THE MOTHERLAND

Latest Mails from ENGLAND IRELAND and SCOTLAND

ANTRIM

Keen indignation has been aroused among the respectable classes in Belfast by the outrageous attacks on catholics after the Celtic Cliftonville football match. During the match the rowdies sang snatches of Orange Party songs, interspersed with staves of "Rule Britannia." The supporters of the Celtic were carefully marked and then surrounded and attacked in more than a dozen places in the grounds. Man of the Celtic team owed their lives to the number of traffic constables who made efforts to get at them. Missiles were also hurled into the field, and one of the Celtic players was hit. The small force of police present were powerless to cope with the mob, and had to be reinforced. Pipers were brought in to act as a decoy to prevent the worst of the Orange element from wreaking their vengeance on players of the Celtic team.

From the report of the President of the Belfast Queen's College for the year 1898-1899, it appears that the number of students attending during the year was 359, of whom 236 were Presbyterians, 51 Church of Ireland, 13 Catholics, 26 Methodists, and 33 of various denominations. In the course of the report the President speaks in high terms of the work done by the institution during the year, and of the successes achieved by its alumni at outside examinations, constituting a record which he describes as "honorable to the professors as to the students." Amongst other matters he mentions that for the seventh time during the past eight years the John Brooke scholarship at the King's Inn was carried off by a student of the college, and that the corresponding prize at the London Inns fell to another, while he also gives a list of similar distinctions obtained elsewhere.

CORK

In his annual report of the Cork Queen's College, which has just been issued, Sir Rowland Blennerhasset states that the number of students on the books of the college last year was 138, of whom 135 belonged to the faculty of medicine, 33 to arts, 15 to engineering, and 7 to law. Dividing them under the heads of religious denominations, it appears that 109 were Catholics, 53 Protestant, 12 Wesleyan, 7 Presbyterian, and 7 of other denominations. The work done the President describes as very fair, but in illustration of it he is only able to point to the success of a single student, Mr. J. O'Leary, who obtained at the opening examinations first-class honors and a first-class exhibition at the third professional examination in medicine.

DOWN.

One of the most successful Nationalist demonstations that have been held in the county Down for years took place at Edendarriff, about midway between Castlewellan and Ballynahinch. Arches of evergreens had been erected in the vicinity, and, added to this, a profusion of beautiful flags and banners heightened the color and brightness of a scene which will not soon fade from the memory. Bands were present from Ardglass, Downpatrick, Loughinisland, Annacloy, and Ardtana. Nowhere could the spirit of unity which is again reuniting the broken threads of determined National effort have been better exemplified than by the vast throng, many of whom took opposite sides in the events of nine years ago, who cheered to the echo every reference to a combined onslaught on the entrenchments of landlordism and privilege. Mr. Patrick Martin, Magheralone, presided.

DUBLIN.

A very important musical appointment, that of solo contralto in the Church of the Holy Spirit at Nice, has just been given after keen competition to a well known Dublin vocalist, Miss Francis McConnell. The examination was held in London and there was a large number of competitors. Miss McConnell has been frequently heard in oratorio at our Dublin Musical Society's concerts, and has sung with marked success in London, Liverpool, Manchester, and Birmingham. She is a pupil of Dr. Joseph Smith's.

The decrease in the imports of Irish linen into Germany is dealt with in the report of the British Consul-General in Berlin. The principal cause of the decrease was the fashion in colored shirts which recently prevailed in Berlin. These are made either of British zephyr or cheaper colored prints; white pique from France is also employed. The desire for cheapness leads to the manufacture of cheap cotton collars, the material for which is principally Austrian. Londonderry has taken much of the trade formerly done by Belfast.

The Dublin Horse Show was brought to a close in the same brilliant weather that favored it throughout. The world has been accustomed for long to associate the word success with this great annual event, but in no previous year were all the essentials of success so harmoniously combined to render the Irish Carnival everything that could be desired. From a practical point of view the show which has just ended was perhaps the best which has yet been held. The entries in almost every class were more numerous than last year. In nearly every department the judges bore testimony to the improvement in the quality of the exhibits. The aggregate of attendance which the returns show proves that not only among the Irish people the show still commands its fullest popularity, but also that strangers patronized it as numerously as on any previous occasion. Not the least interesting department of the exhibition was that devoted to the display of works of native art. The specimens of lace making, embroidery, weaving, carving and other industries go far to prove the practical and artistic abilities of the Irish people. The encouragement given by the Royal Dublin Society to all the branches of industry and manufacture to which it lends its influence is proving beyond a doubt how valuable and earnest a factor it has become in promoting the universal prosperity of Ireland.

At the meeting of the corporation of Dublin on Sept 4th, a site at the head of Upper O'Connell street was unanimously granted for the proposed Parnell monument.

Mr Harrington said it was his proudest boast that during Parnell's life he was one of his most attached followers (applause.) But he did say that a statue to his memory had not been promoted in the best way to do honor to his memory (hear, hear.) He believed the best way to honor his memory was to associate his fellow country men in furtherance of his principles, and if he were to have a voice in the thing, and have a selection of the best honor that could be conferred on him, it would be to realize his desire to see his fellow-country men united in one band, not to lift a monument for party purposes (hear, hear,) but to lift a monument for national purposes (loud applause, and cries of "No, no.")

Mr. Leahy (loudly)—We are not discussing here the merits or demerits of Parnell. If Mr. Harrington wants to air his own particular fancies, this is not the place (applause, noise, and cries of "Sit down.")

The Lord Mayor.—Gentlemen, I want to assure you that I will have the gallery cleared by a policeman unless there is order kept (applause and laughter.) You are here only on the sufferance of the Council, and you are expected to keep silence and make no demonstration.

Mr. Harrington said he thought he had a right to express an opinion on this subject, and he thought fewer men in Irish politics had a stronger right to express an opinion on a question of personal attachment to Mr. Parnell.

Mr. Canty rose to order. Was Councillor Harrington supporting an amendment "that have been withdrawn. (Laughter.)

Mr. Harrington said he had no intention to raise any questions of factious difference. He only desired to save Parnell's memory for a site being appointed in the streets of Dublin for a monument to him when there were no funds to put it up, and in his belief many years would elapse before there would be funds for it. The practical thing would be to invite the co operation of all sections of Irish Nationalists in the highest possible sense, and not leave the site as a reproach to Irishmen.

The Lord Mayor assured Councillor Harrington that he would personally take no steps that would be the cause of division among the Irish people (hear, hear.) He believed it would be the means of bringing them together as one man to get the statue erected. (Applause.)

The motion was carried amid applause.

The Corporation of Dublin has nominated Councillor Pile as Lord Mayor of Dublin for the year 1900, by the narrow majority of one vote over Alderman Dowd. The only cause for regret in the proceedings is the closeness of the result. It is no small tribute to Alderman Dowd, says the Freeman's Journal, that he, an untried man, with but a few months' experience in the Corporation, should have made so close a struggle for the highest office in the gift of the Council with a man of the long years of service and proved capacity of Councillor Pile. But he was not the best man and he did not win. We believe the decision of the Corporation will be fully approved by the citizens. The affairs of the city are now at a crisis, when the position of Lord Mayor ought not to be conferred as a compliment to one man or even to one section of the Council. We want for 1900 the most competent Lord Mayor that the city can furnish, and we want his competence to be of the kind best fitted for the work he will have to do in the promotion of the new Bill for the extension of the city boundaries. Alderman Dowd has not had sufficient experience for the post, and his selection could not be justified on any practical ground. We are convinced that Councillor Pile will make a good Lord Mayor.

The Dublin Daily Express says: "Messrs. West & Son, of College Green, are just now showing in their window a very interesting piece of ecclesiastical plate. It is a chalice of circa 1520, and courts attention by reason of specimens of pre-Reformation Church plate being extremely rare in Ireland. We only know of one or two in use in Ireland at the present day—at St. Michan's Dublin, and Templeport, Co. Cavan, but even these have not got their original bowls. There are also two perfect ones in private hands, and one in the Museum in Kildare street. The chalice now on view at Messrs. West's, therefore, adds another to the list. It was found by Sir Arthur Vicars Ulster, and purchased by some of the parishioners of Ballynure, Diocese of Leighlin, for the use of the church, at his suggestion."

LIMERICK.

The death has occurred at Adamstown, Croagh, Co. Limerick, of Rev. John B. Meehan, in the 93rd year of his age and 70th of his sacred ministry. Office and High Mass will take place at Croagh on Friday at 11.30 a. m. The Bishop, the Most Rev. Dr. O'Dwyer, will preside.

LEITRIM.

Attachment orders were lately issued against four prominent members of the North Leitrim Executive and the Drumkeeran Branch of the United Irish League. The act of coercion called together an enthusiastic assemblage of the good and true men of North Leitrim, Cavan, Fermanagh and North Donegal, at Kiltyclogher. The ruling idea amongst the vast number assembled there was to close up their ranks, spread the movement to the neighboring districts, which were not yet organized, stick to the principles of the League and take every means to perfect an organization and make it more powerful than even the Land League was in Kiltyclogher in the early days when the fight for tenant right on the Tottenham estate waged fiercely.

SLIGO.

On Sept. 5th the unveiling of the memorial to the men of 98, erected by the Nationalists of Sligo town and county, took place. The ceremony was made the occasion of a great Nationalist demonstration, representative of the whole county of Sligo, which for numbers and enthusiasm was significant of the patriotism of the men of Sligo, and of the hold the movement to honor the men of '98, as well as the organization of the United Irish League, has taken in this town and county. The memorial is erected in the centre of the town at the Market Cross, and takes the form of a figure of Erin carved in Sicilian marble, holding a half-mast flag in the left hand, and standing on broken chains. The pedestal is of chiselled limestone, and on the four sides are tablets for inscription. On that side of the statue facing Grattan street is inscribed, "In loving memory of the heroism and devotion of the patriots of 1798, who fought and died for civil and religious liberty in Ireland. Erected by the Nationalists of Sligo, 1898." The other panels have not yet been inscribed. The memorial, which is 16 feet high, has a very fine effect, and the finish of the work reflects much credit on the sculptors, Messrs. Harrison and Sons, Dublin, as well as on the contractor, Mr. John Clarence, of Ballisodare. It should be mentioned that the Sligo Ladies' '98 Club contributed largely, by entertainment and otherwise, towards the fund.

WATERFORD.

A great meeting of the people of the Western Division of Waterford was held at Tallow for the purpose of forwarding the principles and organization of the United Irish League. The demonstration was a most successful one, and conclusively demonstrated the great progress which the United Irish League is making in the South of Ireland. It was attended by all sections of Nationalists, and there were contingents present from the surrounding parishes and districts. The representative men of the County of Waterford and of East Cork were present in large numbers. Mr. P. F. Walsh, County Councillor for the Tallow district, occupied the chair.

ENGLAND.

BENEDICTINES AND WESTMINSTER CATHEDRAL.

The question as to whether the Benedictines from Solesmes are to be placed in the new Catholic Cathedral at Westminster, is still an unsolved problem. A well known authority in matters connected with the Benedictine Order, though not himself a Benedictine (the Rev. Ethelred L. Taunton,) has addressed a letter to Cardinal Vaughan on the subject. In this communication Father Taunton deprecates the common usage of Mozart's and Haydn's music in connection with the High Mass in Catholic Churches, remarking: "Calvery and an orchestra do not seem to get on well together." For the due rendering of the Liturgical spirit and the avoiding of "ostentatious pageantry and tickling of ears," Father Taunton recommends (a) six or eight men singers, including, say, some four German and Belgian priests who can come over for a few years as vicars choral; and (b) a choir school of twenty-four boys. As to the music, he states his conviction that the plain chart ought to be the foundation of every ecclesiastical choir school.

THE "HOUSE" AT HAWARDEN.

According to the London Daily Chronicle, the house at Hawarden, named "The House," which Mr. and Mrs. John Morley are occupying for three months, was built by Mr. Gladstone's eldest son as a residence for himself and his wife (daughter of Lord Blantyre) soon after their marriage. It was first called "The Red House," as it is built of red bricks. It is pleasantly situated outside the park, but overlooking it. Mr. Morley continues hard at work with the biography of Mr. Gladstone in the "Temple of Peace" at the Castle. The allocation of the sum of £10,000 by the National Memorial Committee in London for the building of a suitable library for Mr. Gladstone's collection of books (the writer adds) has enabled the trustees to proceed at once with the work. The first stone of the new building will be laid in a few weeks' time with very simple ceremony. It is hoped, however, that there will be many representative friends present at the formal opening of the library. The books are at present stored in the temporary structure near Hawarden church.

CATHOLIC MISSIONS IN WALES.

The work of the Catholic Mission in Wales is proceeding apace, and its latest effort shows that it recognizes the significance of Welsh genius and nationality. For the first time in its history, a complete Catholic Ritual and Prayer Book in the Welsh language has been published. This work has been undertaken at the suggestion of Cardinal Vaughan, and carries a special commendatory note from the two Welsh Catholic Bishops, Bishop Mostyn, of Menevia, and Bishop Hedley, of Newport. The work of translation was intrusted to Father Jones, the Welsh Roman Catholic incumbent of Carnarvon, who was assisted in the compilation by the Very Rev. Father Hayde, of Cardiff, Mr. Hobson Matthews, the Cardiff Archivist, and others. Moreover, Father Jones is at the present time seeing through the Press an original Welsh edition of the Gospels and the Epistles intended for popular use, this, too, with the approval of Cardinal Vaughan.

A NOBLE MARRIAGE.

The marriage which is announced to take place shortly between Mr. Lawson, only son and heir of Sir John Lawson, Bart., of Brough Hall, Yorkshire, and Miss Howard, daughter of Mr. Philip Howard, of Corby Castle, Cumberland, formerly M.P. for Carlisle, will unite two of the most distinguished Catholic houses in England. The Lawsons are of ancient lineage, having been resident in Northumberland in early Plantagenet days, and have been in possession of Brough Hall since the reign of James I, when Sir Ralph Lawson espoused the heiress of Roger Brough. They remained steadfast through centuries to the ancient faith, an adherence which cost them the sequestration of their estates in times of persecution. Brough Hall has been noted for generations for its observance of the old feudal hospitality, no indigent wayfarer being allowed to depart uncheered from its gates. The Howards, of Corby, like the Earls of Carlisle and Effingham, are a branch of the illustrious ducal house of which his Grace of Norfolk is the head. For generations past they have been wont to ally themselves with other noble Catholic houses and had given many distinguished personages to the service of the Church and State.

ENGLISH CATHOLICS AND THE 20TH CENTURY.

An important movement is on foot amongst the Catholic community of London to celebrate in a befitting manner the incoming of the twentieth century with a view to frequent intercommunication and concerted action in public affairs and due exercise of Roman Catholic influence on public opinion. It is felt that the year 1900, which is the jubilee year of the re-establishment of the Catholic Hierarchy in England, will be a favorable opportunity for the formation of a federation of Catholic associations as well as the inauguration of a periodical Catholic Congress. Cardinal Vaughan, the Catholic Bishops of England, as well as the Catholic nobility, will be asked to take part in a scheme which will be formulated at a meeting to be held in the course of a few days in South London.

SCOTLAND.

THE MARQUIS OF BUTE'S ILLNESS.

Scotland—or at least the Scotch press—has during the past week been considerably excited and a good deal of needless alarm created by sensational reports concerning the state of Lord Bute's health. The incident has verified my advice to you some months ago ancent taking statments re the Bute family cum grano sails. Much of the "personal" matter usually written of them is purely conjecture, despite the untiring and assiduous efforts of our enterprising journalists. A Rothesay presaman of my acquaintance had telegraphic instructions from Cardiff to keep the local post office open all night. The family have ever courted, and with great success, the strictest privacy. As regards his present illness the bald truth is as follows. In the spring of the year, his lordship, in common with other members of his family, had an attack of influenza. On his first appearance thereafter, at Rothesay Town Council, he expressed his probable inability to put in regular attendance for some time, jocosely adding that his fellow members, who had all more or less suffered in the same way, would be able to appreciate the reason. He had other reasons, of course, which he named, business matters outside Bute. His Lordship's sanguine expectations and his fellow-Councillors' hearty good wishes have not been fully realized. The "influenza field" generally leaves its impression on a man of Lord Bute's large physique and studious habits, and the tropical heat of the past month or so proved very trying to him. On the 14th ult. he presided at the Rothesay Town Council, and on the Thursday following, the 17th ult., he had an apoplectic seizure, which resulted in paralysis of the right side. An adjourned meeting of the Council was held on the Monday following, but his Lordship's apology for absence on account of indisposition occasioned no special comment, as it was known that he had a number of guests at Mount Stuart House. But a day or two after it leaked out publicly that he was ill, and then began the flood of journalistic announcements. The fact of Mr. William Lewis, Cardiff, the principal agent of Lord Bute's Welsh property, being present, was made the most of. The Marquis has had the best procurable advice. His family physician, Dr. Marshall, of Rothesay, was in immediate attendance, and afterwards Professor McCaul Anderson, Glasgow, was called in. To allay the public mind these gentlemen issued a bulletin on Wednesday evening, the 23rd ult., stating: "The course of the disease has so far been favorable there being no complications. The patient has made satisfactory progress, and his medical advisers hope that the paralysis may be of temporary duration." A London specialist, Dr. David Ferrier, visited the patient this week, and he also holds out every hope of recovery. It has not been deemed necessary to issue more than one bulletin, and that one was only issued for the reason given. Lady Bute and the other members of the family are at Mount Stuart, as would be natural in any case, but it has no special significance as the family were entertaining. Indeed, on Friday the Earl of Dumfries, and his younger brothers, Lords Colum Edmund and Edward Ninian formed with the Hon. Hastings Campbell and Col. J. Windsor Stuart part of a shooting party in the North end of the Island. His Lordship is in good hands and we trust soon to be in the position of congratulating Lady Bute and family on a speedy response to their prayers and that of the faithful. Scotland's poor can ill afford to lose even for a short time the personal attention of its greatest benefactor.

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favourite with ladies and children.

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THE CHRISTIAN VIEW OF THE LABOR QUESTION

REV. J. P. FRECY, D.D., IN LABOR DAY SOUVENIR.

The labor question is undoubtedly the most important social question of the day and it cannot be ignored by any man who has at heart the interests of his brethren, much less by the minister of Christ, on account of its intimate association with the most fundamental truths of religion and morality. It but too often happens that many well-meaning people refuse all sympathy to the labor movement from the preconceived notions which they entertain regarding the identity of the labor question, with modern Socialism and Communism. They are openly afraid to express their views on this subject, either because they themselves have no fixed principles about it, or else because they conceive it to be some new fangled theoretical grievance ventilated by wild and hot headed visionaries, rather than a very practical issue which affects society in general and which has even called for a world-wide pronouncement from His Holiness Pope Leo XIII. Others, on the contrary, with greater zeal than prudence, are so enthusiastic over what they are pleased to call "the wrongs of the down trodden proletariat" that in striving to redress them they can find no more suitable means than that of stigmatizing all wealth, education and culture as the worst enemies of our race. Both these extremes must be eschewed in dealing with the labor question. We must avoid the Scylla of rabid socialism and the Charybdis of unchristian altruism. We are only too well aware of the fact that in certain countries, and even in our own to some extent, the socialists, working on the poor man's envy of the rich, have contended that the only way to mitigate the present labor grievances is by doing away with all personal capital and private property and allowing the state full control over all the requisites for the production of wealth. They say: "God has made all men equal." "The land of the country is equally for all the people in the country." "Private ownership should be abolished." "Let the Government take charge of all lines of industry and pay to each citizen an equal wage." These and similar phrases have passed into principles with the socialistic propaganda. While there may be some truth in them yet they are not wholly true and it is but inflicting a grievous wrong on the intelligences of our youthful population especially, to arouse false notions of right and wrong in their minds by means of high sounding phrases which at least are captious and misleading. First of all I deny that God has made all men equal. Of course all men equally belong to the human race. All are equally sons of Adam, children of the same Almighty Father, and brethren in one divine Lord and Saviour, Jesus Christ. We are all born in sin and suffering and all shall descend one day to the common inheritance of the earth, for "Dust thou art and unto dust thou shalt return." But even from the beginning certain souls whom the Almighty Father makes use of as special instruments in the temporal and spiritual amelioration of the race are endowed with higher gifts proportionate to the mission with which they are intrusted. Even the Apostle St. Paul in his letter to the Ephesians (iv., 11-12) speaks of the inequality which subsists in the church of Christ. "And some He (Christ) gave to be Apostles, and some prophets, and some evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry unto the edification of the body of Christ." The different offices were necessary in the church, so also under God's providence different conditions of life and diversities in the social order, like the various members of one body are necessary for the perfection of the whole. We are all indeed equal in many ways but we have to admit that even from the beginning we are unequal in other respects without taking into account the future inequalities that must necessarily arise from differences of berth, education, climate, health and other circumstances and environments. Inequality is the law of God. It is the law which He has imposed on the works of creation. From the mighty archangel in Heaven to the tiny animalculus that swims in a drop of water the whole natural system speaks of inequality and as it would be preposterous to attempt to reduce all the works of creation to a dead level so it is vain to hope that by the aid of some yet undiscovered theory all men can be brought down to a common equality in wealth and prosperity. Suppose for a moment that wealth were equally divided amongst men, what government would be able to enforce the laws which control its distribution? How long think you shall such a condition last? Given the business capabilities, the intellectual power, the shrewd judgment, the cool calculating spirit of some of Adam's sons and the utter lack of brains, the carelessness, the shiftlessness, the idleness and viciousness of others does it not stand to reason that within a short space o' time the same unequal conditions will prevail once more with this exception that some of those who occupied the top rounds of the financial ladder will now be grovelling in destitution while others who were once poor will by their superior abilities occupy positions of affluence. Let us recognize, therefore, once for all that inequality must exist. In any possible state of society within the pale of reason there will be workmen and employers. To think otherwise were to dream of wild Utopian chimeras that exist only in the socialistic novel where social happiness is made to depend on the equal distribution of wealth and not, as God wills it, on justice, charity, holiness and truth. But while accepting the natural and providential conditions of life we do not nor can we as men and christians submit to the present existing evils which are slowly undermining modern society. We cannot even tolerate that condition of human life where the rich are daily adding enormously to their wealth whilst the poor are sinking into absolute destitution, bereft of every right which is theirs by religion and nature. We cannot approve of that social condition in which giant monopolies and trusts, that are as much opposed to charity as they are to justice, that feast like vultures on the entrails of human wants and necessities, enable the capitalist to acquire millions at the expense of public decency, honor and honesty, while on the other hand by forcing the market and controlling labor production they make it more difficult day by day for the workmen to preserve the fruits of his toil and maintain his family in anything like human comfort.

We deprecate with all the energies of mind and heart that commercial system which places the youth of our land, and especially our young women, in such financial straits that in order to make up the necessary weekly expenses out of starvation wages they are reduced to a condition where sin appears to be the only possible escape from absolute distress. Holding the Gospel of Christ as it is taught by His church we unhesitatingly condemn the present commercial spirit of the age which increases the profits of capital and the salaries of its officials by the deliberate and scientific docking of hard earned wages of the rank and file. We are opposed to any social see-saw where Dives is up because Lazarus is down and where the profits on the side of capital are in direct proportion to the losses sustained by the toiler. There will always be inequality, mark you, but we will have none of these awful conditions of life that are brought about through disregard for religion, justice and charity. I tell you there is something rotten in the state of Denmark when workingmen are shot down in the streets of our cities, as happened some time ago in the United States, and where the capitalist responsible for the occurrence goes free under the protection of the so called republican law which money has framed and injustice promulgated.

(To be continued.)

A CREOLE BRIDE.

M. E. M. Davis, writing in a recent issue of the Ladies' Home Journal, shows a deep appreciation of the blessings of the Catholic faith which accompany the Creole girl of New Orleans from her entrance into the world until her bridal day and forever after.

Here is the description of her wedding:

Early marriages are not discouraged, and, sooner or later, the fairy prince presents himself. Great care is exercised by the male relatives of Mademoiselle as to the sort of young men introduced into the house. The suitor does, indeed, in most cases make known his aspirations to the heads of the house first, quaking, no doubt, quite like the sturdy Anglo-Saxon under like circumstances. . . . But should the wooing speed well, the engagement is very promptly announced; to intimate friends at a home dinner, to society at the opera, ball or reception. The trousseau is begun immediately, for engagements, as a rule, rarely last longer than three or four months. There is no question, as in France, of a dot for the bride.

For three consecutive Sundays before the wedding the banns are read in the parish church. The invitations sent out are sometimes engraved upon a large folded sheet of paper. On one page the father and mother of the groom invite their friends to assist at the nuptial Mass of their son; on the opposite page the parents of the bride extend the same courtesy to their friends on behalf of their daughter.

A musical chime rings the hour as the bride reaches the cathedral. The organ within breaks suddenly into a wedding march. The old beadle, wearing a scarlet coat and cocked hat, precedes the bridal party up the aisle. The groomsmen follow, and then the bridesmaids, the maid of honor and the tiny flower girl; finally the bride, pale and lovely, on her father's arm.

The great altar glows with candles. The priest, in gorgeous vestments, attended by acolytes and choir boys, steps forward with the bridegroom—the self-same priest who anointed the bride's forehead with baptismal oil and has blessed each onward step of her life. He addresses the youthful pair in homely, paternal fashion, in a voice full of tender emotion, recalling their religious vows, enjoining upon them a faithful performance of their home duties. Then in sonorous tones he recites the stately ritual of the Church and gives the nuptial benediction. The voice of some singer thrills the air, while chosen friends pass up the chancel to sign the parish register. An invitation to 'sign" for the bride or groom is an honor conferred only on intimate friends or distinguished guests.

Meanwhile the bride's cheeks have regained their color; her bosom heaves less painfully under the rare old lace which drapes her satin corsage. Her eyes shine like stars beneath the filmy veil which envelops her like a cloud. She lays her hand on her husband's arm and descends the chancel steps, her long train slipping in billowy folds after her. She smiles wistfully, over toward the pew where her mother sits weeping softly, then turns proudly to him into whose keeping she has committed herself; and so, amid a peal of joyous music, she passes down the aisle and into a newer and broader, but not more interesting life.

"OUR LADY OF THE SNOWS."

Queen Margharita of Italy—whose strong devotional tendencies, and whose predilection for the Alpine regions, where she is a constantly familiar and intrepid explorer, are well known—has long entertained the wish that one of the great mountain peaks should be crowned with a statue of the Holy Virgin. Under her auspices, and aided largely by her purse, the project has now been realized, the summit of the Rocciamelone Peak, which is 10,500 feet high, and is eternally capped with snows, having just been surmounted by a colossal statue of "Our Lady of the Snows," sculptured by the famous Sturdi, of Turin, and cast in bronze. The pedestal of this great work, which is 25 feet in height, bears in Latin the inscription written by the Pope: "O, Mother of God, more pure than the snows, take into thy protection this land of Italy."