

EDITORIAL NOTES.

The last census of Switzerland taken on 1st December, 1888, has only recently been published. It appears thereby that the Protestants have a small majority of the whole population. In the return of religious beliefs there are said to be 1,716,548 Protestants, 1,183,828 Catholics, 8,069 Jews, 9,309 unclassified. The whole population is put down at 2,923,334. There is a discrepancy of 5,580 when the totals are added, arising out of the number about when the census was taken, whose beliefs could not be ascertained. The absentees are set down at 22,360. Zurich and Geneva, which are the birth-places of Zwinglianism and Calvinism—two forms of extreme Protestantism—have now a Catholic majority. In 1860 the population of Switzerland was 2,510,494.

Up to the moment of going to press the result of the British elections is doubtful. There is every reason to believe that the Liberals will have a majority with the Nationalist vote, but it will be considerably smaller than was anticipated. It is thought now that the majority will be about fifty. They have obtained thirty seats. As the Government had a majority of sixty-eight, four more gains will make a tie, and after gains will give a Liberal majority. The Hon. Edward Blake is opposed by the Parnellite, but it is expected that his opponent will withdraw. His election is, however, considered certain. So far 1,100,248 votes were cast for the Government, and 1,903,616 for Home Rule candidates.

Another meddling Methodist parson, named Rev. C. O. Johnson, gave a political address in Kingston on Sunday evening, 3rd July, wherein he approved of the folly and falsehoods uttered by Rev. Dr. Douglas at Tilsonburg recently. Mr. Johnson spoke of the political trickster, Haman, who has his counterpart in Canada steeped in rascality and bribery. General talk like this is very indefinite, as it is usually impossible to tell who is meant. Mr. Johnson has evidently more Falstaffian discretion than Apostolic courage. But as he styles Dr. Douglas "the Mordecai of Methodism," it is easy to read between the lines that the object of his attack is the same statesman whom Dr. Douglas reviled because he is a Catholic, namely Sir John Thompson. It is no wonder that respectable Methodists are so thoroughly disgusted with these political parsons that they are beginning to despise them and their teachings, whereas they preach such stuff instead of the gospel of salvation.

It is stated that the two French Anarchists, Francois and Meunier, who have been sought for by the Paris police, left London on an emigrant ship for the United States with the intention of joining the Mormons at Salt Lake. These are the two who blew up the Mons. Verv's restaurant at Paris in revenge for the arrest of the murderer Ravachol, who was captured by the police on Mons. Verv's information. The French detectives traced them to London, and succeeded in finding out their departure for America. They are just the material which will make good Mormon Danites, if the Danites are still in existence, but it is to be hoped that the United States will not be over-anxious to retain such citizens, but will deliver them to the French authorities to be tried for their crimes. This will be the proper course under the Extradition treaties which provide for handing over murderers to the authorities of the country where their crimes were committed.

THE REV. GEORGE MORROW, of Allegheny, Pa., a Christian Alliance minister, engaged in preaching for the Alliance during their camping out at Round Lake, N. Y., was requested on the 5th inst. by Major Chamberlain, President of the Alliance, to leave the grounds, as it was discovered that he had been guilty of gross immoralities, equally bad with those of Prince Michael, the long-haired false prophet of Detroit. Morrow not only admitted the charges, but claimed that he was inspired by the Holy Ghost to act as he had done. There are at the present moment seven or eight false prophets in various parts of the United States who claim to be acting under divine inspiration, and some of them to be the Messias, and who under these pretences commit the grossest immoralities while getting large sums of money from their dupes; yet strange to say they all find many followers. It is also a fact worth noting that these dupes are always recruited from among those who are constantly boasting that

they are not at all superstitious. Catholics, who are accused of superstition, furnished no victims to these impostors.

THE Archbishop of Canterbury, speaking recently at the 191st anniversary of the Society for the Propagation of the Gospel in Foreign Parts, passed an unexpected eulogium on Mohammedanism and Buddhism. He said:

"We undervalued the importance to mankind of Mohammedanism, for example. Noble characters were formed under the influence, men of piety, justice and truth. It was not ministering to pride and luxury which made Mohammedanism so irresistible a faith, so impenetrable a citadel, so impregnable a rock. Then, it was startling to find that on the east coast of Africa the Hindus were building temples in all directions, and their religion had a stronger hold on them in European spheres of influence than in their own country. Therefore let not Christians believe that any great religion which God had permitted to grow up ministered in itself to pride and lust and cruelty. It would be just as reasonable to attribute to Christianity the sins of London; and the mission which proceeded on such a belief would not succeed."

These sentiments were loudly applauded. We may next expect that some of the Christian sects which have adopted the theory that a difference of belief is part of the Divine will, and that true Christianity is composed of an aggregation of many such beliefs, will be proposing a new grand Christian Church which will comprise Mahometanism and Buddhism in its "Federal Compact." This will be no more absurd than several of the proposals for union which have already seen the light. Why now should Mormonism be excluded?

VISITING THE MONKS AT OKA.

A Newspaper Man Receives Much Information About Them.

Ninety miles down the Ottawa is the ancient and much discussed village of Oka, which has a history of its own, apart altogether from the monastery of the Trappists (the Farmer Monks) which is located about four miles from the village, on the road leading to St. Eustache and Montreal. Oka can be reached from Ottawa and Montreal by taking the splendid steamers of the Ottawa River Navigation Company, which land passengers on the substantial wharf built by the seminary. The monastery is twelve miles from St. Eustache, which is connected with the Canadian Pacific line by a short branch railway. The road from Oka to the monastery has an up-hill tendency. Soon the old and now abandoned home of the Trappists comes in view. It is a long three-story stone building, with a fine facade facing the river, built upon the side of a mountain which rises to a sharp peak behind. The land is rough and rocky and the soil is thin, though there are some fairly good farms near the river. On the left as the traveller drives from Oka towards the monastery, there rises a sharp high mountain of Calvary, and along the winding path which leads to its summit, seven shrines or small chapels have been erected, which are visited by numbers of pious pilgrims. Approaching the old monastery, we notice that the boulders have been carefully removed from some of the fields and made into solid stone fences or walls, young orchards have been planted, the horses and cattle appear to be well cared for. There are evidences of skill and great industry in the farm work. We are now upon the domain of the silent monks. The old monastery is no longer occupied by the members of that order. Experience showed the monks that it was a bad location for a residence, being exposed to the cold winds from the Lake of Two Mountains, while the building is not very strong. More over a better site was discovered just behind the mountains a few hundred yards to the north-east, where a small stream was found, sufficient to furnish water power for a grist-mill and a saw-mill. The land in the valley behind the mountain was richer than that upon the slope facing the lake, and soon it was decided to abandon the first dwelling and erect a new one. This has been done, but at great labor and expense. The main building, which is a substantial stone structure in the form of an L, stands close to the roadway, just across the little stream, upon which the grist and saw-mill are located. Some distance up the valley the water of the stream was turned into a wooden sluiceway through which it is brought to the saw-mill, the grist-mill being run by the water which has turned the power-power economized. This is water-power economized. Upon a high knoll, to the left of the monastery, a shrine has been erected, which is reached by two winding foot-paths. There are sixty-three Trappists in the monastery, twenty-eight of whom are in Holy Orders, and wear long white hooded cloaks, which cover them from head to foot. The other monks, the ordinary laborers, wear brown cloaks, which are removed when they are at work, the under-garments being of the same material. The monks are of all ages, some being boys between fifteen and twenty years old, others men over sixty. Besides the members of the order there are about fifty workmen employed in various ways, in the mills, the creamery, the blacksmith shop, etc.

The Trappist order is a branch of the Cistercian Order, which was originally established at Montague, in southern France, in 1140. The monks are noted for their great industry, their austere habits and strict discipline. In the fifteenth century the Montague monastery was plundered during the war and the monks dispersed. In 1664 the order was received by DeLancey, a godson of Cardinal Richelieu who was consecrated Abbot of La Trappe, in Soez Cathedral by Oliver Plunkett, an Irish Archbishop. From the name of the monastery founded by DeLancey the order took the name of Trappists. There is only one other Trappist monastery in the Dominion—a small one at Tracadie, Nova Scotia. There are also small establishments at Dubuque, Iowa, and Gethsemane, Kentucky. The original home of the Trappists now located at Oka was at Bellefontaine, France. The monastery at that place was closed by order of the French Government in 1881. The monks were dispersed. Four of them came to Canada and founded the monastery at Oka. Afterwards they were joined by others. A grant of 1,000 acres of swamp, mountain and rocky soil was obtained from the seminary of St. Sulpice, and upon this domain the Trappists are now laboring. Their methods of tilling the soil are being initiated by the French-Canadian farmers in the neighborhood much to the benefit of the latter. The monastery at Bellefontaine was re-opened in 1883, but meanwhile a large number of Trappists had emigrated to Canada. They have no sources of revenue but the farm, the mills and the creamery. Heavy incumbrances had to be placed upon the property to obtain means to put up buildings, procure stock, etc. The land which the monks have undertaken to clear would not be accepted as a gift by the ordinary farmer. Yet they now raise large crops. The buildings must have cost at least \$100,000. The great majority of the monks are natives of France, but some Canadians have joined the order. Two years ago a number of orphan boys from a Montreal home were placed upon the monastery so that they might learn farming, but the arrangement did not work well. A few boys elected to become workers in the order and the remainder were sent to the home. The Trappists have in ten years cleared several hundred acres of land, built saw and grist mills, barns, etc. All the work necessary to the carrying on of their operations is done on the premises. They have 120 cows and 40 horses besides a great number of pigs. The Trappists rise at 2 o'clock every morning in the year. They go to bed at 8. In the summer they are allowed to sleep one hour in the middle of the day. They never speak to each other or to strangers while at work. Prayer and devotional exercises occupy the time which is not spent in work or sleep. When meeting the Trappists salute each other with the solemn "Memento Merit" (Remember Death). Their food is of the plainest description. They eat neither meat, fish, eggs, butter, cheese nor any other animal product. Home made bread, vegetables, soup made from vegetables, water and sometimes home-made cider are the only things of which they partake. They sleep in small cells, one man in each, which are built in two rows in the centre of a large room. Each monk has a small straw mattress. The Trappists are noted for their hospitality, and a special portion of the main building is set apart for visitors. A monk, usually Father Peter, a young French-Canadian who speaks English well, is appointed to communicate with visitors, and to see that their wishes are complied with so far as possible. No other members of the order are communicated with, unless the Abbot, Father Antoine, wishes to speak to his visitors. One of the most strict rules of the monastery is that which prohibits the presence of women in or near the establishment. "No ladies admitted here" is the notice posted over the carriage entrance by the roadside. "It may be supposed that our rule with respect to strict silence is not always observed," said Father Peter, "but it is. We never speak to each other, in the fields the foremen and they are obeyed when it becomes absolutely necessary to have conversation the head superior or one of the deputies is communicated with, and through him necessary explanations or instructions are given. When sales or purchases are to be made to or from outsiders, or when laborers are to be paid, one of the Friars acts as business manager. At night it is what we call dead silence. Not a word is spoken, not even by the Abbot. The rules are observed as rigidly by him as by the youngest boy in the place. We all live in exactly the same way. Only in case of extraordinary emergency can a word be spoken at night, and then only to the head superior. Please keep as quiet as you can while here; because the occupants of the rooms adjoining yours may be visitors making retreats, and they may be annoyed at the noise."

Visitors to the monastery are well entertained. The humblest wayfarer is treated just as the highest in the land would be. When the Archbishop of Montreal visits the monastery he is treated as an ordinary visitor. Guests of the Trappists are not given meats or fish of any kind but they can have eggs, vegetables, tea, coffee, cheese, bread, butter and sugar, and apples. Neat and comfortable rooms are set apart for them. The walls are either bare or ornamented with religious pictures. The floors are bare but scrupulously clean. The chapter or chapel are in the top flat of the main building, while the cloister where not even

a word is ever spoken even by the chief superior, is a long corridor running almost the full length of the two wings of the building, with windows looking out upon the rear of the establishment. In this cloister, at any time outside the working or sleeping hours, monks in white or brown robes will be found praying before the Stations of the Cross, studying their books or in silent meditation. Along the floor by the wall are ranged rows of boxes about eighteen inches square each bearing the name of a member of the order, and containing a few books and tracts—all the worldly possessions of its owner. These boxes serve as seats for the monks during the hour of meditation, the Abbot having a special wooden chair near the centre.

THE PROTESTANT SITUATION IN NEW YORK.

A Great Secular Paper says the Sects are decaying in the Metropolis.

According to statistics presented to the Baptist pastors on Monday by the Rev. Leighton Williams, the influence of the Baptists has been gradually declining in this community. Their membership has not kept pace with the growth of the town, and specific churches which were large and powerful twenty years ago, are now of much less consequence. The reasons for this discouraging state of things Mr. Williams confessed himself unable to explain, but they are not hard to find. The Baptists of New York may have done somewhat worse than the Methodists and the Presbyterians, but none of the three denominations is as prosperous, comparatively, as it was a generation ago. The Episcopalians undoubtedly have gone ahead faster, and as they have gained the others have fallen back, for the Episcopalians increase has been largely at their expense. As the community has grown older, more prosperous, more luxurious and more exacting in its aesthetic requirements, the Episcopal form of worship has become more attractive to the Protestants of the town, the more especially as meanwhile there has been among them a steady decay in doctrinal conviction. Nowadays people do not believe strongly enough to be earnest partisans. They find it easy to run from one Church to another, according as mere taste leads them; and it leads them most frequently to the Episcopal liturgy, for they find that service much more grateful to the sentiments than the bare worship of the other religious bodies. Simultaneously FASHION HAS CENTERED IN THE EPISCOPAL CHURCH almost exclusively. A generation ago the Presbyterians were of far more consequence in the world of society than they are now. Moreover, the Episcopal parishes are conducted with much greater vigor than formerly. They have followed the plan of the Catholics in employing a numerous clerical force for missionary purposes. The parish rector is now at the head of a parochial machine which engages the efforts of a considerable body of assistants and curates ceaselessly employed in its extension; and Sisters of the Church lend their powerful aid in pushing forward charitable and philanthropic enterprises which bring in recruits for the parish. They go out into the byways and hedges to compel people to come into the wedding feast. In other words, the Episcopal Church is better organized than the others, and it has gained on them correspondingly. We hear much complaint of the political machine, but an analogous machine is necessary for the Church.

The Baptists and Methodists are less prosperous spiritually than when they were poorer materially. The grander their houses of worship have become, the less vital seems to be their religious spirit. With wealth comes luxury, and with luxury come social ambition and discontent with the plain and humble surroundings of those churches in the days of their glory. The old people may remain, but the young people want finer associations; and hence the resource from which a religious communion is always chiefly recruited tends to dry up in the glare of worldly prosperity. The far greater proportionate increase in the population of New York, which is naturally Catholic, than of that which is Protestant, serves to explain the falling off spoken of by the Baptist pastor. In this community at this time

THE CHURCH OF THE POOR IS THE CATHOLIC. The Baptists and Methodists no longer have the sympathetic relations with the great mass of the people which they had fifty years ago. There are too many carriages drawn up before their churches. Their pews are too sumptuously cushioned. In their membership are included too many millionaires; and millionaires are not naturally in such folds. It is true that Mr. John D. Rockefeller, one of the very richest men in the world, is a faithful Baptist; but how will it be with his descendants fifty years hence? In the day of their low estate socially both these denominations were vastly more aggressive than they are now. The more they were despised the more they flourished, and the greater their worldly consequence the more they fell back. They need the spark of genuine religious faith and zeal to kindle them into activity, not the favor of men.

The Presbyterians are a decaying body in New York. Biggism and Parkhurstism are destroying their vitality. We expect to see a steady and rapid decline among them from this time forth. When a Christian

Church questions the very foundations of the Christian faith and tolerates the most wanton violation of the essential principles of Christian ethics, its day of doom is near at hand. Meanwhile, too, Episcopal prosperity receives its severe setback from the fantastic social philosophy of Dr. Hainford, a Christian clergyman who seems to be incapable of perceiving and understanding the very genius of Christianity. The Protestant outlook in New York will not be hopeful until the Protestant churches learn that only by changing the hearts of men can religious agencies be effective. They cannot bring about the requisite reformation by transforming themselves into societies for the prevention of evil vice, and crime as auxiliaries of the police and of the human law; and so far as they make the attempt they will lose their power over men as divine and heavenly agencies. Their first need is that they shall really and sincerely believe in the system of doctrine and the way of salvation they preach. They need a revival of true and genuine and enthusiastic faith.—N. Y. Sun.

CATHOLIC UNITY.

Cleveland Universe.

There is a unity which is a mark of the Church of God, its principal mark and source of efficiency. God alone could preserve that uniformity of doctrine which marks the centuries of Catholicity and causes us to note precisely the same declarations in the Popes and Fathers of the early ages which are to be found in the prelates and teachers of our own times. Yet it is not that fundamental unity of doctrine which causes the great activity and influence of the Church. We must go further. If we were to stop at this doctrinal unity we would find everybody hesitating, asking himself if this or that policy or declaration has about it the marks and characteristics which claim the assent of the individual. Instead of unity we should have constant dispute and dissension about every doctrine that comes from the supreme authority of the Church, not to speak of controversy about the declarations of inferior authority. Doctrinal unity underlies the system. That which works and acts is the cordial adhesion, movement and action of the members of the Church. Without that active unity such as characterizes an army under its general doctrinal unity would be an idle boast. The least reflection is sufficient to a recognition of this truth. But there is a consequence to which attention is not often paid. It is that we should not when directed to certain action by competent authority ask ourselves whether infallibility has entered into the direction. We ought rather to distrust at once those who raise such an issue. In all the history of the Church those who have raised such a question have ended by despising even infallibility itself, or at least leading others to do so.

The great intellectual and social activity of the present time, the extraordinary and rapid development of every moment call frequently for prompt action on the part of the supreme authority of the Church, and prompt co-operation on the part of the faithful than formerly. His Holiness Leo XIII. sees this need of our time and hence has called for this unity of action more than any previous Pontiff, and hence with a promptness that has seemed to some hasty and arbitrary has checked contrary manifestations. One hundred years ago a dispute or dissent might have occurred, a brilliant intellect might be the source of the dispute and yet the effect might be confined to a very narrow circle. Now when the telegraph and the daily paper are everywhere there is not a division or scandal in any part of the globe that is not reported throughout the whole Church, and that does not find sympathy in restless spirits in many places. Decision and action from the centre of unity become all the more necessary. The wide diffusion of reading and writing in our times renders possible the speedy growth of a public sentiment, that is very powerful for good and for evil, and very often that public sentiment is not such a calm, deliberate, intellectual mind could induce. The world that is to be impressed by Catholic teaching and led to embrace it is not a student of history and is influenced rather by what a theologian would consider the

minor details of Catholic force and unity than by what forms the symmetry of Catholicity of the centuries. We ought to fear all manifestations of discord. Pious ears are always offended by it and pious persons are all the rock-bottom of our strength and unity, and the best pulse of our religious life. T. F. MAHAR, D. D.

As a result of a recent crusade of the "Rev." J. G. White against Catholics at Lacross, Wis., a Catholic Truth society with one hundred and fifty members has been organized.

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine. "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night and day, and was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eldson, M. D., Middleton, Tennessee. "Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn. "Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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