

Paul Bourget, the Progress and Change.

Mr. Paul Bourget, who succeeded the late Ferdinand Brunetiere (editor of *Revue des Deux Mondes*), as president of the General Association of the Catholic Students of Paris, has recently delivered an address on "Tradition" before that body. He thus opened the statement of his thesis according to the translation of the Literary Digest:

"You will not always be young, but you will always be traditionalists. You will escape one of the most dangerous errors of our age, which the greatest intellects have sometimes failed to escape. The recent admirable encyclical of the Holy Father on the subject of Modernism teaches us this. The error I refer to consists in believing that everything, even the most fundamental verities, must be subject to evolution. That is what we mean by the saying that we must keep abreast of our age, an exceedingly misleading expression; for it seems to mean that change is the sole condition of activity. It claims to be the *Credo* of hope and progress. Examine it well and you will soon perceive that it is infinitely dangerous."

He here quotes a passage from Bonald, who during the time of the Directory wrote against this same temper of mind and against those "who took the short moments during which they lived for an age."

Mr. Bourget commends Bonald to the study of all "who speak to us of a new society, a new morality, a new church, a new gospel," and continues in these sentences:

"To live, these people tell us, is to evolve. Exactly so; but it is also to endure. If we take evolution in its primitive and biological sense, it implies a change, but it also implies something unchanging. In the hypothesis of Darwin, which is the idea followed by these moral evolutionists, we find that the evolution of a species is only intended to effect its conservation, that is to say, to safeguard certain essential organs which can never be changed, for should they be changed, the need would not be evolution but death."

Speaking of the evolution of society, he observes that there are certain elements or factors in life which cannot be changed if life is to be preserved. He enumerates them as the family, the institution of monogamy, paternal authority, marriage fidelity, and obedience to parents. He proceeds:

"Nor must I omit the Church. And here I need only repeat the words of the Bible: 'Lord, to whom should we go, thou hast the words of everlasting life.' A belief in these things is what we mean by tradition when we call ourselves traditionalists. This word is by no means synonymous with retrogressionists. No one retrogrades by proving the equality of triangles by the reasoning employed in antiquity. No one retrogrades by saying that two and two make four. As the first men who ever counted used to say. But he who declares that a straight line is not the shortest way between two points and that two and two make five, is a regressionist indeed."

A Mendelssohn Story.

It is a popular fallacy that talent is all that is needed to reach to eminence as a musician. Indomitable perseverance must be there, however, or the genius will soon die out. Was not Hans was genius made an excuse for idleness? and did he not wear the keys of his Ruckert harpsichord like the bowl of a spoon with his incessant practicing? Again, coolness and self-possession, and unflinching readiness of resource, are very necessary qualities, which one's recollections but too painfully declare to be exceptional, rather than general. How many singers, organists, conductors, etc., have lost all chance of success from peculiarities of nervousness and want of self-control, when emergencies have arisen? The breaking of a string, the absence of a first hand, the incompetence of a singer, are among the every-day causes of such emergencies; but what can be done against such a plague of accidents and mishaps, by a truly thorough artist, was shown on one occasion by Mendelssohn. His reserve power was marvelous, and on some occasions underwent tests which surprised even those most intimate with the master. During the Birmingham festival of 1846 there was a "miscellaneous selection," and after the concert had commenced it was discovered that the orchestral parts of a certain recitative were not to be found. The difficulty was serious. A search was made, but all to no purpose. Suddenly Mendelssohn saw a way out of the maze. He snatched up some music paper, ran off to an adjoining room, and there, whilst the band was fast getting through the earlier pieces of the programme, Mendelssohn composed a new recitative, wrote out the band parts, and the conductor's score, just in time for the piece to come in at the place set down on the programme.

The band played it at sight, so well, that the public knew nothing of the threatened contretemps.

THE ROSARY IN IRISH.

In St. Alphonsus' Church, West Broadway and Canal street, New York, on St. Patrick's night, the rosary was said in Irish, followed by an Irish sermon on the life and times of St. Patrick, by Rev. Peter Cunniff, O.S.S.E. This Irish sermon was paraphrased into English for the benefit of those who could not well understand the old tongue of the Gael.

The True Story of "Evangeline."

The sad story of this Acadian maiden was told about rude hearthstones up and down the Bayou Teche long before Longfellow's immortal poem, in its sympathetic love story. Indeed, the youth who told the story, as he had heard it at home, is still living at St. Martinville to-day. Edward Simon, now Judge Simon, one of the leading jurists of Louisiana, was under Mr. Longfellow's instruction at Harvard, and happened one day to tell him some of the tales that have been identified with the Teche country since it was first settled by its different bands of picturesque adventurers.

Among these stories that of Evangeline made the strongest impression upon the poet professor. From the same source he heard of the wonderful beauty of Louisiana prairie lands, the proper stage setting for a legend that offered to him wide scope for his romantic genius.

Judge Simon, with the characteristic modesty of the true Creole, has steadily declined to write the story of this friendship with his instructor or to give himself any prominence as being the true inspiration of "Evangeline."

The tale that Judge Simon told Longfellow was the one he had often heard from "Cajun" lips—the maiden in the case being called Emeline Labiche, and her lover, Louis Arceneaux.

After the despoiling of Grand Pre, Emeline saw Louis wounded and borne away on a strange ship. She herself drifted to Maryland and then later to Louisiana, even as Longfellow describes, looking for her lover. At last she met him under an oak that still stands on the bank of the bayou near St. Martinville.

Because of her gentleness and religious devotion she had been renamed in the meantime by her companions, "Evangeline," which means "God's little angel." They still tell, the old "Cajun" grandes meres, how she almost died of joy at the sight of the lover for whom she had sought so long.

But Louis, the story goes, "man-like, had forgotten to grieve," and when Evangeline ran to him, calling him "beloved," his face went white with anguish as he confessed his unworthiness and another.

The shock unhinged the mind of the maiden, and although she lived for several years after that, she always fancied herself still a little girl of sixteen, as she wandered up and down the banks of the shining bayou, plucking wild flowers and talking to herself of the happy day when she should find Louis.

It was Judge Simon who described to Longfellow the eden of Louisiana so graphically that he was enabled to sketch the pictures of it with a fidelity that makes it all too unbelievable that he had never seen the Teche, nor known the charm and mystery that brood over the prairie lands of Louisiana.—The Craftsman.

How French Priests Provide a Living.

A Paris journal, *Le Mois*, tells that a great point in favor of priest workers is that they were engaged in professional pursuits before they felt the call to serve humanity.

Thus Canon Brisacier of Tours was an architect, Abbe Choyet of Angers a sculptor, others were printers, artists or watchmakers, the last trade a favorite pursuit formerly among the French clergy, even when their incomes amounted to ten times more than what was paid them under the Concordat regime.

Perhaps the most interesting performance by a priest, in the matter of gaining a livelihood under the new conditions, is that of Abbe Martin, who publishes the "Trait d'Union," the organ of the Catholic Alliance of France. The Abbe has three typewriters in full running order, operated by seminarian students.

Says the Abbe in speaking of his work:

"Our subscribers number several thousands, and we count them in Canada, in South America and in the United States, in China, Australia, and in India. Our correspondence is dated from every quarter of the globe, and there comes no mail from any important center which does not bring its quota of subscriptions. Even lay editors admit that the whole get-up of the paper is admirable, and it is even said that one of the actual editors was asked by the *Matin* to join its staff."

The Cure of Vaucherres is a mender of watches, clocks and plovos. Occasionally, too, he can take a turn in the bindery. His clients are numerous, and he thrives—so much so, indeed, that he does not make 100 francs in one week (\$20—a considerable sum in rural France). He considers that he has done badly. It is of interest to note that he is very popular even among the anti-Catholic population, and from them he receives more work than he is often able to deal with. His workmanship is declared to be far above that of the local experts.

The old Cure of Romainvillieres who is over 70 years of age, makes a prosperous living from the cultivation of his orchard, which contains several bee-hives. Last year's income from both exceeded \$1000, far more than the venerable priest would have received under normal civic conditions.

The Abbe Gaboury, parish priest of Mauveges, has chosen the blacksmith trade as a means of making a living. Plowing at a hired man's wage by the day or the week, is adding Father Metais of Sainte Soline, to furnish his larder and help

the needy poor. Vine-growing is keeping Father Lecomte out of poverty; the Abbe Clavel is looked upon as a master watchmaker; the Abbe Carreau is an engraver of merit; a rather admitted talent. Another is a designer of postcards; another is an altar builder; others have turned their minds to invention and have done well in their endeavors to bring the fruits of their ingenuity before the public, the anti-Catholic portion of humanity not being at all above appreciating a good thing when it is shown to them, even by a priest.

On the whole the priests of France are unlikely to fare badly from a merely material point of consideration. Many there are who are either physically incapacitated, or owing to previous antecedents, unfitted and inept in manual labor. These very soon drift into literary work, and it is of interest to note, much of their literary work is finding its way to the French press of the United States and Canada.

French Paper's Tribute to King Edward.

A notable tribute to King Edward VII. of England has just been paid by the great Paris Catholic journal, *L'Univers*, in the course of a leading article, in which reverence is made to His Majesty's attendance, despite the outcry of the bigots, at the requiem Mass for the repose of the souls of the murdered king and crown prince of Portugal. Here is what the *Univers* says: "A king of England at Mass, when the President of the republic in France would not dare even to enter a church for fear of the Bloc and the Lodges! But a sovereign and a government are there; here there is but a coterie of a power wielding and service sect of Freemasonry. Edward VII. shows himself more and more king and statesman. To-day he has lifted himself to the rank of arbiter of Europe and of the world. Justice and goodwill toward Catholicity seem to have entered into his politics. Religious peace is the first condition of the prosperity and strength of a nation. The example of France, fallen into anarchy because of persecution, is sufficient to make all governments feel the advantage of religious peace and union. Edward VII. has given a lofty lesson to his country and to all others in assisting personally, despite the ancient prejudices and the recriminations of English Protestantism, at a Catholic mass, instead of being represented by one of his officers."

Things I Like About the Catholic Church.

Things I like about the Catholic Church" was the title of an interesting sermon preached in the First Congregational Church, LaCrosse, Wis., by its pastor, Rev. Henry F. Valle. "Happily for our Christianity," said the preacher, "intolerance is no longer considered loyalty to truth in our land."

"I like the Catholic Church," he continued, "because of the sanctity it puts upon the marriage tie. I see permanent uplift for humanity except in connection with the home, and in civilized and Christian Society the home begins with marriage. In most instances divorce ends the true home. In this nation we need the check which the Catholic Church puts upon divorce. Whether we regard marriage as a sacrament or only as a civil contract for life, a contract for better or worse. I consider the position of the Catholic Church in this respect one of the bulwarks of society."

"I like its reverence for its houses of worship. It carries out that request which we make upon our greeting, which reads: 'Whosoever thou art that enterest this church, remember it is the house of God; be reverent, be silent, be thoughtful, and leave it not without a prayer to God for thyself, for those who minister and those who worship here.'

"Then in its worship the Catholic Church makes no distinctions as to race, caste or conditions. The rich and the poor meet together. The color question and the slavery question has not divided the Catholic Church as it has some others. I like this, it is the essence of Christianity. It recognizes this, it is true, but in its worship the Catholic Church has been able to apply it practically."

"Then I like its charities. It builds hospitals and orphan asylums. It has an army of nurses in its sisterhoods. It commands a great body of men and women who minister to the sick and needy and the destitute and the unfortunate, not for wages."

"Then I like the missionary spirit of this Church. In common with other churches, it proposes to make Christianity the religion of the world."

State University for Catholic Ireland.

Semi-official organs of public opinion both in Ireland and in England have printed what may be taken to be authentic forecasts of the Catholic University bill which the present Liberal Government intends to introduce soon in parliament. According to these, Mr. Bryce's idea of establishing and endowing a Catholic college in Trinity University will be dropped and a Catholic university will be founded in Dublin, with constituent colleges in Cork and Galway, the annual state subsidy to be \$150,000 a year. At the same time the Presbyterians are to get a state-supported university in Belfast. Trinity University is to be left in the enjoyment of the vast revenues which it derives from estates which were plundered from

their Catholic owners because they would not give up their religion. As Mr. Birrell, who has drawn up the bill, has stated that he consulted the head of the Catholic Church in Ireland, Cardinal Logue, in regard to the measure, and also a number of leading Catholic laymen, it may be taken for granted that the bill will be accepted by the Catholic hierarchy and people of Ireland, not, indeed, as a full measure of justice, but as a sort of compromise. Later on, of course, the annual appropriation for the Catholic university may be largely increased; and it is conceivable that Trinity University, which was founded and endowed by Queen Elizabeth for the purpose of Protestantizing the Irish people, may be made to "purge its thieves' den," and hand over to the Catholic university some of its ill-gotten property.

NATIVE CHINESE PRIESTS.

They Are of Great Value in Making Converts.

At Ning-po there is a preparatory school from which boys are chosen every year, to be sent to the little seminary. Besides, the missionaries in their journeys through the country meet young Christian lads who desire to devote themselves to the service of God and souls. These candidates are taken preferably from families in which Christianity has been rooted for several generations. After passing through the little seminary the young men pass to the study of philosophy and theology, but before they take minor orders they are sent to a missionary priest who instructs them how to conduct a station and at the same time tests their vocation. At present there are twenty-one students in the seminary. Bishop Liandun writes that it was a happy day for him when he ordained nineteen priests. Of these five are dead, one of them a martyr. The native Catholic clergy are of invaluable help in China, and often they are indispensable to the European missionary because of their superior knowledge of their countrymen, their language, customs and prejudices. There is no more important work than the education of the natives for the holy priesthood, and all Bishops, with the approval of the Holy See, to recruit young men who may be trained for the work in their own land. It is said that the Chinese priest is a zealous, devoted laborer, of good judgment, and companionable. All experience of several generations has proved that the native is to win his own country for the Church. The signs of the times point the way to a steady stream of conversions, which will be in great measure due to the efforts of their own priests.

30,000 British Saloon Licenses to be Wiped Out.

Chancellor of the Exchequer Asquith has introduced the Licensing bill in the House of Commons, and it has caused no end of worry and comment.

This is the principal government measure for the session of Parliament, and involves vast money and labor interests. The capital invested in licensing property in that country is not less than \$1,200,000,000, while more than 2,000,000 persons are employed in the traffic. The bill provides for the compulsory and gradual reduction of the number of regular saloons, licenses throughout the country. The number of saloons to be licensed is to be based mainly upon the density of the population. In cities it is proposed to allow one saloon for every 750 persons. This regulation, it is estimated, will wipe out in the neighborhood of 30,000 licenses.

DRUGGING CHILDREN A SOURCE OF DANGER.

When you give your child a so-called "soothing" medicine you are merely drugging it into temporary insensibility. Soothing medicines contain opiates and an overdose may kill the child. When you give your little one Baby's Own Tablets you have the guarantee of a government analyst that this medicine is safe. And you have the word of thousands of grateful mothers that this medicine will promptly cure all the minor ailments of childhood. Mrs. L. W. Smith, St. Giles, Que., says: "I have used Baby's Own Tablets for my little girl for constipation and other troubles, and have found them the best medicine I have ever used." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

ANCIENT IRISH FILIGREES.

"The Irish believe in Fairies," said Sir Gaspar Purdon Clarke, at the Women's University Club, New York, recently, after a talk by Miss Evelyn Gleeson, head of the Dun Emer Industries, in County Dublin, Ireland, upon "Reviving Art Handicrafts in Ireland."

"They must have employed fairies to do that marvelous filigree work which comes down to us from ancient Ireland. Human hands are too big, too clumsy, to have formed these exquisite traceries, which you must examine with a microscope to see their full wonder. We have some beautiful filigree work from other countries, but it all looks coarse beside the Irish specimens."

"The Ireland of to-day clings to those treasures. There are things in the Dublin Museum which all the wealth of Pierpont Morgan could not buy. But we have started to get some copies in New York."

A Medicine For Spring.

Do Not Dose With Purgatives—A Tonic is All People Need.

Not exactly sick, but not feeling quite well. That's the way most people feel in the Spring. Easily tired, appetite variable, sometimes headaches and a feeling of depression. Perhaps pimples or eruptions appear, or there may be twinges of rheumatism or neuralgia. Any of these indicate that the blood is out of order; that the in-door life of winter has left its mark upon you and may easily develop into more serious trouble. Don't dose yourself as many people foolishly do with purgatives in the hope that you can put your blood right. Purgatives gallop through the system and weaken instead of giving strength. What you need in spring is a tonic medicine that will make new, rich blood, build up the weakened nerves, and thus give you new health and strength. Dr. Williams' Pink Pills is the one medicine that can do this speedily, safely and surely. Every dose of this medicine makes new, rich, red blood, strengthens the appetite, clears the skin, and makes tired depressed men and women bright, active, strong. Mr. Harry Huggins, Oshawa, Ont., says:—"I don't think there is anything equal to Dr. Williams' Pink Pills as a cure for nervousness, indigestion and a run down condition of the blood. For some time I was a great sufferer from these troubles. I tried several remedies but nothing helped me until I began taking Dr. Williams' Pink Pills. Before taking them I felt like an old man, but by the time I had taken four boxes my strength had returned, my appetite improved, my nerves were steady and I was feeling a renewed man."

If you need a medicine this spring—and most people do—try Dr. Williams' Pink Pills and see how speedily they will make you feel like a new person. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Truly a Struggling Mission In the Diocese of Northampton, Fakenham, Norfolk.

HELP! HELP! HELP!—of the Love of the Sacred Heart and in Honor of St. Anthony of Padua, DO PLEASE send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out-post at Fakenham is only a GARRET. But it is an out-post; it is the SOLE SIGN of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk. Large donations are not sought (though they are not objected to). What is sought is the willing CO-OPERATION of all devout Clients of the Sacred Heart and St. Anthony in England, Ireland, Scotland, Wales, and the Colonies. Each Client is asked to send a small offering—to put a few bricks in the new Church. May I not hope for some little measure of your kind co-operation?

The Church is sadly needed, for at present I am obliged to SAY MASS and give Benediction in a Garret. My average weekly collection is only 3s 6d, and I have no endowment except HOPE.

What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done.

In these days, when the faith of many is becoming weak, when the Church is in danger of extinction, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed, or else this vast district must be abandoned.

IT RESTS WITH YOU

To say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

Don't Turn a Deaf Ear to My Urgent Appeal

"May God bless and prosper your endeavours in establishing a Mission at Fakenham."

ARTHUR, Bishop of Northampton.

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

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