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### AMERICAN CATHOLIC YOUNG MEN

Hold Their Twenty-Third Annual Convention.

An Eloquent Sermon on "The Value of Life," by Father Mortimer S. Twomey.

The twenty-third annual convention of the Catholic Young Men's National Union has just closed in Boston after a most successful session. It was a grand gathering of the representatives of all the Catholic organizations throughout the length and breadth of the land, and in its success and singleness of purpose it gives an object lesson to other nations, but more particularly to the Dominion of Canada. It is a matter of regret that in this country where our faith is so strongly implanted that no noble example as that given by our coreligionists across the line has not been followed in Canada. In Montreal—Catholic Montreal—the movement could well be inaugurated, and with very little effort next year would see within its gates an assemblage of the laymen of the Church which would reflect credit on themselves and prove to the world that in the preservation of our faith and loyalty to the Church the young men of Canada can hold their own with the world. In a convention of Catholic societies, irrespective of race or color, many matters of interest and advantage to all could be discussed and considered. It is a matter well worthy of thought and reflection, and we believe that the time is not far distant when such a convention will be a matter of annual occurrence in Canada.

From the columns of the Boston Republic we reproduce the salient points of the big convention in that great city, and from their perusal can be gathered some idea of the utility of such a gathering in Canada.

On Tuesday morning, August 31st, the twenty-third annual convention of the Catholic Young Men's National Union of the United States met in Boston College Hall. The President, Rev. Father W. J. McGuire, of Boston, was in the chair and presided at the Convention. Assembling at the Hotel Plaza, where the outside delegates made their headquarters, the members of the Convention marched to the Church of the Immaculate Conception in Harrison Ave. There High Mass was celebrated by Rev. Father T. A. Reid, S. J., and the sermon was preached by the Rev. Father Mortimer S. Twomey. The learned priest took for his text—"I came, that they may have life and may have it more abundantly," John v. 10, and the discourse may fairly well be entitled

"THE VALUE OF LIFE."  
Said Father Twomey:—"Life is more than an aspiration. It is a soul in action. And the soul is thought and desire, search and possession. And all these are the elements of life. With these the soul is endowed in its creation. They awake as years pass by; they are aroused from latent possibilities into action. Man lives only as his soul lives; and his soul lives only as it pursues the way of its powers of thought and will. Thought awakens desire, and desire impels to doing. The soul is dead that is inactive. Sloth kills. Idleness is perversity, and energy a blessing. All nature is animate or inanimate, according to the life it has or has not. And, as we ascend in the order of being, we perceive that the highest beings partake most of life. The alight insect that rises from the dead clod or stone is mightier than its resting place; the fish is superior to the water wherein it swims, and the bird nobler than the air it cleaves. Man is higher than all material creation, for, while in his corporeal part he shares the nature of the clod and the stone, by his spiritual soul he is lifted above the life of the senses. Thus, gentlemen, we are, while living in love of God, still following after the possession, the contemplation, the full revelation of Him whom now we love. We see Him not, unless as through a glass darkly. We are believers, and in our belief we find the solution of our present life, and the response to every invitation of more abundant partaking of life. And so, gentlemen, our belief becomes for us a practical power that may live.

THE EFFECT OF DIFFERENCE OF BELIEF.  
Nothing makes so great difference in men as their difference of beliefs. The man who believes in anything is capable of achievements according to the force of his belief. Progress is to be measured according to the strength of our convictions. Now, gentlemen, you have convictions. They attend you in your daily vocations, in your daily prayers, in your intercourse with your fellow-man, in your leaning on God. To win success in any enterprise, you find it necessary to think, to study, to arouse conviction, that you may arouse yourselves to action. And what are these things in which you believe, what are the convictions

of the second person of the divinity) has merited for us all redemption. As we use the redemption we are advanced in life. As we refuse it we are advanced in death. The progression of life or death goes on both in the present and in the future. The soul lives forever, never exhausting life, or the soul dies forever, never exhausting its quantity of life, and never possessing that death within whose confines it forever dwells.

THE SERIOUSNESS OF EXISTENCE.  
Dead as all were by sin, the Christ of God has come to bring to us life. And then once living by the virtue of His death, and the value of his surrendered life, we are to progress to unlimited advancement in the growth and development of life.

Here is the seriousness of existence for us all. Here is the value of our every enterprise, the secret force of our every endeavor. Unless we begin aright we are always going astray. And we have not begun aright until we have acknowledged that God is the author of our being, and we the authors of our sin; that God has taken us when dead and restored us to life, and that we when living yet can kill anew our souls by retrogression in the ways of sin from the source of life; and that, finally, no soul lives except by the grace of God, while no soul dies except by deprivation of that divine grace.

And God as we know Him, coming into our midst, manifesting His powers while concealing His divinity, bestowing His mercy while restraining His justice, clothed with humility while invested with sovereignty, is the adored one of Bethlehem, the betrayed one of Gethsemane, the crucified one of Calvary, Mary's Son, the Son of the Eternal Father.

LIFE IS FRAUGHT WITH INFINITE CONSEQUENCES.

He has come that we may have life, and that the abundance of life may be confined only by our narrowness of longing or of capacity. You gentlemen, are living beings. To you life is a mystery, yet not an enigma. To you life is of worth, and its temporal value is great, and weighted down with responsibilities, in the presence of the great fact that it has come to you from the Supreme Master of the universe and that it shall return to Him for judgment. You shall live forever, and in that idea every word, thought, deed of your daily lives is fraught with infinite consequences.

WITHOUT ME YOU CAN DO NOTHING.  
Convinced as we are of the serious import of that life which God has given to us, and that only in union with Jesus is there any true living, hearkening to His word that "without Me you can do nothing"; "I am the vine, you the branches"; knowing that "as the branch cannot bear fruit of itself, unless it abide in the vine," so neither can we have life, except when we are in that perfect union of communion, which is obtained even by the eating of His flesh and the drinking of His blood, we are prepared to make every endeavor to win more and more to ourselves of the life which He has promised to us abundantly. We shall cling to Him; we shall do His will; we shall love Him. Thus we live.

And owing to our confined condition here of living in the coercion of sensible things, and in the heavy restraint of corporeal existence, we cannot see the Divinity whom it is our duty and our life to love. Possession shall come in heaven. On earth we believe, and, strong in our faith, we hope for the accomplishment of the promised word on which our trust is builded, and so we lead our lives along the ways of faith, of hope, of charity. Thus, gentlemen, we are, while living in love of God, still following after the possession, the contemplation, the full revelation of Him whom now we love. We see Him not, unless as through a glass darkly. We are believers, and in our belief we find the solution of our present life, and the response to every invitation of more abundant partaking of life. And so, gentlemen, our belief becomes for us a practical power that may live.

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tions that lead you on from action to action, that develop in you more and more of life, and that are preparing you for eternal life?

As God is supreme life in essence, and our love of God is supreme life for us, we readily assent to the proposition that our belief in God, our conviction of His existence, our positive dependence upon Him in little matters or in great, our perfect reliance on His word, our obedience to our teacher, His representative, the Church of Peter, are the alpha and omega of our every belief in ourselves and in our fellow-man, the depth whence our climbing begins, and the summit to which our endeavors shall aspire.

"THE BELIEF THAT LIFE IS GOOD."

And then, gentlemen, when we have God with us, we, like St. Paul, feel assured. "I know in whom I am trusted," says the apostle, "and I am sure." We look to see what God has condescended to us, and we reason that

"He, that made us with such large discourses, looking before and after, gave us not that capability and god-like reason To trust in us unused."

We estimate and esteem our own powers, we believe in ourselves, and our especial destiny for each one of us in life, and we endeavor that the work which God has entrusted to us shall not be undone, but shall be well accomplished, that His own word of commendation may await its ending.

We work in the belief that life is good, that the facilities within us are to be exercised on the world about us. And so men have achieved their marvellous conquests over nature and nature's forces, and so men have won their fellowmen from ignorance to understanding, from wickedness to grace. And so the pathless rivers have been crossed, and the forests felled, and the snow-topped mountains traversed; so the cities of human habitation have been established, and the lands cleared by the rushing waters, and the deserts made to blossom as the rose. And so heroes have devoted their lives to noble enterprises, and have brought about the progression of humanity, and saints have lived men with zeal for sanctity, and so the wisdom of God is justified in its works, and the glory of God promoted.

"AWAY WITH PESSIMISM."

And akin to our belief in self is our belief in our fellow-man, his abilities and resources. Even where he is worst we hope in some fashion and at some time to discover a secret influence that may awaken his dormant soul to good. No man can make a success in life who is a cynic or a misanthrope. God made us all. Christ died for us all. Away with pessimism, and, despite the very despair that will beset our good endeavors, we must labor on in love for our fellow-man, knowing his degradation yet compassionating his weakness, realizing the unholy tendencies of his fallen nature yet confiding in the power of the grace of the Almighty over even the most depraved soul. Away with fears, gentlemen, and despondency in your labors among your fellow men. Labor on, labor ever. Among the weeds the good grain shall not all be lost. The tree we plant to day may not shelter us, but it shall give grateful shade to posterity.

Believe in yourselves, gentlemen, and in your life's mission; believe in your fellow-man and in his immortal destiny. Never despair for yourselves or others. Then you shall accomplish vastly more by your cheerfulness and your energy than the melancholy man shall hinder by his wearisome complainings. Because the ideal of life for us is a perfect one our failures discourage us. The distance is far, the way rough, the ascent steep and the footing insecure. A backward step means dread and loss of hope. Onward, gentlemen, onward! Be more than simple believers in yourselves and in your fellow-men. Be as the heroes of the world have been in their enterprises, be as the saints of God have been in their labors, be ye enthusiasts. Fired yourselves with enthusiasm, you shall inspire and enliven others. "The harvest is great, the workmen few." The greater need that their prayers and their labors win from the Lord that He send other workmen into His harvest.

IT IS THE CLOSE OF THE CENTURY.

Gentlemen, you have life before you. What shall you do with it? To what shall you fashion it? To dishonor or to honor, to loss or to usefulness? To injury or to benefit your neighbor? To value or to nothingness to this grand republic of which you glory to be the citizens? To despair or to joy to the Catholic Church, of which you proclaim yourselves the devoted children? To disrespect or to glory to the God who died for you, who ever loves you?

The century is drawing to its close, the dawning of the twentieth century, with its immense promises, its unfulfilled possibilities, is already on the horizon. Your brother needs you, the state needs you, the Church needs you. God does not need you, but He will receive and bless the offer of yourself. What answer shall you give to brother to state, to Church, to God? A man shall make but one answer, and you are men, and you shall answer: I shall accept to day anew the life that Christ, the Son of God, has given me, and I shall endeavor from day to day to merit more of the abundance of this God-given life, by fidelity to faith, whereby I shall cling to the work of God in directing my thoughts and my deeds, by fidelity to hope, whereby I shall depend on God for means to win the crown of living, and by

fidelity to love, whereby I shall do no wrong, but good to my own soul, to my neighbor, to my God. Amen.

The Proceedings in Convention.

After the service at the Church, the delegates assembled in Boston College Hall and were addressed by Mayor Quincy, who welcomed them to the city in cordial terms referring in eloquent language to the work done by the local Catholic organizations. He was replied to by the President, Rev. Father McGuire, who spoke as follows:—

"In the name of the thousands we represent we thank the people for whom you speak, and we thank their distinguished spokesman. It is an honor to be so received; it is an honor to be welcomed by a municipality representing so much of the intellectual moral and forceful in American life. Yet we presume to declare that our presence here is a benefit to the community at large.

"This convention stands for something. There is no taint of materialism or indifference about it. It is a progressive, and yet a conservative force. It is opposed to dangerous tendencies; it aims to promote the higher citizenship. It is a convention Catholic to the core; it is a convention American to the core. It stands for honesty and truth, for religion and God. This convention shows that thousands of young men are alive to the vital issues of the day, and that they are sure to be on the right side in every social conflict.

"Again, in the name of the Catholic young men of these United States, I thank you."

The President's Annual Report.

The report of the Rev. President contained the following:

"Two matters demand serious consideration. One of these is the question of supplying places of recreation for boys between the ages of 13 and 16 years. They should be so cared for that they will be put in line as future members of our local unions. Many of them go to work at these ages, and the necessity of providing them with recreation under proper auspices is at once apparent.

"The other question is the securing of additional chaplains for the army and navy. In proportion to the number of Catholic soldiers and sailors, Catholic chaplains are entirely inadequate. This is a subject entirely within the sphere of our co-operation, and one about which emphatic action should be taken."

The number of societies affiliated with the union is twenty-seven. The report of the secretary showed that twenty new societies had been affiliated during the past year.

### Religious News Items.

At the close of the retreat held at St. Ambrose College, Davenport, by the priests present subscribed \$7,000 for the new St. Vincent's Orphan Asylum in that city.

The Catholic Bishop of Christ Church, New Zealand, the Right Rev. J. J. Grimes, has arrived in London, and is the guest of the Marist Fathers in Leicester Place, Leicester Square.

Mr. Albert Reinhardt, formerly a prominent lawyer of Cincinnati, was ordained a priest of the Dominican Order at the ceremonies which took place Aug. 27, 28 and 29 at Somerset, O., by Rev. Bishop Watterson.

Recently there arrived from Antwerp eighteen Sisters of the Order of the Poor Handmaids of Christ. They come from the various German cities for the purpose of nursing the sick in the hospital at Fort Wayne, Ind.

Among the converts of note recently received into the Church are Madame Reine A. Conrad of Chicago, and Miss Caney of New York. The ceremony of baptism was performed at St. Joseph's Church, Paris, the Very Rev. Father Osmund, C. P., officiating.

It is not generally known that the first woman to receive a diploma in pharmacy in the State of Illinois was Sister Ignatius Feeney of the Chicago Sisters of Mercy. Sister Ignatius presented herself for examination in 1882, and distanced fifty-seventy other candidates, both men and women.

Rev. Father James Dowling, of New York, died suddenly Wednesday of heart disease. He was 28 years of age and was graduated from the Troy Seminary four years ago. He was highly regarded by the priests and the congregation with whom he served. Last Friday Father Dowling received a golden chalice as a present from his parents.

The Holy Father has accepted the resignation of Mgr. Gilbert, Bishop of Mans. This prelate, who, on his elevation to the episcopate three years ago was the youngest Bishop in France, has been suffering from an incurable malady, which rendered his presence in the diocese and his fulfilment of the episcopal duties impossible.—The Universe

The London School Board elections, which will be held in November, are already arousing much attention. Only two Catholic candidates will stand. Father Brown, of Vauxhall, will contest Southwark, and may be trusted to make a good fight. Father Lawless, the popular pastor of Poplar, was announced as the Catholic candidate for the Tower Hamlets, but it is feared that the sudden attack which prostrated him a few weeks ago may interfere with his candidature.

The health of His Eminence Cardinal Vaughan is stated to be much improved

by his sojourn at Llandrindod Wells. It is not expected he will return to Archbishop's House, Westminster, until the present month, when he will be recalled by the preparations for the reception of Mgr. Perraud and the religious ceremonies in memory of St. Augustine at Ebbw Vale, near Ramsgate.

Petty persecutions of Catholics are no longer popular in England. A bigoted member of parliament arose in his seat to ask the Attorney-General why he permitted Catholic processions in the streets of London contrary to law. The Attorney-General replied that these processions were contrary to some of the statutes but that he was not disposed to interfere with them. This declaration was hailed with cheers from all sides of the house.

### The Catholic Paper.

The Catholic paper does not appeal to Catholics on the same grounds as does the daily paper. The daily paper is a civic and a social necessity, so that the poorest are compelled to take at least one. The Catholic paper is a necessity, but it is a necessity which is not felt so soon or so urgently. It appeals for support, not on the grounds of profit, politics or curiosity but on grounds of principle only. It succeeds only when Catholics take an interest in the progress of the Church, and are therefore anxious to know the current history of the Church. It is read where Catholics take an interest in the doctrine of the Church, and are therefore desirous to see the doctrine explained and defended. Experience shows that for this end a Catholic paper is an absolute necessity, for in the daily papers we will see only travesties of Church history and libels on Church teaching. There is another and more cogent reason why the need of a Catholic paper should be felt by the Catholic people. Catholics have never tried to remain aloof from the non-Catholics of this country. They have not formed themselves into a people apart. They have tried to identify themselves with the various classes of citizens among whom they live, bearing the common burdens and sharing the common benefits. Yet it is true that the old prejudice against Catholics still exists. In a hundred ways the Catholic is made to feel that where religion is no difference to others his religion is a distinguished characteristic in him. Moreover, charges which would not be imagined concerning other denominations are gravely uttered against the Church. The rights of Catholics are considered the wrongs of non-Catholics, and we are looked upon with wonder if we are not supremely grateful that we are allowed to live. If we insist on our rights we are charged with incivism. The attitude urged upon us is the deplorable attitude of the poor relation who has been invited to the great man's table.—Catholic Mirror.

### THE IRISH NATIONAL FEDERATION

The first meeting of the Council of the Irish National Federation was held last week at the Central office, Rutland Square, London, Eng. The following members of Parliament were present:—Dr. Anheuser (West Mayo), T. J. Condon (East Tipperary), John Dillon (East Mayo), J. Gilheoly (West Cork), R. M'Ghee (South Louth), J. G. Swift MacNeill (South Down), David Sheehy (South Galway).

Michael Dault, M. P., and David Sweeney, M. P., were re-elected Hon. Secretaries. An Executive Committee was chosen by ballot, the personnel being as follows:

Members of Parliament.—Wm. Abraham, Hon. E. Blake, T. J. Condon, Captain Donelan, James Flynn, James Gilheoly, Denis Kibride, Michael M'Cartan, Justin M'Carthy, Richard M'Ghee, F. A. M'Hugh, P. J. Power, T. P. O'Connor.

Delegates.—Thomas Barry, Jerome Byrne, Joseph Devlin, Felix Fegan, Rev. P. Glynn, P. P. W. London, W. O'Brien, John O'Dowd, Rev. Denis O'Hara, P. P., Stephen O'Meara, Bernard O'Snell, Rev. John Rock, P. P.

On motion of Mr. William O'Brien, M. P., a committee consisting of Messrs. John Dillon, M. P., Chairman of the Irish Party; Rev. John Rock, P. P.; Mr. P. A. M'Hugh, M. P.; Rev. Denis O'Hara, P. P.; Joseph Devlin, Captain Donelan, M. P., and Alfred Webb, was appointed to confer with the representatives of the Irish National League and of such other Nationalist organizations as might be found willing to participate with a view to enacting a proper representation of the tenant farmers before the Commission about to inquire into the administration of the Land Acts; and, further, with a view to consulting together how far joint action could be arranged on the subjects of the '98 Centenary Celebration, the evicted tenants' question, amnesty to the political prisoners, Parliamentary registration, and the alarming increase of landgrabbing."

### TOWN OF ST. PAUL.

The most attractive and largest bazaar held for some years began Tuesday, 7th inst., in the basement of the Parish Church, Town of St. Paul, and will continue to the 23rd inst. The proceeds of the Bazaar will be used for charitable purposes. There will be a beautiful display of ornamental and useful articles, which may be purchased at a nominal price. The feature of the Bazaar will be a competition among the lady Presidents of each department.

### OUR ENGLISH LETTER

LONDON, Aug. 31.—There is really very little of moment over here just now. Perhaps one of the most important events was the sermon last week by the Bishop of Salford, Rev. Dr. Bilborough, and was perhaps what might be called the sermon of the week. His Lordship was particularly anxious that there should be a good and fervent and loyal spirit amongst the young men and young women of the congregation; that they should not be "should be Catholics," but that they should be Catholics in deed and in act to the very marrow of their bones, and therefore he was most anxious to organize young men's clubs, literary societies, young men's associations, Children of Mary, and such-like organizations. The young of the congregation were the power of the future, or, to change his figure of speech, the crown of the whole concern; not that the rest were blue ink, but that the young folk, if their hearts were right, would win their way and make progress for Catholicity. He did hope that they would be fervent and true, but that they had been well instructed, and were for the most part well disposed, but how many fell away from their duties, missed Mass, picked up with some Protestant lass and went to the dog! His Lordship wanted to mend this if he possibly could. He wanted the young to keep together in their clubs and halls and avoid the dangerous society of Protestant young men and women, for he was perfectly convinced that rather empty-headed young Catholic men, and there was a fair share of that class, thought that if Protestant young men of their age with whom they worked side by side during the week spent their Sundays in absolute indifference to all religion in simple enjoyment, Catholic boys, like young men, why should they not do the same? Another evil influence was the bad example of parents, for which they would be answerable. Continuing, His Lordship said that in these days of inquiry if they were true to their faith and jealous for its propagation they must be able to give a reason for the faith that was in them. In their club rooms they should have a library and lectures, but more especially the papers of the Catholic Truth Society, because these papers had been drawn up by the most skillful minds, and they lunched upon every point that Protestants met with in the Catholic religion, and explained every difficulty they had. So he proposed that they should get into the club-room as soon as they could something more important than the latest result of the Cricket Matches, so that they would be able to answer and explain the difficulties which Protestants might cavil in them. In a case of this sort they should then, go to the club library, look at a Catholic Truth Society paper, and on two or three pages they would find all that they wanted. When they had fortified and armed themselves with this knowledge they should make an opportunity of re-opening the subject with their Protestant friends. But before doing so they should visit the Church and say a prayer to our Lord in the Blessed Sacrament, and ask Him to put upon their lips what He wanted them to say, and He would not fail to do it. In conclusion, His Lordship said they had received into the Church in the diocese of Salford last year over 1,300 converts, a number never reached before (applause). Was not this a reason why they should be thankful to God for His graces to them, and do still more to forward the good work?

### THE LONDON IRISH AND AMNESTY.

At a meeting last week of the Centenary and Amnesty Committee the following resolution, moved by Rev. H. M. Kennedy, Protestant Vicar of Plumpton, was unanimously adopted: Having complete confidence in our countrymen on guard in Ireland, we believe that no amount of royal visits, residency or political trumpeting shall divert the Celt from the path of duty; that the memorials which congest about full prisons, deserted villages, and excessive taxation shall not grow faint; that the centenary celebration of "ninety-eight" will cause the scattered millions of Clan-na-Gael to unite, and plainly show their over-long endured and godless oppressors that sooner or later it must, between the concerned contingents, be either open war or peace with honour; and that in the coming struggle, if the deluded British democracy will but pull together and march as one man against the common spoiler, we shall be ready to help them with head, heart, and hand.

St. Louis of Anjou was, hitherto, little spoken of in the universal Church that it may be wondered why so much prominence has this year been given to the celebration of his centenary. The facts are these: The paternal grandmother of the present Pope, not having been favored by Heaven with offspring, made special applications to the patron of the family, St. Louis of Anjou, that, although already advanced in years, a child might be accorded to her. This effectively came about, and the pious woman held that it was through the intercession of St. Louis that she was blessed with posterity, a posterity destined to include a Pope—the present gloriously reigning Pontiff.—The Universe.