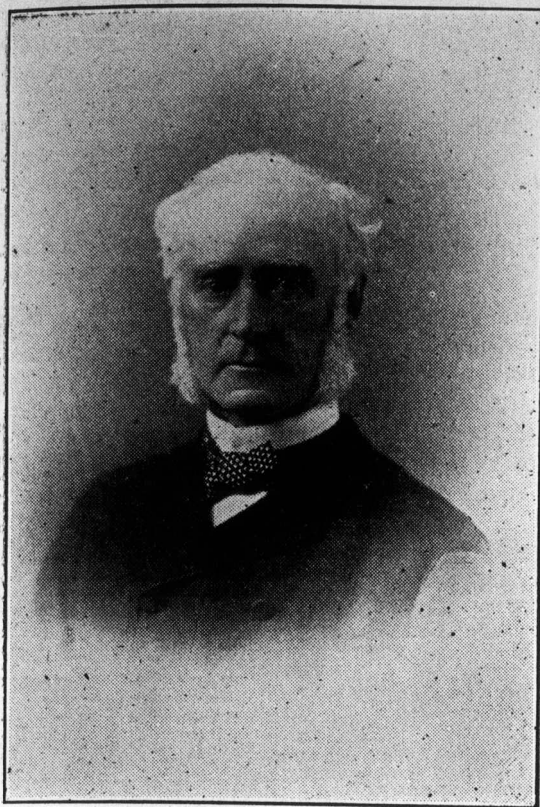


Religious Life.

CATHOLIC SAILORS' CLUB.



SIR WILLIAM HINGSTON.

The concert given on Wednesday evening by the Catholic Sailors' Club, was an unqualified success. The hall was filled. Sir William Hingston presided, and amongst those present were the Rev. Father Gagnier S.J., and the Rev. Father Kavanagh, S.J. Sir William Hingston, in the course of an appropriate speech, alluded to the dangers and temptations that beset the sailors when they were ashore, and exhorted them to avail themselves of the means which the Catholic Sailors' Club placed at their disposal to avoid those dangers and temptations. He did not refer to the active interest which he himself had taken in the establishment of the institution; but with the graceful gallantry which usually characterizes him on an occasion of this kind, he gave all the credit to Lady Hingston.

To both of them, to the present occupant of the presidential chair and his good lady, and to several others to whom we shall allude at the close of the navigation season, are due the honor and credit of bringing the institution to its present state of prosperity and usefulness.

An excellent programme was presented, the following taking part in the entertainment, which was thoroughly enjoyed:—Madame Durand, Miss Tootsie Durand, Miss Bertha Ferguson, Miss Myers, Miss McBrien, Miss St. Aubin, Mr. All. E. Reid, Master McGovern, Mr. Hickey, Mr. Allene, and seamen Owen Shevlin, F. Hardcastle, P. White, H. Miller, and J. McDonald. Miss Tootsie Durand and Miss Bertha Ferguson, who worked so enthusiastically to arrange the programme are deserving of all praise. The concert next

carried out. Religious instruction is treated seriously—that is, sufficient time is given to it each week. In elementary schools catechism is taught and explained two hours every week, generally by the priest; and the Old and New Testaments, the history of the Church, the meaning of the Liturgy and of Catholic practices, devotions, hymns, etc., are taught from two to three hours, also every week. The school always begins and ends with prayer; the children and their teachers have to attend Mass together on week days. Thus the State in Germany prescribes that from four to five hours every week shall be given to purely Catholic instruction in Catholic schools; and the same care and similar regulations hold good in the Protestant and Jewish schools.

There is no Cowper-Temple clause known in German schools, no religious instruction common to mutual exclusive creeds. No child of one creed is allowed by law to be present at the instruction given to the children of another creed unless upon a written request from the parent. Each creed must be taught separately to its respective adherents. The Catholics of Germany would never submit to such tampering with their religion as the provision of the Cowper-Temple clause would be. And the State would never dream of imposing it.

Thus, even in small schools in which Catholics and Protestants are mixed, the State in Germany takes care that there shall be teachers of each religion, and that the different religions shall receive separate religious instruction.

I have ventured to call attention to the practice of Germany in the elementary schools, because in the us. They are certainly thorough and painstaking. They have also learnt by experience the need of religion as a foundation in education. Religion is not "scamped" in their elementary schools, but four or five hours a week are given to it; because it is thought to be worth learning well, if learnt at all. I hope we shall hear nothing of the Cowper-Temple clause in our denominational schools, and that we shall not go back upon the time hitherto allowed for religious instruction.

A. O. H. IN ONTARIO.

On Monday the Provincial Convention of the A.O.H. of Ontario will be held in Ottawa.

AT THE CATHEDRAL

Monsignor Racicot, V. G., administrator of the archdiocese, during the absence of His Grace the Archbishop, sang a High Mass on Wednesday morning for the repose of the soul of the late Cardinal Ledochowski, Prefect of the Propaganda, and on Thursday morning he offered up the Holy Sacrifice in thanksgiving for the attainment by the Archbishop of the attainment by the Archbishop of ment to the See of Montreal.

The bronze statue of the late Bishop Bourget, which is the work of the Canadian sculptor, Mr. Hebert, has arrived in the city from Paris. The figure of the great prelate is ten feet in height, and will be placed on a lofty pedestal, on the four sides of which will be illustrated in bas-relief the most notable events in his career. The monument will be placed in front of the Cathedral which owes its erection to his zeal and foresight.

LATE MRS. QUINN.

Many of the old Irish citizens in Montreal are passing away to their reward. This week we have to record the death of another, Ellen Kavanagh, widow of the late John Quinn, of Point St. Charles, and mother of Patrick, Morgan and Edward Quinn, so well known and so highly esteemed in Irish Catholic circles in this city. The sad event occurred on Tuesday last. Mrs. Quinn, who was a native of the County of Wexford, was widely known in Point St. Charles, having resided in that district for a great many years. It is quite unnecessary to speak of her piety and zeal in all that concerned her religion, or to refer to the manner in which she discharged her important duties in domestic life, as they are well known to our readers in the district in which she lived so long. The funeral which took place to St. Ann's Church, on Thursday morning and to Cote des Neiges Cemetery, was attended by all classes, bearing unmistakable evidence of the high esteem in which the deceased was held in our circles.—R. I.P.

A REVIEW

FRANCE AND GERMANY

—BY CRUX.

"Innominate," the eminent Roman correspondent of the New York "Sun," is decidedly a wonderful observer. We have had occasion more than once to point out errors into which that critic and writer had fallen, but that by no means takes from his merits as a keen student of current events in Europe. His last letter, dated Rome, July 18, in which he compares religion in France with religion in Germany, is really a sage and clever piece of work. He shows clearly that even the harshest enforcement of the French Law of Associations is better than the condition of Catholics in Germany, in spite of the frantic efforts now being made by the Kaiser to win the sympathy of the Catholic world and to attract to himself the approval of the Pope.

In this exceptional course, so recently adopted by the Emperor, there is obviously a two-fold aim. His grand scheme is to strengthen the Germanic power by enlisting all the forces of Catholicity in its cause. Every expression that has of late fallen from his lips tends to confirm the idea that he feels the need of Catholic support, both within and without the Empire. The leading point, and the all-important one, made by "Innominate" is to the effect that this is all stage-acting and pure humbug; the moment Germany would no longer feel the need of Catholic aid in its plans of Pan-Germanism, all these professions would be forgotten and all these promises would be scattered to the winds. But, at this very moment, there is something else, another mighty influence at work in Germany. We have no need to recall to our readers how long-lasting and deep-rooted is the German hatred of France; nor need we remark that this sentiment is heartily and fiercely reciprocated by the French. To-day France has unintentionally, but nonetheless effectively, placed a weapon in the hand of Germany. By the enforcement of the Law of Associations France has so far alienated Catholic sympathy, that the Kaiser seizes upon the opportunity to bid for Catholic support, and to strike a blow at France by contrasting the liberty accorded Catholic orders in Germany with the ostracism and persecution meted out to them in France. On the surface there does actually seem to be a fair ground for Germany claiming superiority over France in her treatment of Catholics; but—where "Innominate's" cleverness comes into play—it is clear that the whole game is one vast and well-planned trick to make Germanic capital out of a special situation. We will quote a couple of passages from the letter above mentioned, in order to more clearly explain the situation. After stating that even were the law against the Regulars enforced in the most cruel fashion, the religious situation in France would be still better than in Prussian Germany, the correspondent says:—

"In the first place even if all the schools of the congregations are closed France will still have the liberty of teaching, a liberty that does not exist north of the Brenner pass. Neither Prussia nor any other province of the empire knows that right. Where then is that 'superiority' that is vaunted even in the Catholic world? Taking the question of the religious orders, has Prussia or Germany friars in the quantity that France has? Not at all. The law of 1887, which put an end to the Kulturkampf, reenacts the banishment of the Jesuits and 'similar orders.' That is a manifest inferiority."

Without entering into all the details given by "Innominate," especially concerning the abominable position of the Bades Catholics and the votes in the Landtag, we must take a few more passages from the letter, in order to form a logical sequence. He says:—

"Despite frequent and repeated votes of the Reichstag, Germany preserves the law of 1872 intact, that odious preface to the conflict between State and Church. The 'authorized' orders in Prussia and in Germany are subject to the most burdensome regulations. They need not only the permission and the 'placet' of the Government, but they are subject to the State's caprice. Assuming then that the Reunited does not authorize all the congregations, it is still far removed from the arbitrary system of Prussia that is so highly praised."

He then continues thus:— "When the German situation is compared to the influence and controlling power of the French religious orders we must be dumbfounded at the dreary Teutonic joke. It is more than a farce, it is more than a lie, it is disgusting mockery. Because the Kaiser wishes to make use of the Church and to create throughout the world a feeling friendly to Prussia, is no excuse for building up adroit strategy on the opposite of truth and on buffoonery."

And the real basis of the contention against the claims of the Kaiser is to be found, as far as facts go, in the following passage:—

"Let me continue the parallel, since Germany insists on it so clumsily. The law of 1887 in Prussia has modified the conditions of the Kulturkampf, it has not put an end to it. The liberal statutes of the Constitution of 1852 have not been reestablished notwithstanding the genius of Windthorst, the apostolic firmness of the Pope and the 'statu quo ante' is, unhappily, merely a sad remembrance. It restricts the liberty of the seminaries, it narrows the powers of the bishops, it inflicts the duty of registration, the 'Anzeigepflicht,' it leaves all doors open for conflicts whenever the Kaiser shall change his whim or Prussia no longer feel the need of the aid of Catholics and of Rome. All Prussian curates must be acceptable to the Government, and Heaven knows that the the Prussian bureaucracy is not gentle, while in France the Bishop can move his clergy about freely, save in the case of deans."

In concluding his letter the correspondent sums up the whole question in these words:—

"It is indescribably irritating for a disinterested observer to hear Germans condemning French scepticism, 'Gottlosigkeit,' when in Germany the great majority looks on Christianity as nothing more than a sublime effort of the human mind."

"There is reason and logic in this communication," of "Innominate," and we feel the more inclined to accept his estimate of the situation, when we consider the careful, the diplomatic, the statesmanlike, as well as the supremely wise course taken by Leo XIII., both in regard to France and to Germany, under existing circumstances. Carefully study the attitude of the Holy Father and you cannot fail to perceive that he has less faith in German concessions and promises, than he has belief in the passing of French opposition and threats. He knows that neither are from the heart of the respective nations; the German's advances are not in accord with German traditions, nor sympathies; and France's outrageous laws and irrational enforcements of the same, are not the outcome of real French sentiment, nor the practical assertion of the principles that underlie the great French nationality. He knows that time—a very short time—will both unmask German hypocrisy and extinguish French antagonism; and he, being the Vicar of Christ, can afford to abide his time, for the Church has an eternity before it to depend upon, while the mutability of all that is human is subject to the effects of Time.

ST. PATRICK'S PILGRIMAGE.

We regret to say that the names of the following persons who contributed toward the refreshment fund for St. Patrick's pilgrimage to Ste. Anne de Beaupre were inadvertently omitted from the list which we published a few weeks ago: The McCormick Mfg. Co., Mrs. J. J. Costigan, Mrs. Duggan, and Mr. Wm. Ryan. Our printer gave us Mrs. Lodge instead of Mrs. Loyer. We trust the sincerest thanks of the ladies in charge of the refreshments will be accepted by those friends whose kindness is acknowledged thus tardily.

TALKATIVE MEN.

It would be well for some of our narrow-minded men to read carefully the following little paragraph, and take the lesson it contains to heart: Do not drift into the critical habit. Have an opinion, and a sensible one, about everything, but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look for the beautiful self sacrifices made daily by some men who know nothing of pictures, and teach yourself day in and day out to look for the best in everything. It is the every-day joys and sorrows that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulations of the little ones that constitute living, so do not be critical of the little faults, and do be quick to find the little virtues and praise them.

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White Linen Fennis Hats, 75c, for 48c. Linen and Straw Effects, Fedoras Hats, \$1.00, for 69c.

Crash Pants, 31 and 32 in. waist, \$1.50, for 98c pair.

White Duck Pants, \$1.50, for \$1.19 pair.

Navy Blue Serge Coats, \$4, for \$2.98.

Fancy Vests, light colors and white, sizes 34, 36, 40 and 42, \$2.00 and \$2.40, for 98c.

Soft Shirts, neat patterns, \$1.00 and \$1.25 ones, for 69c.

White and Cream Duck Shirts, for 79c each.

Black Patent Leather Belts, 75c, for 49c each.

Black Silk Travelling Caps, 25c each.

Rain Coats, all sizes, \$7.50 and \$8.00, for \$3.75.

Men's Balbriggan Shirts and Drawers, 37 1/2c.

Mesh Underwear, 75c each.

Natural Wool Shirts and Drawers, 50c each.

Men's Black Cotton Half Hose, 25c each.

Men's Black Cashmere Half Hose, 25c pair.

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SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 2455. Dame Marie Antoinette Proulx, of the Town of St. Louis, in the District of Montreal, wife common as to property of Joseph D. de Lamirande, of the same place, plaintiff, and the said Joseph D. de Lamirande, defendant. The plaintiff has, this day, sued her husband for separation of property. Montreal, 27th May, 1902. Beaudin, Cardinal, Loranger and St. Germain, attorneys for plaintiff.

Religious Instruction In Schools.

Cardinal Vaughan, who has been in Germany in search of health, writes as follows to the London "Times" on the question of religious instruction in public schools:—

I learn with dismay that a proposal has found favor in certain influential quarters to cut down the new Education Bill the time hitherto allotted to definite religious instruction in denominational schools; to cut it down to two days, i.e., to two lessons a week—the Cowper-Temple clause being applied to such other religious instruction as may be given on other days.

This compromise will be welcomed by all who are devising measures whereby to capture the denominational schools. They trust to the art practised, it is said, by the hermit crab, who needs only to insert one claw into a neighboring shell in order, by degrees, to work himself into exclusive possession of it.

The acceptance of such a clause would be a violation of the understanding that the Bill is to preserve to the religious bodies the right they have always possessed to give daily instruction in their own creed outside the hours devoted to secular instruction. It would be a revolutionary and a destructive measure, converting the denominational schools into Board schools during more than half the week—so far as religious instruction is concerned.

It would be to impose us the principle of the School Board system of religion, which the Catholic Church has always rejected and condemned as false. Whether Anglicans can accept it, it is not for me to say. There may be a common bond among Protestants that may make it acceptable to them. But, for us, it should be understood that we give no religious instruction which is not distinctly our own, precise, defined, and connected, and, as others

would say, thoroughly impregnated with "Romanism."

But let me point out that, so far as we are concerned, two lessons in religion a week are not sufficient for children in elementary schools. Children cannot be properly taught a vitally-important and difficult subject under such a time limitation.

But it is reasonable, it is wise and statesmanlike, when reforming the national system of education, to weaken the religious influences that make for reverence and respect, and that, by attaching the mind and heart to definite creed of a living Church, teach men that this earthly life is not the be-all and end-all of human existence? What have been the outbursts of hoodliganism that have attracted some attention of late but practical evidences of the absence of reverence and of self-control? These occasional outbursts are simply illustrations of the widespread state of feeling that has grown up under the Cowper-Temple system, which makes of religion a vague, shallow, and undefined influence, and presents no actual, visible, living institution to the young, claiming their loyalty, obedience and affection, while they are being sent into the world with their nature bursting into life and energy, and needing every religious help they can get. They who know the present condition of great masses of the young of either sex when they have left school know that, with the decay of the religious sentiment and of reverence, there is a growing neglect of God and a contempt for all religious ordinances; so that the future of the nation becomes a matter of grave anxiety and misgiving. This, therefore, surely is not the time to eliminate or to weaken the influences of religion in our elementary schools!

How different is the state of things among the young in Germany! The State lays down the principle that elementary education must be based upon religion. It fully recognizes the religions professed by Catholics, Protestants, and Jews. Each have their schools fully paid for by the State. The managers are the priest, the parson, and the Jewish Rabbi or Minister; the State prescribes the syllabus, and there are many inspectors to see that all is properly

Catholics in Siberia.

A Catholic priest in Russia, the Rev. J. B. Pranaitis, professor in the Ecclesiastical Academy of St. Petersburg, has recently made a missionary journey to visit the Catholics in Siberia, and in the course of his travels came upon an interesting little German-Catholic colony in the Altai Mountains, calling itself

"Marienburg," but known to the Russians as Remki. The arrival of the priest was greeted with loud cries of the beautiful greeting so familiar in Germany, "Praised be Jesus Christ!" from hundreds of voices. The men were on horseback and escorted their welcome guest, with firing of salutes, to the village. Professor Pranaitis was much touched by the deep piety of these German dwellers in Siberia, and by the harmonious singing with which they accompanied his daily mass.