

ASSOCIATION OF PERPETUAL ADORATION.

At the second Eucharistic Congress, held in St. Louis last week, under the presidency of Archbishop Kain, Rev. F. X. Lasance, chaplain of Notre Dame Academy, Cincinnati, read a most interesting paper upon the Association of Perpetual Adoration and Work for Poor Churches. Much of the paper is of a general nature, consisting of reflections upon the devotion described and particular remarks concerning the Tabernacle Society. What we desire to reproduce for the benefit of our readers are the extracts referring to the establishment and the object of the Association of Perpetual Adoration. Father Lasance writes as follows:—

"The Association of Perpetual Adoration and Work for Poor Churches, was organized at Brussels, Belgium, by a lady of great piety, Madame de Meuse, in 1848. The Sisters of Notre Dame de Namur—the same religious, who have founded Trinity College, Washington, D.C.—were, from the very inception of this holy work, its most generous supporters. This accounts for the fact, so often commented upon, that in so many cities the Tabernacle Society is attached to convents of the Sisters of Notre Dame, namely, in Philadelphia, Pa., Boston, Mass., Cincinnati, Columbus and Dayton, Ohio, San Jose and San Francisco, Cal. Other societies affiliated with the arch-association of Rome, are flourishing in Washington, D.C., New York, Detroit, Albany, Kansas City, Baltimore, Providence, Wilmington and Indianapolis.

"The aim of the association is in the words of the Manual, 'to make Jesus Christ in the blessed sacrament known, loved and perpetually adored.'

"To repair the many outrages that are committed against him in the august sacrament.

"To furnish gratuitously to poor churches, the requisites for divine worship.

"The conditions of membership are very simple, and the benefits are attainable by every Catholic man or woman of good will, without exception. To become a member and to participate in the indulgences, granted so lavishly, by the Holy See, it is necessary, first, to have one's name enrolled on the register of the association; secondly, to spend once a month, at least, an hour in adoration before the blessed sacrament; members are privileged to keep the hour of adoration at any time and in any church. A fixed hour however, is a desideratum. A papal indulgent for the division of the hour of adoration into two half-hours was granted in favor of the Tabernacle Society in October, 1897; thirdly, to make a yearly offering for the benefit of the work for poor churches.

"The amount may be either great or small, according to circumstances, but some offering is required each year.

"The customary annual offering in this country is one dollar.

"All the tabernacle societies in the cities previously mentioned are canonically affiliated with the arch-association of Rome, which has a cardinal protector. They also enjoy the privilege and exercise the right of enrolling parishes, congregations, societies and individuals in any part of the world, outside the limits of the eternal city. By a brief of May 2nd, 1878, His Holiness, Leo XIII., approved and encouraged the association; and by an apostolic decree, under date of February 1st, 1879, the arch association was assigned a house in the city of Rome. This gives the work the highest sanction of the church. The Holy Father is himself a member, and has repeatedly expressed his desire to see this association, so exceedingly well adapted to spread among the faithful the devotion to the Holy Eucharist, established in every diocese of the universal church. To set forth the beautiful object and lofty aim of the Tabernacle Society, we quote from an article on the subject which appeared last year in the July number of the Philadelphia Annals. 'The August Sacrament of the Altar is the treasure and glory of the church. It is her divine spouse, Jesus, dwelling really with her. No wonder, then, that she has at all times envisioned the adorable Eucharist with tokens of the most profound veneration; convoked to honor it the arts and the sciences and made it the object and centre of a most gorgeous ritual.'

"In mediaeval times the magnificence of this exterior cult became most striking; the sacerdotal vestments were manufactured of the richest stuffs; such was the splendor of some of them, that they were not only almost stiff with gold, but literally ponderous with the pearls and precious stones that studded them. The sacred vessels, the church and the altar furniture, were proportionately rich and beautiful. Who has not heard of the wealth and magnificence of the seven basilicas with which the first Christian emperor endowed imperial Rome? And then the Gothic cathedrals of a later epoch, massive and majestic monuments of mediaeval faith, unequalled and inimitable, the purest glory of Christian art—what are they if not the exterior sensible expression of the church's love and reverence for her eucharistic spouse? Marvellous, too, and equally imposing, were the liturgical observances of this epoch of faith. The noblest fruits of man's artistic genius were deposited at the feet of the Eucharist, in loving and reverential homage.

"This spirit which animated the

Christian church during the early and middle ages of her history, still subsists. Her love and reverence for Christ, her Spouse, has never been nor never can be diminished. Today, as then, she renders and desires to render to Him an external worship not too unworthy of His amiability, beauty and majesty. In the great and prosperous centres of Catholicity, where neither wealth nor generosity is wanting to the faithful, it is not a difficult matter for the church to envision the adorable Eucharist with all the sensible magnificence of exterior worship.

"But there are other localities, whether in civilized lands, or in far off and unexplored regions into which the Catholic missionary alone of civilized beings has penetrated, where no such exterior honors are rendered to the eucharistic presence of Christ in the midst of His children. It is, at least in some cases, because of the limited number and material poverty of the Catholic inhabitants, in others because of their ignorance and its consequent indifference in religious matters; in others, still, as in savage lands, because it is impossible for the poor missionary, abandoned and deprived of all material resources, to envision with devotion to the Blessed Sacrament in places where it has hitherto been impracticable or neglected. This work is first and above all things one of reparation to the Sacred Heart of Jesus; in truth, the members of the Tabernacle Society deem themselves especially bound to honor Our Lord in His Great Sacrament. They console with their loving Saviour on the coldness and indifference of men, and seek to allay that divine thirst which He has to be loved in the Eucharist. The principal means they employ to glorify Jesus hidden in the tabernacle, is to improve the condition of poor and destitute missions and churches in which the Adorable Sacrament has not been becomingly surrounded with the visible marks and evidences of living faith.

"The Tabernacle society is therefore a work evidently blessed by God and cherished by the church, in keeping with its unchanging spirit, for one of its principal aims is to honor Jesus in the Eucharist, by adorning His altars with those external beauties which are the symbol of gracious internal dispositions and affections. All Catholics should then pray and exert themselves in behalf of this good work, that its spiritual action may be enlarged; that its circle of associates and benefactors may be immensely widened; that by spreading practices of the outward honor and worship of the Blessed Sacrament, it may be the fruitful means of exciting or renewing in many souls the spirit of love and reparation to the Sacred Heart of Jesus.

"Madame de Meuse, who in 1848, organized the first Tabernacle Society, became in 1857, the founder of a new religious institute, known as the Ladies of Sisters of Perpetual Adoration and Work for Poor Churches. The Tabernacle Society, which was the parent of this institute of religion, and the inspiration or cause of its foundation, is quite naturally the object of its most earnest solicitude. March, 1896, Madame de Meuse addressed a letter to the managers of the Tabernacle Society, of Cincinnati, from Water-Beitford, near Brussels, where she resides—as the 'superior' of the Sisters of Perpetual Adoration, saying: 'It is truly pleasant to hear that the Tabernacle Society of Cincinnati, one of our latest branches in America, is already bearing abundant fruit for the Divine Master, and showing itself so truly penetrated with the spirit of the work, that it is always with particular satisfaction, that we see the interest shown in the association by the good Sisters of Notre Dame in their different houses in America. We can never lose sight of the fact, that they were among the first to encourage and aid us, with the association was founded in 1848.'

"In November, 1900, 'Emmanuel,' the official monthly of the Priests' Eucharistic League, announced an Eucharistic event of great significance and interest to the Tabernacle societies in the United States, namely, the arrival in this country of a colony of five ladies or Sisters of Perpetual Adoration and Work for Poor Churches, on the tenth of October, 1900.

AN IRISH BISHOP IN NEW YORK

Right Rev. Dr. John Clancy, bishop of Elphin, one of the largest and important dioceses in Ireland, arrived in New York two weeks ago. He said upon landing: "I can hardly say that I have any public object in view in coming to America. I have not had a holiday for years. A sea voyage agrees with me, hence I decided upon spending a few weeks in the States. I hope to go home before Christmas."

"I expect to visit some of the universities and colleges, to glean practical knowledge for the furtherance of our educational interests at home."

Upon neighborhood conditions in his see His Lordship said: "This

has been a particularly good season for crops in Ireland, but for the last five or six years the weather has been somewhat changeable and difficult in gathering harvests has been experienced. The people are satisfied that this is a good year; Irish crops will contrast favorably with the condition of yields in England, Scotland and some continental countries.

"The potato crop has been exceptionally good this year, and it can be gathered in there should be no apprehension about getting our people through the coming twelve months without difficulty. This is considered a good omen at a time when we are all making strenuous efforts to stem the tide of emigration and to provide a living for our people at home."

Dr. Clancy visited Rochester, Boston, Buffalo, Chicago and Washington. Bishop Clancy is considered one of the most eloquent speakers of the Irish hierarchy. His see embraces part of Sligo, the whole of Roscommon and a considerable part of Galway. He has been bishop of Elphin more than six years. He was educated by the Marist Fathers at Sligo, Summerville College, Athlone and Maynooth College. He served as professor in the seminary at Sligo for several years. He succeeded most Rev. Dr. Gilhooly as bishop of Elphin.

THE MEAT-EATING CATHOLIC.

With perhaps more desire to ingratiate themselves with their Protestant friends than to gratify their appetites, there are, it is sad to relate, a large number of Catholics who break the law of Holy Church by eating meat on Friday. It is a phase of shoneness, unfortunately little among the poorer people, who make the majority of the church in this country, but affecting chiefly those well-to-do and fairly-to-do who benefit so little by prosperity that as they get on in the world they begin to think more of the approval of man than of heaven. By ordering a steak in a public restaurant on Friday they hope to give the impression that they are broad-minded, that there is no bigotry about them, and that they belong to those enlightened co-religionists of theirs who scrupulously order fish. This type of Catholic is to be found well represented in Sydney, and in the various eating houses we have seen them in numbers aplenty. This false liberalism in religion, which they only know it, instead of creating a good impression on Protestants, whose opinion they would appear to hold dearer than that of God, His Church and their fellow Catholics, they are earning contempt and derision for themselves. enough the Protestant mind can no more be reconciled to a Catholic eating meat on a Friday than the Christian mind to a pork-eating Jew. Instead of impressing his Protestant friends with the idea that he is a decent fellow with no nonsense about him, they regard him with a vague distrust, and among themselves talk of him as a bad Catholic. His action savors of hypocrisy, especially when they know that he goes to Mass, and they are rather inclined to dislike than like him for his laxity.

We are at present treating this subject from a purely worldly point of view, and we can assure Catholics who are not very anxious to see well with Protestants that they will never lose their friends by remaining faithful to the precepts of their religion. The Catholic servant who enters a Protestant household and expects to secure his position by eating mutton on Friday, at once becomes an object of suspicion, and his mistress is far more likely to count the spoons daily than raise her wages. It has been observed that when a Catholic girl has been brought to petty peccation she has grown careless in religion, and one of the first signs of Catholic indifference is the non-observance of the law regarding Friday. In society the same feeling obtains. The Catholic young man who happens along on a Friday to take pot luck with

FRAIL LITTLE ONES.

Their Hold Upon Life is Slight, and Mothers Have a Great Responsibility.

Every baby—every little one—requires constant care and watchfulness, and when a trace of illness is noticeable, the mother should be promptly applied. The little ones are frail. Their hold upon life is slight. The slightest symptom of trouble should be met by the proper corrective medicine. Baby's Own Tablets have a record surpassing all other medicines for the cure of children's ailments. They are purely vegetable and guaranteed to contain no opiate or poisonous drugs such as form the base of most so-called "soothing" medicines. For sore stomach, colic, simple fever, constipation, all bowel trouble, the irritation accompanying the cutting of teeth, sleeplessness and similar symptoms, these Tablets are without an equal. They act directly upon the organs which cause the trouble, and gently but effectively remove the cause and bring back the condition of perfect, hearty health. Every mother who has used these Tablets for her little ones praises them, which is the best evidence of their great worth. Mrs. David Duffield, Ponsonby, Ont., says:—"Baby's Own Tablets are a wonderful medicine. I think they saved my baby's life, and I gratefully recommend them to other mothers." Ask your druggist for Baby's Own Tablets. If he does not keep them, send for a direct to us and we will forward a box pre-paid. We have a valuable little booklet on the care of children and how to treat their minor ailments, which we will send free of charge to any mother who asks for it. The Dr. Williams Medicine Co., Brockville, Ont.

a Protestant family, and with an affection of liberality, and says nothing when he is helped to beef in the suspicion of his hosts. "He is ashamed of his religion," they whisper, and they regard him as a most abominable weak-kneed hypocrite, who cannot be trusted.

On the other hand, respect and esteem is the portion of the man who quietly declines the meat, and reminds them that it is a day of abstinence with him. It is just what they would expect, and he wins that additional regard which any man of any denomination inspires by unaffected adherence to his principles. It is just the difference between the shoneness and the gentleman, and Protestants are quick to appreciate it. Dr. Corbett, Bishop of Sale, once met a Protestant gentleman, who sought to pose as a liberal man in religious matters, half hinting that he was ready to become a convert, "for," said he, "I am afraid that I am a bad Protestant." Thereupon, he observed the Bishop icily, "I am equally afraid you would make an equally bad Catholic." Just as undesirable to Protestants is the meat-eating Catholic. In fact, they would prefer even a pork-eating Jew.

But this meat-eating practice is not confined to public restaurants and chance dinners where silly and cowardly Catholics try to be smart and semi-atheistic to win an approving smile which they are astonished to find is withheld. It is to be found in the home of the really bad Catholics, and in the home of the mixed marriage. The wife who marries a Protestant will sometimes plead that she has an excuse to ignore her religious obligations. But there is none. Her husband has married her as a Catholic, and only in extreme cases does he endeavor to make her lax in her religious duties. Even agnostics prefer a religious wife, if only for the sake of the children, who in after life reflect their mother. The excuse sometimes advanced by the Catholic wife for her laxity is the trouble of preparing two sets of meals on Friday—one for her husband and one for herself and children. So out of nothing more than laziness she sits down to meat and offers her children the worst possible example. How can she expect her little ones to grow up good Catholics if they see her every week violating one of the ordinances that at school and in church they are constantly reminded to keep? If the mother is prepared to take the church so lightly the children will come to regard their religion in the same way, and from eating meat on Fridays will soon leave off attending Mass. Sometimes ill-health is pleaded, but it does not trouble to get the dispensation any priest will readily grant if the case is genuine.

Very rarely has the meat-eating Catholic the shadow of an excuse. Usually the habit is gotten of shoneness, indifference, laziness or shoneness. It is the thin end of the wedge which opens the way to the worst results. Complete neglect of Church duty very easily follows. About the middle of November the poultry house will be heated by coal stoves in the winter. The temperature is such that the water will not freeze. Any warmer would be damaging to the fowl. Hens are not laying well. The molting season has just passed. The period at the farm generally extends from August to October. In some poultry yards the season is different. The fowl are well fed at the Experimental Farm and the season is therefore a little earlier. The poultry house will be heated by coal stoves in the winter. The temperature is such that the water will not freeze. Any warmer would be damaging to the fowl. Hens are not laying well. The molting season has just passed. The period at the farm generally extends from August to October. In some poultry yards the season is different. The fowl are well fed at the Experimental Farm and the season is therefore a little earlier.

THE CORRESPONDENCE at the Central Experimental Farm contains about 15 reports a day from farmers who have tested the samples of grain sent last spring. About 1,000 of these samples are sent out yearly, and if farmers take advantage of it there is a means for them to procure good seed. The grain multiplies fast.

In some cases farmers take much interest and make careful and prompt returns to the director. These are sometimes rewarded by being sent 10-pound samples, which will sow one-tenth of an acre with some grain.

FARMERS' INSTITUTE. — The meetings of the Farmers' Institute will commence on November 21st. Mr. George C. Creelman has sent out 500 lectures. The subjects most attended to will be poultry raising, fruit growing and products. There is a feeling among agricultural scientists that the next subject for Farmers' Institutes to take up should be sanitation. It is understood that a

man who would make a pun would pick a pocket, and while many are disposed to regard punning as an amiable weakness, it is certainly true that all classes and creeds in every country look with suspicion on the Catholic who puts his appetite above a religious principle. — From the Sydney (Australia) Catholic Press.

NOTES FOR FARMERS.

THE ROOT CROP in the Ottawa vicinity does not promise to be heavy, says the "Free Press." In most places, mangels, beets, carrots and cabbage have been raised and the return is much below other years. On high lands the scarcity is most noticeable. The early rains and hot sun when the plants needed nourishment are responsible for the failure.

The experimental plots of turnips at the Central Experimental Farm have been taken up, and an estimate of the yield shows them to be about 10 tons per acre lower than last year. They have yielded about 22 tons per acre. The field crop was planted somewhat later, and work will not be commenced on them until after November 1st. Farmers are advised to leave their turnips in the ground as long as possible as the present weather is good for growing.

The gang of 15 men who were employed at the roots have been sent to work at draining. Time spent preparing lands for the crops in this way is said to amply repay. A large

amount of draining is to be done at the Central Experimental Farm. Four carloads of lime pipe arrived this week.

The last of the "pots," with the exception of turnips, were deposited in the root house Wednesday.

WINTER. — Preparations for winter are going on at the Experimental Farm. The machinery is being stored away for the winter. One of the rules at the Experimental Farm is to keep the machinery under cover during the summer. A fine implement shed was erected last year in connection with a new root house. An entrance is made from the ground, and during the summer the farm hands bring the various implements into this building instead of leaving them in the fields.

THE FOWL at the Central Experimental Farm consists of about 500. This is a larger stock than usual. Before winter-feeding commences this number will be reduced to about 180 old fowl and 60 or 70 pullets. As many can be profitably sold will be sold and the others will be fattened for killing. As a rule all the surplus fowl can be sold alive for breeding purposes. Nearly all the birds for sale are cockerels. They comprise the breeds Langshans, Wyandottes, Plymouth Rocks and Brahmas.

Rhode Island Red is a new breed recently introduced for experiment. Seven pullets and six cockerels were purchased. The pullets will be kept until their laying qualities are tested. The cockerels will be fed to see the profit compared with other breeds. So far the Rhode Island Red seems to be a good breed for feeding purposes.

The bird resembles the common Rock. It is a buff color of fair size. Four buff Orpingtons and two cockerels of the same breed have been imported from England. The same number of Rhode Island Reds are in the poultry department. The latter is a good table bird, and comes from France, being the result of a cross. Experiments in feeding with these birds have not yet begun.

A line, the cross of Brahmas and Plymouth Rocks, is being raised. About the middle of November the fowl will be brought in and the cockerels and pullets separated. They will not be placed together until February.

When the weather gets colder feeding will be introduced. This is a very profitable ration. It is cut by a grinder run by the threshing engine. Bone will not keep long in the warm weather and it is thus not much used during that period.

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ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Its principal adviser, Rev. E. St. John, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Treasurer, John Hughes; Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary; 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—Organized, 13th November, 1888.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B. G.L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, 1st Vice-President; Jno. H. Feeley, Jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President; D. J. O'Neill, 1st Vice-President; J. P. Quinn, 2nd Vice-President; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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OUR LITTLE BOY. One time my mother said to stay all night. And let me With Papa, Ted And Uncle Jim And Cousin Will And cook and

And when I woke And I heard It sounded like a Do a grizzly bear A-hunting little 'Twas like a aw And oh, oh, oh, And sob and Then Papa came And Uncle Jim And Cousin Will And cook and

And when I told ed, They said I must For there was But Papa poked And under chairs And hunted e And then they all once, And said I was To be so scared They told me no And left the light And went away

Now if my Mamma She'd hugged me me dear And softly sm And wouldn't pol And under chairs When there w And I hope't my M Away again and All by myself, With Papa, Ted And Uncle Jim And Cousin Will And cook and

BRAVE BOY A der what makes He keeps snuffing something," and hand on the curly black dog. Maybe he think rabbit somewhere Paul, to whom sh up the pail of w pumping to carry you needn't think Rover," he added ing of that fat fa he watched it see night? "I hope so. He to go when mothe and I know he w soon as he can. Half an hour lat out of the barn, air, pungent, por attention. Passin across the wide- where a thin haze along the horizon he watched it see thicken. Paul's face pale ed in the sight ar to the dweller on prairie fire. He alarm, with his f his mother sick, and his little sister were left alone. Presently Ruth "What is that I claimed. "Hush! don't sp around behind a mamma won't hear. "Why, Paul, wh she asked. "It's a prairie fi it would die down fishing and blowing way. "Oh, Paul! wh "what shall we do. "Hush, Ruthie, this from mamma can; there's nobod we must be brave. "But what can Ruth. "I've been thinki ther say that a fore a fire would try it, a try it. "But can you? "Of course I can stoutly. "I've he sometimes in the So Paul harness horses to the plow And now and then field, but only for in the soft earth, a ward he soon fou different matter, strength was not deep a furrow as wished. But he m cuts till he had a turned damp earth closure of the hous "There, I don't c cross that!" he ex paused, tired and acting arm. "I don't believe agreed Ruth, who ing him around, p rying away all the rubbish they thoug the danger. By this time, with wind, the smoke ha nearer, and hung o gray pall. Mrs. Steel, who ing, was awake wh the house. "Ch smoke!" was her s you set anything o "No, indeed, ma Paul. She caught the between them. "Something is th exclaimed, quickly.

SURPRISE SOAP. Is a Pure, Hard, Solid Soap. Economical in wearing qualities. Most satisfactory in results. Gives the whitest clothes, clean and sweet. You make the best bargain in soap when you buy SURPRISE

Illustration of a woman in a long dress, holding a basket, standing next to a large box labeled 'SURPRISE SOAP'.