MONSEIGNEUR MOREAU ON THE BOURGET MONUMENT.

Of all the beautiful, pathetic, sympathetic and encouraging letters that we have read, for years, few equal, none surpass the one sent by the aged and Venerable Bishop of Saint Hyacinthe, to His Grace, Mgr. Bruchesi, in connection with the fund for the monument to the late Bishop Bourget. Mgr. Moreau is the episcopal dean of the ecclesiastical Province of Quebec; the oldest Bishop in the valleys of the Ottawa and the St. Lawrence, his expressions claim a certain degree of attention that is peculiar to all communications coming from the aged, the virtuous, the gifted. In the present instance, the language of the venerable prelate is as choice as are beautiful the sentiments and ideas that it clothes. It is one of those documents that should be preserved and brought under the eyes of as many as possible of the human family. For these reasons we attempt a translation of the same for the benefit of our readers.

St. Hyacinthe, 4th Sept., 1900.

To His Grace, Mgr. P. Bruchesi, Archbishop of Montreal.

Your Grace,—I have the honor to acknowledge reception of the note in which you invite the Canadian bishops to interest themselves in the erection of the Bourget monument. Your Grace's delicate appeal will, I am very sure, be favorably received; the Bishops of Canada will be thankful and proud to be associated with the homage that you prepare for your illustrious predecessor.

For my part, it was my duty to offer you, from the very first moment, the aid that my poor means allow. I am extremely beholden to Mgr. Bourget, who received me like a father in my days of sorrow, and whose disciple I was during six years. How could I not applaud all that you do to honor his memory?

And even though I did not, after God, owe him my whole career, I would still rejoice to behold him the object of such honors as the world pays to its great men. I perceive in these coming honors the forerunner of the apotheosis wherewith the Church, in God's desired hour, glorifies her saints. To my mind, Mgr. Bourget truly possesses this two-fold merit.

In that solitude to which age has consigned me, I love to recall the memory of that model of Bishops, whose lengthy career was so glorious and so fruitful; and, for one, that memory is laden with sweetness and consolation.

I go back, in spirit, to the time, distant now by more than half a century, when I lived with him, when I drew daily edification from the spectacle of his virtues. I again behold him inflicting on his frail constitution, even after his days of the heaviest labor, the fatigue of long night-watches in which he meditated before the Blessed Sacrament, and after which he wrote those admirable letters which served to direct his clergy, edify his religious communities, and instruct his people. Again does he appear before my vision organizing an immense diocese in the full flowering of its works; in the midst of that activity of life he preserves a severity which, as I recall the monastic aspirations of his soul, challenge my admiration.

I contemplate his gigantic struggles, the heroism that he developed therein, the keenness of perception that he manifested in them all. It seems to me that it was from this foresight of the future reserved for his institutions that Mgr. Bourget must have drawn the courage which sustained him in the good fight. For, in these battles, that which cost him the most must have been the necessity of renouncing the consolation of immediate success. But his supernatural gifts enabled him to see away beyond his own time. He counted upon the justification of the future, and he counted not in vain. The causes in which he appeared as the most rugged and most obstinate combatant, are exactly those whose final victories have secured peace for us, and which open out, in turn, for our generation, adown the future, the brightest and most reassuring horizons. Those of his survivors who may not always have thought exactly as he did, will find no difficulty in making this avowal.

I also recall his works, and such works, your whole diocese, Monseigneur, is covered with them, while many another diocese enjoys their fruits. I beheld the birth of a few, and I have a faint idea of what their foundations cost, of labor, of solicitude, of excruciating trials. But, in the Church, such must be the commencement of all that is destined to live and become great. Again, the foundations laid by Mgr. Bourget, have only to conserve the spirit embeded in them, with so much pain, by the illustrious Bishop, to constitute forever an honor and a blessing for the Church in Canada.

I marvel at so much work combined with so much prayer, nor could I ever understand the secret thereof, without it be the heroic vow that Mgr. Bourget must have made to never lose one particle of time. Such is the explanation, therefore, that had been given to me, and it is the only satisfactory one I ever received. Undoubtedly, how could he have, otherwise, filled his life with so many external undertakings; and, without omitting aught in the administration of his vast diocese, have found time to follow the Thirty Days Exercises of St. Ignatius, to go frequently to preach to and pray with the rising communities, to initiate their new members in the practices of spiritual life, and to pass so many hours in the chapel of his palace or before the altars of his cathedral?

We now gather the delicious fruits of those prayers and those labors; you, Monseigneur, seated on that same throne of Mgr. Bourget, and I, upon the throne of Mgr. Prince. Before coming here to establish this new see, Mgr. Prince was coadjutor to Mgr. Bourget; he ever remained his friend and confidant. And your saintly predecessor presided, through him, at the founding of the youthful Church, who later on returned to Montreal, as to a mother, when Montreal became the ecclesiastical metropolis. Thus, apart even from the institutions that, in this diocese, owe either their origin, or some special developments to Mgr. Bourget, that great Bishop may be found everywhere in the family devotions of Saint Hyacinthe; I desire to make special mention of the devotion to Rome and to the Pope.

You see, then, Monseigneur, the many reasons that cause me to rejoice in the zeal that you display for the glorification of Mgr. Bourget. Most assuredly the memory of Mgr. Bourget was not born to die. The sanctity of his life, as well as the greatness of his undertakings, should preserve him from oblivion, for it has been written of such as he that they shall remain eternally in the memory of men. He is guarded likewise by the fame of His Holiness, a fame that has not ceased to expand, since the hour when death took him away. However, justice ordains the honoring, by public homage, of men of such high and pure character. To erect a splendid monument to that prelate, who was, beyond all contradiction, as you so well said, Monseigneur, "one of the most illustrious Bishops of this country," is to honor the Church. To place before the eyes of all the image of that noble servant of the Church and of the country, is an edification.

Please accept, Your Grace, in whom I salute the worthy heir of the great Bishop Bourget, the affectionate expression of my deep respect.

✠L. Z.,
Bishop of Saint Hyacinthe.

NOTES OF FRATERNAL SOCIETIES.

C.M.B.A.—At the second triennial and thirteenth convention of the Grand Council of the Catholic Mutual Benefit Association of New York State, held in Elmira recently, the following changes were proposed in the existing laws which cannot become operative unless ratified by the Supreme Council convention, which meets in Buffalo next month.

Presented by Branch 55, Utica — That all printing of the C.M.B.A. shall be let out by contract, and that all bids be published in the official papers of the C.M.B.A.

Branch 55—Protesting against a certain resolution of the Supreme Trustees, increasing the cost of reissue of beneficiary certificates on account of change of designation, to the sum of 75 cents, and increasing the cost of new certificates to the sum of 25 cents.

Branch 36, Syracuse—Amend Sec. 110, Page 47, by adding at the end of the first paragraph, the following: He shall also issue a quarterly password and sign of recognition to the Grand Deputies, by them to be transmitted to the several district deputies, and through them to the branches under their jurisdiction.

Branch 131, Rochester — That no new member be initiated into the Association for a $2,000 certificate who is above the age of 45 years.

Branch 59, Auburn—In favor of the issue by the Supreme Council of a national or association directory to take the place of the Grand Council directories heretofore issued.

Branch 56, Buffalo—To provide for the printing of 5,000 directories in the German language. Reported favorably by the committee.

Recommendation of Grand President—That the Supreme Council be requested to pay to the Grand Deputy of any diocese in which ten new branches are organized within a calendar year the sum of $250. Reported favorably. This amendment was earnestly favored in arguments by Supreme Recorder Cameron, Chancellors Widmer of 23, Rev. J. H. Conroy of 146, Grand Secretary Ryan, Chancellors M. J. Lally of 78, Toughey of 72, Fogarty of 142, and Lynahan of 32, after which the motion to adopt the report of the committee was carried.

Branch 228, Buffalo—That Section 177, Branch Constitution, be amended by substituting the word "sixteen" for "eighteen," making the ages for admission to membership from 16 to 50 years.

A.O.H.—At a special meeting of the national officers and directors of the Ancient Order of Hibernians, held in Doomer's Hotel, Philadelphia, recently, it was announced that Archbishop Feehan, of Chicago, had accepted the national chaplaincy of the organization. Steps were taken to ensure the publication at an early date of an official organ to be styled the National Hibernian. The reports offered show a general increase in membership throughout the country.

It is said that one of the most important subjects discussed at the meeting was the project of federation of all the Catholic societies in the United States. The A.O.H. is one of the strongest of such organizations, and, it will be remembered, was the first appealed to on the subject by Bishop McFaul, of Trenton.

GERMAN SOCIETIES. — A despatch from Peoria, Ill., says: Plans contemplating the formation of a national federation of all the Catholic societies of the United States were presented for approval to the Central Association of German Catholic societies, and the committee on resolutions is preparing a favorable report.

The association is to appoint a committee of five of the delegates, which will meet with similar committees from other national Catholic societies, and establish a federation of Catholic societies.

NOTES FROM IRELAND.

PLAIN TALK. — Speaking at a recent demonstration at Limerick, Mr. John Redmond made the following vigorous and practical remarks:

"This is a very serious crisis in Ireland. Every day the population of Ireland is diminishing, and, what is more heart-breaking still, every day those who remain—let us not shut our eyes to the truth—are becoming more and more demoralized. The denationalization means the demoralization of any people, and I confess it must, to any thoughtful man, be a sad thing to see the rabidly English feeling, and, mind you, not the highest English tone, but the lowest and the most vulgar English tone and feeling and thought are spreading amongst the mass of our people. All the old landmarks are disappearing. The Irish language is almost dead, Irish literature is neglected, Irish history is not taught in our schools, Irish music is forgotten, and the songs of the London music halls are imported into our capital and are sung in our streets; aye, and even sometimes in our drawing-rooms. I say that is a process of denationalization and demoralization. It is lowering the tone of Ireland; it is ruining the old prestige, the honor of our race. We are suffering, therefore, from a double misfortune. Our population is diminishing, and those who remain are becoming demoralized and denationalized.

"How is this to be met? The only way to meet it is to band our people together, to teach our young men the lesson of self-sacrifice, the lesson of pride in our past history. The only way ultimately to check it is to win the blessing of self-government for Ireland. That is after all the issue that is at stake, and while I wish Godspeed to the movement for the revival and study of Celtic in Ireland, I admit to myself at the same time that the great work they have undertaken can never be successfully accomplished until Irishmen are taught to bend their thoughts to the centre at home in Ireland, until they are taught to regard Ireland first and every other land as second, and until the nation has the pride of knowing that its laws are made and its destinies guided by a Parliament of its own. That is the great issue that you have before you, and we to-day appeal for the honor of our country, for the welfare, nay, for the existence of our race, we appeal to the manhood of Ireland to rise up once more, to unite once more, to revive the National organization, and to take such steps as will make the next general election the last stage in that long and weary road that our forefathers trod towards the goal of all our hopes and of all our destinies—a free self-governed nation."

A QUEER DECISION.—The Derry magistrates have decided that the carrying of swords in party processions is illegal, and a number of Orangemen convicted of the offence at a special court of petty sessions last week were mulct in the modest sum of sixpence, says the Belfast "News." It was contended on their behalf that the sword was part of the insignia of membership or distinction of position in the lodges. Still more wonderful was the plea under the Bill of Rights Act, passed in the reign of James II., that the defendants were entitled to carry swords. Now the spectacle of a Derry Orangeman taking shelter under an Act passed during the reign of James II., is truly touching. Few will cavil at the decision of the Derry justices, except, perhaps, on the score of leniency. If party processions are to be allowed at all, care should be taken that dangerous weapons, such as swords, deacon poles, and other like menaces to peaceable inhabitants of the city are not allowed to be carried. The latitude allowed by the police in spite of the Lord Lieutenant's order is much commented on, as well as in its aspect in respect of so-called "religious" bodies, who promote their propaganda by noise and fanfare. A case heard in the Belfast Summons Court demonstrates the extreme powerlessness which the authorities show in dealing with musical and other nuisances. A number of street preachers, in order to manifest their ideas of Christian charity, assembled at the residence of a respectable Catholic who was in the acute stage of a malignant fever, and began to make hideous noises.

An APPEAL FOR UNITY. —Rev. Father O'Neill at a recent meeting of the Catholic Association, closed a brilliant and forceful address in the following manner:—

It was a matter that called for all the influence they could individually wield to do away with the dissension that had got into the Catholic element in Belfast. There was a platform upon which they could all unite and fight the cause of Catholicity and Nationality together; that platform was the platform of the Catholic Association. The resolution that he would move was so distinctive in its character that it required but little recommendation from him. It was in support of an Association presided over by an eminent gentleman and an eminent ecclesiastic. He was deeply interested in the maintenance of the Association; and he need not tell them that he was proud of it. They had fought for him through all these campaigns, and they would still fight for him as before. Their attachment to him and to the Catholics had never deteriorated, nor did it ever interfere with their nationality, which was as sterling and true as ever found in Tipperary and Cork. And when their forces were united and as one man they stood up to face the intolerance and bigotry of an Orange city, he thought the result would be what could not be but disconcerting to their enemies and gratifying to themselves.

A NEW CHURCH. — The splendid church in Trim, dedicated to the National Apostle, which is at present in course of erection, will, when completed, rank as one of the finest of the many imposing sacred edifices in the extensive diocese of Meath. The old church of St. Mary began, late in the eighties, to show signs of decay, and the then pastor of Trim, the late lamented Very Rev. P. Behan, P.P., V.F., Tullamore, in council with his parishioners, decided that a new church should be erected. In due course a site was selected, an architect and contractor was appointed, and Father Behan, assisted by his devoted people, entered with characteristic spirit and energy on the task of providing Trim with a church worthy the proud traditions of that historic town. The work so ably begun by the late Father Behan, and carried on so indefatigably both by him and his successor, Father Callary, has devolved upon the present worthy pastor, Father Woods.

CLERICAL CHANGES. —The following changes have taken place in the Kerry diocese: The Very Rev. Canon O'Riordan has been transferred at his own request from Cahirciveen to his former parish of Kingwilliamstown, the condition of his health rendering the change desirable. He will be replaced in Cahirciveen by the Rev. Humphrey O'Riordan, P.P., Lixnaw. The Lixnaw vacancy will be filled by the Rev. James Counihan, P.P., Castlemaine, and the latter parish will be under the pastorship of his brother, the Rev. John Counihan, present parish priest of Kingwilliamstown.

A LABOR REPRESENTATIVE. — The Limerick Corporation, or rather the Labor members of that body, who form a large majority, are preparing to run the Mayor, Alderman John Daly, as a Parliamentary candidate for the representation of the city. Mr. Daly was elected unopposed at the last general election, Mr. Francis O'Keefe, the sitting member, retiring in his favor; but after Parliament assembled the seat was declared vacant, the election being annulled.

IRELAND TO-DAY.

Father Fitzgerald, of St. Peter's Church, and Father McGuirk, of the Church of the Visitation, Brooklyn, were among the priests who returned last Saturday on the Cunarder Etruria after spending their summer vacation in Ireland.

They say that the incessant rains which threatened to destroy the Irish potato crop had subsided before they left, and that the blight will not be as extensive as was feared a fortnight ago. The continued rains, they said, caused quite a panic among the small farmers in the poor districts of the country.

"Ireland to-day," said Father Fitzgerald, "is not the agricultural country it was years ago. It can now be best described as a grazing land. The natives of the hundreds of villages have emigrated to other parts of the world, and immense flocks of cattle and sheep roam over the farms of the exiles. The population of Ireland is not much over four millions, and all that are left there are only the very young or very old."

POLICE MAGISTRATE PREDICTS A RIOT.

Police Magistrate Denison, of Toronto, made some sweeping remarks about the members of the legal profession which must have opened their optics and caused no little indignation amongst the wearers of the gown who, as a rule, are looking for their fees. But he evidently overlooked the fact that the fees for stamps and a hundred and one other nonsensical charges of a "red tape" character, imposed by the courts are also very onerous. The remarks were brought out by a case in which a lawyer was charged by a client with the theft of a sum of money. The evidence presented showed that whatever money had been retained by the defendant was for legal costs, which left the magistrate no alternative but to dismiss the case. In doing so he said, "It is a monstrous thing that people should be deprived of their money in this manner. Now-a-days it is next to impossible to get anything out of a suit at court, after the lawyers have finished with it. Hundreds and thousands of cases have arisen in the past few years in which there has been little or nothing when the charges for lawyers' services have been paid.

"This thing will come to an end some day. The people will rise in their might and break the system which permits such enormous charges."

Asked how the profession was to exist, the Magistrate said: "I would do away with the profession altogether. All the business now transacted by lawyers could be done just as well by the state."

The Magistrate then went on to include the Judiciary law in his indictment. "Even when the lawyers have got through with a case," he said, "it is by no means settled. In one court two judges will take one side, and one will take the other. In the Court of Appeal the judgment will perhaps be reversed, and three judges will support the opinion of the minority member of the court below, while two will agree with the first judgment. Then it goes to the Supreme Court, and the same thing will happen over again with the positions reversed. An agitation for the blotting out of this system will be commenced before long, and reforms of a drastic nature are bound to come."

A CHANCE FOR A DOCTOR.

There is a good opening for a Catholic physician in a large Catholic settlement in the Northwest Territories, says the Northwest "Review," Winnipeg. Details will be given on application to us. Eastern Catholic papers are requested to make this fact known. Medical men having the "M.D." degree from any Canadian university may get an "Ad Eundem" degree from Manitoba University, but they cannot get a licence to practice from the College of Physicians and Surgeons until they pass the final year examination of the Manitoba Medical College. Owing to the anti-Catholic bias of a number of the medical examiners here a candidate with a French name is likely to be plucked, whatever may be his capacity and acquirements, if the plucking can be managed with any hypocritical show of justice. Even a distinctively Catholic Irish name is a bar to success before the examiners. Consequently, to any Catholic medical man, as yet unknown here, we would say: Keep quiet about your religion until you get your licence, and if any doctor connected with the medical college question you, directly or indirectly, about your faith, write a letter to one of the Winnipeg daily papers complaining of this question.

A MONASTERY IN RUINS.

The following report of a disastrous fire which occurred on August 14 at the Monastery and Church of Our Lady in Czenstouchau, in Poland, is taken from an exchange. This famous place of pilgrimage during each year is visited by fully a million pilgrims. On the 14th, the Eve of the Assumption, 40,000 pilgrims were encamped on the plain beneath the hill on which the church and cloister are built. Bands accompanying the pilgrims were playing hymns in honor of the Blessed Virgin, and at 10 o'clock a display of fireworks began. The church and the tower, 260 feet high, had been renovated and were still surrounded by the scaffolding. Towards half-past ten this caught fire and the tower was soon in a blaze.

The pilgrims and townspeople, about 50,000 in number, rushed to save the church and cloister, an operation which was rendered yet more difficult by the lofty situation of these buildings. The firemen, unable to reach the fire with their engines, mounted amid the flames of the burning scaffolding to the roof of the tower. The water supply soon ran out, the fire brigade possessing only one water cask drawn by a horse. The people then made a chain far into the middle of the town, two-thirds of a mile away, and passed up buckets of water from the river. The Very Rev. Prior (Father Reyman) telegraphed for help to Piotrkok, Lodz, and Warsaw. Only the Piotrkok fire brigade, however, and those of two or three small towns in the neighborhood rendered assistance. The Prior seeing the danger which threatened the crowd in the event of the tower falling in, formed a procession to draw them away from beneath the church. After midnight successive Masses were said in the chapel of the Miraculous Lady, notwithstanding that around it the scaffolding was ablaze. The force of the flames now became such that the zinc roofing on the tower and church melted and poured down, thus preventing the firemen from approaching. At quarter to two a.m. the big tower crashed down, followed shortly after by the tower itself.

The Rev. Father Przezdziecki, subprior, seeing that the tower was about to fall in, endeavored to get the firemen away. He was too late; nine men were buried beneath the ruins. At the same moment the apartments once inhabited by the King of Poland, and the Hall of the Nobles, both leading to the chapel of the Miraculous Lady and to the cloister took fire. At 3 a.m. the fire brigade from the great cotton factory of Lawiercie arrived, and from that moment the flames were got under control, the fire being finally extinguished by 5 a.m. The tower, the royal apartments, the roof of St. Paul's and part of the roof of the church were destroyed. The chapel of the Miraculous Lady, lying between the royal apartments, remained intact, only the scaffolding surrounding it being burnt. The damage is estimated at £30,000. Of the firemen nine were killed and seventeen injured; of the crowd of pilgrims and townspeople five were killed and sixty more or less seriously hurt. The latter cases were due not only to the fire, but also to the pressure of the crowd as the conflagration increased.

MAGISTRATE'S REBUKE TO A BIGOT.

George Carroll, described as a clerk, was fined 40s. at Marlborough Street Police Court, London, Eng., on Thursday for infringing the Parks Regulation Act by his conduct of a meeting in Hyde Park. A constable said that about eleven o'clock the previous evening the defendant was addressing a crowd on "Christianity v. Romanism." He denounced the Catholic priesthood, and warned his auditors that hell would certainly be the doom of those who favored priestcraft. There was much antagonism in the audience, which closed in upon the accused and menaced him. Mr. Plowden, addressing Carroll, said: "People are by law allowed to make speeches in the parks, but they must do so according to rules laid down for public observance. One of these rules is that an assemblage of persons is not permitted unless they conduct themselves in a decent and orderly manner. I think you probably owe it to the judgment and forbearance of the police that you escaped last night with a whole skin, and certainly if the people you were addressing, and those you were insulting by your offensive caricature of the Catholic faith, had carried you to the nearest pump I don't think anybody would pity you. People like you, who make addresses of this kind merely to gratify their own wretched vanity, deserve no pity. It is scandalous that a man with a grain of sense should attack religion in this way simply to pander to his own self-conceit. It is most remarkable that on such occasions breaches of the peace do not more frequently take place. I hope the day will come when all this kind of speaking in the parks will be prohibited. The charge on which you are brought here has been fully proved, and you must pay a fine of 40s. or go to prison for fourteen days."

A VALUABLE PAINTING.

Stonyhurst college had a picture of the Madonna, which was presented to it seventy years ago by Lady Arundel of Wardour, who bought it in Rome for $25. The painting turned out to be by Carlo Crivelli, and has just been sold by the college for a large sum, said to be $20,000.

MGR. GOUTHE-SOULARD DEAD.

Mgr. Francois Xavier Gouthe-Soulard, Archbishop of Aix, whose troubles with the Government some years ago were the subject of widespread comment in France and abroad, died on September 9, in Paris. He was born September 1, 1820.

DIED.

LABELLE.—On the 14th inst., at 472 St. Hubert street, Mary Ursula Gray, beloved wife of Mr. Gustave Labelle, and daughter of Mr. Henry R. Gray. Interred in the cemetery of Cote des Neiges.—R.I.P.

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