

VOL. XXXVIII.--NO. 1

MONTREAL, WEDNESDAY, AUGUST 10. 1887.

INTERESTING TO WORKMEN.

The E oquent Sermon Preached to the Working Classes of Venice, Italy.

LABOR, UNION AND RELIGION.

There is a class of men which has gone through remarkable phases; now held in even in ow despised; now regarded with affec-tion, now hated; at one time the pledge 52 alety to their country, at another time a grave perior a principle of tife, and an element of dis-organization. It is a class whose wants, ten-plencies, aspirations, preoccupy at the present moment the attention of the economist, the philempher, the politizing, and of all true lowers of their country and of human ecoiety. Thank heaven, the working man has generous hearts to love him now, to make uoble efforts to place him in his true position of dignity But

neuros to tove mm now, to make noble efforts to place him in his true position of dignity But he has enemies too; some of whom seek to oppress him, others to cajole him, all to make of him a victim for their own of him a victim for their own purposes. The one portion, intend of seeing in him The one portion, intend of seeing in him, a rother, a crature made for the glory of God, we in him only an instaument of preduction, a machine in flesh and blood for enriching them; the others seduce and fatter him with talk of liberty, fraternity, eptality-pretend to see in him a king, that they may instange his civil list and have com-mand of his little treasury. The oxly true tried of the workingman is he who reveals to him his true dignity - gives him real consolation. Man must have a sense of dignity; that alone supports him. Without that he does not live. Who gives the work agmaa this sense of dig-mity? Who gives him true consolation? Does the man of letters, the economist, the philoso-pher, the politician?

pher, the politician ? pher, the politician? Look to the man of letters. Hear Bernardin de St. Pierre. He comes to the workingman and says: "Workman, you are miserable be-cause from morning to evening you must work to earn your bread. Listen to me. On the earth are mountains and valleys; the mountains from which come the waters that fertilize the from which come the waters that fertilize the from which come the train to all parts ciches and soil, the rivers that carry to all parts ciches and slif. In human society some must be moun-tains, some valays. You are the valleys. Be consoled; that is your mission in creation." The working man opens his press eyes, he listened; but the tears in his eyes are rot driet. Look to the economist. Hear Thiers. He Look to the economist. Their finers, the comes to the working man and says: "We have made progress. We have seen lub r freed from many a clog, illumined by science, because more fruitful and active. We have seen the in-terest on capital reduced from 6 per cent. to 4. We have seen the price of the necessaries of life

We have seen the price of the necessaries of the iffail, the pay of the working man rise. We have seen the working man realize the value of economy." The working man draws himself up with dignity and turns from the constitutes the mand from the upper fluctures. What revelation of dignity, of concolation, has ARCHBISHOP SEGHERS MURDERED the economist for him? Look to the philosopher. Hear Jules Simon. He comes to the workingman and says : $V \in ur$ to is hard. I sympathize with you. But what would you have ? No one could alter your lot. would you have? No one could accer your 107. When you were little you were to d to hook to prayer, to God, for comfort. But this is all a mistake. God is too far off. He cannot hear you, and if He could, He could Gausthing. The laws which go ern the universe are such that ikey cunnot be disturbed without introducing disorder." The workingman makes answer: What consolution is there for us there Jook to the politician. He says: "We are occupied with the working classes. We have various projects for laws in their interests. At We are some time nore or less distant we shall begin to put them in er cution." The workingman re-piles: "It is always so; we must wait. Youdo not wait yourselves; you go on with your own and want yourseries; you go on what your own advancement; rou make yourselves more rich; werremain always poor." You are unjust, the politician replies; "we have given you the right to cast your ballotinto the urn." And that right to cast your balloting the urn." And that is all he can say; you have a vote ! Then come those whom I will not name and say: "Workman, you seek consolation, you seek dignity. Yau have it in yoarseli, in your force. You are the king of the age. Look at the power of your orm. You have only to move to make the earth tremble; you have only to move to make the earth tremble; you have only to move to make the earth tremple; you have only to organize to overthrow the usurpers, your em-ployers; you have jout to hurl yourself upon so olety to reduce it to powder." You answer: What i all this progress only to lead to a state of savagery? The force that is most fair to our even is not that which oppresses and crushes, but that which lets stelf be b und by love. I have need that the most heaviful ideal of the have read that the most beautiful ideal of the king of the forest is not the savage lion, but the lion that recognizes its benefactor. To rule by sympathy is better than to rule by force. Leave me. I will have none of that insolent greatness that you offer me. Others come to you and say: You alone are necessary in a country; all else are paracites, usurgers. Is it not you who makes the plough that tills the soils, the ship that sails the seas, the engine that runs from city to city? seas, the engane that runs from city to city ? Society is a great workshop with innumer-able wheels. You give the mative power. Won need not use force. You have only to stay away; they will soon find that they cannot do without you. This doctrine smiles on the workingmen who begin to play with it. But they some core to give each a certain and/orus without you. This doctrine smiles on the workingmen who begin to play with it. But they soon come to give ear to a certain apologue, --the apologue of the belly and the members. They ask, "Am I sufficient for myself?" No, workingman, you are not sufficient for yourself. You, must live the life of the body, and so you need a doctor. You must live the life of the soul, and so you need a priest. You must enjoy in peace the truit of your labors, and so you need a priest. in the end, have classes other than the working classes. You say perhaps, How often has a workingman used the knife of the surgeon, held the scales of justice, offered the sacrifice to the Lord! That is so, but only as exceptions. As a general rule you must have zene trained carefully if they are to play a worthy part in these careers. And the scudy of the laws of nature perfects the processes of labor, renders them more fruitful; for your own sakes you must have men whose instruments are not the hammer and the saw, but the pen and the comhammer and the saw, but the pen and the com-Dasses. The workingman begins to see that this is true. The workingman begins to see that the is true. But he turns upon me and rays, "Where is my consolation, my dignity?" And I reply, You have seen the workingman curse his lot the workingman without religion. You consola-ton, your dignity, is in and from religion. Re-ligion comes to you and says; Workingman, you are great. And this is why you are great; fuss about it that the Indians carried his words

Because God bath given to no other class of hum to resemble Him so closely as you do. If you doubt what religion says, look at the work of God—first in creation and then in redemp time. Way at God a workman when He spread forth the heavens and laid the foundations of the carth and sowed the soil with seed, and to the Bishop. 'Never mind,' said the Bishop, 'You know better than we.' THE AWFUL CRIME. "They went on to camp and made their bed. All slept regether in line. Fuller was first to get up, It was between 6 sund 7 in the morn-ing. He got some sticks ready for a fre, but at opposite the Bishop without lighting them. Secret's Transmitted to the Boman Propa-time Chicago Convention Called to Consider Rome's Reply.

the beginning of your dignity. You have but to raise your eyes from your work to the heavens, and there you see your protype; you are a workman, like God. And not only a workman, like God, but a workman with God. He has left it to you to work with Him, to consplete His work. God has placed in the earth the germ of life; it is left to you'to

bring these forth and melt them and mould them. He has laid the seams of coal; it is left to you to draw them out, to kindle them to further your industries. The worki gmen may hear, if he will, the voice divine: Thou art a foroew wrker with Me. I create, thou trans-formest. I begin, thou completest. Or look at God in redemption. You curse

Or look at God m redemption. You curse your lot that you are born to labor. H w did the Redeemer begin the work of redemption? By a l fc of 1 dor for thirty years. And when He wond enter upon His special work, how did he equip himself? His first workinghers had been shepherds; His first associates in the work of redemption were working men. Trose are the sources of your dignity. And ask yourselves what was labor before chris tianity? It was slavery, it was dishonor. There were cases where for special rea-sons its dignity was recognized it witness Cincinnatus and his plough. But Plato called it illiberal; Cicero called workingmen harbstrians. What is labor without christiane tay? The Brahmin would consider himself con-taminated if he labored; the North American Indian dampises labor ; leaves it to his women, whom he treats as slaves. Religion, then, is

your true friend, for it reveals to you your dignity. But what, then, you ask, gives conso-lation? Again, religion Religion comes to you and says: You may so labor for the meat that perishes as to gain that which lasts forever. You sit at might c unting your few pence, the fruit of your hard labor. Religion comes to you and tells you: Those few pence are your wages; they are small and few, but remember, beyond and above them, you are gaining Heaven There is your trace consolation Religion, therefore, is your true consolation Religion, therefore, is your true friend. * * How often has the worktrue friend. * How often has the work-ingman rsised his banner, juscribed with the one word "Labor!" Labor is not enough. Man must have fellowship, mast have something that is not for his body only but for his heart. Add, therefore, or your banner the word "Union!" Eut that is not enough. Man must have some solid basis on which he may sifely rest everybling. Add, then, on your banner the word "Heligion!" When the workingman goes forth meder the banner, "Labor, Union, Religion," he will not indeed become a rich man, but he will never again be a miserable wretch.—London "Tablet "Throw a Lenten Sermen to the working [From a Lenten Serman to the working lasses in Flor nce, I aly, by Pad e Agostinoda

"They went on to camp and made their bed. All slept tegether in line. Fuller was first to get up. It was between 6 and 7 in the morn-ing. He got some sticks ready for a fre, but sat opposite the Bishop without lighting them. The Indian at the end of the line rose up and heard Fuller say: 'Bishop, get up.' The Bishop lifted his head, and half rose, when he saw Fuller with a rifle levelled at him. The bul'et struck him squarely on the for-head, and he never spoke. The muzzle was so close to him

that his face was powder burned. "All this happened so quickly that the Indian was not able to do anything, but when Fuller began to reload he sprang upon ham and seized his gun, shouting to his companions that Fuller his gun, shouting to his companions that Fuller was: going to murder them all. 'No,' said Fuller, "I meant to kill only the Bishoy.' "The Indians arranged the body as well as they could and went with Fuller to Noulata. The Indians had forewarned Frederickson there of the Indians had forewarned Frederickson there

of the tragedy, but Fuller informed him at once that he had killed the Bishop. Frederickson sent the men to camp for the body, which was taken as soon as possible to St. Michael's. The coffin was enclosed there in a zinc caske'. It could not be brought Cown on this st-amer. is at the Russian chapel and will probably remain there.

THE MISCRABLE MAN.

"Fuller accompanied the body to St. Michael's and offered to give himself up. A warrant will be taken back for his arrest, and he will be taken to Sitka and tried. I saw him but once since my return. I could not speak to him the confesses his crime freely and cries about it. We have kept the witnesses at St. Michael's and they will appear at the trial." Father Tassi came down on the Dora for instructions with reforence to the prosecution of

the murderer and other matters in connection with the Bishop's death. The Dora left Sitka on June 16 and St. Michael's on June 26. Father Tassi is making arrangements to leave for Portland Wednesday.

MUCH INDIGNATION.

Father Tassi, in an interview, said: "The utmost indignation prevailed among the white-residents on the Yukon and at St. Michael's over the murder, and upon the arrival of the steamer the feeling was intensified. The pri-st of the Russo-Greek church had the body placed in his old chu ch, and there it will lie until the teamer Bear takes it to Victoria for burial. Fuller confessed his crime, and is now peniteur, but what impelled him to shoot our good father but what imperied him to shoot our good hover. I cannot corceive. Fuller is not in any way crazy or foolish, as he told the Indians he did not wish to kill them, he only wanted to shoot the Archbishop. Upon arrival of the steamer Dora at St. Michael's I took passage for Ouna-laska and there'I obtained a warrant for Fuller's arrest. Captaia Healy will serve the warrant and take Fuller to Ounslaska to be examined. by the commissioner, who will send him for trial

to S tka with witnesses. Solemn High Mass of Requiem will be c-la-brated for the repose of the soul of the late Archbiship at St. Ignatius' Church during the present week.

MILWAUKEE, Wis., Aug. 6 -The call for a convention or meeting of German Cath lics, to be held in Chicago, while ostensibly for the purpose of considering alleged differences between Irish and German Catholics, is said by those best acquainted with the facts to be really a meeting for the consideration of the reply of Rome to a petition forwarded several months ago by the German Cath lics. Much excite-ment was caused among Roman Catholics of that nationality by the decided stand taken by the late Plenary Council of Baltimore against intemperance and against the practice of selling beer or other liquors on Sunday, or the frequenting of places where they were sold by Catholics. A number of German papers took the matter up and enleavored to arouse a hostile sentiment among German Catholics, claiming that the action of the council was an outgrowth of nativism on the part of American bishops. Following on the heels of this came a widening of the breach between German and Eoglish speak ing or Irish Catholics. The German sentiment was finally crystallized into a petition, which was sent to Rome early in the spring.

POINTS OF THE PETITION. The principal points of the petition were as

llows :---We ask the Sacred Congregation of the Fro-paganda to define that the German parishes are entirely independent of the Irish, co-ordinated to them; that the rectors of Irish parishes can exercise no parochial rights in relation to Ger-mans who are assigned to some German church, whether they be newcomers from Germany, or born in America of German parents.

That this being so we ask the Sacred Congre-gation of the Propaganda to define and decree:--1. That German parishes and those of other nationalities, such as French, Sclavonav, etc., be held equal to English (Irish) ones and entirely independent of them. That no distinction whatever as to rights and parochial privileges is made between them, either by law or per-

2. That also in designating immovable rector--hips German parishes be not considered inferior to Irish ones, provided the conditions prescribed by the Third Plenary Council, sec. 11, chap. 5, be fulfilled in them.

3. That all new comers from Europe be assigned to a church of their own language, wherever in the place of abode it be found, and treated as members of that church, and that the same may hold good as to their children born in America as long as they are under the parenta anthority. 4. As to the descendants of German families.

who are independent, and as to the more remote generations, if they use the English language as their native one, according to the common meaning of the term, it may be free for them to go over to an English church, provided the change be made formally, for good, and with the witten consent of the rector, or also on the

its course down the waters. Mass was c-le-brated by the rev, director in the church of Varennes. The sight of the communicants was heavenly and inspiring. The kissing of the relics of St. Ann followed. At 3 p.m. the panegyric of St. Ann was delivered by Rev. M. Callaghan. The rev. and was derivered by nev. M. Gallagnan. The rev. gentleman, after having congratulated his numerous auditors upon the admirable spirit which they had been publicly manifesting in the capacity of pilgrime, and after having highly decapacity of pilgrims, and after lawing might be scribed the advantages of pilgrimages, in general, insisted upon the triple homage to which St. Ann was estitled, and which should consist in honoring her by reason of her dignity as Mother of the Blessed Virgin, admiring her on account of the state of the of her virtues, and confiding in her power of ntercession. These points were developed in a mast-rly manner, which did not fail to prove egregiously impressive. The copiousness of his beautifully linked ideas was not less remarkable than the elegance of his style and the unction of than the elegance of his style and the unction of divine grace which permeated the general deli-very. The pilgrims were literally spell-bound by the discourse to which they lis-tened, and which will long continue to exert its beneficial influence. The rev, gentleman then read the solemn Act of Conservation to St Ann. The substants which Consecration to St. Ann. The spectacle which the hundreds of lighted tapers offered was one which will be lorg remembered. The Benedic-tion of the Blessed Sacrament was given by Rev. Father Desaulniers. The pilgrims formed in procession and wended their way to the ancient and venerable chapel known as the Miraculous and venerable chapel known as the Miraculous Chapel, and after making known their spiritual and temporal wants to the illustrious saint, re-turned to the bat, which carried them back to Montreal at 7 pm. One of the most enchant-ing features of the pilgrimage was the singing of the St. Patrick's choir. Conducted by the masterly and ever willing Professor J. A. Fowler, they achieved wonders in the task which they kindly accepted. Their voices, so highly cultured, were remarkable not only by the orife which mature had lent them, but al-o the gifts which nature had lent them, but alby the sweet charms which youthful innocence and heaven-born grace has communicated to them. The young ladies who composed the cheir formed a picture of neatness and gentle-ness much admired and eulogized even by the severest critics. The pilgrims express their sincere thanks to the caterer, the yendor of religious articles, and to Captain Rey, whose politeness and cordi dity are proverbial.

LAYING THE CORNER STONE, AND CLOSING OF THE TRIDUUM AT ST. ANN'S CHURCH.

Last Sunday was a grand day in St. Ann's Church, the obtained by the laying of the foundation stone to the new extension of the church, as well as the closing of the *Triduum* in honor of St. Alphoreus Liguoi, founder of the Referentforist order. At the early Masses there were a large number of communicants, as an indulgence was gravited all those who narcook of

PRICE. - - FIVE CENTS

held ber head modestly cat down, with her eyes fixed on her crucifix that hung by her side. Then the general made her kneel down and drawing his sword touched her lightly with it three times on the shoulder and pinned the cross of the Legion of Honor on her habit, saying

with a quivering voice : "I put upon you the cross of the brave in the name of the French people and army. No one has gained it by more deeds of hereism ner by a life so completely spent in self abnegation for the benefit of your brothers and the services of our country. Soldiers! present arms!' The troops saluted, the drums and bugles rang

out, the air was filled with loud acclamations, and all was jubilation and excitement as Mother and all was jubilation and excitement as Mother Mary Teresa rose up, her face suffused with binshes, and asked: "General, have you finished with me?" "Yes," said he. "Well, then, I am going back to my wounded soldier in the hospital."—*Brooklyn Citizen*.

A RESPITE FOR THE LEAGUE.

The Intention to Proclaim It Reconsidered— Arrears of Tenants' Rents Clause of the Land Bill Causes a Lively Debate in the Commons.

LONDON, Aug. 5.—In the House of Commons this evening Mr. Balfour announced that he did not expect to be required to make any communication to Parliament regarding the supp of dangerous associations in Ireland, suppression land, This statement was received with cheers by the Irish membere.

THE LAND BILL.

Upon the motion of Mr. Balfour to recommit the Land bill for the discussion of Agrian amended clauses, Mr. Dillon urged that the Government should first explain the alterations they intended to introduce. He asked why nothing was proposed for dealing with arrears. The bill as it stood afforded no protection to tenants for whom the bankruptcy clauses ad been designed. As these clauses had been dropped, better protection for the tenantry be-came necessary. Mr. Balfour said that the Government was willing to accept any workable proposal for dealing with arrears, provided debts to iandords be held equally as sacred as dobts to shopkeepers and others. The bill gave con-siderable pr tection against arrears, though not ignoring or effacing landlords' dobts. It wин

THE LARGEST MEASURE OF RELIEF

binder of St. Alphoesus Lignori, founder ei the Referentorist order. At the early Masses there were a large number of communicants, as an indulgence was graated all those who partsok of the sacraments during the rovema to the great saint Alphonsus. At ten o'clock there was Pontifical High Mass by His Grace Archishop Fabre. The musical portion was very ably rendered by the choir, under the direction of Mr. D. Holland. The Kyrie was taken from Van Bree's Mass, andthe Gladstein refused to admit the jusice of draw-ing a parallel between arrears due Ladlordsing a parallel between arreaus due 1 addords and tenants' debts to other credit rs. They were about te declare many rents exorpitant, but Parliament was not going to say that traders had been charging exorbitant piles for goods — A tenant who obtained a decision from the court that his rent was excessive ought not to have excessive arrears carried forward agoinst him. The bill was

IN THE WILDERNESS.

(From the Oregonian of July 19th.)

SAN FRANCISCO, July 18th. -- Information was received to-day from Ounalaska that Bishop Seghers, Catholic missi nary, was nurdered in Seghers, Catholic missioners, was murdered in oold blood by his companion on the night of November 28th last. The scene of the tragedy was on the banks of Yukon River, about five hondred miles from its mouth. The anurderer is Frank Fuller, a young man from Portland, Oregon, who accompanied the Bishop as a com-panion and servant. The Bishop left for Alaska to perform mis-sionary work among the Indiana, taking Fuller.

the Bishop left the Atasians, taking Fuller, who was warnly recommended, with him. On the seventh day of the jourcey Fuller, asked the Bishop to make camp for the night in an open Bishop to make camp for the night in an open spet, but Indians of the party advised against it, as there was an Indian settlement beyond. The Bishop took their advice, despite jaclous complaints of Fuller, and they camped later in the evening. It is said by the Indians that Fuller rose in the main and shot the Bishop while the

the morning and shot the Bishop while the latter was lying down. The Indians, fearing he would kill them all, disarmed him, Fuller, how-ever, declaring that he only meant to kill the B shop. The Indians arranged the body and accompanied Fuller to Nouiata, where they accompanies ruller to Noulats, where they disclosed the affair. The Bishop's body was sent for and brought to St. Michael's, whither Fuller went and gave himself up. He was taken to Sikka, where he will be tried.

FATHER TASSI'S STORY.

Father Tassi, Bishop Segher's assistant in the evangelical work of the north, was seen this afterneon in relation to the death of Father

Seghere. "It was a year ago last month," said Father Taski, "that Bishop Seghers asked me to bring Fuller with me to Alaska. I had known Fuller several years. He was a watchmaker in Port-land for two or three years, but in 1881 he went to Washington Territory. He drifted to the Cour d'Alene mission, where I saw him in 1883. He went to Spokane Falls from there, and I met him with the Fathers at that place a year ago, him with the Fathers at that place a year ago last March. He was very auxious to jois me in my Alaska work, and several times asket to be allowed to go. The Bishop told me to bring-him along. We started from Victoria the 13th of July, a year ago, the Bishop, Fuller and I. We went by steamer to Juneau. We then found our party and went to Chilctat. From there we had our things carried across the moun-tains by Indians to the headwaters of the Yukon. We built a boat there and started down the Yukos. We arrived on the 7th of September at the mouth of the Stewart River. Here, after a time, the Bishop left me, with f

morose and quarrelsome. They were about thirty miles from Nonlata. Towards night Fuller asked the Bishop to make camp. The Fuller asked the Bishop to make camp. The Bishop consulted the Indians, who advised against camping there, and said that an Indian camp, with a number of Indian houses, could be found a few miles further oz. The Bishop told Fuller that the Indians knew better than they could and he would follow their, advice. Fuller complained that more attention was paid to the Indians that more attention was paid

LEADING CATHOLICS.

The epithet "leading Catholics" is fre-quently applied to wealthy nebod es. The term s misapplied to the following categories of

s mappined to the following charge at a population: 1. Those whose wealth averages up into six figures. They have money; they are supposed to have the not invariable concomitants—of culture and public spirit. The most they will do is to serve on orphan boards and attend forthismable halfs. fashionable balls.

2. Those who rent the costliest pews in the

2. Those who rent the costness pews in one church and disport themselves therein at the prominent services. They sit well forward, but this not unfrequently implies their backward-ness in every thing that the church may do for the practical welfare of its members. They are prominent by reason of the seats they hold

down. 3. Those who affect the best conventional society—introduced there by their money or by their capacity to meets its demands in ther respects. Because they are "the only Catholics" one meets, it is taken for granted that they are the best of the lo. It is a pity that they have to be affiliated with the substratum which reaches

down to hoodlungsm. There are the "s me nice Catholics whom we know" and whom we would hardly ever suspect of being members of that church. Of course you can believe that they are the "leading people of their creet." Having obtained a de-gree in books of stiquette, it can not be sup-people that they are unacquained with the posed that they are unacquainted with the catechism.

4. Here and there we meet a sprinkling of a fourth style of "Leading Catholics." They affect a refined sense of Jatholic culture, an amatem taste in Catholic art, music and literature. Tney cherish the vanity of ultraorthodoxy When they get into the newspapers they always succeed in demonstrating to the non-Catholic public that they are martyrs to sanctimonious Carrowness.

RELIGIOUS PROFESSION.

_

His Lordship Archbishop Fabre presided last work at a religious profession at the Hoche-laga Convent, when the following ladies took their final vows.—Sisters Marie Franciska, Marie Octavie, Marie Imedia, Marie Albéric, Marie Bertha, Marie Alexandra, Marie Honorius, Marie Placide, Marie Odilon, Marie Epiphace and Marie Auguste. The following young Ladies pronounced their temporary vows:-Sister Marie Fabiens, Jean Gualbert, P. Bénitti, Marie Hubert, Manie Elignis, Marie Eusebe, Marie Ubald and Marie. Széphanie.

The following novices were then admitted : The Misses Zoe Bondy, Sister M. Gonzalve ; Euphrasis Jeannotte, Sister Louis de Gonzague ; Eulalie Boursier, Sister M. Heliodore ; Asterie Courteau, Sister Florence ; Martine Lauren-deau, Sister Rodolphe ; Robertine Branchaud, Sister Louis Bertrand ; Antonia Prefontaine, Sister Marie Theodore ; E. Casson, Sister Seigius; Eudoxie Perrault, Sister Catherine of Genes; Emelie Decary, Sister Marie Josephine; Anne Lanoix, Sister Marie Hermile; Adeline Anne Lanok, Sister Marie Hermine, Austrie Martineau, Sister Marie Côme; Eloise Du-fresne, Sister Marie Paulin; Lucie Tetrault, Sister Marie Gédéon; Albertine Lemire, Sister Marie Marcel; Philomene Lemire, Sister Marie Marie Marcel; Philomene Lemire, Sister Marie Marie Marcel; Philomene Lemire, Sister Marie Thaddée; Anyre Duplessis, Sister Marie Canute. The following have entered the novi-tiate: The Misses E. McElheron, of Sarnia, Ont.; M. G. Hınrteau, St. Lin, P.Q.; A. Lamarche, St. Henri of Mascouche; A. Bougie, Ste. Cecile; R. de L. Rapin, St. Timothee; R. T. Provost, Belcell; O. Charbonneau, and H. Kenny, Irvland.

"'Tis but a little faded flower," sang Mrs. Jones at luncheon, when Jones complained

decision of the Bishop, if perlaps any dispute should arise. But that the same be permitted

 t) Irishmen knowing the German language.
5 That the bishops and priests be instructed on the one part, that they must not endeavor to suppress and root out the language, the manners, the customs, the ways and modes of worship of the Germans, except they be contrary to the rules, discipline and rubrics of the Church ; but, on the other part, that they in the educa tion of youth, and especially in the parochial schools, faster and promote the English lan-

gnage 6. If, in course of time, especially when im migration ceases, the use of the English Langu-age should be found more necessary in some German church than that of the German, the German church than that of the German, the rector may, either of his own accord or in correspondence with the judgment and mandate of the Bishop, use the English language. If it should then, per-haps, happen that on account of the proximity of the English church a new division of terr-tory be necessary, this division be made in prudence and justice and charity.

ROME'S ACTION.

The petition was kept very quiet and its con-tents held in inviolable secrecy. It was only through an accident that the correspondent was enabled to secure a copy. The original is in Latin, as are all papers forwarded to the supremene Pontiff. It is understood, though no

formal agnouncement has been made, that the petition has been denied by Rome.

Hence the calling of the coming convention. It is clear, however, that all German Catho-lics are not in accord on the points submitted in the patition.

This archepiscopal diocese is one of the most German of any in the United States—in fact, is the one against which the Rev. Dr. McGlynn recently made the charge that it had been thoroughly Germanized ; yet some of the priests here siy they were not consulted in the matter of the petition. Rev. John Gmeiner, one of the ablest theolo-

Rev. John Gmeiner, one of the ablest theolo-gians in the West, himself a German, and who was elected to accompany Archbishop Heiss to the Baltimore Council, denies that the petition is in accord with the majority of German Catholic sentiment Dr. Gmeiner denies that there are any vital differences existing between the priests of the different nationalities. It is believed here that the petiton originated in the St. Louis discuss where the German

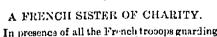
in the St. Louis discese, where the German Catholics are influenced in a measure by the arguncents of the free thinking publications. Nevertheless, the subject has caused considerable controversy, and much more will be en-gendered before the difficulty is adjudicated.

THE PILGRIMAGE TO STE. ANNE, DE VARENNES.

The pi'grims to Ste. Anne de Varennes were very favorably impressed with the suc-cess which crowned their visit to the shrine of the Mother of Mary Immaculate. Order and happiness prevailed throughout. The uni-versal word upon the lips of all was that never before did they experience such consolations as upon this pilgrimage. The class of people present was of a superior and refined nature, and was a fair representation of the excellent families known for their influence, learning and virtue in our delightful city of Montreal. Six hundred pilgrims graced the Three Rivers, which glided along the waters of the St. Lawrence with dignified ease and grace, awaken-ing at every plunge a fresh and bracing breeze. The programme followed upon the occasion was a masterpiece of judgment and discretion, and a masterpiece of judgment and discretion, and was perfect even in its smallest detail. Prayers were said and hymns sung as the boat steered During these words of praise the good nun

Sanctus, Offertory an 1 Annus Dei, from the Mass of St. Therese by Labache

Young Men's Soc ety and the boys of Brother Young Men's Soc ety and the boys of broken-Arnol i's school assembled in their hall and, headed by the Harmonie Eaad, marched to Basin street, opposite the priests' hou o. Short-ly the cross-bearer, with acolytes and altar boys, emerged from the door way and joined the rear portion of the procession. They were followed to the Eather Scrubb Coron. O'Demand by Rev. Fathers Strubbe, Caron, O'Donnell, Catulle and others, and His Grace Archbishop Fabre, with cape and mitre, and carrying his crozier, came last. The procession then wended its way along St. Augustin, Seminary and McCora streets to the church, around which were crowded a large number of devout parishioners, who manifested great is terest in the ceremony. While the corner stone was being laid some of the St. Ann's young men went among the partshioners with collection plates and collected a good sum for the benefit of the church. After the solemn chremony was over the procession reformed and returned to over the procession reformed and to the the pastoral residence by the same route. The young men then returned to their hall. evening there was solemn Vespers and B-ne-diction of the Blessed Sacrament, bisides an eloquent sermon by the Rev. Father Kiernan,



the capital of Ton-quin, the Governor General recently bestowed the cross of the Legion of Honor on a nun, Mother Mary Teresa, Superi oress of the Sisters of Charity in that Empire The troops were drawn up in the principal plaza of the city in a square surrounding a platform on which was the Governor General and his staff. When an aide de-camp was sent to bring the num, he found her in the hospital consoling a soldier who was having his leg am-putated. She refus d to leave the bedside until the opera ion was completed and then followed the officer to the square, where she was received by the general in person and led to the platform amid the joyful exclamations of the soldiers. The general then commanded silence, and in a solemn and impressive tone addressed

 Mother Mary Teresa, when you were 20
"Mother Mary Teresa, when you were 20
years of age you 'ceeived a wound from a cannon ball while assisting one of the wounded on the field of Bulaklava. In 1859 the shell from a mitrailleuse laid you prostrate in the front rank on the battlefield of Magenta. Since then you have been in Syria, in Ohina and in Mexico, and if you were not wounded it was not because you have not exposed yourself to the shot of gun and cannon and the sabres and lance of the sun and cannon and the safets and table of the enemy. In 1870 you were taken up in Reischof-fen covered with many sabre wounds among a heap of dead cuirassere. Such deeds of heroism you have crowned a few weeks ago with one of the most heroic actions which history records. A grenade fell upon the ambulance which was under your charge; it did not burst, but it

might have done so at any moment and caused new wounds in the bodies of those who were already wounded; but there you were-you took up the grenade in your arms, you smiled upon the wounded, who looked at you with feelings of dismay, not for themselves. but for you, and you carried it away to a dis-tance of eighty metres. On laying it down you noticed that it was going to burst; you throw yourself on the ground; it burst; you were seen covered with blood; but when persons came to your assistance you rose up smiling, as is your wont, and said: 'That is nothing !' You are scarcely recovered from your wound,

HARDLY A MESSAGE OF PEACE.

It left the tenant to pay arrears which must overpower him. (Hear, hear.) The bill was in most respects of great value, but the Government's refusal to grant a reasonable concession on arrears would tend to destroy the beneficial effects of the measure. (Cheers.) Mr. Smith cont-nd-d that Mr. G adstone was simply urging the Government to give away money be-longing to other people, departing from prin-ciples that l'arliament hithert had steadfastly maintained. No deb, either to a laudlord or to a trader, would be secure under a system which demoralized the debtor. _ No trade or commerce vould long continue in Ireland if tensors overe incited to violate their contracts and on re-claims recognized as valid shroughout the civilized world.

THE USUAL ENDING.

Mr. Parnell observed that all of Mr. Smith's arguments might be used with equal (flect against the reduction which the G vernment Propose d under pressure at the e eventh hour. Parliament interfered because there was no freedom of contract with respect to land in Ireland, though there was perfect freedom in regard to tenant and trader. He regretted that the Govern-ment had determined not to deal with arrears of rent, which was the only question likely to interfere with the settlement contemplated by the bill. Mr. Dillon's proposal was negatived by 180 to 129. Mr. Balfour's motion was accepted and a section was added to the bill extending the term for the payment of arre rs in instalments to the land commission. The house then resumed the report stage of the L and B ll, and rejected by a vote of 173 to 110 a proposal by Mr. Shaw Lefevre for provisional revision of rents to prevent a block in the Land Court. A long debate ensued on a proposal submitted by Mr. Finucane to apply the Land Act of 1881 to purely pa turage holding. This was rejected by a vote of 180 to 143

THE LAND BILL PASSED.

LONDON. Aug. 6.-The Irish Land Bill passed its third reading in the House of Commons this evening. There was general cheering when the bill was read.

THAT LIBERAL UNIONIST DEFEAT.

LONDON, Aug. 3.-Sir George O. Trevelyan's victory is felt in Conservative circles to be the severest blow the Unioniat cause has yet ex-perienced. Intense interest pervaded the clubs last evening. Each side attached supreme im-portance to the election as the first fought since the general elections between a Gladstonian and a Liberal-Unionist, the other contests having been between Conservatives and Gladstonians.

TERRIBLE CYCLONE.

ST. LOUIS, Aug. 8.-Additional advices from Mellbrook, Kansas, struck by a cyclone last Thursday, says the place was practically de-moltshed 79 buildings, including hotels, school houses, churches, stores and residences, being wholly or nearly destroyed. The lossos foot up \$88,000. The people are in great distress.

The boy whose mother made his trousers the same behind as before didn't know whether he was going to school or coming home.