

Directory.

...N NO. 8, meets on ... Wednesday of ... 1863 Notre Dame ... Gill, Officers: Al- ... lery, M.P., Presi- ... thly, Vice-President; ... lin, Rec.-Secretary ... street, L. Brophy, ... Hughes, Financial ... Young street, M. ... an Standing Com- ... Donnell, Marshal.

A. & B. SOCIETY, ... 83.-Rev. Director, ... nna, Pres. Director, ... Sec., J. F. Quinn, ... que street, M. J. ... r 18 St. Augusta ... in the second Sun- ... in St. Ann's ... ough and Ottawa ... m.

AUXILIARY, Di- ... ganized Oct. 10th, ... are held on 1st ... month, at 4 p.m., ... at 8 p.m. Miss ... n, president; Mrs. ... vice-president; Miss ... h, recording-score- ... tor street; Miss ... financial secretary; ... Sparks, treasurer; ... Grath, chaplain.

SOCIETY.-Estab- ... 1856, incorpor- ... ed in ... all, 92 St. Alexan- ... st Monday of the ... eets last Wed- ... Rev. Director, ... an, P.P. President, ... ce O. J. Doherty; ... Devlin, M.D.; 2nd ... ran, B.C.L.; Treas- ... Green, Correspon- ... ohn Kahala; Rec- ... y, T. P. Tansey.

NG MEN'S SOCIE- ... 885.-Meets in its ... a street, on ... each month, at ... ual Adviser, Rev. ... S.S.R.; President, ... easurer, Thomas ... ary, W. Whitty.

COURT, C. O. F. ... ound and fourth ... month in their ... gnours and Notre ... T. O'Connell, C. ... ecretary.

T. A. & B. SO- ... on the second Sun- ... nth in St. Pat- ... t. Alexander St., ... r Vespers. Com- ... agement meets in ... t Tuesday of every ... Rev. Father Mc- ... resident; W. P. ... e-President; Jno. ... e-Prsident, 716 St. An- ... Henri.

ANADA, BRANCH ... 18th November, ... 26 meets at St. ... 92 St. Alexander ... Monday of each ... ular meetings for ... of business are ... d 4th Mondays ... t 8 p.m. Spiritual ... Callaghan, Chan- ... rran, B.C.L.; Pre- ... ears; Recording- ... Costigan; Finan- ... Robt. Warren; ... Feeley, Jr.; Medi- ... s. H. J. Harrison, ... and G. H. Merrill.

CURRAN, ... C.L.L., ... CATE... ... bers, 180 St. James ... Montreal.

DONNELL, ... and Liquidator ... ES STREET, ... Montreal.

... experience in coun- ... idation of Private ... Estates. Auditing ... and Annual Reports ... and public corpo- ... ONE 1182.

... EMPTY BAGS, ... BRODIE'S XXX ... aline Flour who pre- ... the empty bags and ... to us will receive the ... For 12 six pound bags, ... in a splendid gilt frame, ... For 24 six pound bags, ... in a splendid gilt frame, ... and bags may be sent in ... d bag. BRODIE & ... Montreal.

OUR CURBSTONE OBSERVER. ON EXCESSES OF LUXURY.

WHEN one reads such accounts of the excesses to which luxury was carried by the ancient Romans, as may be found in "The Last Days of Pompeii," or in "Quo Vadis," a person is really inclined to set them down as exaggerations. It is hard to conceive the mad extravagances of the people in the days of Nero. Yet when I look around me I find that our present-day citizens are quite successfully competing with those pagans in the art of rendering life most sensual and luxurious. I had a number of paragraphs some days ago upon subjects affecting the modes of living at present, and I was astonished when I found, from actual observation, that they were not in the least overdrawn. I will not intrude either upon the paper or the readers with all these clippings, but I will take a couple of extracts from them, in order to substantiate my own conclusions.

COOLING A HOUSE.—Take this as a sample:—"Many people have wished in hot weather that there existed some contrivance which would cool the heated air of our houses as readily as they can be warmed in the winter. Our present arrangements for that purpose leave much to be desired. The practice of setting all the doors and windows open has many inconveniences, such as creating dangerous draughts and admitting a superabundance of dust. In exceptional cases, such as large social gatherings, blocks of ice have been introduced into crowded rooms with advantage; and at least they make them look cool. But what is obviously wanted is some means by which cold air can be turned on as easily as a gas jet or the electric light. The desideratum, we are told, is now supplied. Mr. Moore, of the American Weather Bureau, has invented what may be called a refrigerating stove. No full account of its mode of action seems yet to have been published, but it is explained that fresh air is drawn in from outside by a sort of chimney, and forced down into what may be called the grate, where a gas has been provided which cools it effectively without imparting any objectionable quality, and it is then discharged into the room. The New York papers treat the invention seriously, and prophesy that it will have a great success. It is, at any rate, a merit if, as is asserted, the apparatus works most efficiently, when the weather is hottest, and there is the greatest need for it."

NO POSITIVE OBJECTION. — I do not wish it to be understood that I am a crank, or that I have any real objection to people making use of every means at their disposal for the purpose of rendering life more agreeable and comfortable. But one would naturally conclude, on reading such a statement as the foregoing, that the human mind had become affected with a mania for inventing devices whereby nature may be contracted in every way. We are satisfied with nothing. In winter it is too cold; in summer too hot; in spring too damp; in autumn too chilly; rain is a pest; sunshine is a nuisance; in a word, we have some fault to find with every condition, and we squander all our resources in trying to make the world over to suit our own conveniences. And when we have succeeded we are just as far from actual contentment as were our fathers. Now-a-days we find fault if the electric car service is irregular at times, forgetful of the fact that very few years ago we had nothing better than horse cars. And only a few years earlier the people had to make use of their limbs to move around. We are vexed if we do not get the right number at the telephone and are obliged to stand two or three minutes awaiting an answer from the other end of the city. It was only the other day, it seems, that we had no such a thing as the telephone. Then we would have been obliged to walk or drive the distance, and instead of losing three minutes we would have had to spend an hour or more in securing

the same interview. Still we want other and more wonderful inventions, that we may have greater ease.

ABOUT BATH ROOMS.—Here is a brief extract from a very lengthy article:—"A fine house put up now-a-days would not be likely to contain less than three bathrooms, and it might have half a dozen. Houses with ten or a dozen bathrooms are in no wise remarkable; in some houses there are fifteen or twenty bathrooms. In beauty of construction and equipment and adornment great advances have been made in bathrooms in very recent years. People spend five times as much money on bathrooms now as they did even so recently as a dozen years ago. One would have to be pretty rich to possess some of the bathrooms built now-a-days. There is one now in course of construction in this city the tiling along of which will cost \$20,000 or more, the work upon it occupying two years' time. Of course not all bathrooms run up in cost like that; but there are plenty of them that run up into the thousands and that are most luxurious and artistic and beautiful."

"It might seem that now, indeed, as to beauty and utility, the limit had been reached in the development of the bathroom, but a man familiar with this branch of house equipment said that while it might not be easy at the moment to say in just what manner further progress in this matter could be made, yet he had no doubt that we should continue to advance in the construction and the beautifying of our bathrooms in the future, just as we have done in the past."

COMMENT UNNECESSARY. — Purposely I have omitted all the details of fixtures, of electric light arrangements, of shades, of stained-glass decorations, of invisible lights radiating from the sides, or roof, or corners, and affecting the gold-framed mirrors and all the devices calculated to increase the luxury and self-gratification of that special department in the domestic domain. When I read this account of the extremes to which the perfecting of the bathroom is carried, I could not help recalling the story of Marat, the monster of inhumanity who exercised his perverted gifts during the "Reign of Terror." His sensuality was such that he revelled in his luxurious bath, for hours at a time. He had a slab fixed across the bath-tub, upon which he wrote his most furious and blood-thirsty articles, while enjoying the varieties of sensations produced by the alternating elevation and reduction of temperature. Yet what was his fate? In his bath, in the midst of his sensual dreams, he perished miserably, under the dagger of Charlotte Corday—whom he allowed to enter his bathroom in the hope of having additional delirium of the kind that his low nature appreciated. I do not pretend that such might or should be the fate of others, but while there is no adventures, of the murdering spirit hovering around, there is constantly present the grim phantom Death, whose hand may clutch us at any moment—even in our keenest enjoyment. Cleanliness is next to godliness; 't is true, and the bath, and its proper use are evidences of civilization. But there are excesses in this as in all things, howsoever good they may be; and excesses in aught that fringes upon luxury are sure to be ultimately fatal. When I stand on the curbstone of a great city and I note the mass of misery, of honest poverty, of actual suffering that ebbs and flows around me, and I vainly look in the faces of men for any expression of that sympathy for human sufferings which awakens charity in the heart, and then I am told of \$20,000 being expended on a bathroom, I cannot but ask myself "when and how is all this going to end? And as I ask the question a solemn procession moves along towards a cemetery, and the hearse-plumes wave an answer.

ars and authors to hearken or respond to this need.

Nearly every Catholic college, academy and school in the country will tell you that it is sorely in need of good Catholic text books on English literature, American literature, Mediaeval history, English history and American history, not to speak of psychology and pedagogy. Either the text books on these subjects now in use in our Catholic educational institutions are too elementary and flimsy or they are the work of non-Catholic authors who poison truth in the giving out.

In this condition of things what are we to do? It seems to me our course—our duty—is plain. We must utilize, encourage—that it will pay a Catholic author to produce a good Catholic text book. It should pay more than the publisher to bring out a good Catholic text book; it should likewise pay the author, and pay him well. If Catholic colleges and schools of the Catholic reading public were to do their duty when a Catholic author publishes a good work its sale would not be confined to the hundreds, nor would the author find that his chief introduction to the Catholic public was through the medium of complimentary copies. We have within the body of the Catholic people of the United States and Canada the means of building up and fostering a Catholic literature, and the place to begin this work is in our schools. The Catholic population of the United States and Canada must be in the neighborhood of 15,000,000 or 20,000,000. Catholic colleges and convents are now at almost whispering distances from each other, from the Atlantic to the Pacific. We have in our larger cities well-equipped Catholic high schools. In addition to this we have as Catholic intellectual forces three Catholic summer schools and a Catholic winter school, with syllabuses of lectures extending from three to eight weeks, not to speak of the hundreds of reading circles, whose members are devoted to the special study and discussion of Catholic literature.

In the face of all this, what Catholic works have we to learn on; what text books of accepted scholarship have we in history, literature, science and philosophy? Just a few scholarly works are appearing, and these chiefly as translations from the erudite pens of Old-World authors. Is it any wonder that at the Conference of Catholic colleges held recently at Chicago the question of Catholic books, especially in history, should have occupied the attention of the delegates?

Who will be our American pastor, our American Janssen, our American Dom Sasquet? You will find the works of such profound scholars as pastor, Janssen and Sasquet in the historical libraries of Wisconsin and Columbia Universities. I once heard Prof. Morse Stephens of Cornell say in his lectures on English history that the great Benedictine, Dom Sasquet, was the leading authority of our day on the confiscation of the English monasteries and the age preceding the English reformation. Prof. Robinson of Columbia frequently brings the work of Pastor or Janssen into his lecture room, and as a professor of mediaeval history I have found him very judicious. Scholarly Protestants, such as Professor Morse Stephens of Cornell, Prof. Haskins of Wisconsin, and Prof. Robinson of Columbia, are too honest and judicial to wittingly pervert history. It is true that they may fail to interpret correctly the spirit and work of the Catholic Church as revealed in the phenomena of history, but as students of historical truth they are bound to come closer to the correct and just interpretation of the Catholic Church—its spirit and work—as they approach and acquire a knowledge of the true facts of history. Now these facts of history must be supplied—furnished by the Catholic author.

Let me explain here what I mean. Janssen in his great and monumental work, "The History of the German People," has changed the mind and attitude of all honest non-Catholic professors of history towards the Lutheran Revolt of the 16th century. He has forever silenced those who have held that the Germany of Luther's time as well as the Germany of the preceding period was marked by dense ignorance and vice and a complete cataclysm in things religious. Even the meaning of an indulgence is now being correctly explained to students by non-Catholic professors of history. Certainly an indulgence could not be more clearly explained in its poena and culpa relations than it was last spring to the students of mediaeval history by Prof. Robinson of Columbia.

lives of the saints of the Catholic Church: or when you hear a professor tell his class, as did Prof. Robinson of Columbia, that he would advise them to substitute revolt for reformation when speaking of the Lutheran upheaval, history as taught by non-Catholics is assuredly setting its face towards the goal of the truth.

But there is yet much to be done and it must be done by earnest and profound Catholic scholars. We Catholics who possess the faith once debarred to the saints are sometimes troubled with what Browning calls the "torpidity of assurance," and while we are never in doubt as to the unerring character of the Church as our spiritual guide and spouse of Christ, we owe it to our own intelligence as Catholics and to our Church, which is the depository of truth, that we study her history in every detail as the supreme fact of the world's civilization.

Let us flash, therefore, in the face of every foul calumny, every misrepresentation, the light of Catholic truth. If it be our lot to attend non-Catholic institutions of learning we should feel that we carry with us the responsibility and trust of our gift of faith and be ever ready not only to defend it, but ever prepared and equipped to set before non-Catholics the truth of its life and labors during nineteen hundred years.

This is why I plead for Catholic text-books in history, Catholic textbooks in literature, Catholic textbooks in philosophy and the history of education. Our good priests are doing a great work in their missions to non-Catholics. Have we Catholic laymen not a great apostleship to carry out, especially in the sphere of education. Believe me, we Catholics need less fireworks and more solid work in the field of education. While we are illuminating the heavens with brilliancy and meteoric flashes at our Catholic summer schools our Catholic students at Catholic and non-Catholic institutions are crying out for scholarly Catholic works upon which they may lean and from which they may draw, and we are unworthy as Catholic scholars if in response we reach them but a stone—Thomas O'Hagan, M.A., in the New World.

Protestant Church Attendance Decreasing

We shall not quote even one Catholic authority on this subject, and we beg to assure the "Independent" and our many Protestant readers and friends that we take up this matter against our will and with regret. We can find no pleasure in chronicling the decadence of Protestantism when this decadence means the swelling of the ranks of deists, materialists, or agnostics. We believe that many very estimable and worthy Protestants, whose reason and common sense have led them to sever all formal connection with Protestant churches, remain Christian at heart, and will continue to be influenced in their views and conduct by certain Christian principles and traditions even though they may never find their way into the Church. We write, therefore, under a keen sense of what is due to our estimable Protestant friends, and because the "Independent's" error compels us to speak in the interest of truth. What are the facts? What are Protestants saying regarding the decadence of Protestantism? It is not easy to select from the wealth of material at hand. "The Failure of Protestantism" is the title of a book written a few years ago down there in the "Independent's" own bailiwick by Rev. Thomas Dixon, pastor of the People's Church, New York city. The author's method of proving his thesis will be seen from the following quotation regarding the Baptist denomination. He says:—"The Baptists increased 975 during the seven years, 1885 to 1892. The normal birthrate of the membership, 13,669, should have given an increase by birth of more than 3,500 during that period; their accessions from other Protestant churches more than balancing the death rate. The Baptists, therefore, managed to hold about one-fourth of the children born into their homes. Is this holding our own?"

He subjects the Methodist, Presbyterian and Lutheran churches to a like examination and finds the results but little more encouraging. But worse than this he tells us that the system of enrollment now in vogue amongst the churches gives no indication of the actual membership, because, he tells us, "some of the churches keep even the dead on their rolls."

"One of these mushroom records," says Mr. Dixon, "collapsed the other day by a fire, and out of a roll of

over 4,000 there could not be found 200 members."

We beg to direct the attention of the "Independent" to these figures and ask it to observe how the rolls of membership are made up from the dead. These peculiar methods of collecting statistics must convince the "Independent" how unreliable are the figures which it quoted for the benefit of Bishop McFaul. It has been said that one could prove any proposition, no matter how absurd, by statistics. But a safe guide in the matter of Protestant church attendance is furnished by the daily press, the religious denominational papers, the sermons, the books written by Protestants, and every day's observation and experience. "Why Protestants don't go to church" is a subject written about and preached about every day.

One more quotation from Rev. Mr. Dixon:—"The plain fact is Protestantism has little hold on the manhood of New York. The men have deserted the churches and built clubs and secret societies in their stead. The attendance on the average at the smaller churches that can not command preachers of great personal powers is simply beneath contempt." President Eliot said recently in Chicago:—"I know of no denomination which has not experienced a great change in attendance. I have felt the same thing in the chapel at Cambridge. I have learned since coming here it is also true of the churches in this city."

The "Watchman," Boston, a Baptist paper, says:—"Any one who takes the pains to compare the accounts of the religious condition of different parts of our country which appear from time to time in the daily and weekly press and the magazines, will be impressed with the circumstance that the church attendance of children and young people appears to be steadily declining. Pastors... universally deplore it;... and those who are most concerned in counteracting this tendency frankly admit that they don't know what to do." As the "Independent" refers to the Congregational churches of the north, let us quote for it from the Boston "Transcript" a brief account of a meeting held in Tremont Temple, Boston, less than two years ago by the Congregational ministers and prominent members of that church of Boston and vicinity. Rev. R. A. Beard, D.D., was the first speaker, and among other things he said:—"No Congregationalist can study the last 'Year-Book' without a heavy heart. There is not a cheerful page in it. In it we learn that through the efforts of 630,000 members of Congregational churches with a cash outlay of \$7,000,000, for 'home expenses,' there were received during twelve months a net addition of 1,640 to the Congregational churches of the United States.

"In other words, 384 persons in a period of twelve months, and at a cost of \$4,300, were able to secure one addition to our body of church members. In Massachusetts, notwithstanding the efforts of 113,000 Congregational church members during a period of twelve months, and a cash outlay for 'home expenses' of \$1,650,000, our church membership suffered a net loss of 588, and our Sunday schools suffered a net loss in membership of 5,370.

"No wonder that some are enquiring, 'What is the matter with Congregationalism?' Something is the matter. The proportionate strength of the Congregational denomination in New England as compared with that of other denominations has been steadily decreasing for the last fifty years."

We have another report of statistics for the Presbyterian Church published in the Boston "Transcript" within a year or two. We simply give the headings as follows:—"Presbyterianism's Losses." "Official Reports Showing a Steady Decline."

In one of the New England Sabbath Protective League's annual reports we read:—"From 50 to 90 per cent. of the population of New England are non-church-goers, and many of them open Sabbath desecrators and scoffers. Over 1,000 churches have been closed on the Lord's day in New England, and the rural population is, in many instances, almost without a Sabbath."

The Rev. George Willis Cooke, a Protestant minister, during the last several years has been visiting the churches of New England and reporting the results of his visits and observation in articles which appeared in the Boston "Transcript." We could not quote, of course, from all this mass of evidence. One of the titles of these papers will sufficiently indicate their general character as follows:—"A Further Study into the Apparent Causes of the Decline of Church Attendance."

Rollin Lynde Hartt has been writing in the "Atlantic Monthly" and Boston "Evening Transcript" on the decadence of religion and morality in our New England towns. Among other things he says:—"A distinguished scientist and author once told me his explanation of the social stagnation that prevails in decadent villages. They are priest-ridden," said he, "the clergy have forbidden card playing, dancing and amateur theatricals till the only possible things that can bring people together socially has been wiped out of existence."

"You will soon enough perceive the close relationship between the pleasurelessness of the country and the wickedness of the country. Vice, malice, and the incentive to crime find easy entrance into lives that are deprived of normal recreation. I have sometimes declared—and pray pardon the hyperbole—that a weekly bull-fight would be a moral and spiritual benefit to a dead village. It would at least suggest something to think about beside family feuds, personal slights, devilish menaces and the inner ravaging of evil passions. But in default of a bull fight, wouldn't cards and dancing serve as a very wholesome substitute for the sins that now serve as recreations."

To crown and confirm all this evidence on the decline of religion in New England we have the famous Fast Day proclamation of Governor Rollins of New Hampshire.

"The decline of the Christian religion," said this proclamation, "particularly in our rural communities is a marked feature of the times, and steps should be taken to remedy it. There are towns where no church bell sends forth its solemn call from January to January; there are villages where the children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized by justices of the peace."

This proclamation, of course, called forth criticism and discussion. The ministers of New Hampshire in the Universalist Church, Episcopal Church, Methodist Church and other churches individually and collectively declared that the Governor in his proclamation did not overstate the facts.

The "Zion's Herald" of Boston, commenting on the Governor's proclamation, said:—"He tells the truth about the religious condition of the rural towns and summons the churches of all denominations to a genuine effort to improve the conditions. There is no reason, however, for selecting New Hampshire as a signal illustration of religious decadence; it is equally and painfully true of the other New England states. The writer has served as pastor in three of them, has critically studied the situation for twenty years, and writes therefore from personal and practical knowledge of the facts and conditions. The rural sections of New England are fast becoming missionary ground."

We fear our readers may object to our giving so much space to proving a condition of things that no one thinks of denying, but they will pardon us, we are sure, when they remember that the "Independent" has seriously attempted to prove against Bishop McFaul by its statistics that the membership of Protestant churches, north and south, and all over the country, is steadily increasing. Every Protestant outside of the office of the "Independent" will agree with us in saying that it is steadily declining. Bishop McFaul unintentionally, we are sure, appears to give the impression that our public school system is the great cause of this decadence, and it is for assigning this cause that the "Independent" takes him so severely to task. As we ourselves believe that the great cause of the decadence of Protestant churches is inherent in the very nature of these churches, we are unwilling to try to determine what influence our public schools may have on the decline of Protestantism. The "Independent," however, should remember that it was the unwarrantable claim of the War Department that gave occasion for Bishop McFaul's remark, and, in addition to this, it should remember that very many good Protestant authorities do assign the lack of religious instruction in the public schools as one of the potent causes of irreligion and immorality among our people.—Sacred Heart Review.

HARVEST IN THE WEST. Mr. Hugh McKellar, chief clerk of the Manitoba Department of Agriculture and Immigration, asks for 18,000 extra men for his own province, and estimates that 2,000 more will be required for the territories to harvest the crops.

Catholic Text Books, academies and schools is a fact evident to every one who is either engaged or interested in Catholic education. The wonder is that with this need importuning and knocking at our door for some time so little has been done by our Catholic school

the True Witness."