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MONTREAL, WEDNESDAY, JULY 28, 1897.

PRICE FIVE CENTS.

ARCHBISHOP BRUCHESE

Takes Formal Possession of the Archdiocese.

Exquisite Sermon by Very Rev. Superior Colm, S.S., and Touching Reply by His Grace.

Sunday evening the Cathedral of St. James the Greater was thronged to the doors by not only the clergy of the city of Montreal, but by all the Catholics of the Archdiocese who could possibly be present. It may be said to have been the first happy solemnity held within its walls. It is true St. James Cathedral has been the scene of many important functions of the Church, but the great majority of them were funeral obsequies of the revered and beloved dead. Archbishop Fabre, Canon Bourgeault and almost a score of notable and devoted priests received the last blessing of the Church on their mortal remains before their altars, so, therefore, when the faithful assembled on Sunday evening to see Archbishop Bruchese take formal possession of the throne of the archdiocese, they came together to attend what might be designated as the first joyous ceremony of importance which had taken place within the walls of the sacred edifice.

The ceremony commenced in the reception room of the Archbishop's Palace by Archbishop Bruchese signing the document which makes him Archbishop of the Archdiocese. The Papal Briefs were then read by the master of ceremonies, the Rev. Father Perron. His Grace then left the Palace and proceeded to the Cathedral, followed by all the members of the Chapter. On entering the chancel the Archbishop, attired in the robes of a simple priest, knelt on the first step of the altar and kissed the holy stone containing the relics of the saints, arose and took possession of the Episcopal Throne.

The Te Deum was then intoned by the choir, after which Rev. Father Colin, Superior of the Seminary, delivered the sermon for the occasion, speaking in French. He chose as his text, "I shall give you pastors after your own hearts." In the course of his sermon Abbe Colin bestowed a splendid panegyric on the new Archbishop in stating that he was indeed a pastor after the hearts of his faithful of Montreal. "The love and trust of your people," he said, turning to Mgr. Bruchese, "is well exemplified in the motto you have selected: 'In Domino Confido,' 'In God I trust.' You are beloved of your people already." The speaker then proceeded to define the power and authority of an Archbishop of the Catholic Church. An Archbishop could execute sacred functions but the power to govern lies in the words of the Pope alone. In conclusion he referred to the anxiety that the Pope had displayed ever since the Archdiocese became vacant by the death of the late lamented Mgr. Fabre to see that his successor should be chosen with care and forethought, and it was only after weighty consideration that the choice fell on Mgr. Bruchese.

then, indeed, the elect of the adorable heart of our Lord. You will be, one must not doubt it, the bishop of His benedictions, of His tenderness. Have confidence, then, and courage in the labors of the administration of the magnificent diocese entrusted to your episcopal solicitude.

"Most respectfully, your grace's most devoted and humble suffragan."
L. Z.
"Bishop of St. Hyacinthe."

Irish News Items.

The bicycling craze has taken a thorough hold all over Ireland. Balinrobee is one of the latest places to be affected, and it is preparing to hold a two day's tournament of "cycling" and other athletic sports.

Among the notable deaths this week was that of the fifth Earl of Roden, in his seventy-fourth year. The deceased was formerly Lieutenant Colonel of the Scots Guards and Deputy Lieutenant for County Down, where he was well known. Tullymore Park, in Down, was one of his residences.

Rev. Father Duffy, of Longford, who left on his summer holidays last week in good health and spirits, has been killed by a fall of his bicycle at Moyne Cross Road, within three miles of Arva. No particulars of the accident are to hand, but the most intense sorrow is felt here for his untimely end, as he was a great favorite with all creeds and classes here.

The death is announced of John O'Brien, Esq., High Constable and Baronial Cess Collector, which took place on the feast of St. Peter and Paul at his residence, Shannon View, Ruskey, Co. Roscommon. His large funeral was a proof of the high esteem he was held in by his many friends in the County Longford and surrounding counties. During the fifty-one years he was a public official, he was never known to do an act of unkindness.

The following resolution was passed recently by the grand jury of the County Mayo:—

"As Her Majesty's Government, in connection with the Canadian Government, have subsidized a quick line of steamers from Canada to Great Britain, we, the grand jury of County of Mayo, assembled at summer assizes, 1897, would urge upon Her Majesty's Government the desirability of making Blackrock Bay a port of call for this line of steamers, as being not only a most excellent harbor but as the shortest route between the two countries. Copies of this resolution to be sent to the Chief Secretary for Ireland, Right Hon. Joseph Chamberlain, Sir W. Laurier, Premier of Canada, and Sir Donald Smith, Agent General for Canada."

The Connaught Telegraph thus comments upon the personnel of the Royal Commission on the working of the Irish Land Act:—

"In the House of Commons last week, Mr. Balfour announced the names of the members of the Royal Commission on the working of the Irish Land Act. The Commission will consist of Sir Edward Fry, Mr. Robert Vigers, Mr. George Gordon, Dr. Traill, and George Fottrell. Mr. Cherry will act as Secretary to the Commission. The Commission, it will be seen, consists of five members. The chairman is a retired English judge and a Tory. Messrs. Vigers and Gordon are two British land valuers. Dr. Traill is a Fellow of Trinity College, an Ulster landlord, and a notorious landlord partisan, and a member of the Landlord Convention. Mr. George Fottrell, ex-Secretary of the Land Commission, is Clerk of the Crown for the City and County of Dublin. It will be thus seen that it is a Commission on which the Irish tenants have not a single representative, and in which they can have no confidence."

DEATH OF REV. FATHER McPHILLIPS.

STAYNER, Ont., July 27.—Rev. Father McPhillips, parish priest, Uptergrove, died this morning at 1 o'clock. Father McPhillips was born in Milwaukee, Wis., in 1862, studied at Our Lady of Angels, Niagara Falls, and completed his studies at the Grand Seminary, Montreal.

He was ordained at Our Lady of Lourdes, Toronto, in 1886, by Archbishop Lynch. His first appointment was assistant at St. Paul's, Toronto. He was also at Flos and Brookton. He was appointed to the mission of Orangeville and transferred to Uptergrove, where he has been in charge for the past two years.

OUR PHILADELPHIA LETTER.

Timely Suggestions Regarding Reviews of Books.

The Responsibility of the Novelist Dwelt Upon—Summer and Its Joys.

FROM OUR OWN CORRESPONDENT.
PHILADELPHIA, July 26.—What a pity it is that the reviews and notices of books are not delayed for a year or two after the publication of the book reviewed and noticed. Of course, such a thing is not possible in this period of mental fever, but the gain will be beyond telling when, in the growth of truth, sincerity and unselfish interest in "the elevation of man," such a state of affairs prevails. The most candid and impartial of critics, he of the finest perceptions and clearest insight, is sometimes hurried into a written judgment that is not, after all, exactly what he thinks; and the taste, and the time, of these readers who depend upon the critics is wasted, and, perhaps, worse than wasted. On the other hand, an unfair or an unfinished condemnation of a fine work may be hurried before the public, and that public thus deprived of what it would have prized throughout a lifetime. If two years were expected to pass before the decision of the masters of literary taste, the sifting and the survival would add value to each printed page. And how few would survive! The task of the reader from duty—the reader who must "keep up with the times," would never reach the overwhelming magnitude it now assumes. A test of one's mental growth and strengthening is the re-reading of a book remembered as impressive on a first perusal, or of a book long held in high esteem by others, but "a dead letter" to one's self. Few novels stand the second reading favorably. The world's poets gain in honor by each return to their poems. It is well to wait, uncertain of the taste and judgment which does not agree with the decision of the generalities. In the end, unless one is committed to adverse and sharp criticisms, there comes the conviction that

"VOICE OF THE PEOPLE."

was the voice of the wise, at least. Wordsworth was not a poet to be taken to the heart of every reader on a first perusal—and there are always many lines which drag—but Wordsworth becomes dear and valued after study. The more one has seen, the more one has felt, the more one has thought, and the greater one's longing for expression and the relief of expression, the closer to one's heart, the higher in one's esteem stands Wordsworth. For he expresses all men's feelings and emotions, he describes all nature's loveliness, he recalls hopes, ambitions, inspirations, and he soothes their failures and paints their happier substitutes. There was a time—when I was nothing in comparison even to the little I have acquired—when I found Wordsworth "dull as ditch-water" in every mood and every environment. Now there is not an hour I cannot beautifully with some memory of the scenes he has passed through and left in word paintings for me. Even the oft-quoted "yellow daffodils" have a new loveliness in my fancy, for I see them dancing in the wind with "my mind's eye" when the sights and smells and the steaming heats of the city are all around me. I forced myself to read what men whom I trusted for other things pronounced good, and I am repaid. Father Faber brought me my first firm determination to understand what stood for so much to him, and I have that to thank him for, as well as the deeper meanings and higher truths I always find in his writings. There is something most exhilarating in the discovery of an appreciation in one's self of a beauty others have perceived and honored. It far exceeds the superficial pride in an opinion which is one's "very own," and altogether different from others.

THE FEW NOVELS

that bear re-reading after two, five, ten, or twenty years, are to be compared to the sounding line with which the sailor measures the depths and shallows of the vessel's course. A first reading did not reach the still waters; it only skimmed the shallows of an untried nature, and made part of the pleasure of youth and the hour. But when a second reading repeats one, the plummet strikes deeper. Unsuspected treasures rise to the surface with each cast of the line. Characters like the first time develop wonderfully, and often the finest character of all, having been misunderstood in the first reading, stands forth with a nobility and grandeur that awakens all the earnestness of a longing for better things than have yet been compassed. This is a test of growth—mentally, morally, and even spiritually. For a good novel is one of the works wrought for God, sometimes unknowingly, and self-communion and self-examination have been brought about by such means even as by the reading of the lives of the saints. The altogether unprepared and thoughtless must sometimes be reached in that way, now-a-days, at least, for few are the readers who seek amusement, or anything but spiritual advancement (which presupposes a certain spiritual growth already attained)

in the lives of the saints. The novel writer, therefore, has a mighty and soul-stirring responsibility. It is not lightly to be undertaken—this putting pen to paper for imaginary conflicts and victories that may determine the whole life of a summer-day reader. On "trifles light as air" depends often and often the setting of that current which shall uproot and destroy, or bear away from every land mark of race to a strange haven, those whom God has called and they seemingly hear not or heed not. Verily, it seems almost as if there is no such thing as a "trifle" in the whole world or its history.

A SUMMER REVERIE.

Why is it that summer days pass so swiftly? They are longer, they are fuller, they are less comfortable, in many ways, than the winter days, but they are here so short a time. We are nearing the last month of summer—not five weeks of it left, and so little accomplished in the weeks that are gone! There we "strike the nail on the head," for we measure time by the wealth we accumulate, and when we write of time as we do in summer—that we have not used it well, that we have accomplished so little—we think only of the visible returns we have made of those hours. But how much one thinks in summer time! What lovely things come to us on those winds that are ever free of our windows from dawn until dusk! What glories even the sunshine of noon may possibly that seem impossible under our skies and less transparent azure! The summer is a holy time; it is an ever-present message from the Creator of the beautiful, awakening hope and promising fruition of all hopes. A tree, a flower, the vivid green of six feet of grassy sod, the wonder of the evening star, the mystery of each new morning—has not each a voice that speaks of God? He surely gives us the summer that we may live through the winter in lovely memory of His work—that is, season succeeds season in an endless round of change that we may be lifted out of ourselves by remembering what has been, by looking forward to what shall be, and, above all, by the assurance, from which there is no escape, that no one thing shall endure here, and that we are powerless to control or to alter.

SARA TRAINER SMITH.

THE GOLD CRAZE.

Fortune Hunters Now on the Way to Klondyke.

Warning Notes to Enthusiasts from Lieutenant-Governor Mackintosh and Others—Returns of Certain Movements in the United States.

SEATTLE, Washington, July 25.—Seattle is wild with excitement over the Klondyke gold find.

The first ship to leave port after the announcement of the discovery had gone forth was the Alki, which sailed at midnight Sunday for Juneau. Besides provisions and mining implements the Alki, which is of only 78 tons burden, carried 125 passengers, 800 sheep and 50 horses. Thousands of persons stood on the docks. The majority of them had been there all day. There were faces there that are not familiar in Seattle. The surrounding towns contributed their share, for every town, village and hamlet in this State and British Columbia hearing the news from the Klondyke is in the same fever of excitement that has been raging in this place. There were men on the ship who would be better off at home. Those who have come down from the great gold fields admit that there is room for more, but insist that none but the healthy should undertake the trip. Dozens who are making the trip on the steamer are in bad health. One man who was a passenger made the assertion that he was a victim of lung trouble, but that he might as well die making a fortune as remain on the shores of Puget Sound or die in poverty. Two other steamers which sailed since the Alki left port have been similarly loaded.

TOWNS ALREADY DESERTED.

Sitka and Juneau, two thriving towns of the State, are already practically deserted, every male inhabitant capable of walking having started overland for the Klondyke. A letter from Benjamin Shaw, of Dawson, to a prominent Seattle merchant, says among other things: "It is not uncommon to see men coming in with all the gold dust they can carry. You would not believe me when I tell you that I went into one cabin and counted five five-gallon oil cans full of gold dust, but it is a fact. It is the result of the work of two men during the winter, and the dust is not much more than half worked out. Some of the saloons take in from \$2,000 to \$3,000 a day. All pay is in gold dust, and nothing less than fifty cents. A glass of beer costs fifty cents. There are plenty of provisions here."

OTHER LUCKY GOLD CAMPS.

Information comes that several strikes have recently been made in the neighborhood of Forty Mile Camp. It has been christened Minute Creek. Another discovery on American Creek, fifty miles below Forty Mile camp, is said to be paying well, and a great number of men have flocked there during the last few

weeks. It is thought likely that many of the prospectors will strike for these camps, thus relieving the strain on Dawson City. From an official of the steamship company it is learned that the word Klondyke means Deer river, and is called Reindeer river on the charts. It empties into the Yukon, 60 miles above the Big river. The geographical position of the junction is 76 degrees 10 minutes north latitude, 138 degrees 50 minutes west longitude. Bonanza creek runs into Klondyke about two miles above the Yukon. The El Dorado is a tributary of the Bonanza. There are numerous other creeks and tributaries. The gold so far has been taken from the placers at Bonanza and El Dorado.

DANGEROUS TO GO AFTER AUGUST.

Lieutenant-Governor Mackintosh of the Northwest Territory, and Inspector Strickland of the Canadian Mounted Police, who was stationed in the Yukon Valley for five years, tonight in an interview, cautioning the people against attempting the trip by way of the river later than August, leaving here that date. They say further that thirty days after those leaving now get to the gold fields the winter frosts will set in and the ground will be covered with snow. They will thus not be able to prospect in the streams above Klondyke, and will be forced to wait patiently for an opening for the winter to break next May before they can accomplish anything.

Already the attention of the Canadian Government has been directed to the enormous possibilities of the Klondyke, and one of Inspector Strickland's errands at Ottawa, for which city he is to depart, is to report on the advisability of ordering a surveying party in the field to ascertain the cost of building a railroad into the Yukon basin.

LOOKING AFTER CANADIAN INTEREST.

Washington, D.C., July 25.—There is a bare possibility that American miners may be excluded from the Klondyke gold region. Information has reached Washington to the effect that the Canadian authorities have under consideration the taking of steps to prohibit any but British subjects from working the Klondyke of North America. As the Klondyke mines are without a doubt in Canadian territory, it is said at the State Department that the Dominion authorities have a right to prohibit the entrance of foreigners if they should consider it desirable. The department officials believe, however, that the Canadians will refrain from taking a step of this character, as British subjects have been allowed to mine the Alaskan territory, and besides great difficulty would be experienced in distinguishing between Canadians and Americans.

WHAT IS SAID IN OTTAWA.

OTTAWA, July 25.—A statement appears in the daily press today, telegraphed from Washington, to the effect that the Land Commissioner of the United States Government stated his intention to establish land agencies in the Alaskan country at Circle City and Dawson City. By this time it should be understood even by United States officials that the gold fields up there are not in Alaska at all, but are in Canada. To prove how utterly absurd a statement of that kind is, a reference to the map will show that Dawson City, which is situated at the confluence of the Yukon and Thron Duet Rivers, is only fifty miles east of Fort Culahy, and Fort Culahy is distinctly on the Canadian side of the boundary some considerable number of miles, and is a Canadian customs outpost. As the 141st meridian forms the international boundary there is no dispute at all as to the boundary line at this place. Every acre of mining district which is now being worked and every mile of stream from which gold is being taken from that country are in Canadian territory, as is the whole of the Thron Duet district, the whole of the Dawson City and runs in a south-westerly direction, and as is the whole of the Yukon River from Fort Culahy southward. The Stewart River is entirely in Canadian territory, as is also the major portion of Forty Mile Creek and Sixty Mile River, and their tributaries. The Department of the Interior has been advised by Mr. O'Brien, and has adopted the advice to call the Klondyke district and river by the proper name of Thron Duet, which is the Indian name for Klondyke, and means "fish waters," the river being a great salmon fishing stream.

A MILLION PEOPLE ARE BLIND.

It is stated that there are 1,000,000 blind persons in the world, or 1 to every 1,500 inhabitants. Latest reports show 23,000 blind persons in England, or 870 for each million inhabitants. Blind infants of less than 5 years, 186 for each million; between 5 and 15, 288; between 15 and 25, 422; between 25 and 50, 185; and above 55 years, 7,000 for each million. Russia and Egypt are the countries where the blind constitute the largest proportionate number of total population in Russia, on account of the lack of experienced medical attention, and in Egypt because of ophthalmia, due to irritation caused by movements of the sand by the wind. There are nearly 200,000 blind persons in European Russia, the larger number being in Finland and the northern provinces. This is ascribed to the flat country and imperfect ventilation in huts of the peasantry. Though more than half of the blind population of Europe is found in Russia, there are only twenty-five asylums for the blind in the empire, one-tenth of the total number in Europe. —From the London Mail.

THE CAUSE OF CHARITY.

Rev. Father Barry's Eloquent Address

To the Conference of Catholic Guardians at Liverpool—Some Features of the Work of Organization.

Rev. Father Barry, in a recent address to the Conference of Catholic Guardians, at Liverpool, delivered the following able and eloquent address, the report of which we take from the Catholic Times:—

When I was asked to speak before this responsible and highly-trained audience upon a subject which in so peculiar a way belongs to them my first impulse would have led me to decline. For what was there which I could say to them that they did not know much better than I know it. Nevertheless, something there was which I had long been thinking over, not from their precise point of view, but from my own—a truth at once bearing upon the methods of philanthropy, benevolence or charitable effort, and upon the facts which those methods, if they are to be successful in any large measure, cannot and ought not to overlook. This truth may be expressed in modern language as follows: What we call society—the people, the nation, the commonwealth, as we say in other terms—is not a mere collection of atoms and accidents, but a living organism, every part or member of which affects and influences every other. It is, therefore, something extremely complicated and very liable to get out of order; all the more so, that not only does it live from age to age, but it likewise changes and adapts itself even for a few years together in the same condition. It grows or declines; it increases in numbers, wealth, and civilization; it carries new trades and forgets the old ones; it ceases, perhaps, to be agricultural and becomes commercial; it runs through periods of moral prosperity or sinks into luxurious decadence; but while it lives it must change; and since it changes, the methods of conduct which suited its condition yesterday cannot be suitable for it today. Law itself is in a perpetual state of reform and adaptation. And, to come at once into my subject, the process of repairing waste and making good damage that I have here called by its Christian name, the "Applied Art of Mercy," is just as much bound to follow a course of development as that other process of building up, in politics, industry, commerce, trade, and so forth, by which the resources of a great country are successfully managed.

THE GROWTH OF MODERN ENGLAND.

Thus, it has been pointed out that before the monasteries fell, in the first years of Henry VIII, and even earlier, a revolution had begun to replace one chief characteristic of which was that the large towns and the trading classes became wealthier and more important; the country interest declined; there was a remarkable outbreak of pauperism such as Sir Thomas More pictures for us in vivid and suggestive language; and the ancient order of things henceforth was done. We may date our problem of "pauperism" from sometime before the year 1520. How notably it was aggravated by the events which followed during the next forty years I need not explain. A great and sacred treasure, intended to be a reserve against the evils of old age and infirmity, was scattered to the winds, and passed into the hands of the new nobles; and it is to the reign of Edward VI, especially that we have to trace back a scandalous and utterly unwise continuation of those goods which the modern poor state endeavors, though feebly, to make up for, and of which the union workhouse presents but a miserable shadow. Leaving this aside, however, just now, my point is that the great double movement of commerce, on the one hand, and of the growth of a middle class upon the other, began at the period of the "Reformation." And its miraculous increase may be assigned to a period yet more memorable; to the opening years of this century, when steam and the telegraph, manufactures and reform, created the New England which has now some thirty millions of inhabitants, the immense majority of them engaged in other tasks than those of agriculture, and the larger portion of them living in towns; while of these again a very considerable proportion are compelled to share tenement lodgings at high rents, and the number that own their own dwelling, or can be said to have a permanent home, is exceedingly small. Formerly these multitudes would have had a real stake in the country; but the disappearance of monasteries, almshouses and common land has left them with one single institution, and one alone, upon which they have a legal claim. Of that institution you, ladies and gentlemen, are the elected but voluntary guardians. Into your hands the charity of England has been devolved; you represent its merciful provision for the defeated and disinherited; and it is not too much to say that you have upon your shoulders the burden of those duties which were discharged during centuries, first by the clergy through the Order of Deacons, and then by the monasteries and other religious establishments, to which were given in trust "the goods of the poor."

CATHOLICS AND THE POOR LAW.

Thus your occupation as guardians is essentially Christian. It is not mere philanthropy, or simple "charity" paid over to escape more desperate inconveniences, but it is the department of mercy