

from South West Scotland in 1834 or thereabouts. One of her greatest possessions was a prodigious memory which enabled her to retain everything which she ever heard told by the good pioneer priest about the things of the spiritual world, as well as traditions and folk lore. She had the gift of story telling or of narrating whatever she knew. There is truly as great a diversity of this gift, as there is of the gift of eloquence or brilliancy of speech among the educated. It may be that the former developed the art of narration, as well as the latter; the former by telling tales and the traditions of the people as the latter do by studying their books well and taking pride in clothing the thoughts in fine language.

Catherine was left a widow nearly forty years ago with five daughters and one son. She was blessed indeed with a good loving family who always remembered the hardship she had to undergo while bringing them up. She was very industrious, a woman who for the prophet's own sake, would do anything to support her children. And the children imitated her as children always do their industrious parents. One by one they left the home to be companions to their husbands in new homes and to bringing up families, till at last she was left alone excepting when her only unmarried daughter came to visit her, and the latter also was more devoted to her aged mother's comforts when she was left alone. She could have lived, and in fact lived, during the winter months, with one or other of her daughters or with her son. With the return of summer, however, she returned to her cozy little home, for she loved the fields on which she toiled when she had sufficient strength. It was her own home, there was no other habitation so comfortable. In the whole wide world there was no other place like it. It was the scene of happier days perhaps; it was the spot where her children played in innocent glee, and they sometimes came back to it with their children and their children's children. That was the reason that she remained there the last summer, although she felt it herself, and it was evident to others who observed, that she must at least have some one with her, lest death, grim destroyer, and thief that comes in the night when we least expect him, may surprise her and find her alone. She will therefore spend the winter with her daughter who lives nearest her old home. When she told her pastor of her intention on the occasion—she always consulted him and asked his opinion of what she was about to do—she laid particular stress on the fact that she was in her eightieth year and death cannot be far off. "If I should take suddenly, I expect I shall have a very short last illness as all my people had before me—there will be some one to go after the priest, and to die with all the sacred rites of the Church, and to be seen after with God is my only desire now." Still she came on the following First Sunday, and on the feast of the Immaculate Conception. She was devoted to the Sacred Heart, and to the Blessed Mother of God all her life. Even when she had to walk seven or eight miles to church, she often came on special feasts. It was no wonder then that when she took sick last December, she at once spoke about the priest. It was late in the evening of one of those December days when the air is chilled, and the roads hard and rough making it anything but pleasant for one to ride over them. Many people die at night, more breathe their last in the dark part of the twenty-four hours than during the period of light. It is the beginning of a long dark night, this comes to her, she feels, to see, to taste, to get the quality of the particles of matter in the surrounding atmosphere. It is the initial step and the last beginning of the silence and darkness of the tomb. Those days immediately preceding death are also affording us the last chance to do an act of kindness to a friend, to write the Christian people sick—that above all the consideration, to be so closely united to God as to feast on His sacred Flesh and Blood is the desire of the Catholic. He wishes to undertake that long dismal journey through the valley of Death free from the impediment of sin, his soul sweet with the fragrance of the Holy Eucharist and strengthened with the strong nourishing, and refreshing Food of the Visitor.

Mrs. McDonald would not wait till the morning, she told the messenger who went for the priest. "She is right," said the priest in his own mind, "it may be too late to-morrow." "And I will receive the Holy Eucharist," she repeated several times after receiving Extreme Unction.

So Catherine died as she had lived, a few days after this, praying till the last and continually offering up to God her works, her thoughts, her words, her deeds, and her sufferings in union with those of the Divine Heart.

A mound formed by raising the earth all around over the place where she remains lie will be seen when the snow disappears, and at one end a monument, a marble slab, or a wooden cross, on which is inscribed, "In memory of Mrs. Catherine McDonald, died Jan. 4th, 1912. Aged eighty years. R. L. D." The peasant house once occupied by "Catherine, Alexander's daughter" will be pointed out by the former resident next summer visiting relatives and acquaintances at French Road. Her domestic good traits and her attention to her duties as a Christian; her fund of stories, and fairy tales, and her social qualities will be lovingly told. And down through the years in every increasing numbers will be found in that part of the country her descendants who will take pride in, and try to imitate their industrious and pious progenitor.

D. J. R.

### ARCHDIOCESE OF ST. JOHN'S, N.F.L.D.

#### PASTORAL LETTER OF HIS GRACE MOST REV. M. F. HOWLEY

Michael Francis, by the grace of God and the favour of the Apostolic See, Archbishop of St. John's, and Metropolitan of the Province of Newfoundland and Apostolic benediction.

Dear beloved Brethren and Children in Christ.—Our Blessed Lord Jesus Christ, over and over again warned His followers against the danger of false teachers: "In that most sublime exhortation, known all over the Christian world as the 'Sermon on the Mount,' which is related in the (v. vi. and vii.) chapters of St. Matthew's Gospel, He pronounced this grave warning: 'Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are raving wolves.' (vii.—15)

After the Ascension of Our Lord into Heaven we find the Holy Apostles and Evangelists constantly dwelling upon this most important admonition. Thus St. Peter in his Second Epistle (ii.—1) But there were also false prophets among the people even as there shall be among you, lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them." Again St. Paul cries out to the Bishops of Ephesus, (Acts, xx.—29), using the very words of the Divine Master Himself, "I know that after My departure ravening wolves will enter in among you, sparing the flock. But these also teach, and ravening wolves will not to confine their teachings to matters of Faith only. They were to ravage the domain of morals also, bringing in every sort of wickedness and sin; 'bringing upon themselves swift destruction; and many shall follow their riotousness, through whom they get the opportunity, grind and oppress the workmen, or force them to accept a wage insufficient for their support and comfortable maintenance, in this case the Pope says it is the duty of the Government to make laws for the protection of the poor man; and should it neglect to do so, it is lawful and proper for the laboring classes to combine in Leagues, Unions, or Associations in protecting their own rights and interests. 'It is gratifying to know,' the Holy Father writes, 'that such Associations exist. It is greatly to be desired that they should become more numerous and more efficient.

As it often happens, that employers will not be reasonable, and will, where they get the opportunity, grind and oppress the workmen, or force them to accept a wage insufficient for their support and comfortable maintenance, in this case the Pope says it is the duty of the Government to make laws for the protection of the poor man; and should it neglect to do so, it is lawful and proper for the laboring classes to combine in Leagues, Unions, or Associations in protecting their own rights and interests. 'It is gratifying to know,' the Holy Father writes, 'that such Associations exist. It is greatly to be desired that they should become more numerous and more efficient.

The Church condemned those unions of workmen; on the contrary, she has always encouraged them, and they flourished very prominently in old Church times. They were called 'Craftsmen's Guilds' and 'Trade-Bands,' as they were banded together in a sort of semi-religious, semi-professional, and for mutual protection in particular villages, towns and cities. Their objects were generally mutual assistance in cases of old age, accident, or shipwreck; poverty, loss by fire and so forth. They aided each other by loans, providing work, the burial of the dead, and such like corporal works of mercy. But there were also associations with the principal aim of religion and Christian charity. They had their oratories or chapels and chaplains. Their daily Masses and devotions; Their processions, retreats and religious exercises, their pageants and pilgrimages, but above all the frequent reception of the Holy Communion only among the laboring classes to which of some saint or mystery of religion. The modern spirit of irreligion, worldliness, personal independence, unchecked and unbribed individual liberty which overpread the world in the sixteenth century, and which has been highly lauded as the principal fruit, and the crowning glory of the modern era, this new spirit of rebellion to authority under the false name of 'freedom of conscience,' soon changed the old state of affairs. The mild paternal sway of the Church, and the charitable rule of the religious Orders, gave place to the stern authority of the State. The friendly cloister of the monastery with its quiet, and the generous spirit of the guildhall, where the poor were treated with kindness, delicate respect and chivalry, were supplanted by the 'Poor House,' and the unsympathetic dole, and the distribution of the legal ration of the State allowance. Poverty became a mark of inferiority and disgrace. The pageants and processions which adorned and enriched all their religious exercises, and converted to some vain and frivolous commemoration of national or historical events. The tendency to unite and band together, which is strong in the human breast, could not be suppressed, and so men, driven out as it were from their religious stronghold, began to form secret and dangerous Societies and Unions. The moment they were separated from the wise and maternal guardianship of the Church they began to fall away from the straight paths of honour and rectitude, and to hatch secret combinations dangerous to both the State and Society.

The Church, while not desiring to put an obstacle in the way of legitimate combination, has nevertheless always watched with zealous care the developments of these societies, and has never ceased her efforts to prevent them from falling into excess or error. When they have persevered in spite of her admonitions in their erroneous ways, she has left her bound, and the agent of Christ on earth, to condemn such societies, and brand them with her anathemas, and forbid her children to join them.

We read every day of the great state of unrest and upheaval existing at present in almost every civilized country. Strikes and Lockouts are the desperate means taken respectively by workmen and employers, to try and remedy the evils which are prevailing. These contests are appalling in the misery and wretchedness which they produce. Hundreds of thousands of men, women and children are reduced to the unspeakable agonies of poverty, cold, hunger and distress. The actual and virtual fabric of trade and business and commercial life is paralyzed, and universal disaster must surely follow, unless a remedy be soon found.

We, here in Newfoundland, separated as we are to some extent from the great corporation of the commercial world, do not feel so keenly the

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effects of this great dislocation of business, nevertheless, some of the effects are being felt by us. It is impossible that some of the reaction of this fiscal tempest should not reach our shores, and moreover, the Catholic Church in this country is now so vastly increased between all countries, that it is not to be wondered at that the minds of many even among us are being infected with the prevailing spirit of unrest and a desire is displayed in some quarters to join in the world wide movement. There are at present several Trade's Unions existing among ourselves.

We have already said that these combinations considered in themselves are not to be condemned, and as long as they are ruled by men of prudence and ability, they are a source of great strength and protection to the working man. But there is no reason in this country why such unions should be induced to go to extremes. We have not amongst us any grinding monopolists, or 'sweaters,' seeking to enrich themselves at the expense of the life-blood of our people. We may thank God that there still exist among us some remnants of the old patriarchal sentiment. That men and paternal system in which the great capitalists do not feel they have done their work when they have gathered a sufficient harvest of their industries; that they have no further ties or obligations towards the countries in which they have amassed their wealth, and that they may retire to distant parts to enjoy the fruit of their gains. Recent events happening among us show that a new spirit has arisen; new feelings are springing up in the hearts, new currents run in the veins of our public men. They do not look upon their employes as mere money-making implements, but as fellow-beings, in whom they have a heart-interest.

Such an interest in their employes, and well-being they take a lively share, and an ardent interest.

Let us hope that such examples as those to which I allude may be the harbinger of an era of peace and harmony, and good will among all classes of our people. We are passing at present through a period of great temporal prosperity. Money and means of earning money are never so plentiful. Let us then beware of the evils which may ensue from a too copious flood of prosperity, when not guarded by prudence, economy and public honesty. May our Trades' Unions direct all their efforts to the maintenance of these virtues; to the industrial and moral development of their own affairs; and may they never be misled to the cause of strife and acrimonious bitterness. A great and powerful lever is in the hands of those men who are leaders in these societies. Let us hope they will fully recognize it, and act up to its requirements. A great power rests with

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