen to the optimist and to think that if only we gave him a spending our lives in helping others in the North. It may, indeed, be hearing, if only we rallied round his life. truly said that the Catholics in the chariot, if only we went with him to North grudge his electric powers to the hustings or elsewhere we should the Metropolis, and the ringing cheers find in this world the Paradise out raised when he appeared on the plat-form proved how heartily the people ven by the gleaming sword. For a of St. Mary's appreciated the visit. | time, perhaps, some of the promises of the optimist anight be realized. for Perhaps universal education and universal suffrage might do something; ion by which they were cele- perhaps some other laws that helps brating the jubilee not only of St. our work-a day life and our domestic mary's but of the introduction of the life might enable us to see people grateful to them for the assistance they had given in making the demonstration such a really magnificited a decade of the Rosary. all sunshine and the brightness of hope it was a holiday of obligation, were shaded with sorrow, and that packed were they with people pres resent responding.

Father Bernard Vaughan tools for tears were coursing down their cheeks at the great Sacrifice?

he Socialist, let all who raised th cry of hope make great promises. N matter that the promises, whethe to one wearing the tiara or the bi to one wearing the turn of the create, whether to the crowned king upon his throne, or the unshed chird selling evening papers, to each and all alike "The morning cometh and also the night." There was no essuffering, from sadness, from sickness from trial, from temptation. Let them brace themselves up to it and remember that as the poet said:

One riddle and to find the true We knit a hundred others new,

Such was life. Let them be prepare like Christian men to meet the life they lived and not some idly imagin-

Then let them take the pessimist Those who had drunk of life's cup of pleasure, who had drained it those who had given themselves to gambling, to drink, and to the mise able follies of this life would tell them that there was no good to be had out of life, and that there was nothing so wretched as to have been born. They would remind them that born. life was a voyage ending in shipwreck; that it was a journey closing at a precipice. They would tell then that there was nothing to live for and nothing to hope for, no God above, no devil, no Heaven for ome and no hell as a prison. For tunately human nature was not so depraved as to believe these pessi nists. Human nature was not so rotten as to believe that religion was a snare. It had something better than depraved literature and revolting art to look at. It had higher aspirations; and so they found that the people would never go in large masses to those without hope. The pessimist might call out from . watch-tower "The night cometh." Aye, but the morning too. "The morning cometh but also the night. If there was no hope, if there was no soul, if there was no God, as pessimists told them, then he would say there would be no light in this world but the light given from the phorescence of corrpution and from the corpse of dead faith. Fortunately we all knew-we felt although we could not prove-that

Every cloud that spreads above And veileth love itself is love.

So to the pessimist as to the optimist, the true answer for the watchman was "The morning cometh, also The great mistake made by the optimist was that he forgot all about the fall of man, and he was trying to adjust the state of things as though there had been no fall of man at all. And the great mistake made by the pessimist was that he forgot to take into consideration the resurrection and redemption of man There was a fall-there was a night; and there was a redemption-there was a morning. Therefore "The morning cometh, also the night."

We must be true to our main principles—the fall and the redemption of man through Jesus Christ. Tibe pceacher expatiated on the work Our Lord in redeeming mankind, dwelling particularly on the Holy Father's first Encyclical in which he apostacy of nations from Christianity was bewailed, and the motto of held up to Christians. Without Christ there was no explanation of life, no hope in life, for St. Paul said "Without Him we are of all men the most miserable." He met labor, and taking it in his arms, He baptized it with the sweat of His brow. He met sorrow, and taking it in His arms, He baptized it with the tears of his eyes. He met reason and taking it in His arms, He baptized it with the tears of his eyes. He met reason and taking it in His arms, He baptized it with the tears of his eyes. He met reason and taking it in His arms, He baptized it with the tears of his brow. He met coursed. Recently at Dungarven and exhibition of goods manufactured in waterford was held, and it through the result of keen and successfully the result of keen an eyes. He met poor, suffering, sinful man, and He struggled with sin and sin bathed Him in a sweat of blood and with the blood of His heart. He baptised and converted the sinner, and made him able to meet the morning and the night, and to push his way through all the troubles

The preacher eloquently appealed to his hearers to be true disciples Christ, and to practise their religion We wanted practical Catholics would live their religion throughout the week-who would live it in the ace of trial and temptation. children of St. Patrick he asked them to be true to the traditions of race, by watching, praying and fre quenting the Sacraments. the secret of the splendid Catholicity in Ireland? Why was Dublin the most Catholic metropolis in whole world? Why was it that any day of the week you might go into the churches of Dublin and think it was a holiday of obligation, se the text of his sermon 'Watchman, what of the night? Watchman what of the night? Watchman what of the night? The watchman answered: The morning cometh, also the In other words, let the optimist. Iet

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Irish in Ireland went to the Sacra ments. Let them be loyal and staunch to the grand traditions that had been handed down to them by those who had bled and died for the faith-that faith which is the victory that overcometh the world.-Liver pool Catholic Times.

out as well as its best friends could wish. A similar exhibition was held in Limerick under promising auspices At Killarney a meeting was held in the Town Hail for the purpose starting a carpet-weaving industry Father Brennan presided, and delivered a thoroughly practical address He said that the manufacture of a high-class article would be specially suitable to Killarney, where many strangers came to spend their money. A subscription list was open ed, and a good sum was subscribed towards the establishment of a fac tory.

A MEMORIAL.

A bust of the late Lord Russell Killowen is to be placed in hallwayof the Town Hall, Newry, his native place. The pedestal is to be made of Newry granite.

LONG SENTENCES.

Three colored men, who were for guilty of assaulting and robbing woman of Burlington, were each sentenced to 49 years in the State pri

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The result of the pruning knife—we must make room!

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"If the English-speakin best interests, they would soon powerful Catholic papers in th

NOTES

A NOTABLE JUBILI

Catholic Bishops of the been officially notified t Rome on the occasion bration, next December. th anniversary of the of the dogma of the Imn ception. If any of then end in person, they mi legates. But all Bishor hundred miles of Rome to attend. The idea eign Pontiff, apart from of inviting the Princes of is to have the entire Ca represented on that gle sion. Between this and of December, we hope to occasions to write on sunject of the Immaculat and to treat it from di points. For the presen desire to call attention that, in the person of the of their delegated rep every Catholic in the we present on that gra There is a unity in the constitutes the envy and circumstances could that more appropriately emp when a dogma of such ance is acknowledged t

voices of Christendom. Fifty years ago, when tal Pius IX., amidst as dinals and members of hierarchy, proclaimed as Catholic belief the great maculate Conception ther of God, the world Church declared that a had been discovered would die out soon, ju

been conjured into exist No new doctrine has discovered or promulgat that had always been b the Church was, for res out of new circumstan world, officially declared fallfible Vicer of Christ ter of belief-nothing el long years have wiled a in regard to all other that she teaches, the Ci proclaiming to the we celebration, that the Conception is unanimous the millions of Catholics damental do and that she never char any more than in any odoctrines. And how Coming from God, who able, she must partake acteristics of her Found It will be a glorious ev celebration in Rome, of December, 1904. Minds ried back to that other ber-fifty years ago—whe social structure of Europ

ing at every breath of revolutionists, the ill carbonari, the adepts of accleties, and when, amic upheaval in Italy, in I Hungary, in the Nether the Austria, the sublime Pius IX. stood alone to and his percent and his potent voice ev voice of his Master bi waters of Galilee he still to the world the imperia of Mary Immaculates fall under the assassin's the steps of the Senate might fly in the night road to his Gaetan exile that did not hush the Christ's Vicar, nor previously minish the force that "Immaculate" in the ho Church's need, in the crimanded her special products