Chicago," said Chancellor Barry to press representatives summoned expressly for an interview. "The Archibishop's health is good. The persistent repetition of the statements that he is to retire from active participation in the management of the archdiocesan affairs are looked upon as little short of malicious. Neither is there any justification for the intimations in the daily press dispatches that a coadjutor Bishop, with the right of succession, is to be sent to Chicago from Rome or elsewhere and forced upon Archbishop Fechan." MR. WILLIAM SCALLON .- Many

of our readers will be glad to of our readers will be glad to read of the success of a member of a family well known in Montreal. The election of William Scallon, brother of Dr. J. E. Scallon, of Hancock, to succeed Marcus Daly as president of the Anaconda Copper Mining Company gives general satisfaction in Butte. In speaking of his election the "Daily Inter-Mountain" of Itutte has the following to say editorially : orially:—
'The election of Mr. William Scallon as president of the Anaconda

company is a very important event in the history of Butte. The matter of the recognition of Mr. Scallon's of the recognition of Mr. Scallon's litness for the position is but a persoral compliment from one point of view, but from another it is of surpassing public interest. It indicates the purpose of the men who control the vast enterprise of the Anaconda and allied concerns to take heed of the public welfare by selecting a man to control operations who will most likely avoid any radical changes of policy which would dischanges of policy which would dis-

man to control operations who will mest likely avoid any radical changes of policy which would disturb present® business conditions.

"Mr. Scallon is one of our own citizens. He has been in Butte twenty years, and not only comprehends and appreciates the sterling character of the people and is in sympathy with their needs and hopes, but he enjoys eminently and deservedly their fullest confidence and respect. He is a man who came to Butte in the early days and who, without influence or friends. became modestly the practice of the law. He was soon known as the hardest worker among the legal fraternity, worker among the legal fraternity, and his progress thereafter was continuous, until now he stands in the very forefront of his profession, with the respect of bench and bar, and with a reputation as an honorable man second to none in the man second to none in the state. Success, however, has not changed him in other respects—to his friends he is the same man he was twenty years ago; by all he is recognized as a man worthy of absolute trust, courteous, courageous, aggressive, a friend to all deserving men, a foe to imposition and fraud, a plain American citizen, worthy of any responsibility, capable of discharging any trust. In speaking thus of Mr. Scaltrust. In speaking thus of Mr. Scalon, the "Inter-Mountain" but echoes the opinions of the good people of Butte, and does so with pleasure, for they are all rejoicing on their own account because of Mr. Scallon's election.

CHURCH IN HAVANA. — Special correspondence from Havana, says:

Bishop Sbarretti has won a decided victory in the celebrated church property contest in the diocese of Havana. The commission, consisting of three judges of the Supreme Court appointed to decide the controversy, have unanimously given it as their opinion, in a preliminary report, that the Government of Spain illevally seized church property in Cuband devoted it to public uses on mission also reported.

A PRIEST ON THE WAR

Dr. Kolbe, the well-known Catho-lic priest, speaking at the Africander Congress, said if Great Britain per-sisted in her present policy, the Africanders would make South Africa the most uncomfortable corner of the Empire until the injustice done to South Africa was recognized and remedied remedied.

"Necessity Knows No Law."

But a law of Nature bows to the necessity of keeping the blood pure so that the entire system shall be strong,

entire system shall be strong, healthy and vigorous.

To take Hood's Sarsaparilla, the great blood purifier, is therefore a law of health and it is a necessity in nearly every household. It never disappoints.

Eryspelas—"Had a severe attack of erysipelas, suffering from dizziness and nervousness so that scould not rest at night. Tried Hood's Sarsaparilla with good results, and now recommend it to others." M. CRAIMERS, Toronto, Ont.

Thred Feeling—"Was all run down and had no appetite. Was tired all the time. Hood's Sarsaparille was suggested, and a tiral benefited me so much that not I would not be without the medicine." Iss., G. D. BURNETT, Central Norton, N. B.

HOOS Sarsaparilla

NEVER DISABBOURT

Never Disappoi

PASTORAL LETTER

Of His Lordship the Bishop of Valleyfield.

approach the end of one century, and we find ourselves at the dawn of another. That transition, from one century to another, has ever been by exceptional events, amongst which the Church, by spe-cial prescriptions, seeks to revive the spirit of faith in our souls and that of piety in our hearts. Hence is the crowning year of a century is the crowning year of a century styled "Holy." Faithful to these traditions, Leo XIII. wished that the nineteen hundredth year should be specially consecrated through a prayers and of spiritual jubilee of prayers and of spiritual graces. During those twelve months, at the invitation of the Sovereign Pontiff, vast numbers of the faithful were to be seen flocking to Rome, whilst all over the world were to be witnessed pious ceremonials destined to consecrate the last hours of the expiring century to Our Residuel 1. of the expiring century to Our Re Christ. In fact, it is deemer, Jesus Christ. In fact, it is to the feet of Jesus Christ that the Church through the voice of the Pope summons all her children. To Him does she wish to render solemn and public homage—an homage that at once includes adoration, love, thanksgiving and reparation.

Jesus Christ, the Divine Word, made man to save us, our God, our Saviour, our Master; He, from whom we receive all that we possess and

Saviour, our Master; He, from whom we receive all that we possess and to whom we owe everything; Jesús Christ, our King, having acquired the right to reign over all souls and society in its entirety, Jesus Christ, our model and our strength; Jesus Christ, the sole salvation of the human race; Jesus Christ, to whom all honor and all glory are due; He it is that the Church wishes to be behold absorbing our every thought. hold absorbing our every thought animating our every sentiment, and gathering together, in one impetus of faith and of love, all Christians'

of faith and of love, all Christians' souls, during this solemn time of transition from century to century. This she desires, and this she demands with only the greater emphasis, inasmuch as the vanishing century has witnessed the greater fallings-off, the more bitter struggles, the more guilty betrayals. It is, therefore, a consecration, which at the same time is an honorable reparation, to Jesus Christ and His paration, to Jesus Christ and His adorable Heart, that we are invited to make, and throughout the world the truly faithful will consider it a the truly faithful will consider it a duty and a privilege to respond to that appeal. You also, dearly be-loved brethren, have each in turn, throughout the year, with an ardor deserving of all praise, taken part in solemn exercises of piety, that aimed at sanctifying the close of the continuous and thoroby uniting you. century, and thereby uniting you more intimately with Jesus Christ, the Redeemer. In each of our parishes have been held missions and ishes have been held missions and retreats, that were followed by everyone, and the results of which afforded us great joy. At the close of these grand ceremonies, in almost every church, or by the way-sides, have been erected crosses or statues, destined to perpetuate the memory and the effects of your consecration to Jesus Christ. And even that consecration was an two differences. memory and the effects of your con-secration to Jesus Christ. And even that consecration was, on two dif-ferent occasions, pronounced in a formal manner, and in accord with the formula given by the Sovereign Pontiff himself, and by means of which, on the same day, and in the same words, all the faithful on earth, giving themselves to the Sacred Heart of Jesus, making pro-fession of their faith in Jesus Christ, fession of their faith in Jesus Christ gnize Him as their sovereign d. and promise to love Him with their strength and to faithfully

The Pope, His august vicar, desires that this homage to Jesus Christ, the Redeemer, be continued throughout the first year of the new century. He oven wishes that the first hours of the century be employed in prayer and given to Jesus Christ. In consequence whereof, while overlooking the ordinary regulations, he authorizes, for all the churches wherein the thing can possibly be done, the celebration of Holy Mass, with the exposition of the Blessed Sacrament, to be commenced exactly at the hour which opens the century.

at the hour which opens the century.

In response to the Holy Father's desire, we will celebrate, in person, Holy Mass, in our cathedral, on the first of January, 1901, at midnight exactly. The same may be done, according to the parish priest's decision in each parish where there are several priests, and We are confident that this unusual ceremony instead of hieing an occasion of any regret for Us, will have for effect the participation of a great number of souls in the many spiritual advantages which the Church has been pleased to associate therewith.

And, in order that no person in our diocese may be astranged from this movement of religious fervor, We request that in each family, on the morning of the New Year, after

Grace of God and the favor of the Holy See, Bishop of Valley-field.

To the clergy, secular and regular, to the religious communities and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Our dearly beloved brethren,— We approach the end of one century, and the grace of God and the favor of the Holy Family, and there consecrate themselves, together, to the Sacred Heart of Jesus, by reading aloud the formula dictated by the Holy Father, and which, for that purpose, will be distributed to all of you. Could there be anything more beautiful, more strengthening, and more conducive to union and happiness in the home, than to behold the year and the century inaugurated by thus giving yourselves to Our Lord, in all the ringuist of the control of the Holy Family, and there consecrate themselves, together, to the Sacred Heart of Jesus the resulting and which, for that purpose, will be distributed to all of you. Could there be anything more beautiful, hore strengthening, and more conducive to union and happiness in the home, than to behold the year and the century inaugurated by thus giving yourselves to Our Lord, in all ing yourselves to Our Lord, in all the sincerity of your Christian souls, with all those dear to you, and at

your own firesides! That consecration of yourselves to the Sacred Heart of Jesus, at the dawn of another year; should, very dear brethren, exercise an influence one your entire lives, and become more than a mere passing act, or one of nurely transitory significance. You will give yourselves to Jesus Christ, by offering Him all that you are, all that is yours, and all your actions. A new life is that which will 'n for you; more Christian, more pious, more holy.

In order to assist you in the real-

more pious, more holy.

In order to assist you in the realization of your worthy object. We desire to here add a few words about Christian labor, to aid you in sanctifying your days, and to secure the entire fruits of the sometimes rude and very heavy tasks that you are obliged to accomplish.

In its most noble and highest acceptation, labor has for its first type God, Himself, coming from His eternal repose to create the world. The universe is the work of His hands, and the very first pages of Holy Scripture detail to us the story of the Divine work. The Almighty imparts, to each of His creatures of chaos, an existence and essures to each on an end in acsures to each on an end in acsures to each on an end in acsures to each on an end in acdessures to each one an end in ac-cord with special laws, of which He is the author, which He sets in mo-tion Himself, and which govern na-

tion Himself, and which govern nature in its entirety.

To His work, and to all sections thereof, God has willed that labor be an essential condition of life. Close to Himself, in heaven, He gathered myriads of angels, whose duties consist in praising and glorifying Him. On earth, each animal must, by energetic and contant labor, find for its nourishment substances which a Divine Creator and Preserver of all its nourishment substances which a Divine Creator and Preserver of all things has reserved for it in the bosom of that nature, which is also perpetually working, and which ceaselessly changes itself under the influence of a Divine Power.

Was man exempt from that law of labor so deeply imprinted upon all nature? By no means; for we see that he had from the beginning been

nature? By no means; for we see that he had from the beginning been placed in a garden which he was to cultivate and keep, being obliged by means of his labor to secure for himself his own subsistence, (Gen. I. 15); and that manual labor which was given for the enjoyment of his life here below, should be accompanded by a perpetual hymn of praise and love which all the faculties of his soul should combine to waft towards heaven.

wards heaven.

Gen., III. 17-18.)

Henceforth labor shall be hard as well as inevitable, it will be repugnant to the members of the body that previously found enjoyment in it, and no longer will it be amidst pleasures—says St. Augustin— that man will, without fatigue, gather the fruits that Divine goodness ripens for him: on the contrary, obliged in the first place to protect himself against the elements, to defend and support his very existence, he will find himself forced to clothe himself, to shelter and feed himself, and, in a word, to secure all his needs in life, to spond life itself, in a labor that exhausts according as he secures that life. And this direnecessity which expiation has imposed on man, and from which none can exempt themselves, is not only attached to our bodily requirements. With sin all the concupiscences let loose upon the souls of men came into the world, placing their salvation in a perpetual state of danger, Finding in "idloness; the mother of all evils" (Eccl., 33, 29), an easy and

Consecration to the Sacred Heart of Jesus. The Sanctification of Labor. New Year's

Day Greetings.

JOSEPH-MEDARD EMARD, by the Grace of God and the favor of the Holy See, Bishop of Valleyfield.

To the clergy, secular and regular, to the religious communities and to all the faithful of our diocese, and to select the sacred Heart to the religious communities and to all the faithful of our diocese, and to select the should be combatted by means of a constant and energetic labor, which thus becomes an indispensable condition of our salvation; so much so, that man subjected, for the expiation of his sins, to the hard duty of daily laborated their duties of filial devotion towards their parents, all shall kneel before a picture of the Holy Family, and there consecrate themselves, together, to the Sacred Heart to the religious communities and to all the faithful of our diocese, mula dictated by the Holy Father,

It was in this special character of It was in this special character of expiation and penance that Jesus Christ, our Divine Redeemer, was willing to accept, for Himself, the burdensome duty of labor; He might have exempted Himself therefrom; as God, He was the absolute master of all things; He could have surrounded His humanity with all the needs and seligible, of temporal life without delights of temporal life without taking up the heavy loads that fall to the lot of men; He could have, That consecration of yourselves to the lot of men; He could have the Sacred Heart of Jesus, at the He, of royal race, son of David, bec born on a throne, in the boson opulence, have lived in wealth opulence, have lived in wealth and an abundance of this world's goods, and as to labor. He could have selected that which refreshes instead of fatigues, that recreates instead of e.hausts. But He did not so desire. Becoming our brother, He wished to live our life; even more than that, it was for the laborer, the poor artisan that He wished. the poor artisan, that He wished to become a special model and companien. He was known as "the son of a laborer" and "a laborer Himself." (Math., 13, 55.)

He, therefore, has a right to invite us to seek in Him, amidst our fatigues and trials, consolation and rest: "All ye who labor and are opposed a constitution of the sed, come to Me and I will by you." (Math., 16, 28,)

Labor then so noble in itself and through the first law that ordained it, having become indispensable to fallen humanity that is forced to fallen humanity that is forced to struggle for its conservation and well-being, being imposed upon sin-ful man as a penance and accepted as such by the august victim who consented to be Our Saviour, Jesus Christ, is, therefore, for each of us the normal and inevitable condition of our existence.

the normal and inevitable condition of our existence.
Since the law of labor is inexorable and universal, it must be submitted to and accepted without murmur, with courage and with joy, according to the example which Jesus Christ has given us, while recalling to us that the gifts of a joyous heart are alone agreeable to God.

to us that the gitts of a joyous heart are alone agreeable to God. Thus does labor become a perpetu-al homage to Almighty God, the in-strument of our happiness here below and an effective means of gaining and an effective means of gaining heaven through a constant immolation and by causing us to walk in the footsteps of the One who order to open the celestial gates for us trod the pathways of labor and suffering. But it does not suffice to accept in a generous spirit the other. us trod the pathways of labor and suffering. But it does not suffice to accept in a generous spirit the other wise inexorable law of labor; if must be made meritorious for our souls, sanctifying them in the objects that they seek as well as in the activation that they perform. Man is not a mechanical being, or merely carried that they perform. Man is not a mechanical being, or merely carried by some imperative instinct towards an object suitable to his nature; he is a rational being who is guided by his intelligence and judgment, which should bring before his gaze each action that he performs. Even more than this, the Christian, who is elevated to a supernatural level by that

vated to a supernatural level by that grace which illumines, sustains and attracts him, should, in all his actions, seek an end, which of itself,

attracts him, should, in all his actions, seek an end, which of itself, or by the way in which it is considered, should reach beyond the limits of time, rise high above all pureay temporal interests, and make itself be felt even into eternity.

That is to say, in working every Christian must exclude from his labor any criminal motive; it was not in order that he might find means to satisfy his passions, nor to gratify his sensuality, his pride, or his warrice, that God condemned man to labor, and they are greatly mistaken who imagine that they fulfill the law of labor, and even do more than what it requires by a feverish activity that truly never relaxes, but which, all the same, merely aims at a selfish hoaping up of riches, a securing of sensual pleasures, or of social prominence.

No, man must work, firstly in

securing of sensual pleasures, or of social prominence.

No; man must work, firstly, in obedience to God, then in order to obtain pardon for his sins, and to the better defend himself against his own passions, and finally, for the purpose or saving his soul. This last is the grand object that should predominate over all others. He should likewise seek to obtain by his labor that of which he and those dependant on him are in daily need; that which is necessary to properly sustain ant on him are in daily need; that which is necessary to properly sustain the life of the body, assure a reasonable degree of comfort, and also provide for the future and to guarantee himself and his own against all accidents and the ills of every kind that are the consequences of sin and, therefore, permanent menaces for the happiness of his family. In a word, we should labor for the purpose of gi 'lying God, saving our own souls, and procuring for ourselves here below that degree of contentment which is to be had at no other cost.

But we can never attain that triple purpose of our labor save on the condition that we impart to our work the required characteristics, avoiding all that might lessen or entirely destroy its worth, and endeavoring to raise itto, and to maintain it at a level of supernatural and meritorious action.

For this, with the grace of Je. Christ, we must certainly flee mor

sin. and daily offer up, by means of a fervent prayer, all the actions that will be performed during its hours, and which will thereby become meritorious and precious in God's sight.

In the second place, since labor is any for all of us, each one has the right to the fruits of his labor, to be preserved by him or made use of according to his desires; therefore, whatsoever is due to anyone must be given to him, and in the enforcing of the grand laws of labor all injustice must be avoided.

Justice, itself, has its original sprine and its first basis in God, who it the eternal justice; God wills that it should reign in this world, and so much does he wish it that no person can ever become the owner of that which he has unjustly taken from his neighbor. And this applies to every class and in every sphere wherein the law of labor is accomplished; that is to say everywhere, always, and regarding all people, plished; that is to say everywhere, always, and regarding all people, seek before all the kingdom of God, always, and and of His justice, and the rest will

'seek before all the kingdom of God, and of His justice, and the rest will be given you to overflowing." (Luke, 10, 7.)

The laborer is worthy of his hire," (Math., 6, 33.) said Our Lord, the master has a right to the work for which he pays; the trader should deliver in full measure the object of merchandize asked of him, and the purchaser should faithfully pay the price. The properietor is bound to furnish that for which his deed of lease calls, and the tenant, on his side should never seek to avoid the offligations which he has contracted. The farmer who brings produce to the market, instead of making use of trickery or lies to deceive his customer, should act honestly and fankly, just as should be expected in the form of absolute sincerity on the parts of all who agrees to place.

the part of all who agree to n common a portion of the products or the purpose of some local indus benefit try that is worked for the benefit of all. They also must practice justice who are selected through the confidence of their fellow-citizens to exercise a public function, and they should, in virtue of their mandate, devote a portion of their time and of their labor to the general welfare. Justice must be practised towards society and its various institutions. society and its various institutions, a: well as towards individuals: and there is no more right to defraud in any form an association than a there is no more right to defraud in any form an association than a person. Remember also that one is guilty of injustice not only in taking possession of another's property, but even in causing him, without suffi-ciont methods. cient motive, or through a spirit of vengeance, any injury vengeance, any injury, great or small, and especially in imposing upor him useless costs, damages or in-

And, you know, dear brethren, that every injustice demands reparation, eternal salvation is the price at

as well, represented for you by the Church, of which you are members, and by the pastors who look after your spiritual interests. Give full your share of contribution to the and by the pastors who look after your spiritual interests. Give full your share of contribution to the maintenance of your religion and the support of your priest. Herein, as a rule, your conscience is the only witness and judge of your conduct and you should act in good faith, recalling that in the present order of things it may be easy to deceive men, but that God can never be so deceived. In a word, very dear be so deceived. In a word, very dear brethren, whatever may be your brethren, whatever may be your state in life, whatever may be the trade or profession that you follow, a cit a private or public employment, justice must be strictly adhered to, because God has commanded it, and because it alone can be the basis of solid and lasting prosperity.

Once the laws of justice are thus observed, your labor is blessed by God, who gives you the necessary strength to accomplish it, and causes the well-being of yourself and of brethren

strength to accomplish it, and causes the well-being of yourself and of your family to flow therefrom, provided it is accompanied with a wise and provident economy, dividing in a judicious manner each day's profits, without allowing aught to be dissipated or lost.

Our Lord, in the Gospel, teaches us this practice of economy, when He commands His disciples to gather

us this practice of economy, when He commands His disciples to gather up with care the remains of the neal, that nothing might be lost.

It may be stated without fear, that

It may be stated without fear, that in the ordinary circumstances that surround the family, if each one were to labor regularly and within the limits of his capacity, and that all agreed upon economy, not only would there be sufficient for each day, but even the future would be assured against all the sad accidents of illness or of death. For this purpose it is necessary that husband and it is necessary that husband and wife be of accord and lend each other nutual assistance; that each be willing to renounce anything that is not needed for the reasonable comforts and conveniences of life; that the mother realize as much as possible the image of the strong woman described by the Holy Ghost; that she make the fireside happy in order that the other members of the family remain attached thereto, and feel no need of seeking elsewhere, to the greater injury of domestic thrift, and costly amusements; that the children be accustomed from their tender years to recognize, in all given them for their use, the fruits of paternal labors, for their education, the period of life during which they have scarcely any other means of comforting their parents, save in the satisfaction due to their good confuct and progress. it is necessary that husband and wife be of accord and lend each other

duct and progress.

An excellent means whereby the head of a family may practise Christian economy is to belong to some one of the Catholic and mutual bene-

upon the home. It is the antidote of luxurious extravagance, of foolish-expenditures, of law-suits, of gambling, of intemperance—so many unfortunate faults the sad results of which we have every day to deplore. It brings peace and union to the household; with a reasonable degree of comfort, it procures that moral well-being that is superior to everything, and that springs from a mutual confidence and reciprocal affection. It assists us in keeping the Lord's day in accord with the religious and peaceful character that belongs to it, making it preferable for each one to attend the holy offices of the Church than to take part in those races, those distant, exciting and costly excursions that are so injurious to our rest, our health, and frequently to our very souls. It, in fine, allows of a greater share being taken in God's work in regard to the poor, our brethren, and, without the slightest inconvenience, the performance of generous alms-deeds, with the right of succession, is to be seen to Chicago. out the slightest inconvenience, performance of generous alms-de for the benefit of the unfortunate

all of which constitutes a fr source of benedictions upon the bor itself. bor itself.
Such are, very dear brethren, the
few words of advice which the duty
of our pastoral charge impelled us
to give you in connection with the
important subject of the sanctificaimportant subject of the sanctifica-tion of labor. By religiously follow-ing the same, you assure for your souls the perpetual reign of Jesus Christ to whom you are about to consecrate yourselves, and you will erjoy. even here below, in observing the rules of justice and in making a Christian use of this world's goods, a real happiness, the prejude to that a real happiness, the prelude to that happiness which, as a supreme re-

ward, heaven reserves for you.

III. And now, our very dear brethren, accept the expression of the good wishes for your happiness that we entertain for all of you at the New Year. May the peace of Our Lord Jesus Christ, dwell constantly with you; may you be happy in the practice of virtue and in the fulfilment of all your duties; may you be blessed in your work; may the parents have God's support in their daily tasks; may the children prove grateful and affectionate towards their parents; may an atmosphere of piety and Christian union reign in every home; may God grant to all our families both temporal prosperity you; may you be happy in the both temporal prosperity and spiritual peace; may all our parishes remain in a state of perfect concord, charity uniting all hearts, and religion exercising her mild sway over all; may your pastors, priests of the All-High, having the care of your souls' welfare, find in you ever that filial docility that is a guarantee of the efficacy of their divine mission; a good, a happy, and a holy New Year! Such do we ask a holy New Year! Such do we ask with all our paternal heart, as we in plore for you, our very dear brethren, the benedictions of Our Lord, through the intercession of His Holy Mother, the August and Immaculate Virgin Mary.

The present pastoral letter will be read and published at the announce-

ments, in all the churches and cha-pels, wherein the Divine office is said, and at chapter in all the religious communities-the first Sunday after

at Valleyfield, in our episco palace, under our sign and seal, the countersign of our secretary, 20th December, 1900. *JOSEPH-MEDARD,

Bishop of Valleyfield.

By order of Monseigneur

JOS. C. ALLARD, Priest.

have unanimously given it as their opinion, in a preliminary report, that the Government of Spain illegally seized church property in Cuba and devoted it to public uses. The commission also reported that by virtue of subsequent agreements the title to this property was acknowledged to be vested in the church, and while the government was to continue to use certain pieces of property the church was to be paid an annual rental for the same. The commission decides that justice demands that this property now in the commission decides that justice de-mands that this property now in the possession of the Ouban Government shall be restored to the church, and that the church shall be compensated for its use since January 1, 1899, the date of the American occupation. With regard to the property alienat-ed prior to that date the commis-sion holds that the church has no re-course except against the Spanish

ed prior to that date the commission holds that the church has no recourse except against the Spanish Government.

No report has yet been made as to any specific piece of property; but the application of these principles will restore to the church several million dollars' worth of property, including such buildings as the Custom House and University. Under the Spanish regime the Government turned over to the Church in Cuba about a quarter of a million dollars amusally. The report of this commission is a direct condemnation of the acts of the Spanish Government in despoiling the church of its property, and is much calculated to inspire confidence in the highest tribunal of justice in Cuba.

Upon the recommendation of the secretary of justice Governor-General Wood issued a new marriage decree for Cuba to go into immediate effect the second of this month. The decree is quite long, and gives various powers to ecclesiastics which they did not previously enjoy.

ARCHBISHOP FEEHAN—Persist-

the Plate," says On a Sunda long ago, we sat gradually filed in me filled, one struck with the even elegance the the people as a strike our reader strike our reader we were attendir we should not he foundings, and t elegance is uness just say in pass paper people con things instinctive to give point to cial status of th mancially, in the mecessary.

All went well

until, seated far as we chanced weighty with its ed to us, and as ently fell upon it may amazed, to white coin, alone a surging sea of perchance they want too much to ed, the sight was solitary bit of si in a copper minexperienced a re. The people who it us, just what we people to be, we haved, devout in had suddenly che dwarfed and meness seemed to ed the sight was mess seemed to could they, we t these comfortably button their f diving into capa out the brown or crable pittance of could these wom things on their be-necks, things wh amongst the dec-with the masses their beads, cost button their their heads, cost their owners wo weeks' hard wor weeks' hard wor could they be so selves and yet meanness? How maidens present ' tily gloved hand and drop it on t ing? We could ' This particular c where the peopl more than minist ities are such as ities are such as the priests to be of any or all, nig

We read quite

CLE

these people so

"Clapper-Clawin tively mild term Butler used to ex and waterspouts used to be direct troversialists aga the Catholic clerg form of abuse is impostors of the ven type and to s and camp-followe profession. For n cing a gradual cl heart with regar-in his "Consti-terms this "most versal rule of dis

article in the Me March 11, 1896, March 11, 1896, Bishop Goe to "young unmarried the wilds inst ones. They don't furniture," continue, on they don't continue, and a p constitute all the fresh young ent would do more genergy into a di months than cou in as many years tleman encumbere children—to say horse." Which is young celibate cl both of energy as

But thus far it porary or perpetu fave been best rarated brethren a port. It is chiefly the foreign missis realize the force of "He that is with citous for the ta the Lord, how he but he that is veritous for the that is veritous field and scorpion against maintains (in his ods), a lack of "self-consecration no male missiona had ten years' se and would strong and the possession of the third possession But thus far th