

Irish Catholics in Industrial Life.

From time to time we have referred to the spirit of enterprise, perseverance and integrity of the pioneers of Irish Catholic emigration to Montreal. In this regard we have many examples in the golden jubilee celebration of the organization and foundation of one of Canada's foremost industrial establishments, the Canada Sugar Refining Co., of Montreal, which was held on Friday, the 12th inst.

For two generations, and more, Irish Catholics have been employed in the Refinery in large numbers in the various departments. That they have performed their duty loyally to the founder and his successors, Sir George Drummond, the present official head of the undertaking, cheerfully admitted in a reply to an address of congratulation presented to him on the occasion.

For the most part the employees, past and present, have been residents and parishioners of St. Ann's and St. Gabriel's parishes, particularly of the latter. Their industry and thrift is well and practically exemplified in many little monuments that dot the last mentioned parish in the form of homes for their families which have been erected as a result of their toil.

Associated with the celebration of the foundation of the Refinery was another notable feature, the completion by Mr. James McMenamin of his fiftieth year of uninterrupted service in the establishment in various positions of importance. This splendid record of our co-religionist and fellow-countryman was deservedly acknowledged by Sir George Drummond and his associates in the company, at an informal gathering previous to the banquet in commemoration of the principal event of the day, when the esteemed member of the staff and his estimable wife were made the recipients of two valuable gifts, the former a cheque for a substantial amount and a silver vase bearing a suitable inscription, to the latter a cheque and an artistically designed silver tea service.

Sir George Drummond, in making the presentation, congratulated Mr. McMenamin on his long years of service in the company from the day of its foundation. He complimented him for his fidelity, sobriety and uprightness and his valued aid in making the enterprise a success. Sir George made a kindly reference to Mrs. McMenamin, whom he said, had, in no small degree, aided her husband in achieving success.

Mr. McMenamin thanked Sir George Drummond for his great kindness and kindly words of appreciation. He sincerely concurred in the generous references made to his devoted wife who had helped him in every undertaking. "If my record of fifty years in the service of the company has been marked by success and highly appreciated now, it is in a large measure due to the fact that I have always had good, kind and generous superiors, among the number the distinguished chief of the present, Sir George Drummond," said Mr. McMenamin in closing a neat little speech of appreciation of the honor conferred upon Mrs. McMenamin and himself.

After a photographic group of the Directors and officials of the Company and their wives had been taken, the following address was read to Sir George Drummond by Mr. Alexander Bower, chairman of the committee of employees, formed to arrange the details of the celebration. To the Hon. Sir George Drummond, K.C.M.G.:

Sir,—On this occasion, the fiftieth anniversary of the opening of the Canada Sugar Refinery, we, your employees, deem it a fitting and proper time to give expression to the high regard and esteem we entertain towards you, and to congratulate you upon the high honor conferred on you by His Majesty King Edward the Seventh.

We wish also to return our grateful thanks for the generosity and sympathy which you have always shown towards your employees and their families, in time of trouble and distress.

We sincerely trust and hope that you may long be spared with Lady Drummond to enjoy the recent honor conferred upon you.

On behalf of the employees, (Signed), Alexander Bower, chairman of committee.

Montreal, August 12, 1904.

Sir George Drummond, on rising to reply was greeted with cheers. He referred to his long association with the enterprise and the efforts of the founder and those associated with

him in the trying days of the infancy of the undertaking. He dwelt upon the ever-loyal spirit to the interests of the enterprise manifested by the rank and file of the employees throughout the half century of its existence which had just closed and which they were so happily and so harmoniously commemorating. He sketched the changes which had taken place in and around the vicinity of the Refinery, industrial and otherwise, which, he said, were of marked character, and closed with an expression of hope that the cordial relations between the employees and the executive administration would long continue.

Then followed the presentation of an address to Mr. James McMenamin. It was as follows:

We, the employees of the Canada Sugar Refining Company, Limited, wish to offer you our hearty congratulations upon this golden anniversary of your connection with this company. Your long and successful services have well merited our highest praise and recognition, and we take the opportunity this celebration presents to beg your acceptance of the accompanying purse of gold in token of our good-will and esteem.

On behalf of the committee.

ALEX. BOWER.

Mr. McMenamin acknowledged the very great compliment from those with whom he had been long associated in a manner which showed he deeply appreciated their kindness and generosity.

Then followed the banquet, which was held in a large hall over the offices, and at which all the directors' office and Refinery staff, to the number of 600, sat down. The hall was tastefully decorated with flags and bunting. While the menu was being served an orchestra discoursed various national airs. After full justice had been done to the good things provided, many of the employees contributed songs and recitations which were much enjoyed.

NOTES.—Mr. James McMenamin referred to in the foregoing, is a prominent and well known member of St. Gabriel's parish. He has resided in the district since his arrival in Canada. He is a justice of the peace, and holds the responsible office of manager of the Industrial department of the Canada Sugar Refinery. He is to be congratulated upon the marked recognition of his fifty years of faithful service. Mr. McMenamin is the father of Rev. Daniel J. McMenamin, a zealous priest who during the twenty odd years of his ministry has left the impress of his devotion to his holy calling in parishes down by the sea and in the sister province of Ontario, where he now presides over an important parish mainly comprised of well-to-do Irish Catholic farmers.

THE DEDICATED YEAR.

Each one of the twelve months of the year has been dedicated by the Church to a Catholic devotion, and it may be of interest to know what the objects of each month's devotion is. We take them in their order, and our readers might do worse than to clip out this item and paste it in their prayer-books.

January, the month of the Holy Childhood.

February, the month of the Passion.

March, the month of devotion to St. Joseph.

April, the month of the Resurrection.

May, the month of Mary.

June, the month of the Sacred Heart.

July, the month of the Precious Blood.

August, the month of the Precious Mary.

September, the month of the Pillgrim Orders.

October, the month of the Angels and of the Rosary.

November, the month of devotion of the souls in Purgatory.

December, the month of the Nativity of Our Lord.

THE SALVATION ARMY.

In commenting upon a recent gathering of the army in London, Eng., the "Spectator" of that city, a leading secular daily, says:

"It is a show which has some elements of the picturesque, in it, mostly of a barbarous and vulgar type, however, and for all we can see it is about on the same level of spirituality as an exhibition by Buffalo Bill."

Non-Catholics did not always hold such views of the Booth institution.

Friendly Hints to Fraternal Associations

THE C.M.B.A.—No subject needs more delicate handling than that of fraternal benefit organizations. These are numerous in our country. They have passed through varied experiences. By most of these organizations, the fatal blunders of early ventures have been avoided, but there still remains, in existing fraternalities, a lurking danger, which it is imperative should be fully considered and if possible warded off. That danger consists in attempting to do business on too cheap a basis, promising beyond the powers of fulfilment, and as a consequence, perhaps, at no distant date, plunging many families into distress. One of the most solid of our fraternal organizations is the C.M.B.A. of Canada. It has secured the patronage of many of the Canadian Archbishops and Bishops, and leading clergymen, of recognized ability, are to be found in its ranks and on its council boards. Since it became an independent organization in 1898, it has paid out to the relatives of deceased members sums running into millions. To-day its membership in the different provinces of the Dominion, numbers 20,000.

Shortly it will hold its grand convention in the city of Toronto, and the programme of subjects open for discussion is important beyond precedent. Looking at the present condition of finances of the Association, with its gradually increasing reserve fund, now amounting to the sum of \$162,000, there is, most assuredly, no cause for a panicky feeling. The rates up to the present time have been, I fear, too low for permanency, although the association might go on for some years at the present charges for insurance. Permanent security is what must be aimed at. To attempt this by the adoption of a radical measure might prove fatal. By all means increase the charges, let those charges be based upon the mortality experience of the past, and let the increase be such as to insure a level rate for the next ten years. Provision should be made that, within such period, the present reserve fund should be doubled. With such a condition financially, at that date, and an increase of membership as in the past, there ought to be no difficulty in then arriving at a moderate level premium for all time.

The membership of the C.M.B.A. has been steadily increasing, not by leaps and bounds, as in many other organizations, but by a steady healthy growth, indicating that those who join do so after mature consideration, and not as the result of perfunctory appeals. The Association is amongst those that are inspected by the Dominion superintendent of insurance, and it holds a good place in the government report.

Some members are clamoring for a sick benefit fund. Experience teaches that the existence of such a branch has almost always brought ruin upon fraternal organizations, and it is just possible that such a scheme might cause the withdrawal of the recognition given the Association by the department of insurance at Ottawa. The convention may be trusted to place its best men in the different offices of responsibility. They will select those who command confidence by their ability, their experience and their disinterestedness. Ability and integrity are indispensable more especially for the success of this system, properly described as the poor man's insurance.

The C.M.B.A. has its official organ. This should not be a charge on the Association. A paper with a circulation of 20,000 amongst the most sober and industrious classes in the country, ought to be self-supporting by its advertising columns. If the C.M.B.A. desires to progress it must seek publicity in the proper quarters, make known its resources, its operations and its prosperity. This can be done, at small cost, by arranging with the Catholic press of the country to publish a statement monthly, giving the condition and working of the Association over the signature of the Grand Secretary-Treasurer. The Association should not hide its light under a bushel, but proclaim its good work in the broad noon-day sunshine. Thus will it attract increased membership and extend the sphere of its usefulness.

Some years ago a member of the higher judiciary in this province advocated the admission of women into the ranks of the C.M.B.A., and gave many forcible arguments in support of this innovation. Recently the matter has been agitated in certain quarters, and no doubt, it will be seriously considered by the Association.

Leaving aside many other considerations in the interest of the institution that might be dealt with in these friendly remarks, I close with an earnest appeal to all concerned to see that officials in charge of such momentous interests be properly paid for their services. Now, adays we get nothing for nothing, except what is given for sweet charity's sake. The C.M.B.A. is a benefit but not a charity organization. The officers should be paid for the work done, and then be held to the strictest account of their stewardship.

I hope that those who will meet in Toronto may be inspired to do what is for the best all along the line, and that the C.M.B.A. of Canada may continue to be a credit to the Church from which it takes its name, Catholic, and a source of aid, comfort and consolation to those who look to it when the bread-winner has been called to the long home.

VIATOR.

LADY DAY.

(By a Regular Contributor.)

There is no more joyous feast in the old time annals than the mid-summer festival in honor of the Blessed Virgin. In Brittany it has been of immemorial tradition; but we find that in Ireland it has occupied a still more prominent place. It falls upon the 15th of August. It is supposed to be the middle of the summer season, though in reality it is nearer to the autumn. It goes back long beyond the date of Christianity in Ireland; and as St. Patrick made use of a great many of the old pagan or Druid feasts, by accommodating them to the requirements of Christianity, so did he turn the feast of Baal, or the summer god, into one of honor to the Holy Mother of the True God. Thus, without breaking away from their traditions and customs, the people of Ireland continued on to celebrate, in a similar manner, that which they had so long been accustomed to keep sacred. The Baal fires were lighted on the hill-tops, and the people came from far and near to watch them and to honor the ancient god. So, in more modern and Christian times, they light the fires and the merry making was carried on around them. And with such rejoicings the blended deep devotion and sincere religious sentiments. Whenever this period of the year comes around we recall the graphic song of Edward Walsh:

"One mid-summer's eve, when the Baal-fires were lighted,
And the bag-piper's tunes called the maidens delighted;
I joined a gay group by the Argleen water,
And danced till the dawn with O'Donovan's daughter."

There is a charm also in the title given to the feast; it is called Lady Day, in honor of Our Blessed Lady. It is the time of the harvest, when the yellow grain is ripe and sways upon its stalks to the warm breezes of summer; when the harvester goes forth to gather it in, as the fruit of his toil and the gift of God; as the gleaners follow the harvesters and collect the straws and the heads of grain that have fallen from the waggon and gather them as a little revenue to purchase an ornament for the next patron, or a gift for the altar, of Our Lady of the Harvest. What a fund of sweet recollections of innocent and happy customs comes to the memory when such festivals arise on our pathway. In these colder, more formal modern times, we are not so prone to celebrate the happy festivals in which the purest of devotion blends with the rarest of sport and enjoyment. We are satisfied with a passing reminder that such a feast exists, or, perhaps, with the attention of going to a Mass on that day, but the older pastimes seem to be fading into the misty realm of tradition. The more the pity, for a glorious feast is that of Lady Day.

CATHOLIC BOOKS.

Last week we expressed the opinion that Catholic publishers should display more enterprise to reach the masses and sell books at popular prices. A Catholic American exchange remarks:

"There are about ten publishers of Catholic books. How many of them advertise their publications? They appeal by means of circulars to the clergy and the religious orders, but they do not seek custom from the millions of the laity. The people do not know the titles of their books of this year nor even the names and addresses of the Catholic publishers."

EGYPTIAN RELICS.

BY "CRUX."

For many years I have taken a deep interest in Egyptian discoveries. It seems to me that we have ample evidence in the monuments of that country of a buried civilization that surpassed in its stupendous discoveries and in its gigantic problems anything that our modern times have been able to discover or execute. It would be an instructive and amusing study to delve into these hidden treasures that the sands of four thousand years have covered from the human gaze. Meanwhile we can glance over some of the fresh discoveries in the land of the Ptolemys.

RECENT EXCAVATIONS.—The excavations begun in 1902 at Benisan, on the east bank of the Nile, some two hundred miles from Cairo, have been completed. Some 887 tombs, including that of Sobek Hotep, 2300 B.C., were unearthed. Each burial chamber was formed of a recess at the base of a square shaft hewn in solid rock to a depth of some thirty feet. Thus was the body preserved from all danger of disturbance. This type of burial antedates the period of mummification. Each tomb contained a wood sarcophagus, with the lines of religious formulae and text inscribed upon it in the orthodox hieroglyphics and with the head pointing to the north, and the pointed "eyes of Osiris" towards the east. Around this are a number of little wooden models, representing rivers and sailing boats, a granary, a number of persons baking, a man brewing, a man leading an ox, a girl carrying a couple of birds in her hands, and having a basket on her head. This is believed to be four thousand years old, yet these relics are in a remarkable state of preservation. The carmen in the galleys leaning upon their oars and the paint still bright and clean show how perfectly the whole was preserved from destruction. The ceremonies accompanying the burial of a woman were slightly dissimilar, the departed lady being provided with a basket of toilet requisites, instead of food, as was the more modern custom. These curious little models were buried in accordance with the ancient Egyptian religious rites, in order to provide the departed one with the necessities for the future life. One interesting discovery was an exact counterpart of the modern weaving reed as used in England, the only difference being the use of cane teeth instead of steel ones.

A LONDON EXHIBIT.—There is a wonderful Egyptian exhibit in the city of London to-day. It consists of curiosities recently discovered in Egypt. The list is most interesting. There is, to begin with, a series of important Greek and Latin papyri ranging from the first to the fifth century of the Christian era, discovered by Dr. Grenfell and Dr. Hunt at Oxyrhynchus; and the declaration of a supposed Christian dating from the persecution of Decius. There are new classical pieces, including fragments of Pindar; Menander's Colax; the argument of the Dionysalexandros one of Cratinus' most famous comedies; a philosophical dialogue attributed to Aristotle; part of the new epitome of several of the lost books of Livy; and a curious farce, in prose and verse, a unique example from the Roman period. Then there are the petitions of an Alexandrian magistrate to the Emperors Severus and Caracalla, and a vast number of official and private documents which have been recovered, showing the wide range of Greek papyri in illustrating life in Egypt under Roman sway. We have objects found in Ehnasya, by Professor Petrie, such as the statuette of Hershaf, the ram-headed god, dedicated by Nefertara Petduu-bast-mes-bast, of the twenty third dynasty, 700 B.C. In the same case is an octadrachm of Aralnoe, Queen of Ptolemy II. Then there are numerous lamps of Roman age found at Ehnasya, and the temple sculptures of the sixth and twelfth dynasties. Another object of immense value to the antiquarian is a tablet of red granite, carved with figures of Ramessu, Ptah and Hershaf. This tablet is over eleven feet high, and is the largest known. It would be impossible to give a list of the antiquities found by Dr. Naville and Mr. Hall during their excavations at Thebes. But mention must not be omitted of the steles of the temple of Tabutnes III., found by Mr. Loat at Gurob, near of the important series of drawings from tombs at Saggara, made by special permission of the Government Department, by Miss Murray, Miss

Hansard and Miss Motherhead, the accuracy, fine drawing and completeness of these copies making them, as Professor Petrie says: "An important contribution to early archaeology." These are only a few facts quoted to show what a fund of material the scientific researches of to-day are digging up from the debris of the far away past.

CONCLUSION.—The result of these discoveries, to my mind, is simply that we are nearer now to antiquity than ever were the people of any of the ages that intervene between us and that remote past. But when we consider our present-day inventions, the wonderful achievements of people of genius in the present age, we are inclined to believe that we are the discoverers of marvels that have never been revealed to man by science. Yet as we delve further down into the great mine of the past we unearth proof after proof that there is nothing new on earth. We find that the ancient Egyptians, two thousand years before Christ, possessed mechanical contrivances to which our boasted steam engines are but play-toys, and that they had mathematical and other acquirements to which all the works of Euclid, or of Newton, are but the alphabet. When, then, we find vain human beings priding themselves to such an extent on their knowledge, that they can afford to ignore and to deny God and His All-present, all-directing power, we are forced to the conclusion that they are mere children playing with bubbles—and that their bubbles will finally burst, leaving them with mere emptiness in their hands. Instead of combating the researches of science the Church encourages them, for their results are all testimonies to the truth of her immortal teachings.

CONGREGATIONAL SINGING.

Once the people have learned to sing, the priest will not longer be dependent upon the convenience or good will of a few singers for the music at Benediction, for the evening services, processions, or even Holy Week, writes Right Rev. Abbot Ford in the Catholic Times of Liverpool. It is a common experience with priests to be obliged to wait until the last moment to see if the choir will turn up in sufficient numbers to enable them to give this or that service. Or, just as they are entering the church, the music has to be all re-arranged because some principal singer has not come. . . . Again, where congregational singing is used and the people are taught to understand the words they sing and the services in which they take part, there is always a revival of interest in the services and an increase in the attendance at Church.

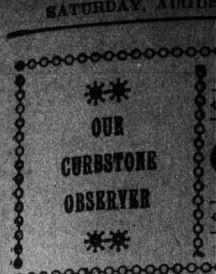
Intimately connected with this question is the custom of singing hymns, especially English hymns. I am inclined to lay great stress on the value of hymns when sung by a congregation; when sung by a choir in a gallery they would seem to be of no great use. If the words are carefully chosen, the hymns sung by the congregation provide a store of dogmatic and devotional thoughts in the mind of the people. When these hymns are learnt early in life they influence the habitual attitude of the mind towards religion in a way that no other teaching can. Our hymns cover the whole field of dogma and devotion and the minds of a congregation familiar with such poetry are filled with ideas and beliefs and aspirations to which a preacher can most effectively appeal.

Every priest who has been at the trouble to teach his people to sing their hymns with understanding will know how men as well as women will sing the familiar words in their homes or at their work. A short time ago, in the country, far from a church, I heard a ploughman singing one of our Christmas hymns as he followed his horses.

In conclusion, I have no hesitation in saying that in most of our churches, certainly in all smaller churches, congregational singing should be used at Benediction, at evening services, for processions, for hymns for Holy Week, and for all the responses sung in a Mass. In the smaller churches, too, I think the devotion of the people would be greatly increased if they could sing at least some portions of the Mass.

A NEW CHURCH.

The Polish Catholics of Cahoes have decided to erect a new Church. Generous subscriptions have been received by the pastor appointed by Bishop Burke to take charge of the new parish.



We are now past the mid-summer sun of June and the verdant time of spring is gone. Although it is pleasant, and there are delightful weeks ahead of us, we have passed over the hill—on the decline of the year days are growing shorter around us indicates the dreary autumn, to be followed by the long cold of this season I, always feel sad. The memories of the season that has passed are sad than the anticipations of the season to come. And when I, too, like the seasons, have seen springtime, have watched it grow longer, "the nearer of June," have beheld the time of July, and that I move out of the harvest August, and to enter upon the unending winter, I feel a strange come over me, and even the most pleasant, with the sombreness of that they are but images of hopes, of loves and pleasures, are buried to never again glance back over my year's vision, along the curstone miss so many hundreds whose faces, dresses, man and ways I was in the habit of observing. When I look the years that I have seen such observations, I feel the memory is uninspiring, gone, with their opportunities, their anticipations, and going to come back—I do not such memories, for they are discourage and disarm of struggle—brief though it be, mains.

GLAD AND SAD—There are times that are glad and times that are sad, but it seems to me of them are allowed to go with bitterness. The glad so because they bring but that belong to the past cannot be lived over in the sad ones are so because serve to cloud the sunset of and though the clouds may

A PLEA TO YOUNG

In his inaugural address Catholic Young Men's Society held in England, Rev. Bishop of Achoury said:

Let me, my friends, put a few thoughts in plain, unadorned words, which may prove here to-night. Let me consider your position—prominent, pre-eminent position in virtue of your faith and happiness which you, as being Catholics in Catholic land. Disabilities removed; official life has been largely alloyed; professional pursuits are unimpaired; literature and art are at your disposal; science and research are open to you. More, regard and reverence are, if not least recognized towards you, practice their principles; real their belief. True, strife and conflict and care there must needs be until But there is a full-in between you and the sons of the men who fathers on hurdles to Tyb placed the headman at Tyb If there be strife, it is the faith and infidelity, the Christianity with Socialism opposition of dogma to unite a Catholic brings but and happiness, for, my friends, hold in your hearts the truth, unfolded by the wondering eyes on the slo far-off Judean hill; committed keeping of the great Twelve; sealed and sanctified Sacrifice on Calvary, proved by the Resurrection, the most by the Paraclete of dem in the hands of many turles in the caverns of combs, amidst the desert Northern Africa, amidst the