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A VISIT TO THE TRAPPIST MONASTERY AT TRACADIE, N. S.

About three miles from Tracadie station, on the Eastern Extension Railway, in the County of Antigonish, N. S., the traveller will notice an abrupt hill surrounded by a cross; taking a turn to the right is another road leading off the main one, and after walking about half a mile he comes in sight of the Abbey of Little Chartreuse, as I believe it is called. The buildings are situated in a pleasant little valley well adapted for the purpose. The Abbey proper consists of a quadrangle, on one corner of which is the chapel. The other buildings, devoted to the industrial interests of the community, are of the most important order. The visitor, on arriving at the Abbey, rings a bell at the lodge; the porter who is one of the community, appears, and, after telling him your business, he introduces you to the reception room. Here you are received by the "guestmaster," and you register your name, residence, and state how long you will remain. From the hour of your arrival till your departure the "guestmaster" practically never loses sight of you; he occasionally excuses himself to attend to some duty or to assist at prayers. All your wants are anticipated, and everything is done to make the visit as pleasant one. Should the caller of the gentler sex, her business is transacted there and then, as no women are allowed into the monastery. The guest is then shown to his room, and he is at liberty to walk about the grounds, or read in the recreation room. At the proper time he is summoned to his meals, and he is desired to assist at the frequent devotions in the chapel he is at liberty to do so in a little gallery, the entrance to which is from the hall of the guest's chamber. Occasionally permission is given to attend the services in the main body of the chapel. The community at present consists of an Abbot, eight monks, and a novice, and twenty-five lay brothers. The discipline of the Trappists is most severe, and nothing but sickness relieves a member from observing the rules. No animal food is used; only one meal a day is allowed in winter and two in summer. Perpetual silence is the rule; the Abbot and guestmaster only being excepted for the purpose of entertaining their visitors and transacting their business with the outer world. The community rise every day at 2 a. m. and on Sundays at 1 a. m. From that hour to 4 a. m. they remain in the chapel (where the masses are celebrated) until about 5 a. m. Then the *Litany* is sung, after which each one proceeds to his allotted manual labor until the hour for meals. The morning after my arrival the obliging guest-master showed me over the buildings and grounds. Leading from the hall in the guest-building is a corridor in which the community take exercise, read or perform the stations of the cross. From this is an entrance to the chapel. The chapel is divided into three portions; the front portion is devoted to the Abbot, priests and choir brothers, while the rear is for the use of the lay brothers. A gallery in the centre is used by the novices, and at the same time shuts off the view of the priests and choir brothers from the guests gallery. We next visited the vestry, the chapter room, the dormitory, refectory, etc. In the latter place the poverty and simplicity is most striking. A bowl, tin dish, yellow crockery pitcher, napkin, wooden fork and spoon is allotted to each; the Abbot himself faring no better; the only distinction is that his table is situated at one end, so as to overlook all. The tables are without a cloth, and plain wooden benches are used instead of chairs. Attached to the wall is a pulpit, from which is read selections from the Scriptures and other devout books during meals. In the centre of the dormitory is erected the cells, separated from each other by wooden walls, and from the outside by a screen. Here I noticed in each room the source that is used once a week to remind the brothers of the suffering of our Saviour and to carry out a rule of the Order, that obliges them to scourge themselves once a week. The Trappist Order carry out the great injunction to work and pray; there is no idle hands in the order; nothing but sickness or old age excuses a member from manual labor. A small enclosure in front of the chapel is used as a cemetery. In death as in life, the Trappists display a contempt and indifference for the pomp and vanities of this world. The body is laid to rest in the robes of the order—not even a common wooden coffin protects the body from the cold, clammy embrace of mother earth. A plain wooden cross marks the resting place of each deceased. Nor could I see any mark thereon to show either the rank or name of those who rest beneath. On the evening of my arrival I had the honor of receiving a call from the Right Rev. Abbot. There is nothing in the dress to distinguish him from the other fathers, except that he wore a ring. During our interview he gave me a synopsis of the rules of the order, all of which I have endeavored to embody in the foregoing remarks. A few words in regard to the industrial enterprises of the community may not be amiss. They are alive to the importance of all improvements among farmers. They have the best breeds of horses, cattle, sheep, pigs, etc., and it gave the writer no little pleasure to visit the well-ordered stables, 220 feet long, containing several teams of fine working horses, 28 fine milch cows, some being Jersey. The cows are brought in every night, summer and

LETTER FROM MICHAEL DAVITT.

THE ROYAL IRISH CONSTABULARY AND THE JURILIB OBESSION ACT IN IRELAND—MANY OF THEM TO LEAVE THE FORCE AND TO COME TO AMERICA. The following letter, which has been addressed by Michael Davitt to a number of representative men in the United States and Canada, has been received by Mr. H. J. Clouse...

WEDDING BELLS.

A joyous event took place in St. Peter's church, Portland, New Brunswick, June 30th. The occasion was the wedding of Miss Lizzie Quinn (eldest daughter of John Quinn, Esq., Secretary of St. Peter's Sunday School, to Mr. Richard J. Walsh, President of the Father Matthew Association, St. John. The Rev. A. Wynn, C. S. S. R., performed the ceremony. Miss Mary Quinn, sister of the bride, acted as bridesmaid, and Mr. Timothy O'Brien supported the groom. After the service the party went to the residence of the bride's parents, Albert street, where the wedding breakfast was served. The large number of handsome presents sent to the bride testified to her popularity. The Record heartily tender its congratulations to the young couple.

THE FRANCISCANS IN ENGLAND.

The laying of the foundation-stone of the new Franciscan church, Upton, which ceremony is to be performed to-morrow (Saturday, June 17th) by Cardinal Manning, joyfully reminds the Catholics of this country, and more particularly the Catholics of London, of the gradual growth of the Franciscan Order in England. As is known to every one acquainted with the history of the Reformation, there were against some of the religious Orders of this land more stringent or more cruel measures taken by the wicked authors of that unhappy revolt than the Order established by St. Francis. Like their leader, the Franciscans had by their charity and humility gained the hearts and affections of the people wherever a man of their Order existed. They stood by the side of the people in their legitimate conflicts with haughty and arrogant rulers. Thus they exercised an influence over the people and that influence had to be destroyed if the leaders of the revolution, against the authority of the Church were to succeed in robbing the country of its faith. And to the Franciscans was banished from the land. Many attempts were made to revive the Order, but until the arrival of the few Fathers from Belgium, where it still existed, and where those who wished to join it were educated, these attempts seemed doomed to failure. Many Englishmen and Irishmen went to Belgium, became Franciscans, and returned to their native land. Many attempts were made to revive the Order, but until the arrival of the few Fathers from Belgium, where it still existed, and where those who wished to join it were educated, these attempts seemed doomed to failure. Many Englishmen and Irishmen went to Belgium, became Franciscans, and returned to their native land. Many attempts were made to revive the Order, but until the arrival of the few Fathers from Belgium, where it still existed, and where those who wished to join it were educated, these attempts seemed doomed to failure. Many Englishmen and Irishmen went to Belgium, became Franciscans, and returned to their native land.

YOU CAN GET FREE a five hundred page COOK BOOK of original and thoroughly tested recipes, if you send ten (10) two (2) cent stamps (20c) to my postage and top covers of Warner's SAFE Yeast Co., Rochester, N. Y. The book, in cloth, will be sent, postpaid, for \$1.15. The paper bound books will not be sold, they can only be had as above described. It is a wonderful fine book. "Every woman will want it."

ENGLISH DECAY.

The American sees in the Jubilee of Queen Victoria the beginning of an era of English decadence. Our contemporary finds in Britain's economic condition indications of certain disintegration and decadence. Its views are thus tersely formulated: "Not least among the causes of English decay is the moral impossibility of continuing the processes by which English wealth has been heaped up. To devour India, to prey upon China and Japan, to seize and rob semi-civilized and barbarous peoples in all parts of the globe, in search of a 'market,' becomes more and more difficult, simply from the awakened conscience of England herself. The Tory party would do it, with the old motives of aggression and plunder, and the Birmingham men would do it, as they have done in order to sell their products; but the process has become unpleasing to an important element outside of these, and can no longer be maintained with all the power and energy of the Empire. The pressure from below, in the ranks of the people, is increasing, and it must not be forgotten how every change in the franchise has enlarged the political power of the masses, and given to them the means of more effective revolt. It is a more democratic nation which will be seen in the future, and, as we think, a better England, but it will be one whose material greatness will be much diminished, both relatively and absolutely. The day of decadence has begun in the Queen's dominions."

We do certainly believe, with the American, that England cannot forever enjoy the commercial ascendancy and preponderance that so long she has had, but we do not think that the hour of decadence has yet set in. Be that, however, as it may, the true British statesman should be prepared for the very worst in this regard. A decline of England's commercial greatness, however slow and regular in its gradations, would necessarily entail much suffering on the English masses, and lead to a rapid falling off in the population. Were that decline to occur suddenly and unexpectedly, a revolution as bloody as that of France in 1789 could scarcely be prevented. For dangers such as this British statesmen should prepare themselves, by the passage of wise legislation looking to the increase of comfort and happiness among the masses, and the encouragement of emigration to the colonies of industrious English mechanics and others, whose success in British dominions abroad would, in case of a grave commercial disaster, draw quickly away to these same dominions the thousands whom that crisis would specially affect. But the main duty of the British statesman of the present hour is to devise means to retain for Britain her political supremacy, even if her commercial supremacy should suffer loss. It is possible for a state to be politically great without enjoying commercial or industrial predominance. England was, in the reigns of Henry II. and of Edward III., the most powerful state in Europe, though its commercial importance was then very limited. In one way, and one way only, can her political greatness be now secured, and that is by reconciliation with Ireland. With Ireland bound to her by ties of affectionate regard, England would, whatever vicissitudes her commerce might have to encounter, be one of the greatest political powers in Europe. Great Britain and Ireland, cordially united, could never be put down. Divided, they can have no assurance of future prosperity, greatness or security.

A DIFFERENCE.

The Dublin Freeman's Journal very pointedly but justly remarks: "The action of the 200 Catholic noblemen who have, as the Morning Post states, returned their tickets rather than be present and assist at the Protestant religious ceremony at Westminster Abbey, places the Lord Chief Justice of the Irish Queen's Bench in somewhat of a quandary. The Lord Chief Justice is proud of his Catholicity, which gives him a manifest advantage in impartially meeting at Catholic interests and aspirations in his own country. If ordinary mere Irish Catholics refused to attend the celebration it would be simply enough. It would be necessary to call them bigots and traitors, and have done with them. But these are English Catholic noblemen, 'do you observe,' which quite alters the aspect of the case."

There are now 143 churches and 164 priests in the diocese of Brooklyn. In 1853 there were only nineteen churches and twenty-three priests. The diocese is one of the largest in the world, and by long odds the most progressive.

SPIRITUAL RETREAT AT CHATHAM.

The annual retreat of the Ursuline nuns, Chatham, Ontario is taking place this week. It is conducted by Rev. F. Connolly, S. J., of Montreal, who having completed his studies and teaching regency at Fordham, N. Y. went through the higher course of scholastic training given in the Jesuit Order at Laurin, Belgium. After returning to this country he was employed as Professor of Theology in the Three Rivers Seminary and later in the Jesuit Scholasticate, Montreal, where also he was evening preacher in the Jesu Church. Next week he will give the exercises at Hamilton and then proceed to open the ecclesiastical Retreat for the diocese of Kingston.

A Supposed Cure for Consumption.

Considerable sensation has been created in medical circles in Vienna by the discovery of a supposed cure for consumption and other tubercular affections of the lungs and other parts of the body. The discoverer is Dr. Kollercher, a young operator in the clinical department of Prof. Albert Dr. Kollercher (says the London Chronicle), basing on the assumption that tuberculosis occasionally heals naturally, owing to the tubercles becoming calcified, hit upon the idea of causing artificial calcification by means of hypodermic injections of a compound described as "calcium phosphorium" into the limbs of persons affected with local tuberculosis. He made a number of experiments with a view to testing his discovery, and in every case the experiments turned out successful. At the last meeting of the Vienna Society of Physicians, Dr. Kollercher read a paper on the result of his experiments, and introduced to the meeting several persons who had been cured by his method.

LOCAL NOTICES.

BOOK. CATHOLIC, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhon, and Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great bonanza. Sure sale to every member of the Catholic Church. State commanding experience in applying for agency.—THE PATRIOT'S PUBLISHING CO., Toronto, Ont.

ROYAL BAKING POWDER.

Absolutely Pure. The Dublin Freeman's Journal very pointedly but justly remarks: "The action of the 200 Catholic noblemen who have, as the Morning Post states, returned their tickets rather than be present and assist at the Protestant religious ceremony at Westminster Abbey, places the Lord Chief Justice of the Irish Queen's Bench in somewhat of a quandary. The Lord Chief Justice is proud of his Catholicity, which gives him a manifest advantage in impartially meeting at Catholic interests and aspirations in his own country. If ordinary mere Irish Catholics refused to attend the celebration it would be simply enough. It would be necessary to call them bigots and traitors, and have done with them. But these are English Catholic noblemen, 'do you observe,' which quite alters the aspect of the case."

ENCOURAGE IRISH MANUFACTURES.

DANIEL O'CONNELL:—"You enrich the manufacturers of England and Scotland, and leave your own workers idle, and then you talk about your patriotism!"

IRISH SILK HANDKERCHIEFS.

Coloured silk handkerchiefs, beautiful brocaded, exquisite designs. Shamrock, Birds, Ferns and Flowers all in the richest colours, including cardinal, old gold, dark and light blue, various shades of green, with shamrock border, and white brocaded center with green border (size, 30 inches square), \$1.25 each.

PARNELL.

Mr. CALLAHAN & Co., GUYRATH.—The Obituary of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving, as it does, the substantial expression of the Irish leader. MICHAEL DAVITT.

WANTED.

Active men, aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—Trox, McNeil & Corran, Guelph, Ontario.

TEACHER WANTED.

A FEMALE TEACHER, HOLDING AT LEAST a Third-class Professional and Second-class Apprendent Certificate, and competent to take charge of a school, to teach the Separate School of Parkhill for the term commencing on the 1st of September. Applications to state salary and references, to H. B. QUARRY, Secretary, Parkhill, Ont.

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NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY, the 20th Day of July, 1897, —WILL BE— \$60,000.00.

TORONTO CONSERVATORY OF MUSIC.

Incorporated by Government in 1886. Will open September 21st, 1897. Capital, \$20,000. Hon. G. W. ALLAN, President.

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VOLUME 9.

NICHOLAS WILSON & Co. 186 Dundas Street, Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLEN.

A SPECIALTY. INSPECTION INVITED. Echo. BY A. V. GREVIER. Ye rocky cliffs, ye mountains high, That look at things above the sky, Upon shady nook, 'twixt woodland dale, Whence came that voice? Can ye not tell? Here as I speak, I questioned these, And voice returned from the mountain side, 'Twas from the wind it fell, the same, Back on the wind it fell again. Come, tell me flowers beneath my feet, Whence came that voice? Can ye not tell? 'Twas from the wind it fell, the same, Back on the wind it fell again. Come, speak and tell me, if you can, What say you of the ancient Pan? He loved a nymph who loved the trees, Who pined away with grief for Pan? Ah, poor Narcissus, gentle flower! Who had the will but not the power To love the fair, the fairest maid, And seek an echo far and wide. Immortal Bobo, still the same, Remains thy nature and thy name; Dances thou art, and yet we hear Thy gentle voice, to me still dear. The deaf-dull doth lift its head, And seek a form that has not fled; It smiles to hear the same sweet sound, For e'en from the rocks rebound.

THE COERCION BILL.

On the second reading of the Coercion Bill Mr. Wm. O'Brien spoke as follows. Mr. Speaker, I have not the slightest objection to enjoining to criticize the performance of Mr. De Lala who has just delivered the proceedings of the Home (laughter) I can assure the hon. gentleman, for my part, that I don't hate him as he seems to suppose, but on no account whatever can I so love him as to treat him as a very serious or formidable opponent of endeavoring to criticize the performance of Mr. De Lala who has just delivered the proceedings of the Home (laughter) I can assure the hon. gentleman, for my part, that I don't hate him as he seems to suppose, but on no account whatever can I so love him as to treat him as a very serious or formidable opponent of endeavoring to criticize the performance of Mr. De Lala who has just delivered the proceedings of the Home (laughter) I can assure the hon. gentleman, for my part, that I don't hate him as he seems to suppose, but on no account whatever can I so love him as to treat him as a very serious or formidable opponent of 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