

and desired to attach him to the Pontifical Court. Unwilling to break many firm monastic friendships he was at length overcome by Pope Leo's entreaties, and they started out, the Pope laying aside his pontifical ornaments, for the Papal City as pilgrims. From that day the young sub-deacon, soon raised to the cardinalate, and made archdeacon of the Roman Church, was the trusted friend of the Pontiffs who in succession occupied the apostolic chair, until the time came of his own elevation. With Leo "a new light seemed to have risen for the world," writes one of his contemporaries, but it was Hildebrand, observes Mr. Lilly, "who, more than any other, ministered the oil which kept bright the sacred flame" during the reign of that Pope, and the pontificates that intervened till his own elevation. He dealt with great problems, and with an eye unswervingly fixed on a definite aim. That aim, to again quote Mr. Lilly, "was the liberty of the Church. To free her from the fetters whether of vice or of earthly tyranny, to vindicate her claims to absolute independence in carrying out her mission as a society, perfect and complete in herself, divine in her constitution, divine in her superiority to the limits of time and space, in the world but not of it, a supernatural order amid the varying forms of secular polity,—such was the work which his hands found to do, and at which, for thirty-six years, he laboured with all his might." In another paper we shall see how he acquitted himself in this life task, the assertion of the supremacy of the spiritual power whose gauntlet he threw down to feudalism; following him to Canossa and witnessing the memorable scene which has seized so strongly upon the popular imagination, supplied so often a theme for the brush of the painter, the periods of the historian, and the verse of the poet; viewing his work for the Church and the world, and his apostolic reward.

F.

MONTREAL GOSSIP.

The ultra respectable and evangelical directors of the Sunday school in connection with the Christ Church Cathedral in this city appear to have become confused by reason of over study of the advertisements so freely placarded on our fences by the minstrel troupes and the Salvation Army, and to have taken pattern by those two disturbing elements of the public peace. What do you think of following advertisement which appeared in Saturday's *Star*? "Pundita Ramabai, of Poona, India, the lady of whom so much has been recently heard, will address the scholars of the Christ Church Cathedral Sunday school on Thursday next, at their missionary meeting, and a native Japanese, Takahashi, in the armour of his country, will perform the sword exercise. The Band of Hope school of the church and Sunday school classes will go through their vocal and other exercises for prizes. Mission boxes will be opened, and home missions will be represented by two children in rolling chairs, presented by the scholars, for the General Hospital. The occasion will be taken advantage of to present a flour mill to the Peace River Indians subscribed for by the children of the schools."

A few barrels of flour would be more acceptable than a flour mill to the dwellers on the Peace River, judging from the accounts given by Monseigneur Clut, of the district of Athabaska, McKenzie. One of our papers, by the bye, has made the venerable bishop responsible for a "fish story" of no small exaggeration. In his evidence recently given before the Senate the Bishop spoke of a strange fish called the Incomen which abounds in the Athabaska and Great Bear Lakes. "It is as good as the white fish," said his Lordship, "and weighs from twenty-five to thirty pounds." The reporter confused his figures and the next day we were startled by reading that the fish in question weighed 230 pounds. "O c'est une erreur, c'est vraiment une erreur," cried his Lordship when told of this mistake, but he added, "I once saw a salmon drawn from the Yukon River on the Pacific coast, which weighed 72 pounds."

Those of your townspeople who last winter were of opinion that Canada has no literature must have been startled and may have been enlightened at the news just flashed over the ocean wires telling us of the crowning by the French Academy of the Abbé Casgrain's new book, "Un Pèlerinage au Pays d'Évangéline." It is not long since our laureate, Louis Fréchette, for the second time received similar honours, but this

distinction accorded to the Abbé Casgrain, besides being pleasing to the French Canadians, will have a double charm for those of whom his book treats, the peaceful dwellers in the fair Acadian land, who are only now beginning to be known and valued according to their deserts.

Some time ago a writer in the *Empire* dwelt on the peculiarities of the porters and door keepers in religious houses. I met a delightful old character last week, whose portrait certainly deserves a place in some collection of oddities. Friday morning was very wet, and in a dripping condition I rang the bell of a certain presbytery in this city. The door was opened by an antique clad in a curious garment which had begun life as a grey waistcoat, and had at various periods been added to in the matter of long sleeves and apron of brown cloth. "Is Father X Y. Z in?" said I. "I can't tell ye,—come in, and don't be dhrippin' your umbrella over me floor," was the answer, as he took from me the article in question and placed it upon the steam coils. I complimented him on his neatness and said it was surprising. "And whoi?" said he. "Because you are a man; it is generally women who are the best housekeepers." "Not at all," said he, "not at all. Now, tell me, which gets the best salary when they're cooks?" On that point there was no use arguing—I admitted him to be right.

Yesterday was the day of the Monthly Communion of Reparation for the members of the League of the Sacred Heart, and many, many hundreds of men, women and children, all wearing their little badges, approach the Holy Table of the Gesu at the seven and eight o'clock masses. Since the introduction of the League by Rev. Father Connolly, S.J., in December of last year, the increase in the number of its members has been truly marvellous. The cards of the original promoters have been filled, and they in turn have procured promoterships for the most zealous of their associates, thus, as I heard a gentleman say, "becoming spiritual grandmothers." It was at first thought that the request to wear openly the badge of the scapular of the Sacred Heart while receiving Holy Communion would prove too much for the moral courage of the male associates, but no,—of the thousand scapulars sent in on Thursday by the ladies of the Sacred Heart, none remained on Friday evening, and on the morning of the first Sunday in January such a number of members presented themselves for Holy Communion that a second Father had to be called to assist in distributing the Sacred Hosts. This was only in the Gesu, but numbers of members of the League also approached the Holy Table in the various parish churches of the city. In his report of the Montreal branch of the League, the Rev. Father Director says:

"We encourage them to receive the Sacraments in their respective parishes, and impart to them thus doing all the benefits of the League as far as possible. Already there has sprung up a holy rivalry in some of the churches. Registers have been opened and names are being enrolled with great activity. So the holy fire of the League bids fair to sweep the city." In March the Sisters of the Congregation of Notre Dame sent in a thousand badges for the Communions of Reparation, and these are now in a fair way of being distributed.

That the devotion should have gained ground among the "devout female sex" is not surprising, but it is both astonishing and edifying to behold men of all ages and professions, many of them in the highest ranks of society, pinning the little badge to the lap of their coat and openly acknowledging their love for the Sacred Heart. All the members, I am told, profess the three degrees, which are, as doubtless your readers know:

1st. To make a morning offering of all the prayers, work, and sufferings of the day, for all the Intentions of the Divine Heart, in union with the Holy Sacrifice of the Mass; and in particular for an intention which is changed every month.

2nd. To say daily a decade of the Rosary.

3rd. To make every month a Communion of Reparation.

The General Intention for the month of May is for the help of discouraged souls—on whom may God have mercy.

Montreal, May 7, 1888.

OLD MORTALITY.

Amongst the French pilgrims received by the Holy Father was a priest who presented to His Holiness two million francs, or £80,000, for the propagation of the faith.