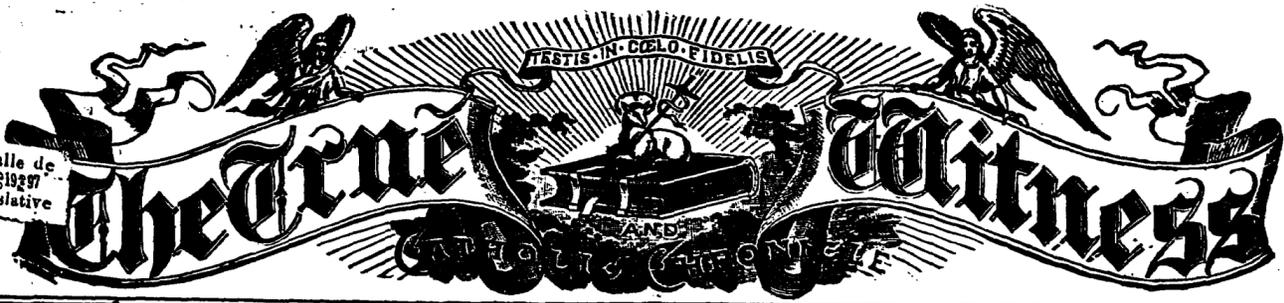


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VOL. XLVI. NO. 32.

MONTREAL, WEDNESDAY, FEBRUARY 24, 1897.

PRICE FIVE CENTS.

ST. PATRICK'S MISSION.

The Exercises for Married Women Closed on Sunday with Impressive Ceremonies.

THE ENDLESS EXISTENCE OF MAN, The Opening Sermon to Married Men Delivered by Rev. Father Wissel, C.S.S.R., the Superior in Charge.

The Spiritual Preparations for the Golden Jubilee Assisted at by Thousands of Loyal Parishioners.

The first stage in the grand General Mission, now going on at St. Patrick's Church, under the direction of the Redemptorist Fathers, was reached on Sunday afternoon, when the exercises for the married women, which have been conducted during last week, were brought to a successful conclusion.

Rev. Father Doyle, C.S.S.R., was the preacher, and he delivered a most pathetic sermon. The Sanctuary was beautifully decorated, and the whole ceremony was very impressive. In the evening the Mission to married men opened. Long before the hour appointed for the exercises to commence, the heads of families in the parish began to enter the sacred edifice, and when the preacher of the evening, Rev. Father Wissel, Superior in charge, ascended the pulpit, nearly every seat was occupied. The Rev. Father chose for his subject the endless existence of man, and, during the course of an able and forcible deliverance, dwelt upon its many features in a manner which carried conviction to the hearts of all. The following is a condensed report.

It is related in the Gospel of St. Luke, Chap. 10, that one day our dear Lord came into the house of Martha and Mary. Martha made herself very busy in putting something to eat before our dear Lord, while her sister Mary sat quietly at His feet, listening to His beautiful instructions. Quite naturally, Martha complained to our dear Lord that her sister did not help her. There she sits, she said, listening quietly to you, and leaving the whole work to me. What answer did our dear Lord give? He said to her: Martha, Martha, thou art troubled about many things, but one thing is necessary; Mary hath chosen a better part.

My dear friends, if I might be allowed to apply this little incident to you, what would I say? I would have to say that you are busy, troubled and uneasy about many things. Each one of you is troubled about something, but very few among you are troubled about the only thing necessary, and that is to save your immortal souls. Many appear not to believe they have a soul; they busy themselves solely about the affairs of this world, and even go further and seek only its pleasures. My friends, if we could cast a glance into eternity, we would see some people plunged into the abyss of hell, where they are now deploring their misery. There they are now weeping, because during the short time they lived upon earth they would not pay attention to the only thing necessary. Hundreds of thousands are today going the same road, and perhaps, brethren, some of you also. The great misfortune of our people is that they are apt to forget this, and give themselves up to all sorts of pleasures, surrendering themselves to sin and crime, and hardly ever pausing to think of the fate that awaits them. What can there be more important than our eternal welfare, and what more necessary than to work for it? My dear Lord bless the words that I speak to you to-night, and may our ever Blessed Mother Mary pray for us that these words may sink deeply into your hearts. My very dear brethren, I have two short sentences to place before you for reflection: The first is:

MAN IS AN ENDLESS BEING. He exists forever. The second is: Man, as he exists with body and soul, shall either be forever in Heaven or forever in hell,—either forever in endless joy and happiness or in endless misery and despair. We read in the second chapter of the Book of Wisdom: "God hath made man indestructible." That means that he shall exist for an endless eternity, both body and soul. True, we all die; but that does not finish our existence. What is death? It is the result of orig-

inal sin, brought upon us by the sin of our first parents. It is but a temporary separation of the soul from the body. The time will come when this frail body of ours will be no more fit for the habitation of the soul, and will then return into dust. "Dust thou art, and into dust thou shalt return." But the body is not necessarily annihilated. As our Blessed Saviour tells us in the fifth chapter of St. John, the hour will come when those that are in the graves will hear the voice of the Son of God and will rise. Those that have done good will rise into the resurrection of life, and those that have worked evil will rise into the resurrection of judgment," which means, according to the Fathers, damnation. St. Paul says: "The trumpet shall sound, and the dead shall rise incorruptible; what was corruptible will put on incorruption, and what was mortal will put on immortality." "Death shall be no more," said the same Apostle, repeating the words of the Prophet Isaiah, and he adds: we all shall rise without exception. Thus the same body that was buried shall come forth from the grave again and be reunited with the soul, and then death shall be no more, and man shall exist for an endless eternity. Even Job, in the Old Testament, speaks very explicitly on this point. He says: "I believe that my Redeemer liveth, and I shall rise again out of the earth; I shall be clothed in my skin and my flesh and shall see my God." Death is therefore only a temporary change. It only sends the body to the grave for a time. Let materialists say what they please, God hath made man indestructible, body and soul. God created man to His own image and likeness. In what is he like unto God? In many things, but also in this, that he will exist forever. There is no power in Heaven or on earth that can put an end to man's existence. No angel in Heaven or demon in hell can do it. There are foolish people who try to put an end to themselves by taking their own life on account of some trouble or disappointment. They may hang themselves or drown themselves, but they will still live forever. All they can do is to hurry their bodies sooner into the grave and despatch their soul a little sooner into eternity, but they cannot put an end to themselves, because man is an endless being. Did you ever take that view of yourselves? Did you ever take this view: I am indeed a frail human being, very insignificant indeed, but yet there is one thing about me which makes me a being of the greatest importance, and that is my immortality. Everything around me will perish, but I never will; I will exist for an endless eternity. The question then comes: Where will we exist? Either in Heaven or hell; either in endless joy and happiness or in endless misery and despair.

WE ARE ENDLESS BEINGS, we shall live forever with our bodies and souls, and in eternity we will be either in Heaven or hell, and the choice lies now with us. Our final destiny depends entirely on the way we live in this world. There have been men who took this so much to heart that they buried themselves in the desert and spent their whole lives in solitude, doing penance for their sins to make sure of their eternal election. Others have shut themselves up behind the walls of convents and monasteries. I do not ask this of you. But what I do ask of you is to look upon your eternal salvation as the most important business of your life. What does our dear Lord say about it? He says: What doth it profit a man to gain the whole world if he lose his own soul. If I were the wealthiest man on earth, if I could swim in pleasure day and night, and enjoy myself body and soul to my heart's content, and live to an old age, and then lose my soul and burn for all eternity, where would be the profit? How dearly would I have paid for these transient pleasures by an eternity of suffering and despair. The covetous man, the unjust man, the usurer, the profligate, the drunkard—all these will see their folly when too late. In all your undertakings, in all your works, remember your last end. Whatever transaction you begin, ask yourself whether it may not lead to the damage of your soul, and if so drop it. What does it matter, after all, if we are poor, even if we spend our lives in sickness and poverty, and are trodden down by others, if, after this short life is over, we are saved and happy for ever. Be not solicitous, says our dear Lord, about what you are to eat, drink or wear, because these are trifling things, but seek ye the Law of God and His justice. The hour of death is the hour of justice. At that moment, when the soul passes out of the body, will be decided for each one of us whether we shall go to Heaven or to hell. Who can tell when the hour of death will come? All that we know is that we are approaching it nearer every day, and it may come on us at any moment and without any warning. How many have died suddenly? The drunkard may die in a fit of intoxication when death was not expected. No one can say for certain that he will be living next week. Therefore, says our dear Lord, be ye ready for ye know neither the day or the hour when I shall call upon you. Therefore we should be more solicitous about our salvation every day, because every day brings us nearer the final moment when our fate will be sealed. If we should be lost then no sacrifice will avail to save us. There are kings and emperors now in hell who would gladly sacrifice, if they had the chance, kingdoms and empires as the price of their salvation—who would gladly give them in exchange for their soul's safety. What can a man give in exchange for his soul, says the Lord? You may then offer anything, but you cannot be saved any more. Out of hell there is no redemption. What would a man do who has spent his days in drunkenness and who is now in hell in order to get out. Why, he would fast on bread and water for a life time if he were given another trial. But that is impossible, for his doom is sealed. Narrow is the gate and straight the way that leadeth to life and few there are who find it, but broad the road that leadeth to perdition and many there are that walk in it. You must not think, however, that the road to Heaven is so very narrow that you can scarcely walk on it, because it is not. By the term narrow road, is simply meant that we must set limits to our evil desires and not allow ourselves to be carried to every excess. The road is not so very narrow that we cannot very comfortably walk on it. There are some, however, who think the road so broad that they need not care about the truth; we will all get to Heaven, they say, no matter what we believe, thus contradicting our dear Lord, who says: "he that believeth not shall be condemned." Others say that God is not so cruel as to deprive any one of eternal happiness, and that the drunkard and the adulterer and every one will be saved. These foolish people are walking on the broad road. We must set limits to our desires, we must obey the commandments, and then we shall enter life everlasting. This is the question which I want you to take home with you and consider: Am I on the road to Heaven? Have I the true faith? And if I have, is my soul pure? Come to the Mission, listen to the consoling words of the ambassadors of God, and peace will be restored to your souls.

GOD CREATED MAN in order that he might share in His happiness, but man must deserve that happiness, and therefore is put on trial, and this trial is going on through his life in this world. If we are found faithful, we shall be admitted into the presence of God and share in His infinite happiness. If, however, we are found unfaithful, then, at the hour of our death, we shall be separated from God forever and plunged into everlasting misery. My brethren, you may ask me in what does that trial consist? It consists in two things. First, that we believe in God and all that He has made known to us; and second, that we do His will and obey His commandments. Then, at the end of our days, we shall be rewarded by being united with Him and being allowed to share His infinite happiness. The man, therefore, who does not believe in God, or in what God has made known, cannot be saved. Our Blessed Lord says expressly: "He that believeth not shall be condemned." But faith alone will not save us. We must also obey God's law. "If thou wilt enter life everlasting," says our dear Lord, "keep the Commandments." It does not follow that a man is condemned to hell who breaks God's commandments, but only when he persists in doing so and refuses to repent. Our trial lasts while we are on this earth. We are warned by the Church and by our own consciences to do what is right, to believe and serve God. If we persist in committing sin and refuse to do penance, there is no salvation for us. Therefore, brethren, the whole human race will in the end be divided into two divisions. There are two roads leading into eternity. Look up to that large Cross. It has two arms, one pointing to the right and the other to the left. There are two divisions of men, some go to the right, and they go up to Heaven; and others go to the left, and they go down to hell. At the end of time, at Judgment Day, that Cross will appear with its two arms pointing, the one to the right and the other to the left, and the whole human race will be assembled there, some on the right and others on the left. Those on the right will go up to Heaven and those on the left will go down to hell. That line is drawn, even now, in every city and village and even in every family. Some have the faith and serve God faithfully. Others have the faith but lead immoral lives. The good may go over to the side of the wicked, and the wicked may cross over to the side of the righteous. In the end, the whole human race will be finally divided. Some will be in Heaven and the rest will be in hell. Now is the time to make your selection, and I ask

you now: is this question of any importance at all? Does it not concern your innermost being? Is it not essentially connected with your destiny. Therefore, do not listen to those who care not for the world to come, but bury this truth deep in your hearts:

IRELAND will be well represented on a foreign but friendly soil. The object of the Fair is to provide a fund for the erection of an edifice in New York which shall be known as the Irish-American Palace Building. The following extracts from the programme of the preliminary arrangements will prove interesting, no doubt, to the organizers of the Golden Jubilee Bazaar to be held in connection with St. Patrick's in a few months: The Fair will be held during the month of May next, in Grand Central Palace Building, Lexington Avenue, 431 and 44th streets. In the main hall will be thirty-two tables, named after the several counties of Ireland. Each table will be managed by the ladies of the county after which it is named, supported by the men; or, in other words, the ladies and the men will support their several county tables. Organizations, male and female, will be credited with the amount of money realized at their respective tables, as will each person who contributes \$5 or more. The girls and members of the Bazaar will support their respective county tables, and, if possible, each should join his county organization, to assist in promoting their wives, sisters and lady friends to do likewise. For the purpose of increasing the membership of the several County organizations, public meetings will be held in the Grand Central Palace, until Monday, Feb. 1st, after which time each County should be thoroughly organized.

THE TRANSVAAL R. D. Cecil Rhodes Explains Some of His Methods of Action With the High Commissioner. The London correspondent of the New York Sun says:—The South African Committee, appointed by the House of Commons to inquire into the troubles in the Transvaal, and particularly into the raid made by Dr. Jameson and his followers into the Boer territory, resumed its sittings in Westminster Hall. The hall was crowded with spectators. Cecil Rhodes, formerly Premier of the Cape Colony, who was under examination by the committee at the time of the adjournment on Tuesday, was called again to the witness stand. He was examined as to the cipher despatches which passed between numerous capitalists of the South African States and others before the Jameson raid, and were entered later as evidence at the trial of the members of the Johannesburg Reform Committee at Pretoria.

In the course of the examination of Mr. Rhodes the Chairman of the Committee referred to the British High Commissioner, Sir Hercules Robinson, now Lord Rosmead. Mr. Rhodes said that he had advised the Commissioner that if any rising should occur the Commissioner would better mediate between the revolting party and President Kruger with the object of securing to the people their civil rights. He had gathered from what the Commissioner said that he intended to act as a mediator in accordance with the suggestion, and therefore, had given his personal pledge to the people of Johannesburg that the Commissioner should go to that place if an insurrection should take place. Mr. Rhodes admitted that he had not told the High Commissioner that he was actively engaged in promoting an insurrection. The object of the rising, Mr. Rhodes said, was to obtain a plebiscite to ascertain whether the people were in favor of a union of the whole of South Africa or the administration of local affairs should be left to the Transvaal Government. Mr. Rhodes added: "You may be sure that I was not going to risk my position by changing President Kruger for President Rhodes."

SOME PEOPLE WHO MAKE MISTAKES. Parents who quarrel before their children. Those who talk about their troubles to strangers. Those who think that gaining riches will make them happy. Parents who permit their children to grow up in idleness. The man who thinks that moderate drinking won't hurt him. The young woman who does not make a confidant of her mother. The father who tells his children to go one way while he walks another. Those who never try to be religious except when they think they are being watched.

GLASS HOUSES of a very substantial kind can now be built. Silesian glassmakers are turning out glass bricks for all sorts of building purposes, claiming for them such advantages as variety of shape, free transmission of light, strength, and cheapness and general adaptability. When complete diffusion of light is needed, as in factories, conservatories, court-yards, etc., they are specially suitable. The lowest temperature ever recorded was on Dec. 30, 1871, and was experienced by Professor Gorochon. He was at Verchobansk, Siberia, and the temperature was 81 degrees below zero. The famous London waxworks exhibition, popularly known as Madame Tussaud's, has been established over 100 years and is now the largest exhibition in the world, numbering as it does over 600 figures.

THE BAZAAR WORKER'S CORNER. The Americans have a method of handling a big Fair, or Exhibition, which must command our respect until we can show our capabilities in the same direction. They infuse their own enthusiasm, tempered with practical business considerations, into the schemes they undertake, and the result is always a great success. The Irish-Americans of New York are now making arrangements for a Fair on a large scale which will be known as the Great Irish-American Fair, and in which the thirty-two counties of

work to succor destitute old people for the love of God. The inspiration of that humble effort has since then surged into heart after heart, until now two hundred and seventy homes are established throughout the world by the Little Sisters of the Poor, and in these homes at present over 46,000 old folks are sheltered. Rev. Father Lacoste, O.M.L., professor of theology and canon law in the University of Ottawa, has just had a very distinguished honor conferred upon him from Rome. Last week he received official notification of his appointment as a member of the Roman Academy of St. Thomas Aquinas. This learned body was founded in 1880 by Pope Leo XIII., and is composed of only 30 members, 10 of whom reside in Rome, 10 in other parts of Italy and 10 in foreign countries. A rumor from Rome says that the Vatican has ordered the publication of a complete catalogue of forbidden books, and has formulated new regulations for the Congregation of the Index Expurgatorius. While awaiting strict measures to be taken, the Holy Father is anxious that the stores of wholesome Catholic literature, however small, shall be increased. He has, as usual, it is said, nearly 20,000 titles in which will be found a list constituting a certain number of prizes for the best Catholic historical works which may be published in Italy or abroad. With this object His Holiness has appointed an official commission in order to examine the works, and himself has sketched out the programme of the competitions.

OUR IRISH LETTER. The Action of the Mayor of Cork in Attending a Protestant Ceremony Severely Criticized. A Movement Towards Unity in the Irish Party. Distress in Kerry—Small Pox in Dublin—Death Rate Statistics. The Nationalists and Unionists in Derry Council hold a Lively Session. DUBLIN, Feb. 13.

The reports of the deep distress prevailing in many parts of this country are being daily published, and yet the landlords persist against reductions of rent, and the Government merely go on suggesting theories and methods of relief, without any practical effort to carry them into effect. The latest indications of this sad state of affairs come from Kerry. Some idea of the existing condition of the people may be realized from the fact that it is learned upon the best of authority that in the Lisnow Union, where in 1880 a mere nominal figure was expended in relieving the distressed, the amount spent last year reached the sum of \$15,000. When it is also considered that more than three thousand persons have been forced to knock at the door of these monuments of misgovernment in Ireland—the workhouses, to prevent starvation, some idea may be obtained of the prevailing poverty in other districts.

At the weekly meeting of the Public Health Committee, Sir Charles A. Cameron reported that during the week ended on the 20th January, 1897, there were registered in the Dublin Metropolitan Registration area 231 deaths. In the corresponding week of the previous ten years the mean number was 221. The death rate in the whole area was 41.3 per 1,000 persons living, the rate in the city being 50.2. The zymotic death rate in the whole area was 69 per 1,000 persons. During the week ended on the 6th day of February, 1897, there were registered in the city districts 48 deaths from zymotic diseases, in the corresponding week of the previous year the number was 12. The deaths last week comprised 17 from measles, 1 from typhoid fever, 1 from scarlet fever, 22 from whooping cough, 3 from diarrhoea, and 1 from German measles. During the week ended on the 6th February, 1897, the following cases were notified under the provisions of the Infectious Diseases Notification Act:—11 typhus fever, 17 typhoid fever, 30 scarlet fever, 11 erysipelas, 1 diphtheria, 437 measles, 10 German measles, 2 undefined fever, 2 croup.

During the past week a strong sentiment is seemingly seizing the minds of the people in a manner which must ultimately produce beneficial results in the direction of uniting the forces of the Irish party. The leaders of the different sections, even including the irrepressible Healy, are growing weary under the strain of the anxiety, associated with the discussions generally. That there is a gleam of sunshine in the clouds which have hung so long and so heavily over the Party is the cause of joy in the ranks of the true friends of Ireland, who are earnestly wishing for a change.

The death of Mr. P. W. Casey, George's street, Ennis, has been announced. The deceased had been identified with Ennis for the past forty years. He originally came from Tipperary, but spent the greater portion of his life in the County Wexford, having built up a large and successful drapery and hotel business in Ennis. The funeral took place on Sunday, and was attended by the National Foresters.

There are rumors of lively times at Guildhall, Derry, these days, between the Nationalist and Unionist wings of the Council in connection with the new issue of Corporation stock. From all that can be learned the cause of the trouble was due to a misunderstanding in regard to the method of disposing of the issue whether by private or public competition. The Nationalists upheld the latter view.

A striking evidence of the lack of preparation for contingencies arising from the appearance of dread contagious diseases such as smallpox, was brought to light some days ago in this city, which resulted in the death of one of the sanitary officers named Hildebrand. At a recent meeting of the Irish Party the name of Mr. Vessey Knox was on a motion of Mr. Davitt and P. A. McHugh, struck off the list of members who are summoned to meetings of the Party. Concluded on fifth page.

RELIGIOUS NEWS ITEMS. The fifteenth Catholic Congress, which is to be held at Milan, will take place on the 30th and 31st of August and the 1st, 2d and 3rd of September. Cardinal Gibbons has just set apart two of his priests, the Rev. Charles Warren Currier and the Rev. Thomas Dolan, to be missionaries to the non-Catholics in the diocese of Baltimore. The fiftieth anniversary of the laying of the cornerstone of St. Patrick's Church, Watertown, will be celebrated in a few months. The erection of a new and handsome structure in the parish is proposed. The Sisters of Charity, with the cordial approval of Cardinal Moran, have decided to establish in connection with their mother house in Sydney a training college for Catholic female teachers and a school of music. In commemoration of the episcopal silver jubilee of Archbishop Grose, of Oregon, the Catholics of the diocese will give him a handsome residence in that city. The jubilee will take place in April of next year. The celebration of the twenty-fifth anniversary of the enrollment of the Pope in the Third Order of St. Francis will take place in May, in Verona, when a pilgrimage will be organized to the shrine of St. Anthony of Padua. The Pope has ordered that the next canonization shall be celebrated in St. Peter's, which will be beautifully draped for the occasion and lighted by hundreds of chandeliers. It will be the first time that a canonization has been celebrated in St. Peter's since 1867. According to La Croix, of Paris, the Company of Jesus last year numbered 14,251 sons, of whom 6,000 are priests and 4,416 students and novices. In England the number of fathers is given as 984 and of students and novices as 950. The German province is the strongest. The formal opening and dedicatory exercises of St. Anthony's Sanitarium, Las Vegas, N.M., lately erected by the Sisters of Charity, of Leavenworth, took place Tuesday, Jan. 22. Most Rev. P. L. Chapelle, Archbishop of Santa Fe, assisted by fifteen priests, performed the ceremony of blessing the new institution. Brother Archelaus, of the Christian Brothers, died Saturday at the City Hospital. He was 65 years of age and was born in Ireland. His name was Philip Rogers. He came to America many years ago and entered the Order of Christian Brothers in 1859. He was first stationed in Canada, but twelve years ago he came to Baltimore. St. Francis Xavier promised that those who would invoke his protection from March 4th to March 12th, go to confession and receive Holy Communion in his honor, would experience the benefits of his influence with Almighty God. Remember the dates and make a Novena in honor of him who is called the Apostle of the Indies, because he was so influenced with the love of God, and with a burning desire to propagate the true Faith, that he crossed the seas, after his conversion by St. Ignatius, and labored to make the name of Jesus known among the pagans of the islands of Japan. His most ardent desire was to carry the Gospel of Christ to the Chinese, but in 1552 he died in sight of the Chinese Empire in the 46th year of his age. The Little Sisters of the Poor in Dublin have received the following tribute of praise from a Protestant paper, the Evening Telegraph: "It is remarkable how little we Protestants of Ireland know in detail of Roman Catholic efforts carried on by their great Orders to face social problems which perplex us all alike. At present, as we all know, public attention is much engaged with the condition of old people in workhouses. Some fifty years ago, in Brittany, a poor priest, two needle women and a servant maid set to