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PROGRESS AND NEEDS OF A GREAT ARCHDIOCESE IN ENGLAND.

Some idea of the progress made in the great archdiocese of Westminster may be gleaned from a perusal of the following interesting letter from His Eminence Cardinal Vaughan, which was read in all the churches of the archdiocese recently. It is as follows:

CAPITAL DEBT.—Seven years ago we laid before you a statement of the financial indebtedness of the diocese, in order that you might the better realize the burden by which the progress of the Church is hampered. We explained that it is often absolutely necessary to have recourse to borrowing, in order to avoid disaster—such as grave loss to the salvation of souls; and that to raise money in this way for an important object is thoroughly justified from the business point of view, when proper provision is made for repayment. We have frequently pointed out that the missions are bound in prudence and in justice to make serious and sustained efforts to diminish and finally extinguish their old liabilities. With in the last two years we have, happily, been able to carry out an important scheme for the consolidation of the principal mission debts, by making exceptionally advantageous arrangements with one of the largest insurance companies in England, whereby the whole debt may be automatically wiped out, within a period of about forty years, without adding a penny to the amount of interest hitherto due from the missions. But it is obviously desirable that the missions should be relieved of their burden of annual interest by a much earlier date than that. And we trust that they will be so relieved by the adoption of a scheme, now under consideration, which will stimulate local co-operation by holding out the prospect of a final discharge of the debt to those who make the greatest exertion. What local and personal effort is capable of accomplishing may be seen by the fact that, within the last ten years, over \$150,000 have been collected in redemption of capital debt. And in this connection it is right that we should name the late lamented rector of St. James's, Spanish Place (R.I.P.), the administrator of the Pro-Cathedral, and the rectors of St. Joseph's, Poplar, and of St. Joseph's, Kingsland. Their efforts, and the gradual liquidation of old liabilities, is concerned the matter is now thoroughly in hand, and clergy and laity may take heart and look forward with confidence to relief within a few years, if moderate effort and zeal be not wanting on their part.

CHURCHES ERECTED.—Meanwhile, it will be encouraging to take a brief retrospect of the missionary work accomplished within the last decade. First, either new missions have been opened, or old ones have been re-opened. In the following places: Ashford, Boxmoor (together with Rickmansworth, Tring, and Berkhamsted), Bishop's Cleeve, Bow Common, Brentree, Cheyne Walk (Chelsea), Clacton-on-Sea, Crickley, Eastleigh, Epsfield, East Finchley, Ilford, Harefield, Harrow, St. Vincent's (Harrow Road), Hampton Wick and Teddington, Hatton (near Feltham), Hitchin, Hoddeston, Leyton, Maldon, Mill Hill, Polish Mission (Bethnal Green), Silvertown, Stock, Thurston, Dock, Hill, Stroud Green, Thurston, Dock, Tottenham, Uxbridge, Victoria Docks, Watford, Wembley, Woodford Green.

Fifteen good and substantial churches have been built; five have been solemnly consecrated. Churches are also in course of construction at Walthamstow and Ealing. One mission is to be begun at Stamford Hill, at the cost of the Jesuit Fathers, who, in addition to their flourishing public elementary schools for that growing district, in which the Catholic children had no other than Board schools to frequent. The contract has been signed for another church, undertaken most generously at the sole expense of Lady Mary Howard to replace the Chapel of the Guardian Angel, Mile End. It will be a large and handsome church, with a tower and spire, facing the main thoroughfare, and will be the most striking ecclesiastical edifice in the Mile End Road. The new and commodious public elementary schools in the same mission were built during her life-time by that noble soul of holy and happy memory, the late Lady Margaret Howard, the influence of whose life and spirit lives so nobly amongst us. It is also proper to mention in this place that the church, presbytery, and schools, with a small endowment, at Biew, Donkey, in the late Mr. W. H. T. Hall, who the author of these great and good works, R.I.P., in reference to the list of missions and churches given above, we dare not say that in several cases we have seen the fruits of their labors, and that the same generosity of spirit which

OTHER UNDERTAKINGS.—As to public elementary education over \$900,000 have been spent, during the last ten years, either in erecting or in renovating and enlarging our schools. The number of our children has increased by 9,000 or 10,000. As to secondary and higher education a great deal more is required. The most noticeable fact in this matter has been the way in which St. Edmund's College has sprung to the front by a large increase in accommodation, in numbers, in teaching staff, and educational efficiency. A further encouraging and hopeful sign of the progress of religion among the people is to be found in the spread of religious houses of women, which during the last ten years have increased by 38. Of these two are devoted to the contemplative life, while the others are all engaged in teaching or active works of charity. Of religious men, Benedictines, Franciscans, Canons Regular, Vincentians, Redemptorists, and Fathers of the Sacred Heart, Issoudun, have established houses in the diocese within the last few years. We have again and again insisted, in season and out of season, on the necessity of lay co-operation. We need, at least, many zealous persons to look after the young people, who have left school during the most critical years of their life, as there are persons employed in their education while they are of school age. These must be found among our laity. The work of the Catholic Social Union—the formation of regular settlements by ladies at Mile End, Tower Hill, Commercial Road, Millwall, and Wapping—the canonical erection of the Ladies of Charity at St. Vincent de Paul, the organization of Children of Mary, of Franciscan Tertiaries, and others, together with the institution of night schools, recreative classes, clubs, and brigades for boys, and of the apostolic spirit is pricking up our zealous hearts especially of our zealous Catholic women. We wish that we could speak with equal satisfaction of the work done by our Catholic men. But we entertain a strong hope that the Brothers of St. Vincent de Paul will soon take their proper place in the van of the great movement for the improvement of our working classes.

The rescue society is achieving most consolating and important results in saving poor orphans and other abandoned children. Even the little Catholic houses in our day-day schools have taken up the work, and during the last two days, on Good Shepherd Sunday, they have come in deputations, offering to us on each occasion £500, in small sums, collected by themselves during Lent. They are now formed into an industrial confraternity called the Catholic Children's Crusade of Rescue. These children will grow up apostolic in desire and zealous activity. May God bless them, and may He bless those who train them from childhood are perishing. We have often in the past, and we shall have often again in the future, if we live, to speak of the leakage. But it is not good to be always lamenting. We must sometimes encourage ourselves to new exertion by the thought of how richly God has blessed our feeble endeavors. To the above record we may therefore add the following: That this last Easter a larger number, 88,619, approached the sacraments than recorded in any previous year, and that the conversions to the faith in this diocese range annually from 1,200 to 1,500.

THE OLD CATHEDRAL.—Before dismissing the subject of progress we may say a word about the sale of St. Mary's, Moorfields, which has naturally attracted considerable attention. The church, which was opened in 1820, was originally built by money which came from different parts of England, and was intended not only to serve the district in which it was placed but to be the Bishop's Church, in which the liturgy might be carried out with great solemnity. It was to correspond to what would be the cathedral in the district, an established hierarchy. Indeed, for a time it actually served as a pro-cathedral to the first two Archbishops of Westminster. It was found, however, to be unsuitable for this purpose, and its diminishing congregation and increasing financial burden became for many years a problem, clearly pointing to one inevitable solution. The church had served for purposes for about eighty years. It had not been built to last. For on its demolition it was found that a wall of heavy brick arches on either side and the wide space roof rested for their support not upon stone or brick columns, but upon nothing more solid and durable than plaster, and painted to resemble marble. The first consideration was the

sale of the property was to make ample and perpetual provision for the mission. This has been done by the purchase of a site for a suitable church and presbytery for four priests in Eidon street, within a stone's throw of the old church. The actual cost of the site and of the contract for the new church and house is about \$180,000. The new St. Mary's will contain the costly marble columns and other valuable furniture which were in the old. The property in Bunhill Row has been bought, and schools for the Moorfields mission, with a chapel-of-ease, have been built at a cost of nearly \$50,000. Furthermore, a capital sum has been funded to meet the future repairs of the church, and to provide an endowment of \$2,000 a year for the maintenance of the clergy. The accumulated liabilities of the old mission have been wiped out, and the remaining of the property, which had been buried to the number of several thousands at Moorfields, have been removed either to St. Edmund's College, or to land bought and consecrated for their re-interment near the new church which has been recently opened at Wembley. The mission, therefore, of St. Mary's, Moorfields, has been placed on a permanently sound and secure footing. The residue of the proceeds of the sale has been devoted to carrying out the other purpose which St. Mary's was intended to serve, namely, that of a cathedral. The Westminster land has thus been freed of a heavy mortgage (\$100,000) with which it had been burdened from the beginning; a certain sum has been given to the cathedral, while the larger amount has been funded as an endowment under the direction of the Charity Commissioners.

THE NEW CATHEDRAL.—On the general subject of the Cathedral no more need be said in this place than that it has not been allowed to engross attention to the injury of other sources that could have been devoted to other uses. No general collection has yet been made for it in the churches of this diocese, though one has been taken up for this object in the England. A considerable sum is still required before it can be made ready for opening. It is proposed, please God, that it shall be consecrated and opened within the octave of the Feast of St. Peter and Paul next year. We shall move with our staff, joining the cathedral within a fortnight. Attached to it are the Chapter House and Lecture Hall, with a large library and other premises for the use of the clergy of the diocese. No money given to the cathedral or for other purposes has been taken from these buildings. Their cost, however, has far exceeded the estimate. We shall, therefore, occupy them in an unfinished condition, trusting to the good will of the laity to help us to complete them. It is proposed, please God, that it shall be consecrated and opened within the octave of the Feast of St. Peter and Paul next year. We shall move with our staff, joining the cathedral within a fortnight. Attached to it are the Chapter House and Lecture Hall, with a large library and other premises for the use of the clergy of the diocese. No money given to the cathedral or for other purposes has been taken from these buildings. Their cost, however, has far exceeded the estimate. We shall, therefore, occupy them in an unfinished condition, trusting to the good will of the laity to help us to complete them. It is proposed, please God, that it shall be consecrated and opened within the octave of the Feast of St. Peter and Paul next year. We shall move with our staff, joining the cathedral within a fortnight. Attached to it are the Chapter House and Lecture Hall, with a large library and other premises for the use of the clergy of the diocese. No money given to the cathedral or for other purposes has been taken from these buildings. Their cost, however, has far exceeded the estimate. We shall, therefore, occupy them in an unfinished condition, trusting to the good will of the laity to help us to complete them.

PRESENT AND FUTURE.—After this retrospect, for which the most cordial and grateful thanks are due to the present Lord, we must look to the present requirements of religion, and to those in the immediate future. First, money is needed to replace iron or other temporary buildings that are either insufficient or insecure, by permanent churches in the following missions: Acton, Bishop's Cleeve, Clacton-on-Sea, Halstead, Limehouse, Littlebury, Street, St. Alban's, Shepherd's Bush, Stamford Hill, Stoke Newington, Tilbury, Uxbridge, Willesden, Wood Green. 2. Many square miles are being covered with new dwellings, especially on the Northwest, the North, and the East of the metropolis. Immense populations spring up in a locality, almost without notice, within three or four years. It is extremely important to purchase sites in such districts before prices reach a fabulous figure. For instance, at Willesden, there has been nothing for years but a miserable iron chapel, land ought to be purchased without delay, and a church built thereon. And in a half-dozen other districts to the Northwest of London provision ought to be made for new missions. Catholics are to be found scattered everywhere, but not in sufficient numbers to undertake the initial expense of a mission. But it is principally from the east of London that comes the urgent cry for mission schools and churches. In the populous district of Manor Park, through the generosity of our anonymous benefactor, we have been able to secure an excellent site for church, schools, and presbytery. But now from £3,000 to £4,000 are required to build thereon. We have nothing in hand, and the Catholics in the district, being of the working class, are powerless to meet the demand. In the parish of East Ham a working population of over 100,000 has sprung up within the last few years. Nearly the whole district is covered by splendid publichouses and main-line Board schools stand forth conspicuously amid miles of cottages and tenements. At present, there is no Catholic church, no site for a mission school in the whole of this district. Hundreds of Catholic children are sent to attend Board schools because they have no school of their

own, and many of them and of their parents, it is to be feared, frequent regularly no Catholic place of worship, on the excuse of inconvenience and distance. We justly commend the generous benefactors to whom we enable us to purchase a site and to build without further delay what may be absolutely necessary. Another district in the far East, sending forth a shrill cry for help, is that known as the Tilbury Docks. Here there are few Catholics dependent upon the dock trade. Fortunately, a large piece of land was purchased a few years ago, giving ample space for a church, schools, and presbytery. Schools exist, and are admirably taught by the Sisters of Gray's Tilbury. There is a great future for religion in this district. Many lines of steamships are now running into the docks. But until a priest can take up his abode Lord Hinton in their midst, there will be no sufficiently powerful influence at work to weld them into a congregation of practical Catholics. The people themselves are extremely anxious to have a resident priest. All that they can give at present amounting to only fifty shillings a month, and there is no lodging or a priest. Under these circumstances a small sum has been guaranteed by a devout lady for a year or two towards the maintenance of a priest; and the Rector of Gray's is about to give up that he will establish himself in Tilbury. He will begin with a camp bed in the schoolroom, until we may be able to build a presbytery or otherwise provide a healthy habitation for the winter. It is desirable in this place, where the laity is so well organized, to put up a spacious iron church, in order to save the cost of deep foundations. Five or six hundred pounds spent at once upon such a building would secure the speedy development and consolidation of the mission. It is interesting to know that venerable Bede speaks of Tilbury as one of the two places at which St. Cedd, Bishop of the East Saxons, with priests and deacons to assist him, settled down and "collected from the pagans a large flock of converts and taught them according to the capacity of each one to serve Christ in that perfection which is to be acquired by observing the rules of regular discipline."

To conclude, if the facts set forth in this letter appeal to you, dear children in Christ, you will respond generously both in public and in private. It is for you to spread the faith by placing within our hands the means that are needed, the diocesan collection for ecclesiastical education, not more than \$1,000,000, we have overdrawn the funds for ecclesiastical education by \$7,000,000 in order to keep up the supply of priests. In some missions, and these by no means rich missions, good collections have been made, but the priest look up the cause with some anxiety over with the people, who as a rule are willing to respond when the claim of a charity is brought clearly before them. For thirty years we have noticed that the people, who are so generously the cause of general charities are those who obtain the case the most generous response to their own parochial appeals. A large-hearted and generous people. The collection for the Trinity fund for new churches and missions, which we made at all the services on Trinity Sunday, The amount is to be sent within ten days to the Very Rev. Mr. Dunn, who will publish the details of the collection in the usual way, within a month, to be affixed to the church door. Improving upon the all blessing of Almighty God we remain, rev. dear fathers and dear children in Jesus Christ, your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN, Archbishop of Westminster.

THOMAS DUNN, Secretary.

Archbishop's House, Westminster, May 25th, 1901.

PILGRIMS AT LOURDES.

With the exception of France, Belgium is of Catholic countries the one that sends the greatest number of pilgrims to the banks of the Gave. Lourdes is full of Belgian pilgrims just now. They are here from all parts of Belgium and Flanders, and this is the third pilgrimage of the kind this year. During the last two or three days a continual murmur of prayer has been going on in front of the Grotto and the piscine in Flemish, French and Latin. These pilgrims from the land of Rembrandt and Teniers have brought with them their sick in their "wagon-hospital," which is a model of ingenuity and initiative. It is a moving hospital in which the beds are placed one above another, like berths in a cabin, and in which the patients feel nothing whatever of the train's movement. The French national pilgrimage, with its thousand sick, can point to nothing like it. It has a stateroom, with cots ready to prepare

aliments at any hour for the sufferers, and it has its chapel, with a priest for the celebration of the Holy Sacrifice. With such arrangements it is no wonder that sick pilgrims from Belgium arrive here after more than forty-eight hours of continuous travelling no worse than when they started.

Some remarkable cures have already taken place among them since their arrival here on Wednesday. One, a person of about thirty-five years of age, completely paralyzed for the previous ten years, suddenly regained her crutches, she rose and walked. The crowd that had gathered round and witnessed the transformation wept. This took place on Friday, in front of the Church of the Rosary. In this person's case there has been no falling back since. Her cure is looked upon as complete. On the same day and in the same place another cure took place, that of a child who spoke and heard for the first time after having been deaf and dumb for four years. The English pilgrimage to Lourdes this summer is already being talked of. The weather is hot here, but not overpoweringly so. These lines are being penned to the readers of the "Catholic Times" from a window looking out on the snow-capped peaks of the Pyrénées, and within sound of the bells of the Lourdes Basilica. With the rays of the southern sun striking down on the peaks, one asks how the snow can linger on them, as it does all the summer.

One of the English-speaking visitors to Lourdes during the past week has been the Right Rev. Dr. Dunn, Bishop of Wilcannia, New South Wales. Pilgrims from Anjou in good numbers were here a few days ago, having at their head their Bishop, Mgr. Rumeau. On Sunday morning a Prelate in violet cassock was to be seen standing amid a crowd of pilgrims outside the Grotto while the Holy Sacrifice was being celebrated within. It was the Bishop of Tarbes, who after the manner of his predecessors, after the manner of his predecessors, has already had time to become exceedingly popular here. People did not seem to notice him as he stood in front of the Grotto like the humblest pilgrim; but as he moved to go away he was literally borne on by the throng. His hand was seized and kissed by hundreds. Here and there a pilgrim went on his or her knees for the episcopal blessing, but the crowd in general was too enthusiastic and too much in a hurry to think of kneeling down. All the Bishop could do was to submit, to smile, and to bless. He is a handsome man of a singularly pleasing appearance. As chaplain at the Church of Notre Dame des Victoires in Paris Mgr. Schoeffer was in a school for becoming what he is, an excellent Bishop of Tarbes. Correspondence Liverpool Catholic Times.

THE PAROCHIAL SCHOOL DEFINED.

At the laying of the cornerstone of St. Cecilia's new parochial school at Englewood, New Jersey, on June 2, Rev. Dr. Henry A. Brann, rector of St. Agnes Church, New York city, who presided at the first parochial school in Englewood twenty years ago, delivered the address of the day. Dr. Brann said in part:—

"What is a parochial school? Let me briefly answer this question and some of the objections made against the parochial school system of the Catholic Church. The parochial school is the school of the parish. The parish is a limited district in a diocese, and is governed by a parish priest. His subjects are the Christian families of the district. The parish has the same relation to the State as the township has to the State. The one is an ecclesiastical, the other a civil division. The parochial school is a Christian school because its purpose is Christian; because it is founded by Christians, controlled by Christians, and because its pupils are Christian children under the control of Christian teachers. No infidel or agnostic is allowed to teach in a Christian school. The children learn in this school all that they could learn in any other. The course of secular instruction is the same in the parochial as in the State school; and although the State school is supported by all the power of the State and by all its wealth drawn from general taxation, the parochial school, although built and supported chiefly by the contributions of the poor, holds its own and compares favorably with the State school in general results. In a long experience I have yet failed to see any superiority of the children of the State schools over the children of the parochial schools.

"The influence of religion on the teacher and on the child in the parochial school makes both conscientious in the discharge of duty; the one has a higher motive in teaching, the other is more industrious in study. A common Christian faith and a common Christian charity unite teachers and pupils in a union of hearts as well as of intellects. The spiritual and the ideal as well as the material find a place in the parochial school.

"But besides the secular education, a specific religious education is given in the parochial school. Religion is not merely for adults. If it is good for the old, it is good for the young.

"Every child in the parochial school is instructed in the principles of Christian faith and taught to obey the precepts of Christian morality. The child is taught to pray to God, to reverence holy persons and holy things, to reverence the Bible as the inspired word of God, to know and keep the Ten Commandments, and thus become sober, chaste, honest, truthful and obedient; to be a good Christian, and consequently a good citizen. In a word, the parochial school specifically tends to preserve and promote Christian faith and morals. Now how can any Christian fail to appreciate this training? How can a man call himself a believer in the divinity of Christ and oppose a training which is founded on that dogma? An enemy of Christ and an agnostic, an infidel, might, or there be a man who hates the name of Christian, he might find fault; but every Christian must logically approve the action of the Catholic Church in insisting on the religious education of the young, and cannot weary you by a complete development of this subject but I shall put my argument in a short syllogism and challenge the world to gainsay it.

"Whoever believes in Christian faith and morals should help whatever specifically tends to preserve and promote them; but the parochial school specifically tends to preserve and promote Christian faith and morals; therefore, whoever believes in Christian faith and morals should help the parochial school.

"I ask those gentlemen who call themselves ministers of Christ and yet attack our Christian schools, to reflect on this argument and answer it if they can. Let them be just to the parochial school. Is this a Christian country? Is the majority Christian? If it is, why is it that a child is allowed to learn the Christian religion in a State school, and that teachers are forbidden by law to teach any form of Christianity in a State school? Yet the majority of the parents, the majority of the children, and the majority of the teachers are Christian; and the lawmakers are supposed to be Christian. What an anomaly!

"But, it will be said: 'We want no union of Church and State.' Why? Is it a crime for the State to aid the Church? Does not the Church unasked aid the State? Remove the Church and what becomes of the State? Why then should not the State reciprocate? The three great nations of Europe to-day are those in which there is the closest union between the Church and the State. The State in Russia, England and Germany helps the Church, and the State is not weakened by the alliance. Politics by which States are governed are neither pure nor sound when they are not moral. They can not be moral without religion, and the Church is organized religion.