

CATHOLIC ORGANIZATION IN GERMANY.

An article on one branch of Catholic organization in Germany appears in the last issue (February) of the "Union," a monthly review published in Paris in the interests of the Catholic Associations of Workmen. The article is from the pen of the Rev. Dr. Julius Schub, Procurator-General of the Little Brothers of St. Vincent de Paul. It is entitled "The Popular Union for Catholic Germany," and is as follows:—

This union is Windhorst's last creation—coming after the other social organizations it serves to bind them together, and may be considered their crown. Thanks to the Popular Union, each of these organizations is enabled to co-operate with the others for the general good of society and religion without being hampered in its own work.

In April, 1890, Leo XIII. addressed a letter to the Archbishop of Cologne in which he urged all German Catholics to unite their efforts with those of the Government and the Centre for the amelioration of the condition of the working classes. This pontifical document stimulated the bishops, in their meeting at Fulda on Aug. 23, 1890, to issue a collective letter on the social question. In this they did justice to the activity of the Centre and of Catholic economists to secure legislation and to the needs of the working classes, and warmly recommended perseverance in the effort to bring about legislative reform and the development of social organizations.

The number of Workmen's Associations had been increasing constantly since 1880—societies of peasants, artisans, shopkeepers were everywhere developing and occupying themselves with their social and political obligations. But all these societies collectively did not reach the nation at large, and the influence on the Catholic body of the country to raise the standard of social reform in town and country in one united movement.

Windhorst saw the need for combined action, and at once set about realizing it. He had foreseen the labors and combats which the social question would inevitably impose upon the Catholics of the country. During the autumn of 1890 when he was already bowed down by age and infirmity, and in spite of the prohibition of his medical advisers, he made several journeys to the Province of the Rhine to prepare the foundation of the popular union and draw up the rules which should guide it.

First of all, it was necessary to combat the subversive theories of the Socialist democracy, which menaced the Church, the school and the family and were undermining the foundations of social Christian order. Bismarck and the Liberals had tried to conjure away the danger by rigorous laws against the Socialists. The Catholic leader saw that the only means of securing the victory was by adopting the spiritual weapon of truth. In their congress at Halle (October, 1890), the Socialists had openly declared war upon the Catholic Church, which they recognized to be their most redoubtable enemy. To this Windhorst replied on November 20 by a manifesto to the Catholics of Germany, in which he asks them to join the Popular Union. The motto of the new organization was "the fight against error and subversive theories in the social domain, and for the defense and re-establishment of social Christian order."

The call of the heroic old chieftain was answered. Before his death, in the spring of 1891, Windhorst had the consolation to know that more than 100,000 Catholic men were marshalled under the standard of the Popular Union. His heart's desire was thus realized. He had led the Centre to brilliant victories in the legislative order, in favor of the working classes, of the rural population and of commerce; he had now succeeded in leading the Catholic people together to work for social reform and to combat the aims of the Socialists.

After ten years of existence the Popular Union now numbers 186,000 members, and the Socialist Democracy finds itself face to face with a compact and energetic foe. Socialism has at its service thousands of indefatigable adherents who, by means of meetings, newspapers, in their conversation, at the workshop, in the beer-houses, and among the families of their friends leave no stone unturned to win new converts. At the last elections they were able to roll up 1,800,000 votes—it was the harvest for which their agitators had been working so long and so hard.

This well-organized activity on the part of the Socialists is met by the association of the Popular Union. Its members are the lay apostles of the Catholic people in the social domain. In every locality, in every street of the large towns, they have at their head "men of confidence," in every club or district "managers;" in the different provinces or dioceses "provincial or diocesan representatives," all of whom receive their instructions from the Presidency and from the Central Committee at Muenchen-Gladbach, in the Province of the Rhine.

To strengthen and develop this organization and stimulate the zeal of the workers, frequent meetings of the officers are held. The number of these now runs into the thousands, and they serve as intermediaries between the members of the Union throughout Germany. They distribute the bulletins, fly-leaves and notices, arrange public meetings, and meet together to discuss social questions. In this way the social movement is continually gaining fresh adherents for the foundation of

"regular" bureaus, workmen's clubs, peasant associations, Ruffaissen banks, philanthropic institutions of all kinds, the development of the Catholic press, foundation of libraries, etc."

The primary scope of the Popular Union is the diffusion of social instruction so as to excite interest among the masses in the important problems which affect them. With this object more than 4,000 popular assemblies have been assembled. These assemblies are open to the general public, and in them the workmen find themselves surrounded by thousands of Christians who share his convictions. Eminent speakers explain and refute the errors and utopias of socialism, and the hearers are made to feel an enthusiastic love for religion, the family and the Christian organization of society. At the close of the gathering time-honored hymns are sung, in which the audience renew their promise to defend the faith of their fathers until death.

Here, too, the farmer, artisan, laborer learn what the Centre has done and progress to do to better their position. They are made acquainted with the means at their disposal for helping the millions. The press is taught how to think and act in such a way as not to become the victim of the agitation and wiles of the Socialists.

But the spoken word is heard but for a moment, whereas the people mark in permanent action the constant since 1880—societies of peasants, artisans, shopkeepers were everywhere developing and occupying themselves with their social and political obligations. But all these societies collectively did not reach the nation at large, and the influence on the Catholic body of the country to raise the standard of social reform in town and country in one united movement.

It was impossible to exaggerate the amount of good effected by these popular gatherings, and this propaganda of the press. The results are already making themselves felt. At the last elections the number of votes polled by the Socialists remained stationary—nay, actually diminished in the Catholic districts in Hanover, the Rhenish province, Franconia and Suabia. The people are now better instructed as to the principles of social reform and the prohibition of socialism. There is continually on the increase, and Catholics are becoming more and more loyal to their representatives of the Centre.

This synopsis of the activity of the Popular Union would not be complete without some information about the Popular Bureaus which it has organized. There are already twenty-five of these established in the industrial districts to supply information to workmen about the protective laws, the school code, the regulations for military service, rents, taxes, etc., and instructs him how to draw up necessary documents when occasions require. These bureaus have secured for their clients indemnities or refunds of sums varying from thirty marks to fifty thousand. Moreover, they exercise a conciliating influence and forestall much grumbling by keeping the workmen informed as to their rights and duties.

Finally, the Popular Union has assembled several important meetings for the purpose of giving the faithful instruction on the social question in 1892 at Muenchen-Gladbach, in 1893 at Bamberg and Neisse, in 1894 at Fribourg, in 1895 at Dortmund, in 1896 at Schwabach-Gundel. Between 600 and 800 ecclesiastics and laymen of all conditions have taken part in these gatherings, which have always lasted a week or more. The Popular Union met all the expenses.

On December 23, 1890, Leo XIII. wrote as follows to the President of the Popular Union: "All who have the heart to hear the voice of faith and of religion, of morality and public order, of the stability of the family and the security of public institutions, must approve of your undertaking. We are therefore convinced that your noble initiative will receive recognition and support from all classes of right-thinking men, and will produce abundant fruit."

RAVAGES OF CONSUMPTION IN FRANCE.

According to official statistics just made public for the last six years, an average of 150,000 persons have yearly died in France from consumption, while in Paris alone the total for that period has been 83,274 deaths. Moreover, a report of the Prefect of Police of Paris shows that in that city, with its population of 2,511,629 inhabitants, there were 46,988 deaths in 1900, out of which number 12,314 were caused by consumption.

Again according to the report of the Prefect of Police, all classes have suffered from the disease, but it has been particularly fatal in those sections of the city occupied by working families. Out of every 10,000 inhabitants the average num-

ber of deaths in the richest residential quarters is 20; in the well-to-do quarters, 35; in the quarters occupied by the working classes, 53; while in what may be called the poorest quarters the deaths from consumption have been as high as 65 per 10,000 inhabitants. To take the two extremes, the figures show that in the last year, while consumption killed only 14 Parisians per 10,000

in the Champs Elysees quarter, it caused the death of 69 per 10,000 in the Buttes Chaumont quarter, thus proving as the Prefect says in his report, that "fresh air and good surroundings must be employed in fighting the disease in Paris if the death rate is to be lowered." Nearly all the Paris papers are giving much and serious attention to the matter.

LENTEN SERMON AT ST. PATRICK'S.

A Memorial Window to Father James Callaghan.

The Rev. Father McGrath, S.S., of St. Patrick's Church, preached to a large congregation there on Sunday night. "Peter and Judas," formed the subject of his sermon, the text being the words of the Royal Psalmist beginning: "If my enemy had reviled me I could have borne it," etc. Father McGrath said in part: These words were generally held to apply to Judas; but they were properly applied to another apostle as well, namely, St. Peter. This afterwards great apostle must have felt the full force and meaning of such words when he beheld the sorrowful, blood-streaked face of our Saviour looking at him after he had denied Him thrice. What a strange contrast there was between the history of the apostle and the history of the traitor! One of them became a perfidious traitor, and the other became the chief agency, under God, in the establishment of Christianity. Both of them denied Christ; yet one of them was chosen as the chief representative of the apostleship, and the other was chosen as the chief representative of the apostasy. He had passed three years of intimacy with the Saviour, and had partaken of that sweet and heavenly banquet, the Last Supper. Yet one had become the model Apostle and the glory of the Church, while the other was the most execrable of all human traitors bore any record.

This was because Judas had not availed himself of the full graces of the apostleship. He resisted them, and became impenitent. Peter, fell, but repented. That was the difference between them. Peter's denial of his Divine Master was very heartless and heinous. He had enjoyed three years' intimacy with our Lord; he had fed upon the beautiful graces of Jesus; he had often heard the sound of His voice; he was familiar with the words of His hands. He had experienced the Divine attraction of His person; he had felt His Divine Omnipotence. Peter had seen something of the glory of the Son of God in the Transfiguration. Was it any wonder that he should say that he would die rather than betray Him? Still, he made the mistake of relying on his own strength, and had not taken to heart the words: "Without me ye can do nothing." He did not humbly depend upon the grace of his Master. But still the magnetic power of his Master drew him after Him, as he followed Him "afar off." Peter was tempted to seek his own bodily com-

fort. He went into the hallway of the high-priest to warm himself and he entered into conversation with a hand-maid. What had become of all his protestations of devotion and faithfulness to his Master? He was now afraid to acknowledge Him in the presence of a garrulous woman. But he afterwards repented, and had become the chief corner stone of the Church, the representative on earth of his Divine Master, the keeper of the keys of Heaven, the possessor here of all the authority of Christ.

Had we not ourselves acted as St. Peter had? Had we not denied Christ when we ignored the teachings of Christ regarding the poor, the sick, the afflicted? In neglecting these we said each of us "I know not the man." Yet many of us went to Church after and received the sacrament, without applying our Lord's teachings to the conduct of our daily lives, and without really and practically obeying His laws.

A few moments after Peter had denied Jesus, his Master turned and looked at him. That look went to the depths of his soul, for we are told that he went out and wept. He repented, and the old love for his Master returned. We are told that in after years Peter's face was ridged with the tears he shed as he thought of his treachery. At that look of our Lord, he saw in the look of his Master not only a gaze of compassion, but a horror of sin—that horror of sin which had made Him sweat blood in the Garden of Olives, when we are told that He would have died if His Omnipotence had not intervened.

He looks at us when we are in sin with that same look of horror that St. Peter saw. Let us realize this, reflect on his Passion, repent, and live according to his teachings. Which of us has not, at the time of Lent this Passion is specially brought before us by His Church. St. Augustine said "Fear Jesus when he passes by with His grace." Lent means divine grace. Heaven itself for some eternal ruin for the souls of others. For some go away after performing their Easter duty and denied Christ for a whole year. The matter, however, is in our own hands. Are you going to shut your eyes against that soul-piercing look of Christ? Or are you going to do like Peter, to repent and weep bitterly over your sins and to return to the service of your Divine Master?

Before the sermon Rev. Father Spellman announced that the parishioners of St. Patrick's would be asked to contribute to a memorial window to the late Father James Callaghan, whom they had all known so well and esteemed so highly.

CATHOLIC ELITORS ON MANY THEMES.

BOYS' INDUSTRIAL SCHOOLS.—On this important subject the Cleveland "Catholic Universe" remarks: The thoughtful and observant pastor in a city parish, and those who know the conditions of city life, soon realize that the one great need for our boys is an industrial school under Catholic management. The love of the Holy Family, the desire to safeguard the young. The surroundings of many of them are such that their morals are liable to early contamination, and their prospects for the future are dark indeed. In many cases they have no real homes, no true friends, and no care is taken for the future. When boys reared amid debasing influences transgress the law, the courts send them to Lancaster, or to some similar place. The result is that almost inevitably they will lose their faith, and be lost to the Church.

As an ounce of prevention is worth a pound of cure, many priests have sighed for a refuge for the weak, the wayward or the homeless boys of our cities and towns, where religion would have an opportunity to exercise its power over the outcasts, and where provision could be made for their future by teaching them trades and educating them on Christian lines.

There is now a prospect of getting such a school. If others among the clergy and the laity will emulate the charitable example of the late Rev. E. M. O'Callaghan, the time may not be long deferred until this most necessary institution is a reality. Father O'Callaghan has left all he possessed to help in founding a school of refuge in the diocese of Cleveland for the many boys who need the fostering care of such an institution. May God speed the day for its successful establishment.

PATRON OF THE MONTH.—"Men do not realize at once how great St. Joseph is," says the "Sacred Heart Review." "We hear of no miracles that he performed, no sermons he preached, no conversions he made. He crosses the page of Scripture a silent, hard-working, simple-hearted carpenter, living in a lowly home, employed in humble toil. Yet three times an angel spoke to him; Jesus Christ, the incarnate Word of God, was carried in his arms; and he may truly say we know one word St. Joseph spoke, though none others are recorded of him—'Thou shalt call His name Jesus,' said the angel to him."

favored saint. Jesus and Mary were in his care, in Bethlehem, Egypt, Nazareth, Jerusalem. His true greatness overwhelmed the simple villagers' talk of the "carpenter's son;" he knew that the omnipotent King of kings was subject to his bidding; and he died in the arms of Jesus and Mary, after being for twenty years the head of the Holy Family. He was the ruler of that little household which was very heaven on earth.

CANONIZATION OF A BISHOP.

The Sunday "Democrat" says:—The Cardinal Logue's visit to Rome was brought to a happy close by his presentation to the Holy Father by a national request from Catholic Ireland. The Cardinal was the ex-officio bearer of the petition of the Irish Hierarchy for the speedy promotion of the cause of the beatification and canonization of the Venerable Oliver Plunket, Archbishop of Armagh and Primate of all Ireland. Thus he said to the Pontiff early in the audience that he wished to present a supplication about an interest which was very near to himself and to his own country, and which was the subject of the subject of a decree which will be an important step in the progress of the cause. Most, if not all, of the writings of the Venerable Oliver Plunket are, it is believed, letters. It is at present known that there are several of these in Rome, and not a few in other places.

CARNEGIE'S GIFT.—Much has been said and written on this topic. The "Irish American" remarks:—Mr. Carnegie has offered a five million dollar gift to New York, with a big string attached to it. His library hobby is now so well known that particular reference to it is unnecessary. But, in spite of the old saw about looking a gift-horse in the mouth, there are those— and the number is increasing daily—who believe that the acceptance of

the gift, in its present shape, would be a municipal mistake. There is serious doubt of the utility or practicability of so numerous a local series of circulating libraries as Mr. Carnegie's hobby calls for; and a stronger doubt of the advisability of the city entailing the half a million a year expense that such a gift would necessitate. Of course, in the hurrah excitement over so seemingly munificent a public benefaction the practical view is apt to be lost sight of. As the final disposition has not been made, the weary taxpayer must hope for the best. In the meantime, it must make the vociferous reformers tired to see such an authority as Mr. Carnegie's upsetting their pet theories by such remarks as he made in his interview, at Southampton, on Thursday, when, after saying that New York is a great city, he added:— "I will say, however, that New York trials her public men shamefully. They are not half as bad as painted. It is a great city, and you will have to go a long way to find a better one."

BISHOP SWEENEY DEAD.

On Monday, the 25th March, at ten o'clock, the life of the late Right Rev. John Sweeney, D.D., Bishop of St. John, N.B., closed peacefully within the walls of the Boys' Industrial Home, an institution that owes its existence to his enterprise and zeal. Within a few weeks of his eightieth year, the venerable dean of the Canadian hierarchy passed to his eternal reward. On the feast of the Annunciation, a day dear to his heart, an occasion which he loved—in his deep devotion to Mary—to commemorate, the "Angel of the Lord" came to him, and summoned the aged prelate to the reward that his long and religiously active life so highly merited. Truly was he the "Sacerdos Magnus" amongst his people. His career extends over almost the whole history of the Catholic episcopacy of New Brunswick.

While the death of Bishop Sweeney was expected for some time back, still the end came suddenly in a certain sense; and long or short as the preparation for such a sad event might have been, the occasion is one of deep and sincere mourning down by the sea. For a time his active participation in the administration of his diocese had ceased; in so far might it be said that the great and good Bishop had "run his course," had "kept the faith," and "fought the good fight," and had pronounced the "nunc dimittis." But it was only on Monday that the sun of his life sank below the earthly horizon, to appear in the golden dawn of an existence that can know no cloud and that can never end. To appreciate, at its true value, the work done by Bishop Sweeney would be an impossibility, in less than a full volume. But his monuments—in the form of institutions—stand to-day to tell all who pass by how truly successful he had been. A hurried biographical sketch is all that we can, at present, offer our readers.

Bishop Sweeney was an Irish by birth, having been born in Clones County Monaghan, Ireland, on May 12th, 1821. When quite young his parents came to Canada, and the future ecclesiastical dignitary began his education at the Grammar School in St. John. It was at Laval, Quebec, that he completed his brilliant course of studies, and was ordained priest in 1844. We said that his career, from the day of his ordination, might be read as the history of the Catholic hierarchy of New Brunswick; and this is exactly the truth. For, in 1851 Dr. Dollard, the first Bishop of New Brunswick, died, and Father Sweeney became appointed administrator of the diocese. The second Bishop was Dr. Connolly of Halifax, who, in 1852, appointed Father Sweeney his Vicar-General. In 1853 Bishop Connolly succeeded the late Dr. Walsh, as Archbishop of Halifax, and as the province was then divided into two sections, Father Rogers was appointed Bishop of the northern portion, with residence at Chatham, while Father Sweeney became Bishop of the southern portion, with episcopal residence at St. John. In 1859 Mr. Sweeney attended the Catholic Congress at Baltimore, and of all the Canadian prelates who attended at the Vatican Council at Rome in 1870, Mr. Sweeney was the only survivor. He had paid four visits to the Eternal City—in 1865-66; 1869-70; 1881 and 1895. On each occasion he was the object of special honors in Rome, and of substantial marks of love and appreciation on the part of the faithful of St. John. It would be a long story to tell of

the wonderful development of the diocese under his wise and devoted administration. The number of parishes that he ordained, of parishes that he erected, of religious institutions that he established, of communities that he fostered, of educational, benevolent and charitable homes that he founded, would cover a goodly space, even as a bare record. In a word, his episcopal administration had been most fruitful of good, both in a temporal as well as a religious sense.

In expressing our sympathy with the bereaved Church in New Brunswick, we feel that all Canada is affected by the passing from the scene of such an eminent personage as the Bishop of St. John. As an Irish Catholic he has left a glowing example of encouragement and of promise to his fellow-countrymen on this side of the Atlantic. His was one of those lives that reflect upon the people and the faith; the rays of extra brilliancy that his life-course has shed around, contain all the elements of richness and of virtue.

A prayer for his soul—the soul of a really great saint—is all that we can offer to mark our practical appreciation of the illustrious dead; and we are confident that thousands will blend their fervent supplications with the grand and solemn accents of the Church, and on one over the bier of St. John's dead Bishop the perpetual and eternal hymn: "Dona eis requiem."

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THE P

Now that a se and that the e from all ends o centred upon th I cannot be bla excursion in the visit, for an bo very familiar a I walked into t the other day home. Nothing s ed in the surro walks and lawn stals, pillars, c side. The same rett-sold apple and cigars in the same old Major Crimean medals inches of human nel at the entra corridor. I did keeper of the ge not surprising, year a change sition. But one noticed that the the hours from e's gallery, and seats stared ac press gallery al throne. In fact, lery had the whoe that St. Ann's had sent up to o right of the Sp

The bell rang, inot came in, a nearly twenty cent at the hea I missed the late deputy—M speaker—Hon. M made his appeara his seat by (Col. H. Smith) that I was mad upon the shoul Macdonald. Th of Mr. Brodeur and he took his ogy, just as mi Filgar, who had their predeces upon the rows o side, my eye fell who, from that actly what he years ago. After John Costigan, Dr. Sproule knew, I looked some other co past. But I look

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CATHOL

What is the re the Norwegian cannot give you ation that you writes Rev. Ferd Layland, from. But there is so please you in t With but few ex be praised and gians validly bap inclined, are b by far the most of the faithful o olies. As you c was once entire the primitive N ings, have tak old countries, n w, but also m lms. With Haak retraced from 99 had a Christian Christian King, reined from 995 through Olaf, welded the scop 1006, did the C Christian With sought to destr field of Stickler death, and won His death was himself and Chri as a saint. Over silver and prec close his sacred erected at Tran so beautiful and