

ARCHBISHOP BRUCHESI'S LETTER On Our Holy Father's Encyclical.

His Grace, Mgr. Bruchesi, Archbishop of Montreal, has always had, and still has more than ever, the enviable faculty of beautifying everything that he touches. The most simple and ordinary subjects borrow a fresh and unusual attractiveness when his pen, or voice, presents them to the public; and equally, can it be said that no theme is so elevated, nor so admirably treated, that he does not add some new and striking grace to its form, or its substance. In the case of the last splendid encyclical—"Annum Cæcærum"—that has been issued by His Holiness, Leo XIII., and which was published in our last issue, the pastoral letter whereby Mgr. Bruchesi promulgated in his archdiocese the Papal document, is deserving of careful study and long meditation.

His Grace opens by an explanation to the effect that the encyclical was received too late to permit of the exercises, therein prescribed in honor of the Sacred Heart of Jesus, taking place on the days indicated by the Sovereign Pontiff. However, that fact in no way prevents the execution of the Sovereign Pontiff's wishes, during the month of June, which is the month of the Sacred Heart.

Then the Archbishop dwells, in loving terms, upon the great joy and consolation that the encyclical brought to him, personally. He points out that it was on the feast of the Sacred Heart that he was chosen to occupy the Archiepiscopal See of Montreal; and on that day, very naturally, as a new Bishop, a new Prince of the Church, he consecrated his own future years to the Sacred Heart, and placed his whole diocese under the wing of that same Omnipotent Protector. The next incident related in the Pastoral, is of deep interest to all; some months after his consecration our young Archbishop visited the famed sanctuary of Paray-le-Monial, and there, with his whole diocese in mind and associated with his intentions, the "ex-voto" which he placed near the altar of the Holy apparitions, was as follows:—

"The 29th October, 1897, a pilgrim to Paray-le-Monial, I have consecrated myself, with all my diocese, to the Sacred Heart of Jesus." It is sweet and pleasant for the Archbishop to relate these facts, for they are calculated to awaken a fervor for the Sacred Heart in the breasts of the faithful.

It is also with a sentiment of legiti-

mate pride and of great satisfaction that Mgr. Bruchesi can point out how his diocese is one of those in which the Sacred Heart receives the most homage. At this very moment His Grace is visiting the various parishes of his diocese, and he has noted how in the cities, towns, villages and country sides, in the seminaries, colleges, convents and other institutions the devotions to the Sacred Heart are characterized by fervor and universality; and in this does he behold a grand hope for the future of this country. Then the letter recalls the consoling and beautifully touching promises that Our Divine Lord made to the Blessed Margaret Mary Alacoque: "I will give them all the graces necessary for their state; I will introduce peace into their households; I will console them in their sorrows; I will be their assured refuge during life and above all at the hour of death; I will scatter abundant blessings upon all their undertakings; sinners will find in My heart the Infinite source of mercy; timid souls will grow fervent; fervent souls will rise to a great perfection; I will bless the houses wherein the picture of My Heart will be placed and honored; I will give the priests a power of touching the hardest hearts."

After an exhortation to go to the Sacred Heart as to a refuge from all ills, this admirable pastoral refers to the recent serious illness of Pope Leo XIII., and the gratitude that we all should feel towards God, for having prolonged the days of the Venerable Vicar of Christ. Desirous of giving practical form to his personal gratitude, the Pope has consecrated the entire human family to the Sacred Heart by means of a formula dictated by himself. To this end His Grace has issued the following regulations that come into force with the promulgation of the Encyclical:—

1. On the three last days of the month of June, in all the churches and public chapels of the diocese, the solemn Benediction of the Blessed Sacrament.
2. At such Benediction will be sung or recited in Latin the litanies of the Sacred Heart approved of by the Sovereign Pontiff.
3. On the 30th June, after the singing, or recitation of the litanies, the priest will read the form of consecration to the Sacred Heart—to which reference has been made before.

face contradicting the story that he is an old man.

"Directly behind the ex-Premier his son, Sir Charles Hibbert Tupper, sits. He comes from Vancouver to twit the Government about the Klondike.

"Now, as we sit in the gallery and my Scottish friend, who has kindly consented to be my guide and interpreter, points out the different members, and where they come from, I began to realize that these men "rule a vaster empire than has been." That big man there, with one end of his collar at large, comes from the far corner of Nova Scotia, and the short man with careless hair is from Edmonton; away out where the road ends, and the narrow trail leads away into the land of gold, and of the midnight sun. The neat, smooth-faced little Englishman in evening dress comes from British Columbia."

Here are a couple of good anecdotes and they are both characteristic and novel. This is story number one:—

"As we gained the open Mac turned and looked over the floor. 'I want to tell you a story,' said he.

"In the days when Sir John—the great Sir John A. Macdonald—was premier, somebody stuck a little wooden cross up above that door. One of Sir John's ministers came breathlessly to the premier and wanted the thing taken down at once. 'Leave it there,' said Sir John; 'that will help us in Quebec.'"

"Years passed and the little cross kept its place. Finally there came a change. A premier came who was a Catholic. Presently the cross was missing, and a number of the faithful waited upon the first minister to ask that the emblem be restored to its place."

"Is it gone?" asked the premier.

"Yes," they made answer, it is gone."

"Well—let it go. That will help us in Ontario."

We cannot vouch for the truthfulness of this story, for we have never seen the cross in question. The next is still more improbable, but it is so well told, that even a Canadian Bishop, or M. P. might be led to accept it as true. Mr. Wyman says:—

"It seemed as natural for the Canadians to mix religion and politics as for a Kentuckian to mix water and sugar."

"Once when the question of using the Bible in the public schools was up, the minister of education made a book of selections that he thought would be safe and instructive for children. He submitted a copy to the various bishops. The only criticism came from the head of the Catholic Church, and that was merely that the grammar of the bible and the grammar of the modern school was conflicting, and might confuse the children. 'Our Father which are in heaven.'"

"With that exception the good bishops were all satisfied, but not so with the politicians. I forget, now, which party was in power, but it makes no difference. The thing would happen just the same."

"One evening a politician of the opposition was making a public speech. It was near election time, and he was desperately moved. He had never been known as a zealous worker.

in the church, and the audience was not prepared for the emotion he displayed when referring to the abbreviation of the scriptures. When he had recounted all the wrongs, or nearly all, of which the party in power was the cause, he lifted a trembling hand, choked a little, and then said, almost in tears:—

"And now, my dear friends, they crown all this infamy by taking away our Bible. This," he shrieked, "we will never stand. Say to these political pirates, 'Give us back our Bible—we want our Bible, the whole Bible, or nothing!'"

NOTES FROM AMERICAN CENTRES.

Continued From Page One.

Father Day, of Helena, Montana, to the governor of the State. The letter protests against the corner-stone of the State Capitol being laid with Masonic ceremonies on the 4th July next. Grand Master Pomeroy has already been invited to officiate, and has accepted. It is probable that the governor will not cancel the invitation, despite the fact that Father Day represents the voices of 40,000 Roman Catholics. The vigorous letter runs thus:—

"The public press informs us that the State Capitol Commission has invited the Grand Lodge of Masons of Montana to officiate at the laying of the corner-stone of the State Capitol on July 4th. As a citizen of the State I protest against this action, and claim and maintain that in extending this invitation you have violated the common laws of justice, fairness and equity, and acted against the letter and the spirit of our Constitution, and therefore, I request that the invitation be revoked."

"It would be easy to show that the Masonic Order is not entitled to this honor. Neither on account of services rendered, for as an order they rendered none. No matter how many prominent citizens belong to the Order; no matter how much they, as individuals have contributed to the growth and prosperity of the State. Neither are they qualified to act on this occasion in consideration of the number of members, for, though numerous, they constitute only an insignificant minority of the population of the State. Neither on account of the impressiveness of their ritual, since there are other and more numerous societies in the State that have equally impressive services in this special line. It would be easy to prove more at length the above assertions, and thence conclude that in all fairness, justice and equity the Masonic Order should not be invited to officiate in preference to other societies."

"That the State Capitol Commission is a legally constituted commission, created by law and acting in the name of the law, no one will or can deny; that said Capitol Commission has invited the Grand Lodge of Montana is a public fact, and that in so doing it has, always acting in the name of the law, given preference to said Masonic society over other societies in the state is manifest and undeniable. The only point, then, that remains to be proved is that the Masonic Order, as an order, has, and constitutes a 'mode of worship.' This is the case, for the Masonic order holds religious principles and services; its authentic ritual is a regular concatenation of religious observances, ceremonies and prayers addressed to 'the Supreme Architect of the Universe.' Among these observances and prayers some are especially adapted to the laying of corner-stones. Very recently I had the privilege of reading these prayers, and was informed that on the Fourth of July said prayers were to be recited by the officiating clergyman, the grand chaplain, who was to dedicate the building to the 'service' of the Supreme Architect of the Universe. This being the case, if the Masonic Order is not to be considered as a 'mode of worship,' I would exclaim, with the poet of old, 'Rerum amissimus vocabula.' ('We have lost the true meaning of words.')

The Columbus Irishmen gave their President, Hon. J. T. Keating, a most enthusiastic reception the other day, on the occasion of his visit to that city, and his address on the "A. O. H., its Past, Present and Future." Mr. Keating was educated in Cork, his native city, and likewise at the French College at Blackrock.

Since coming to the United States in 1880, success has crowned his efforts. He has been a foremost figure in Irish national affairs. He was a Division President, State President and National President of the A. O. H., and President of the United Irish Societies at the same time. In 1897, Mr. Keating was appointed by Hon. Carter H. Harrison as a member of the Board of Education of Chicago, an unsalaried position, but much sought after as the most honorable office in connection with the city of

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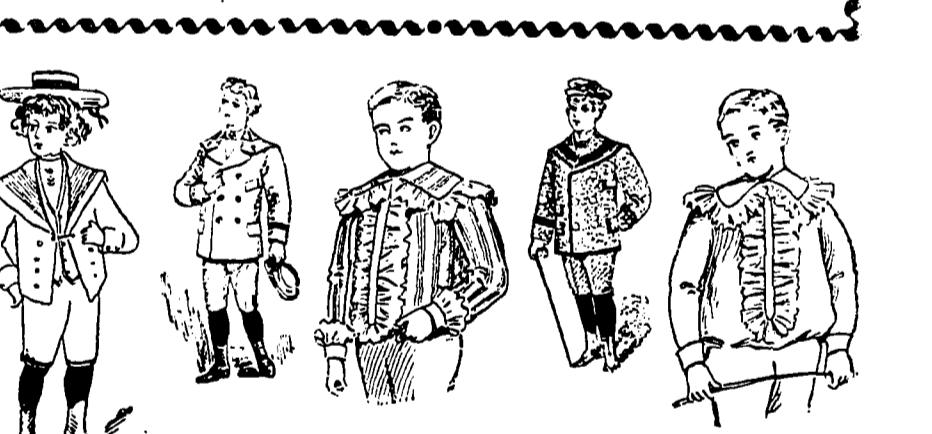
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this, Mr. Keating is one of its most active and interested members. The Irish Fair, which was held for the benefit of the A. O. H. of Cook County, was managed by Mr. Keating and \$11,000 cleared.

He is an eloquent and logical speaker, and is considered to be one of the best Presidents the society has ever had. But it is to his business ability and practical methods that is due most of the effectiveness of his efforts on behalf of the A. O. H. The order is to be congratulated on having at its head men of such fine characteristics and remarkable talents!

HUMORS OF CANADIAN LAW-MAKING.

We are not so thin-skinned that we cannot enjoy a good humorous article, even when the hits are made at ourselves. We are so accustomed to be sneered at and belittled by our American cousins that we have come to take it quite as a matter of course that every Yankee tourist or journalist, should find fault with our country, its people, their manners, customs and characteristics, its institutions, their spirit, methods and further that we would be astonished were one of these gentlemen to give us even a half-hearted bit of praise. But all this amuses them, and does not hurt us. They run down our institutions, but they send their children to them for education; they laugh at our provincialism, but they seek to imitate it in a very awkward manner. Still when one of them comes with a really good and humorous description of something pertaining to Canada we are pleased beyond measure and glad to give it as wide a circulation as possible.

Recently, in the Detroit "Nws-Tribune," Cy. Wyman, the humorous author, tells—from his jovial standpoint, how our laws are made in Canada.

His opening remarks give a very fair description of the House of Commons when in session. He says:—

"Parliament meets in the afternoon at Ottawa, takes recess for supper, reassembles and sits far into the night, unless someone gets tired. Just at the opening of the house the scene is the least bit stately and imposing, but only for a moment, when the sergeant-at-arms enters bearing the great mace, the emblem of authority, followed by Sir James Edgar, author and poet, who is the dignified Speaker of the Canadian Commons. When the mace is placed upon the green cloth covered table Sir James takes the chair, the high-backed, hand-carved chair, that will never be occupied by any other speaker. Not that the present incumbent has a life job, but because when he goes he takes the chair away with him. His successor will have a new one. That is one of the rules of the House.

"The moment the House settles

down to business it becomes simplicity itself. If the people of a staid Canadian town were assembled to discuss ways and means for the purchase of a new car the participants could not be less self-conscious or more at ease, than are these far-called members of Parliament.

"The chamber in which the Lower House sits is very like that of the House of Representatives at Washington. The speaker sits in the same position, at one side, but the seats do not circle; they stand in rows parallel with the speaker's glance as he looks out over the level space where the secretaries and shorthand men, called Hansard men here, do their work.

"The seats all have desks in front of them, where the members write letters home explaining why, when they ought to be listening to the opposition goading the government. The Canadian law-makers lounge in their seats with their hats on and neckties up behind, as carelessly and cadaverously as the M. P.'s lounge in London."

While there may be a good deal of humor in the following paragraph, still it has its serious side, and it clearly shows how truly we enjoy the blessing of responsible government:—

"But I like the way they run the show. It's all open, every minister must be a member and be on hand to explain things away. In this way they keep their scandals pretty well cleared up, instead of keeping them suppressed until the cans begin to explode."

Now as to the extent of Canada and the greatness, in general, of our Dominion, we have this quaint piece of cription:—

"The first six seats in the front row to the right and to the left of the speaker are handsomely upholstered. These are for the ministers, the ins and outs—the ins to the right and the outs to the left. Always in the sixth seat from the end the Premier, who is the leader, sits, and directly opposite Sir Wilfrid Laurier sits the ex-Premier, the venerable Sir Charles Tupper, Bart., G.C.M.G., the leader of the opposition, his fine old English

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