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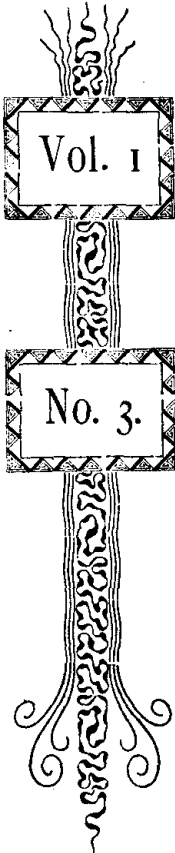
"ONLY LOVE YE TRUTH AND PEACE."

# THE MONTH

NEW WESTMINSTER, B. C.

MARCH, 1892.

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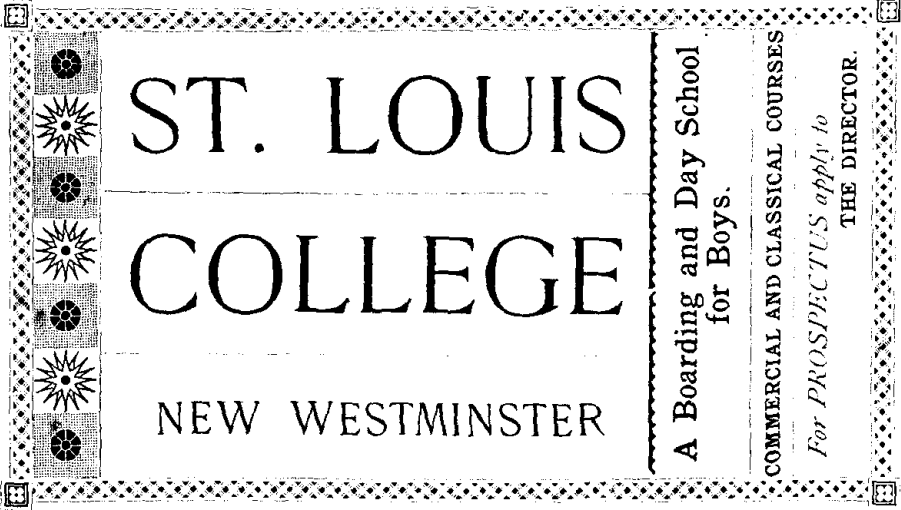
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# THE MONTH.


"ONLY LOVE YE TRUTH AND PEACE."

VOL. I.

NEW WESTMINSTER, B. C., MARCH, 1892.

No. 3

## SAINT PATRICK'S NIGHT-WATCH.

HE mellow moon was shining calmly down  
On old Ulidia gilding plain and fold,  
No bleating of young lambs disturbed the grange,  
The farmyards all were still; out o'er the wold  
No echoes answered back the sheep-dog's bark;  
'Twas night o'er all Dalaradia's land of old.

A Roman youth kept watch and vigil 'mong  
His folded flock, that on a rising hill  
Dreamed of rich pastures and of watered plains,  
Where they, full happy flock, from every ill  
And all restraint exempt and free, sported,  
No wretched slave to curb or vex their will.

The while the wanton flock did seek in sleep  
Solace for all their ills of yester day,  
And were requited to fullness even of content,  
The youth, changed in heart by his new lot, did pray  
And wrought unto himself penance sore,—such  
As ne'er before on self was wrought by human clay.

"For long, O Lord," he cried, "I neither knew nor loved Thee,  
But Thou hast taught me Thou may'st not be forgot;  
Thou hast changed my heart from all its sinful ways,  
And love of Thee makes light my darksome lot,  
As e'en the dark existence of the sightless is  
Fore'er lit up by one resplendent spot."

Thus all the night he prayed, and waking morn  
Found him ne'er abed in all those years,  
Full six or more, of durance vile and wrong;  
E'en for his captors prayed he; oft flowed his tears  
For darkened Erinn and enslaved that now  
All one in Patrick's faith his name reveres.

—S. H. J.



## THE APOSTLE OF IRELAND.

**I**N Pagan times Ireland was known as the Sacred Isle. The religion of its people was Druidism—not we may suppose from what is on record—the barbaric rite which we know prevailed in Gaul, where human sacrifices were largely indulged in, but a milder if not less degrading superstition of magical incantation and fantastic ceremonial, elaborated with a view to impose on an ignorant and credulous people.

Just how and by whom Christianity was first introduced into Ireland is a disputed point. This much seems likely, that St. Patrick, though the apostle was not the first messenger to bring “glad tidings of great joy” to Erin. Some have been of the opinion that St. Paul himself may have visited both Britain and the sister Isle. It is certain that before St. Patrick’s advent to her shores Christianity was not unknown. Ancient documents declare this fact. Perhaps the Faith came to Ireland through Greek or Asiatic missionaries, or in the train of the commerce which flowed into Irish ports, renowned and well situated as Tacitus tells they were. Not improbably Christians driven from Spain, Gaul and Britain found their way to Erin, there to practice religion. Pope Celestine I, sent Palladius to preach to the Irish (or Scots as they then were termed), and accompanied by several companions, he left Rome early in the year A.D. 431. These missionaries landed near the spot where Wicklow is now built, and success attended the efforts of the heroic and self-denying band. After a time, however, Nathi, a native prince in league with the Pagan priesthood, succeeded in securing the expulsion from Ireland of Palladius who died in North Britain. Not to Palladius, but to Patrick was to be given the apostolate of Ireland. Much controversy has arisen as to the birthplace of St. Patrick. Usher,

Ware, Colgate and others have favored Scotland, whilst Dr. Lanigan gives good reasons for supposing that in France the saint first saw the light of day. St. Patrick himself has told us that he was made captive near Bonoven Taberniae. No such place can be discovered to have existed in any part of Britain, whilst Boulogne, which has been styled Gessoriacum, was known by the Celts as Bonoven. There is a tradition, moreover, that St. Patrick was bishop of Boulogne before he set out to convert Ireland. This seems improbable, but that his mother was related to St. Martin, of Tours, is generally credited. His birth took place certainly not earlier than the year 372, perhaps as late as 390. His father was Calpurnius, once a decurion or municipal senator, but afterwards having taken holy orders, a deacon. When yet quite a boy St. Patrick was sold into captivity, together with several of his father’s slaves and vassals, by a band of barbarians. Taken to the North of Ireland, he was forced to tend sheep and herd cattle for his captors. In his solitude and troubles his mind reverted to the land of his fathers and he then commenced to ponder the mysteries of the Christian faith which had already numbered among its saints members of his own family. For six long and weary years the young man continued to labor and to pray, and at the end of that time, in a dream, heard a voice bidding him return to his own land in a ship which then awaited him. According to the Confessions of the Saint, he had to journey a distance of two hundred miles before he reached the vessel in which he was to travel, and writers have variously assigned Bantry Bandon or Kinsale as being the scene of his departure. At first the sailors refused to take him on board, but ultimately he was allowed to embark with them. Of his journeyings with

those men many traditions exist, and in the Confessions are related incidents of this travel.

Eventually, while yet a young man, Patrick reached his home, but not to remain there. After a time he retired into the monastery of St. Martin of Tours, where receiving holy orders, he learned also holy poverty, profound humility and perfect charity in the company of those holy men of the school of the soldier saint, who divided his only cloak to bestow the half of it on a mendicant. Again was Patrick carried away a captive, but after a very short while he effected his escape and returned home. Then it was that his vocation was revealed to him, for in his visions he heard the Irish entreating him to "come and walk still among us." The mind, schooled by meditation and fasting, pondered this and other monitions, and visiting St. Germain, bishop of Auxerre, by that prelate he was sent to Lerins, where was a celebrated monastery. For nine years or more Patrick remained preparing himself for the work before him, and then he went to Rome. Here he received the papal benediction, and travelling thence in company with Auxilius and Isernius, he set forth for his destination. While travelling, news of the death of Palladius reached him, and he was then consecrated bishop by a Norman prelate named Amator. After surmounting numerous obstacles placed in the path of his vocation by his own relatives and others, he at last bade an eternal farewell to the land of his birth, and sailed for Ireland, the land of his affections, the home of his heart, the theatre of his combats, the crown and reward of his earnest hopes. He was at this time forty-five years of age or more.

St. Patrick now set out on a crusade of ardent missionary work. He travelled throughout all Ireland, penetrating its most remote corners. Wherever he went his labors were miraculous in energy and in result. "An infinite number" of persons were baptized, clergy ordained, monasteries and conventional congregations

were instituted. Converts from Pagan superstition placed their wealth at his feet, in gratitude to him. He accepted nothing, but distributed alms laveducating children and training youths for the service of the Altar. With that bold intrepid front so characteristic of the zealous churchman, the spirit which strengthened St. Thomas of Canterbury.—St. Patrick upbraided the tyrant Corotick for his bloodthirstiness. Fettered and manacled he was cast into dungeons, and gladly awaited the martyrdom which was cruelly withheld. The Saint held several councils to settle and regulate discipline. His preaching and his miracles converted Ireland.

England has lost her proud boast, "Mary's Dowry," but Ireland is yet known, and thanks to St. Patrick, as the "Isle of Saints." At Armagh he fixed his see, and around that centre sprang up new dioceses as Christianity spread and prospered. By his labors the kings of Dublin and Munster, together with their subjects, became Christian. The sons of the king of Connaught followed their examples, and before St. Patrick's death, practically all Ireland had accepted his teaching. The schools and monasteries he founded had for centuries great reputations, and attracted to themselves scholars from foreign countries. The death of the Saint occurred on March 17th, A. D. 493, in the monastery of Saul. His place of rest as that of Saints Bridget and Columba, is at Down. The work of St. Patrick is not confined to Ireland. Today it spreads and for all time must spread in that fervent national spirit of patriotism and deep-seated simplicity and piety so discernible in the child of Erin. Of the canonised saints which Ireland has sent forth, 150 are honored as patrons of localities in Germany, of whom 36 were martyrs; in Belgium, 30 are so revered; in England, 47, in Italy 13 and in Iceland and Norway at least 8 more. In Great Britain to-day the Catholic revival is mainly carried on by Irish priests; in every part of the English-speaking world similarity exists.

The Irish having learned from their Father and Patron, are truly an apostolic race, unswerved by persecution or rather rendered more firm by its assaults. Ever loyal children of the Church, ever warm-hearted, ever impulsive, ever sorrowful, the children of the "distressful country," long a suffering race, yet, too, are dominated

by an impassioned love for their home, "the Isle of saints." To the uttermost parts of the earth they journey to sow and plant as St. Patrick did before them, and to them, if to any, will be given surely the triumph of the reunion of Christendom in the one holy Catholic and apostolic church.

A. C. S.

### FANCY VERSUS REALITY.

IN this country and in our busy days, few men can spare time to study the systems of the German's transcendental philosophers, yet the number of those who walk on their footsteps is greater than might be supposed.

It is related that it came to the mind of one of these celebrated philosophers to give existence to a world of his own: for this gigantic work he selected a two-holed button which was conspicuous on one of his disciple's coat, and on it he laid the foundations of his new creation. Of course in it there were oceans and mountains, valleys and rivers; what the inhabitants were, apes or men, the story does not tell; it only states that the owner of the coat, a new Titan, whose task was to carry a world, finding it too much for a simple mortal, or perhaps to play a joke on his master, cut off the two-holed piece of metal. Great was the surprise of the learned professor when the next day on resuming his lecture, he found that the button was gone and his cherished creation existed only in his imagination.

Not unlike this German philosopher, many have selected a solitary passage of the Scripture, or an attribute of God, have built on it whole religious systems, of which, if the foundation was divine, the structure was nothing more than human. A mere enumeration of these systems would be too long and too tedious. Bossuet wrote

the history of their variations in his days, but it would almost be as easy to describe the strange and everchanging forms of clouds which assume, now the shape of a mountain or the slopes of a valley, and again the profile of an animal, or the head of a man—mere fantastical creations of the wind or of our imagination.

In these religious systems conceived by men, moulded to suit the different tastes of countries and times, dogmas do not impose themselves to the intellect of man, but the intellect creates its dogmas, changes them when they no longer suit the multitude, and like the nebulae which dissolve into fragments to become each a new center of gravitation, these religious systems fall to pieces only to give rise to numerous fancy religions.

Does it not strike the common sense of man that if Christ came on earth it was not to create a faint misty appearance, a mere aerial combination, but to disclose to our view a well proportioned body of doctrine. He Himself must have laid the foundations of the edifice he came to erect, drawn its outlines, and with a beautiful order and harmonious unity must have foreseen and completed it in its minutest details. His work must be of a majestic grandeur more imposing than the Pyramids of Egypt or the lofty summits of our Rocky Mountains, for a creed must be a solemn reality not a creation of fancy. As a matter of fact we know Christ

founded this church upon a rock, built it with His own hands; cemented it with His blood, and gave it strength and life by his spirit.

We can easily understand how vain and powerless must be human attempts to remould the work of God. The futile endeavors of so many synods called in order to reform creeds, naturally bring to our minds the vain efforts of the fabulous Titans who wished to reach heaven.

The creed taught by Christ is less subject to change than the laws of nature. Let us suppose that a society of learned men from their meeting room resolve that the Pyramids of Egypt are a fabulous assumption that British Columbia is an immense plain. Perhaps the sepulchres of the Pharaohs shall be changed into smoky columns and shall rise to the clouds and fade away with them! Perhaps shall we see the Rocky Mountains like thunder stricken, quaking and splitting with a dreadful crash; their heavy ranges lifted up by an invisible power, carried through the air and hurled into the Pacific Ocean, or may be, our crooked rivers now foaming in their deep and narrow canions, shall enlarge and straighten their banks and go smoothly to empty their waters into the sea!

Likewise let us suppose that a synodal assembly strike off the dogmas of eternal punishment in the other life and that children dying unregenerated in the baptismal waters will be saved. Shall we see the inhabitants of the firey abode armed with chemical engines quenching the terrible flames, and will gold-winged angels come from above to gather the souls of the little ones and carry them to the bosom of God? Senseless dreams! Imaginary visions! For over forty centuries the Pyramids stand in the desert of Egypt; many generations of men shall be gone and the Rockies will still majestically tower into the clouds; yet even long after they shall have ceased to be, dogma shall still remain unchanged and unchangeable. The Earth and Heavens shall pass away, the word of the Lord shall not pass away.

God Himself cannot change dogmas. He may lift up a corner of the veil and permit a new ray of His divine truth to shine forth, but what has been seen of it, what has been believed shall never be rejected or obscured.

When a doubt arises concerning a point of the creed the church does not attempt to create what already exists, nor to rob even a spark of the heavenly fire; she convenes her councils and sets on an exploring tour. After having searched the Scriptures, after having asked all the information which can be supplied by those who lived in the past, especially in the earlier ages, when she is satisfied that she found the required revealed truth, she then reports to mankind and defines with certitude and authority, for her guide is the Holy Spirit of Wisdom.

Besides, religion being a bridge over the abyss between time and eternity, it is important that its extremities should reach the two sides.

Man left to himself knows little of one side and almost nothing of the other, and without the assistance of Him who is master of time and of eternity, he could never pass to an eternity of happiness. What a dreadful consequence it would be if the bridge on which we are crossing should not reach the other side of the precipice! Many a traveller on a railroad bridge has been kept breathless at the thought that if the frail structure should give way he would be dashed into the abyss beneath. Now, lives there a man who never had even a suspicion that the structure over which he is running at full speed to his eternity does not reach thither, but stops half way? What a catastrophe is awaiting him! God is good, may he say, He will save me if I serve him according to the dictates of my conscience. True God is good, but He is also just; when He created us He prescribed certain duties upon us, He imposed dogmas on our intellect, and gave commandments for our will, he traced out the way leading to Him. When He shall come to pass sentence on us,

as a just judge, He will not be regardless of our dispositions and ignorance, but if His law has been promulgated for all, and if having the means to know it, we have ignored it, will He not pass sentence accord-

ing to the same law? And if it should happen that we are condemned to an everlasting punishment, will an appeal be possible on the plea that such a pain was not found in the reformed creed?  
R. E. A. L.

---

### THE WATCHER'S HYMN.

---

**O** weary watchers of the night  
Behold on eastern hills afar,  
Dawn sheds her first sweet beams of light,  
And brightly shines the morning star.

The day is surely now at hand;  
Put off all works in darkness done,  
And clad in shining armor stand,  
Waiting the fair uprising sun.

And when the glowing morn shall chase  
The darkling shadows fast away,  
With honest hearts and heaven-set face,  
Walk as the children of the day:

Not like the wanton wretch that creeps  
From vice, when shines the morning moon,  
And in unholy slumber steeps  
His senses, till the day's high noon.

But let Christ's life, like yon bright star  
With influence mild, your hearts control,  
And let no darkening passions mar  
The fair sweet sunrise of the soul.

—H. M. STRAMBERG.

---

### WHAT ARE CARDINALS?

---

“**W**ELL, what are cardinals,” asked a friend the other day as the conversation rolled on the illustrious departed Cardinal Manning, whose praise was sung with such harmonious unity throughout the length and breadth of the civilized world. The question did not surprise me, as it came from one who is not a member of the Catholic church; for even an otherwise well instructed

Catholic might chance to require some information on this subject. As cardinals are often mentioned, and to satisfy a legitimate curiosity of the questioner, I gave the following answer, which might be of use to enlighten some of the readers of the MONTH.

The word cardinal is derived from the latin “cardo,” a hinge. But what has a hinge to do with it? Be

patient a moment ; a hinge holds the door up and on it the door moves, in fact it is a most useful invention. Very well, but, again why bring the invention in here? I shall satisfy you presently if you give me your attention. What I wish to impress on your mind is that a hinge is used to hold up and to help the door to move; now cardinals are precisely the persons who help to hold up the church, and are men on whom, as it were, the church moves. How so! Because they dispatch the business of the Holy Father who is the supreme ruler of the Church on earth. But could not the Holy Father do the work himself? How could he? You might as well ask the Czar of Russia or President Harrison to look after all the affairs of his extensive dominions. Now the Pope is a greater ruler than the aforementioned potentates; his dominion extends over the whole world; his subjects are to be found in every clime on every spot of the habitable globe. The affairs that come under his jurisdiction are more varied, more complicated and more important than those of any king or president. He must of needs have around him men who examine and study carefully the questions laid before him. He requires counsellors, advisers, secretaries, learned specialists in every branch of ecclesiastical knowledge; men who are profound theologians, able diplomatists, clever officials, clear heads in fact, on whom he can rely in the government of the Church. These men do the work of hinges in the mechanism of the spiritual government.

From the very beginning have the Popes called to their aid men endowed with requirements above mentioned. At first they were the oldest priests who were with the Bishop of Rome. They were not called cardinals. This name was given them only in the eleventh century, and they were then elevated to a rank higher than the bishops, because they were considered to form but one with the Holy See, to whom the bishops are all answerable in their office. The cardinals are the princes of the Church, and hold the

first rank in the pontifical court they are called the Sacred College. When in Rome they must keep their station and are absolutely forbidden to walk in the streets. They each have their state carriage in blue, drawn by two black horses, driven by two liverymen in uniform. At the Vatican and elsewhere the ambassadors of foreign powers must leave them go before.

In the XXIV session of the Council of Trent, the possible number of cardinals was fixed to seventy-two, in honor of the seventy-two disciples of our Lord. Up to the present, however, their number never passed seventy. Even this number is rarely steady owing to the continued voids made by the death of some one or other of them. It is not necessary that the cardinals should be priests or bishops. At present only one is not a priest: Cardinal Hertelli, who is a deacon. Of the seventy cardinals six are called cardinal bishops, a mere honorific title; they are bishops of the six suburban dioceses of Rome; fifty are called cardinal priests, and fourteen are called cardinal deacons.

Cardinals are said to be created, because their elevation to the cardinalate dignity depends not on election, but solely on the wish of the Sovereign Pontiff. When a new cardinal is created he is immediately named a titular to one of the Churches of Rome: this is a necessary accompaniment to the elevation to the cardinalate.

Here, my friend, who had listened attentively, interrupted me. "From the foregoing remarks, he said, I must conclude that the cardinals should always be in Rome with the Holy Father." No, not precisely; because the number of the princes was purposely enlarged so as to enable the Holy Father to have some in distant countries, where they act like permanent ambassadors, whose information is of the greatest value to the government of the Church. The greater number of cardinals, however, always lives in Rome: at present about forty. These form the Pope's privy council; he consults them frequently in private and once or twice a month in common in what is called a secret consistory.

The word consistory means a sitting in common. The consistories are held in a grand hall in the Vatican especially reserved for that purpose, and is called the Consistorial Hall. In the same hall are also held the public or open consistories, at which, apart from the cardinals, are admitted about two thousand privileged persons. Public consistories are held for the purpose of honoring the Holy Father or of conferring the hat upon some new cardinal elect. Apart from being members of the Pope's privy council some cardinals also preside over or are members of the Roman Congregations, which in civil governments would be called ministries and committees, whose office is limited to some particular branch of the administration. The cardinal perfect of each congregation presides over the meetings, and when the questions under consideration are sufficiently discussed, either in writing or in *viva voce* by theologians and canonists chosen for the purpose, the other cardinals give their views against or in favor of the measures.

The foremost of the congregations is that of the Holy Office or of the Universal and Supreme Inquisition. It consists of all the cardinals and is presided over by the Holy Father himself. It is the "Supreme Court" of the church.

The other congregations are those of the Index, of the Rites, of the Interpretation, of the Council of Trent, of the Bishops and Regulars, and of the Propaganda or the propagation of the Faith; they have each as their name indicates, their special attributes.

Now a third and most important, nay exclusive function of the cardinals, is their right to elect the Pope. They alone unite after the death of the Pope into what is called the conclave. All the cardinals have this right, though there is no obligation for all to be present; it were nigh impossible to await all, and, moreover, it might be a source of endless difficulties. Hence the custom is that those present in Rome at the time of the Pope's death will form

the conclave and proceed to elect a successor to the departed one. The cardinals are, you see, as necessary to the right government of the church as hinges are to a door.

"Your explanations are indeed very satisfactory," said my friend. "If up to the present I have admired the organization of the Catholic Church, an organization which is generally envied by heretics because they vainly try to imitate it, I am still more convinced of its admirable and practical usefulness."

The Sacred College is a body that obviates many difficulties that would arise at the death of a Pope. Its functions untrammelled by any secular power, always assure a prompt successor to the see of Peter, and during the lifetime of the Pope the work of the cardinals, either as privy councillors or members of the Roman Congregations is most thorough and effective. Even were the Pope not infallible, I could, when I consider how ably he is aided and how well everything is sifted, still find good reason to justify the saying: "*Roma locuta est causa finita est*," Rome has spoken let all discussion cease.

Now, a few words as to how cardinals are made. From the foregoing explanations it is clear that the Holy Father will choose as cardinals only such men as are able to assist him, men who are renowned for their knowledge or their administrative talents. New cardinals are named at the consistories. The Holy Father dispatches then one of the noblemen of his court, who is the bearer of the red baretta and of the official document to the newly named cardinal announcing his election. This is a mere preliminary formality. The principal ceremony consists in the conferring of the red hat by the Pope himself. The cardinal elect, if living outside of Rome, must repair to the Eternal City at his earliest convenience. When he pays his formal visit to the Pope he exchanges his violet robe for a larger one of the same color, and after his visit he is no more to appear in public until the day of the consistory. Having pro-

ceeded to the Vatican in a carriage with all possible pomp, he waits in the Sistine Chapel while the Sacred College assemble in the Consistorial Hall. At a given signal two cardinal deacons proceed to the chapel and conduct the new elect in the presence of the Pontiff. He makes three profound reverences of the head, one at the threshold, one in the middle of the hall, and one at the foot of the throne; he then ascends the steps and kisses the feet of the Pope, who gives him the kiss of peace. All the cardinals likewise confer the kiss of peace on the new member. While the *Te Deum* is chanted all the cardinals proceed to the Papal Chapel. The new cardinal kneels on the steps of the altar, his hood is then drawn over his head, after which he prostrates himself on the floor till the end of the canticle. On arising the hood is thrown back and he then makes

the oath of office, by which he declares that he is ready to shed his blood for the Holy Roman Church and the maintenance of the Apostolic College. All having then returned to the Consistorial Hall, the new cardinal kneels before the Pope to receive the red velvet hat. After the Holy Father has withdrawn the cardinals form a circle around the new brother, who salutes and thanks them. At the first consistory the Holy Father closes the new cardinal's mouth; this is a mere ceremony, and signifies that he is not to speak, without permission, of what he has heard. At the next meeting the Pope opens his mouth again, gives him the cardinal's ring, which which is a sapphire set in gold, as a sign of his espousal with the church, and, lastly, confers on him his title—that of one of the Churches of Rome.

ROMA.

### A GLANCE AT IRELAND.

**L**ITTLE more than one year has passed since the sad news came from Ireland that her peerless leader held no longer the confidence of the constituencies, and that disunion, so fatal to that country in the past, had once more rent the national ranks asunder. Two national parties occupied the field; the hitherto disintegrable and invincible Irish party was divided. The whole country, on recovering from the first surprise of shock, flew with characteristic impetuosity to one side or the other; and then was beheld a spectacle which filled the breasts of Ireland's friends with dismay, which disgusted moderate sympathizers, and which was ecstasy to the enemies of the national cause. Men who had hitherto stood shoulder to shoulder against the common foe now struck at one another; those whose devotions to their native land was unquestionable

were called traitors; and base motives were imputed to men of both parties who had been held incapable of a mean act or thought. But this unnatural state of things could not last; time has brought back the popular mind and the popular heart in Ireland to their normal state of life and action.

Both divisions of the Irish party strive to attain the same objects by the same constitutional means, and the common sense of both, it is to be hoped, will effect a speedy union of the national forces. "This struggle," says Mr. Dillon in a recent letter, "has been from the beginning to me a cruel and a humiliating necessity, and I have always sought, and I shall always eagerly seek, for some way out of it." Such sentiments cannot fail to take effect with a party not adverse to peace.



Alas! that a sweet lyric of the national bard of Erin should possess at this time a peculiar fitness.

Erin! the tear and the smile in thine eyes  
Blend like the rainbow that hangs in thy  
skies,

Shining through sorrow's stream,  
Saddening through pleasure's beam,  
Thy suns with doubtful gleam  
Weep while they rise.

Erin! thy silent tears never shall cease,  
Erin! thy languid smile ne'er shall increase  
Till, like the rainbow's light,  
Thy various tints unite,  
And form in heaven's sight  
One arch of peace.

Around this season of the feast of  
Ireland's national saint many a prayer  
will ascend to heaven that the land St.

Patrick loved and cherished may be  
one in mind and heart as it is one in  
the faith he taught it. Ireland's own  
ever faithful bishops with their priests  
and people will pray for national  
peace and unity, her children through-  
out Great Britain will join in the  
nation's prayer; from Canadian back-  
woods, from over the vast extent of  
the United States, from South Amer-  
ica, from wild New Zealand, from  
'neath Africa's burning sun, and from  
the land of the Southern Cross will  
arise an humble, tearful imploration  
from Celtic hearts wrung with grief:  
That Thou vouchsafe, O Lord, to grant  
peace and unity to our divided mother-  
land. And many, neither of Ireland's  
faith nor of her people, will breathe  
an answering amen.

A. O. H.

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### MAYFIELD.

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**F**AR away from the bustle and  
hurry of large cities, in one of  
the fairest counties of England,  
in Sussex, lies the little village of  
Mayfield; not many miles distant  
from Crowborough Beacon, the highest  
point of the weald, though small it  
has played its part in the complex  
history of England, and is now, even  
as it was through the ages of Faith,  
best-known by its connection with the  
Catholic Church.

Soon after the See of Canterbury  
had been founded by Saint Gregory  
the Great, Apostle of England, the  
manor of Mayfield passed into the  
hands of the Archbishops, and became  
one of the favorite residences; during  
the middle ages one of their finest  
palaces was built there, which judg-  
ing from the small remnants which  
exist to the present time must have  
been an almost perfect example of  
Gothic architecture. Here, accord-  
ing to the story that has been handed  
down in the neighborhood, is the  
site of the personal conflicts between

the Evil One and the famous Arch-  
bishop, Saint Dunstan, who flourished  
at the end of the tenth century, and  
filled the metropolitan See with such  
reown and of whom we are told that  
he was the first Englishman who was  
*formally* canonized by any of the  
Roman Pontiffs. To this day a well  
bearing the name of the great Saint  
exists within the precincts of the  
ancient building. We read in history  
that Queen Elizabeth having become  
possessed of this domain, endowed  
her faithful follower, Sir Peter Gres-  
ham, with it, but it appears to have  
had the curse attached to it, which,  
according to common repute, follows  
the owners of church-land, either the  
family dies out in the male-line, or  
through extravagance or some such  
cause the property changes hands, at  
any rate it did not remain long among  
the direct descendents of the worthy  
Knight, but has gone from one family  
to another, till it has become broken  
up and subdivided until finally be-  
tween thirty and forty years ago the

then Duchess of Leeds obtained possession of the Palace which was a heap of ruins, and a few acres of surrounding ground. At once she put it into the hands of the famous Gothic architect, Pugin, and he fulfilled the task of restoration in a loving and truly conservative spirit.

The Great Hall was fitted up as a chapel and to this little gem of architecture he added all the necessary buildings for a religious house of women, and the Duchess handed it over to the Order of the Holy Child Jesus, which had been founded a few years previously; she could have scarcely found a more peaceful spot to bring the good Sisters to, than this village surrounded by hop-gardens and orchards, with its quaint cottages, picturesque stone houses and fine old parish church.

It was befitting that this Order, which devotes itself to the teaching of all classes, should find a home in such a spot. But as time went on, and the number of religious pupils increased, it was deemed necessary to give the house at Mayfield entirely over to the noviceship, for which it is eminently suited; still the Sisters maintain a free day-school for the poor children, and the villagers avail themselves eagerly of the privilege of sending their little ones to be brought up and trained under the eye of refined and educated ladies, though almost in every case the parents are Protestants. Some eight or nine years ago the day-school had as many as forty pupils in it, to all of whom the Sisters were giving a very practi-

cal education without charging a cent.

The above mentioned chapel, the ancient dining-hall of the mediæval prelates, is built in the geometrical Gothic style with arches supporting the roof, though when Pugin took its restoration in hand it was roofless, the arches were broken and some of the lace-like tracery in the windows was wanting, but happily sufficient of it remained intact for the architect to restore it to its pristine loveliness. He placed in it a stone altar, magnificently carved, and filled the windows with gorgeous stained glass, depicting the administration of the Seven Sacraments. The window representing the Sacrament of Extreme Unction is well worthy of note, for the figures in it are those of real men, representing one of the last scenes in the life of the late Duke of Leeds. The Duchess, his wife belonged to an old Maryland Catholic family, more than one member of which had filled high positions in the American hierarchy, but it was not until his last illness, that the Duke expressed a wish to be received into the bosom of the Church and Cardinal Manning came on receiving a message, begging his assistance. The moribund figure lying on the bed is a likeness of the nobleman about to leave behind all earthly titles and honors, while the ecclesiastic administering the Sacrament is that well-beloved bishop who has just passed away from us to receive his reward before the judgment-seat of God.

P. J.

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### THE BENEDICTION.

Would you sing the Benediction  
Not thy learning would avail,  
Not thy Fancy could create thee  
Sweeter, sadder, lovelier tale.

O, an angel's tongue were needed,  
And a pen in fount of leve,  
Dipped and writing mystic symbols  
Of the heavenly courts above.

W. W.

### THE PATRON OF WORKINGMEN.

**I**N these times of great disturbances amongst the working classes, when economists find all their plans knocked to dust, because the hungry wife and children of the workingman were as yet unable to comprehend vain, learned theories on Capital and Labor, and when rulers of great nations are forced either to give in to socialists or protect the laborer, it is more than a relief to have recourse to the only remedy of the great modern evil. Capital and monopoly are tremendous forces; but they must give way before the famished crowd of laborers and their families, for necessity knows no law. True, but what is wrung out of capital by hunger is not lasting; hence the menace always stands. Force will not cure the evil. What will cure it? A mutual respect for each other's rights. The employer must see in the employee not a mere tool, but a human being, a fellow creature endowed with an immortal soul which he has a right to save. Hence the capitalist cannot enrich himself without limit by abusing the inferiority of the laborer in exacting from him over-taxing work. He should, moreover, look as much as in him lies to the spiritual welfare of the laborer. He would thus truly show himself a "master." He would deserve the respect, esteem and love

of his inferior and would fulfil the law of God.

Though one is naturally inclined to sympathize with the workingman, it cannot be denied that he also has certain duties to fulfil towards his employer. He must not forget that he is an inferior; he must obey, he must be faithful in his work if he wishes to claim the stipulated salary, and he must take to heart his master's interests. This is clearly the law, and if both employer and employee would respect the laws of God there would be no clash. If the workingman would be encouraged to bear patiently his lot, let him look upon the holy patron St. Joseph. In the foster father of our Lord he will find a true type of what he should be himself. St. Joseph labored and suffered, but he labored and suffered in love for his Divine Master, and therein did he find his happiness. The laborer should remember that if troubles abound on earth there is another life where bliss is eternal. St. Joseph! patron of the workmen, teach us to be resigned to our lot! St. Joseph! guardian of the Holy Family inspire the employers with a sincere love for the laborer! St. Joseph! powerful protector of families obtain for parents devotedness and for children loving obedience!  
—Labor.



# The Month.

"Only love ye truth and peace."

THE MONTH is under the distinguished patronage of Mgr. Durieu, O. M. I., D. D., Bishop of New Westminster, B. C., and is published in the interests of the Diocese and its institutions.

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## AS OTHERS SEE US.

Since the February issue of the MONTH, more favorable comments on the humble merits of our little magazine have reached us. We have received letters from persons of no mean attainments; these letters are full of commendation on our venture; and they all contain best wishes for success. It is with pleasure that we quote the names of His Grace Archbishop Duhamel of Ottawa, Rev. Fr. Fillatre, O. M. I., professor of Ethics and Political Economy in the University of Ottawa; Rev. Father Langevin, O. M. I., professor of Moral Theology in the Divinity school of the same University; Mr. J. Fletcher Government Entomologist and Botanist in the Central Experimental Farm, Ottawa; Prof. McCoun, Naturalist of the Geological Survey of Canada; Rev. Fr. Nicolaye, of Victoria; Rev. Fr. Donckele, Chemainus, Kuper Island Industrial School; Rev. Father Sobry, Nanaimo; all of whom have sent us very flattering epistles. Others less known, from various parts of the Province, as well as from a distance, invariably accompanied their subscriptions with the wish that the MONTH may have a long life of usefulness. From several exchanges we

could gather the same sentiments of good will; while here in the city and in Vancouver the good opinion that was formed of the MONTH on its first appearance, was far from lessened when the February number was issued. It were ungrateful on our part did we not duly acknowledge the many words of encouragement received from all sides; we feel indeed that we did not deserve so much and fear that we are petted. If there is one wish uppermost within us it is that we may always deserve the same appreciation from all our readers; at least our efforts shall aim to render ourselves worthy of the esteem of our subscribers by faithfully accomplishing what we promised at the start, and strictly adhering to our motto: "Only love ye truth and peace."

## AT LAST!

This is the cry that came forth from many a breast the world over when on February 18th, last, it was cabled from France that a vote taken in the Chamber of Deputies on the Association Bill resulted in its defeat by a majority of 138. What has come over the Deputies that they have suddenly put their foot on a measure of the direst oppression aimed at the church? Did the spirit of Mgr. Freppel, whose voice was so often unheeded when he denounced the diabolical intentions of the persecuting laws passed of late years, haunt the scoffers of yesterday and force them to yield to duty? We doubt not that the good bishop has at least prayed earnestly for this grand success, which is the most stunning blow that the enemies of the church in France have received this many a year, while it has inspired the friends of catholic France everywhere with joy over such a triumph and hope for grander victor-

ies in the future. France has indeed retrieved herself partly for the many shameful concessions granted of late to the bitter hatred of the secret societies and the *Juiverie*. The lesson is a hard one, but we dare say that it will not be taken in submission. Well, let the defeated rage; what is important for us is that the victory was scored and that a new era has dawned on France. We do not hesitate to attribute it to the skilful and timely diplomacy of our great Pope. True it is that the French cardinals in a circular letter inspired by the Holy Father prepared the way, but the conciliatory words of Pope Leo XII himself, written on the eve of the introduction of the bill, procured the triumph of the church over its enemies. "The republic is as legitimate a form as any other. Thanks to her strong constitution, France will rise to her ancient greatness, notwithstanding her enemies. I learn with joy that though she possesses such abundant military resources and such valiant sons, France has not faltered in her prudence and patience. If she will but free herself from the discussions that check her development and paralyze her influence; if she will but abstain from vain persecuting, she will soon gain that illustrious place and glorious rank in the world which belong to her." What honest Frenchman could resist such words? Every Catholic should truly thank Almighty God for the victory gained in the French Chambers where since 1880 the laws of oppression against the church passed like fish down the stream. Yes, a hearty "Thand God!" and "honor to whom honor is due."

#### ST. PATRICK'S DAY.

St. Patrick's Day will be celebrated very quietly in this city, we might say in the Province. But if show and demonstrations shall fail the warm feelings of the heart will not

be wanting in the children of the Emerald Isle. For where is the Irish heart that thinks of unhappy Erin and does not heave a prayer to the glorious Apostle in her behalf? And where is the son or daughter of Ireland that does not say from the depth of the heart an enthusiastic "Erin Go Bragh!" Yes, may Ireland live forever! May God save Ireland, the "isle of saints," the land of noble and chivalric men!

#### THE LENTEN REGULATIONS.

As all Catholics know well, the law of fast and abstinence is subject to changes. Hence, it should be no cause of surprise to anyone to see the Holy Father dispense the faithful from the ordinary Lenten observances. Two years ago the same mitigation had been introduced owing to the prevalence of the influenza. This year, as this disease is common in many parts of the world, we find it but natural that the Holy Father should have granted the same privilege as he did in 1890. If the law of fasting does not oblige we are not, on that account, dispensed from doing penance, which is of divine precept.

#### TO SUBSCRIBERS.

Those of our subscribers who would wish to have the twelve issues of THE MONTH bound at the end of the year should keep each number carefully. The January number is exhausted, and the February one is very scarce. To affirm that at the end of the year the twelve numbers will make a neat little volume worth keeping, is not saying too much. Hence we are justified in giving a timely notice.

In the list of recent conversions published in our February number was the name of Mr. James Knowles, which should have read Mr. Kegan Paul.

Calendar of the Feasts of our Lord and the Saints

FOR MARCH, 1892.

Tue.	1	St. David. Bish. and Conf.
Wed.	2	Ash Wednesday—Lent begins—Blessing and distribution of ashes before Mass.
Thu.	3	St. Cunigundis, Empress.
Frid.	4	The Sacred Crown of Our Lord—D. maj.—First Friday of the month.
Sat.	5	St. John Joseph of the Cross—conf.
SUN.	6	First Sunday of Lent.—Sem. D.
Mon.	7	St. Thomas Aquinas—Patron of Christian Schools.
Tues.	8	St. John of God.—Conf.
Wed.	9	Ember Day—St. Francis of Rome—Widow—D.
Thu.	10	S. S. Forty Martyrs of Sebaste—Sem.
Frid.	11	Ember Day—Commemoration of the Sacred Lance and Nails of Our Lord. D. maj.
Sat.	12	Ember Day—S. Gregory the Great—Pope and Conf—D.
SUN.	13	Second Sunday of Lent.—Sem.
Mon.	14	St. Mathilda, Queen.
Tues.	15	S. Zacharias—Pope.
Wed.	16	St. Finian, the Leper.
Thu.	17	St. Patrick, the glorious Apostle of Ireland—D. maj.
Frid.	18	The Sacred Shroud of Our Lord—D. maj.
Sat.	19	S. Joseph, Spouse of the Blessed Virgin, and Patron of the Universal Church. First class—The Solemnity is postponed on to-morrow.
SUN.	20	Third Sunday of Lent.—Solemnity of the Feast of St. Joseph.
Mon.	21	St. Benedict—Abbot. D. maj.
Tues.	22	S. Gabriel—Archangel—transferred from the 18th.
Wed.	23	S. Cyril of Jerusalem—Bish. and Doct. D.
Thu.	24	S. Simeon. Mart.
Frid.	25	Annunciation of the B. V. M. D. 2nd class.
Sat.	26	The Five Sacred Wounds of our Lord and Saviour.—transferred from 25. D. maj.
SUN.	27	Fourth Sunday of Lent.—Sem.
Mon.	28	S. John Capistran.—Conf. Sem. D.
Tues.	29	S. John Damascene—Conf. and Doct. D.
Wed.	30	S. John Climachus—Abbot.
Thu.	31	Votive office of the Most Blessed Sacrament—Sem. D.

N. B.—For the LENTEN REGULATIONS, read His Lordship's Pastoral Letter on the next page.

LENT begins with the distribution of blessed ashes, which we should receive in a spirit of humility and penance, for they remind us of death and the nothingness of all earthly things. "Remember, O man, that thou art dust and into dust thou shalt return." These are the words pronounced by the priest, when he places the ashes on the forehead of the faithful.

ST. PATRICK'S DAY Solemn High mass will be sung in St. Peter's Cathedral, and the Pauegyric will be preached after the Gospel. Benediction of the Most Bl. Sacrament will be held in the evening.

The month of March is especially devoted to S. JOSEPH the patron and guardian of families. We all should have a great confidence in his protection and intercession.

## PASTORAL LETTER OF HIS LORDSHIP

THE BISHOP OF NEW WESTMINSTER

TO THE

Clergy and the Faithful of his Diocese.

Dear Brethren,

Deeply moved at the sight of the evil effects of the disease which is prevalent in many parts of the world, the Most Holy Father, the Pope Leo XIII, who in his exalted function as caretaker of souls, does not overlook the welfare of the body, has thought fit to exercise his Apostolic power, and extend to the Faithful the means at his disposal by which the ravages of the disease may be restricted.

Therefore he has granted in virtue of his Apostolic authority, to all Bishops in all countries where the above disease has made its appearance, the power to dispense the Faithful from the law of fast and abstinence for so long a time as according to their judgment, the state of public health in these countries may require it.

This disease being prevalent in our diocese, we have thought fit to declare by these presents, that we dispense you, Beloved Brethren, from the law of fast and abstinence every day of Lent, this year, except Friday of every week and Holy Saturday.

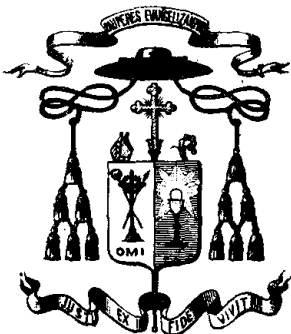
It is, however, the wish of His Holiness, that the Faithful, who avail themselves of this Apostolic favor, should turn with renewed earnestness to the practice of pious works by which they may merit the divine clemency; for the present evils are clearly a visitation of God's justice, which requires that the corruption of morals and the flood of crimes arising therefrom, should be expiated by just punishments upon our guilty race.

Let us then, Beloved Brethren, implore Almighty God for mercy. Let us frequent assiduously the sacraments, attend prayers and sacred offices in the church, wherein such are held; let us exercise charity in relieving the poor and in giving for the maintenance of the young clerics who are studying for the priesthood in this diocese, for which purpose a collection will be taken on Passion Sunday in every church of the diocese as formerly prescribed.

Given at New Westminster the 17th day of February, 1892.

— Paul Durieu, O. M. I., D. D.,

Bishop of New Westminster.



## JESUS CHRIST: OUR SAVIOUR'S PERSON, MISSION AND SPIRIT

From the French of the Rev. Father Didon, O.P., edited by Rt. Rev. Bernard O'Rielly, D. D.: D. L. (Laval), Domestic Prelate of His Holiness; with an Introduction by His Eminence James Cardinal Gibbons, Archbishop of Baltimore. With many Illustrations. Two vols. Messrs. Appleton & Co., New York.

THE book which bears the above upon its title page is one which no Catholic should fail to secure. It is probably the best translation from the original French, and has with justice been commended for its many literary merits, the beauty of its style, the eloquence of its descriptive force, no less than the enthusiasm of charity and reverence which is found in its almost every paragraph. Remarkable scholarship and research is apparent to those who have only casually glanced through the work. Something should be said of the writer of these volumes in order to convey a right appreciation of the book, the value of which is much enhanced by the illustrations which embellish the telling of the "story which transformed the world."

Twelve or more years ago Parisian Society was to be found nightly sitting at the feet of a Dominican friar who from the pulpit of the Madeleine, preached a series of sermons to throngs of eager listeners, drawn from every grade and class in life. Exquisite fashionables were there, and silk jostled fustian for a seat near the feet of Pere Didon. The triumph of the story of the cross as told by the eloquent preacher was phenomenal, "men who came to scoff remained to pray", and wives who for years had been obliged to practice religion alone joyfully found that the Madeleine now attracted their husbands to its altars. Time went by and Pere Didon's work in the city of gaiety came to a close, and we next find the gifted preacher meditating and praying at a monastery in Corsica. The fruit of the solitary life of St. John the Divine in the island of Patmos is the apocolypse, the result of the meditations of Pere

Didon during his solitude in Corsica is his "Jesus Christ"

The circumstance that within the past 50 years more attempts have been made to portray the life of our blessed Lord than in all the other ages of Chistianity put together, is, Cardinal Gibbons says, partly to be accounted for by the fact that historical research is a prominent mental characteristic of the century, and partly also by the existence of so great a multitude of beliefs, each one of which claims to be representative of true Chistianity. Each belief seeks to tell the story in accordance with its own ideas. There being so many beliefs, it seems naturally to follow that of the making of books, dealing with the Life, Death and Resurrection of Jesus Christ is apparently no end. Beyond all this it cannot, we think, be questioned that the truth of Chistianity is a subject which is largely exercising civilized mankind. Literature such as that to which Cardinal Gibbons refers may have much interest for students of history, but we can scarcely realize that books on the life of our Lord could find a large and hungry market solely among readers such as his Eminence indicates. We are therefore compelled to seek elsewhere for reasons why books of this order, extend into their fourth and fifth editions. And except that the world is more earnest than it is credited with being, we are at a complete loss to provide a satisfactory answer. Perhaps after all even the cynical sometimes put to themselves more meaningly the question of Pilate "What is truth?"

This book shows us Our Lord in His human aspect and as he appeared to his contemporaries, here he is pre-eminently the Son of Man living and moving in his own time. Historical research has unearthed abundant materials for a realistic picture, and the realism is tempered by a sweet reverence, so that whether we behold the Son of Man in the workshop at Nazareth, surrounded by the multitude, or alone in the agony of the garden, we at once see the humanity of Him who spoke as never man spoke, but at once also with the doubting



apostle we adore the Divinity and cry "My Lord and my God."

Pere Didon's methods are those of the philosopher and moralist rather than of the apologist or exegete. The language of the book is perhaps at times too florid in its irresistible eloquence, but this is a fault which has also attractive sides for the average reader. The introduction alone is well worth the price of the book, and evidences deep learning allied to a living faith which prepares the reader for the gospel narrative as it is eloquently but with simplicity unfolded before his understanding. The first chapter gives a brief but excellent mental picture of the state of the world at the time of the birth of Our Lord. The four great facts of the time—Roman Policy, Paganism, Greek Philosophy and Judaism, are shewn and explained so that the reader may the better appreciate and comprehend the state of mankind at the time covered by the earthly life of the Saviour of mankind. The narrative is smoothly, eloquently, and graphically told, and the volumes are enriched with many valuable appendices and maps.

No work of this description could be quite complete, we think, unless containing reproductions from the works of those great artists who have delighted in telling the story of Our Lord with the eloquence of their artist brush. Of the many beautiful engravings, Raphael's Madona and Murillo's Exquisite Immaculate Conception are the more generally known. The volumes however contain so many gems in art that it is impossible to refer to them, this article having already exceeded its limits. We cannot before conclusion however, omit mentioning that the type is of a readable size, the paper good and the binding tasteful and original in design. The book is in every respect a most excellent one.

#### MISCELLANEOUS NEWS.

The popular feeling as regards His Eminence's successor is that no one will ever be found to fill the place he occupied, and that he who would come nearest to it is Mgr. Gilbert—a man who not only understood our Cardinal's love for the laboring classes, but who also entered into it and shared it personally. His would be the appointment, as the *Morning Post* remarks, most acceptable to the majority, and his would be the appointment that would best satisfy our dead Prince could he but know it. We all are aware of the many advantages which would arise from the selection by Rome of Dr. Vaughan, Dr. Clifford or Dr. Hedley. But they are not advantages which would appeal to the poor nor to the middle classes, and it must be borne in mind that—as His Eminence himself used to say—nineteen-twentieths of his flock are very poor and Irish or of Irish parentage. Some authorities say the Duke of Norfolk is using his influence in favor of Dr. Butt, Bishop of Southwark.

The "Association Bill" presented in the French Chambers on February 18th was defeated by a vote of 340 against the bill and 212 in favor of it. Immediately after Premier Freycinet resigned. Of course the Catholics not only in France but the world over rejoice at this victory, while the infidels are in a rage. This bill aimed at nothing less than the destruction of all religious orders or associations in France. The government had been blinded and they thought that boldness could accomplish anything. Ever since the Archbishop of Aix had been arraigned before a civil court and condemned, the feeling of opposition against the arbitrary measures of the ministers became more and more pronounced; the finishing stroke was given by the Pope's conciliatory letter to the French Bishops.

It is announced that His Grace Mgr. Dnhamel, of Ottawa, and other Prelates will pay a visit to British Columbia next spring.

Rev. Fr. Chiappini, O. M. I., from William's Lake, says that the Chilcoteen In-

dian named Emia who had been sentenced to death for the murder of a Chinaman, and who had passed several months in the New Westminster jail awaiting his execution, but had been pardoned by the Ottawa authorities for want of sufficient conviction, seems to have benefitted by the lesson. While on his missionary tour to the Chilcoteen settlement the Rev. Father was exceedingly well received by the Indians, whilst Emia made himself his devoted servant during the whole of the visit. While in the New Westminster jail Emia was regularly visited by Rev. J. Whelan, O. M. I.

Rev. Fr. Lejeune, O. M. I., was a visitor at the Bishop's House in the middle of February. He is an enthusiastic worker, and is the publisher of a little weekly in the Chinook dialect. Those who are conversant in that tongue pronounce the paper very good. A noticeable feature about it is that it is printed in shorthand signs. The Rev. Father says that the Indians learn to read and write much more rapidly in shorthand than they would otherwise. The editor deserves every success. In another part we publish a letter from the good missionary.

Rev. Fr. Chirouse, jr., and Bunoz returned full of health and vigor from an extended tour amongst the coast Indians, the Seachell, the Tlaiameen, the Clohos, and the Yugultas. On the homeward journey they held a mission for the Semi-amo tribe near Blaine, and another at Coquitlam for the Coquitlam, Steckeen and Douglas tribes united. The two fathers are now enjoying a few day's rest at St. Mary's Mission.

Rev. Fr. Chirouse, sr., is, we are happy to say, recovering from his attack of paralysis. He thanks his many friends for their kind sympathy while sick and prays for them. He expects to be able to say mass soon,

We learned of the death of Rev. Fr. Collignon, O. M. I., a missionary of Mgr. Grandin's diocese in the Northwest Terri-

tories. His death is a serious loss to the missions, and his Indians are grief-stricken.

Rev. Fr. Coccola, writing from Kootenay, says that the children of the industrial school there are making good progress under the tuition of the good Sisters of Providence. Influenza has also made its appearance there and some of the children have been seriously ill.

Rev. Fr. Jacob was given the charge of Mount Lehman mission. Till further notice he will visit his missions as follows: Mount Lehman on the first Sunday of every month; Langley, on the second; Port Kells and Port Haney on the third, and Port Guichon on the fourth.

Lately the Rev. Richard Schofield, who was received into the Catholic Church by Cardinal Newman in 1850, at the age of fifty-eight, completed his 100th year. Father Schofield resides at the Redemptorist Monastery, Teignmouth, and is stated to be in the enjoyment of good bodily health and the exercise of his mental faculties.

To the list of the notable Catholic dead carried off by the fatal influenza must be added the name of the Rt. Hon. Sir John Lambert, K. C. B., formerly permanent secretary of the English Local Government Board. He was a well-known and highly respected public man, and his was the hand which drafted the Redistribution Bill which added lustre to the record of Mr. Gladstone's late ministry.

The beloved Cardinal's resting place in Kensal green has been visited by thousands since his body was laid there.



**NEW WESTMINSTER.****ST. JOSEPH'S SOCIETY.**

On 16th February an entertainment was given by the members of St. Joseph's Society, assisted by the ladies of St. Peter's Parish. The hall having recently been redecorated, carpeted, and the electric light having been substituted for gas, these noticeable improvements added greatly to the appearance of the club room. President Keary occupied the chair, and the hall was crowded with an appreciative gathering. The honors of the evening were accorded Miss Wise for her sweet solos, the Misses McCallum for duets, Alderman Keary for his fine rendering of the "Village Blacksmith," and Messrs. Pat Lee and Waddel for the stump speech act which elicited roars of applause. A reading by Father Morgan and an instrumental trio by Messrs. Keary, Father Jacob, and Miss Freese were much applauded, as were also an instrumental solo by Mr. Hill. Mr. Fitzgerald's song secured an encore, and Mrs. Keary was also required to respond to a recall for her solo, "Sweet Spirit Hear My Prayer." The whole performance went without a hitch, due to the excellent management of the committee, the enthusiasm of Mr. Keary, and the ready help of the ladies who so willingly accorded their aid.

It is the intention of the members to celebrate the feast of St. Patrick by a supper, enlivened with songs and toasts in St. Joseph's Hall, as it has been found impossible to render a concert in the Opera House as was done last year. It is hoped that next year the celebration will have more of a public character. The improvements lately made in the interior decorations of the hall have done much towards giving it that homelike appearance which it has been all along the intention of those interested in the welfare of our young men that it should have.

**ST. LOUIS COLLEGE NOTES.**

Mr. H. Keary, of Lillooet, a student of the earlier days, called recently. His opinion that nothing looks as it was wont to look of old must be true as we have heard it so often on creditable authority. Another visitor was Charlie Eagle, a

student of more recent times. He left for his home in Cariboo on the 21st.

Jas. Halloran, who received a cordial greeting from the "grippe" on his return home to Nanaimo to spend the Xmas holidays, forwarded an invoice of himself a few days ago. Since this has become known there is wrestling in the air. The palmiest days of the Roman circus are about to be revived.

Wednesday, February 17th, being the anniversary of the approbation of the Rules of the Congregation of the Oblates of Mary Immaculate by the sovereign pontiff Leo XII, of happy memory, was a holiday as usual at the college.

*Re* our games a facetious student remarks that "If baseball don't come off that deck soon it will freese." Become sunburned he means; but there does seem to be a predilection for football among us. We learn, too, that it is the intention of "the powers that be" to utilize this predilection; in what manner will become known later on; suffice it to say there are lively football days ahead.

The following is the rank in the grades for the month of February: First grade, first division—1st A. Choquette; 2nd, Ed. Henry; second division, 1st Frank Wise, 2nd Jas. Keary. Second grade—1st Ed. Towey, 2nd J. Leamy. Third grade—1st John Eagle, 2nd Edm. Gerow. Fourth grade—1st Dan Cotter, 2nd F. Murphy.

**ST. ANN'S ACADEMY.**

Names on the roll of honor: Miss M. Mannion, Miss E. Vachon, Miss A. Vachon, Miss M. Roberts, Miss B. Lanie, Miss A. Henry, Miss H. Peters.

The academy has the finest location in town—above the Albert Crescent Park, overlooking the noble Fraser River; the buildings and grounds look most picturesque and charming. The young ladies are really to be envied.

**VANCOUVER.****OUR LADY OF THE ROSARY.**

The apostleship of prayer is accomplishing much good, as is evidenced by the increase in the number of monthly communicants and by the interest shown by all for the advancement of the society.

Y. M. I.—Since its foundation in January many new members have joined the branch of the Institute. The charter list was closed on Friday last with an active membership of 66. The meetings are held in the hall over Morrison's, where in the future the members shall meet for honest and instructive amusements. May the Institute prosper and flourish for the greater good of the young men, is the earnest wish of all the parishoners,

On January 29th the funeral services over the body of Mr. R. P. Cooke were held by Rev. Fr. Fay amidst a vast concourse of mourners, consisting of family and many friends of the deceased. His remains were taken east by his son-in-law, Mr. Baker, for interment at Brockville. Mr. Cooke was a gentleman highly gifted, highly esteemed and loved and truly lovable. At the time of his death he was vice-chancellor of the University of B. C., and president of the St. Patrick's Society in Vancouver. At a meeting of the graduates of the B. C. U. held in New Westminster resolutions of condolence were passed over the death of the zealous, able and worthy vice-chancellor. The family of the deceased has the heartfelt sympathy of all in their hour of trial.

Rev. Father Fay, the beloved parish priest, was cruelly visited by the death of his respected father. The deceased gentleman was only three years in America; but in that short space of time he had endeared himself to all those who knew him by his amiability and simplicity of manner. The rev. father feels the loss most keenly for he is now deprived of the only kindred he had near him. The funeral mass was sung on Thursday, 3rd February by Rev. Fr. Fay himself, while His Lordship Bishop Lemmens, of Victoria, assisted in the sanctuary with Revs. Frs. Fayard, Jacob and Morgan, of New Westminster. The church was heavily draped. The choir rendered the music with great solemnity, and a long line of carriages accompanied the body to the grave. In the cemetery the prayers were read by Bishop Lemmens.

His Lordship Bishop Durieu came over from New Westminster on Sunday, Feb. 21st. In the morning he sang Pontifical

high mass, assisted by Rev. Fr. Corneillier and Jacob. Rev. Fr. Fay preached a very instructive sermon. In the afternoon at 3 o'clock, after a sermon by the rev. Father, His Lordship administered holy confirmation to about forty children, and then gave solemn benediction.

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### NANAIMO.

LETTER FROM REV. FR. SOBRY.

NANAIMO, Feb. 23, '92.

To the editor of the MONTH,

Rev. and Dear Father,

I herewith send you a few notes from the parish of Nanaimo and surroundings, of which your servant is the incumbent for the last three years. Nanaimo is the principal centre for coal mining on the Island, and it is in possession of a neat, well finished church in Gothic style, with a seating capacity of 200. For a number of years the dimensions of this edifice proved to be disproportionate to the small Catholic community; to-day, however, it is a consolation to witness a regular full attendance. A branch of the Perpetual Rosary erected some two years ago, is working well and doing much good in the parish.

The ladies of the Altar Society have been zealous and untiring in their efforts to improve the altar decorations in the shape of flowers, ostensorium, candelabra, etc. They are to be congratulated for their efforts. We wish the society, under the efficient presidency of Mrs. M. M. McNeil, God's speed and great fervor to enlarge their sphere of usefulness.

Wellington, six miles from Nanaimo, is the place where the celebrated Dunsmuir coal mines are situated. It is regularly attended from Nanaimo every other Sunday. A new church has been erected for the accommodation of the Catholic population, which has wonderfully increased this last year. The building with steeple, bell and organ, has been completed last summer and stands as a credit to the place and an honor to the people who have generously contributed towards its erection.

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Y. M. I. NOTES.

A branch of the Y. M. I. was organized in Nanaimo December 8th, '89, with fifteen members. Animated with a generous and

impulsive activity, firmly determined to be abreast of the times in the march of progress, they have grown numerically stronger and count to-day forty members. They have always taken great interest in its success, and their efforts to obtain new members are unceasing.

In the management of the Institute affairs they may favorably compare with any branch on the coast. It has considerably advanced the cause of Catholicity in Nanaimo, being instrumental in bringing members in closer connection, cultivating a more intimate acquaintance, providing honorable recreation and profitable amusement and finally in forming more dutiful members of the church. I must not forget to mention that the late attack of "la grippe" has drained its fund to a large extent. Others may boast of a larger membership and a longer existence, but the Nanaimo Institute can come forward and silently proclaim to its elder brothers that, during its brief career, it has secured its own hall, with reading room, and has opened a library which, though small, will prove a great benefit. The Wellington people, on becoming aware of their strength, organized a branch last August; they have presently about thirty members. This Institute, amongst other features, strikingly realizes in its membership that provision of the by-laws which says: "no race distinction shall bar admission to its ranks," since nearly all the nationalities of the New and Old World are represented in it. In spite of the diversity of characters, they are working in perfect harmony.

Yours respectfully,

E. SOBRY.

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### KAMLOOPS.

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#### ST. ANN'S ACADEMY.

ROLL OF HONOR.—Annie McInnes, Agnes McInnes, Alice Greaves, Mary Greaves, Christine Eagle, Pearly McCarthy, Emma Craig, and Louisa Bourgne.

Excellence in class standing—Monthly percentage for January, 1892: Miss Annie McInnes, 6th class, 96; Miss Alice Greaves, 5th class, 92; Miss Christine Eagle, 4th class, 90; Miss Pearly McCarthy, 4th class, 90; Thomas O'Neil, 4th class, 88; Miss Mamie McCullum, 4th class, 86.

### LETTER FROM REV. FATHER LEJEUNE, O.M.I.

KAMLOOPS, Jan. 29, 1892.

Editor of THE MONTH:

Rev. Dear Father—I was very much pleased to see the first issue of the month, which I found at Mr. Coutlie's, Nicola. I since found a few more copies of same and began to distribute them among my flock. I herewith give you a list of people among whom you will, no doubt, find a few subscribers. I also send you a copy of the *Kamloops Wawa*, which is the organ of my correspondence with the Indians and other Chinook speaking people of the Province. Will this tiny publication be found worthy of becoming an exchange with your so interesting monthly?

Now, I shall give you a few notes of my travels through my district! I spent Christmas time at Kamloops in the midst of over 400 Indians who kept me busy, I may say, day and night. I was scarcely through when a sick call hurried me up to the Nicola, without allowing me a day's rest at Kamloops after the Christmas fatigues. I left Kamloops on December 30, and came the same day to the residence of Mr. Albert Smith, Upper Nicola, where the priest is always earnestly desired and most warmly welcomed. Mr. and Mrs. Smith, Mr. and Mrs. Thos. Newman, Mr. Newman's young brother and sister and an elderly uncle, a glorious pioneer of B.C., made quite an interesting congregation.

Next day we repaired to the new residence of Mr. Joseph Guichon, who may be proud of possessing the finest residence in Nicola Valley. There I ended 1891 and began the New Year.

The next day I reached Douglas Lake, where all the assembled Indians awaited my arrival. I never found them more regular; they came faithfully every morning and evening. They were very attentive at the instructions, and they took great interest in the classes of shorthand every night; about six of them were able to read fluently after a few lessons. At the end of the visit, which lasted eight days, there were seventy confessions, seven weddings, and one communion. They made a collection for the support of their priest, and seemed very sorry to part with him.

On January 10th I went to Quilchena, where I was most heartily welcomed by

Mr. Ed. O'Rourke, who, with his sister Miss Nellie O'Rourke, conducts a very respectable hotel in the Nicola Valley.

On the 11th I came to the fork of the Nicola, 20 miles from Quilchena, 70 from Kamloops, and 40 from Spence's Bridge. There everyone is in expectation of a railroad to reach the coal mines recently discovered and which give promise of a very rich yield.

Next day I started for Mameit Lake, 20 miles north, on the road which leads from Coutlie's to Savona. Mameit Lake is already a considerable settlement, there being eight or ten different farms and cattle ranches, the principal of which is that of Messrs. Rey & Quenville. At their residence I found a good company of 12 or 15 people who had come to assist at mass and at the christening of Mrs. Quenville's third child.

On the 13th I returned to the Forks, and stayed at Mr. Coutlie's, who has the oldest hotel in Nicola Valley. Adjoining is the store now conducted by Messrs. Blair & Co.

From Coutlie's I went to Coldwater to spend a week or ten days with the Indians. I began with them the exercises of a retreat on Sunday night, January 16. Every day at 6 in the morning, prayer, mass and sermon; after breakfast, about 11 a. m., beads and instruction in the church, then catechism and shorthand school in the "Catechism House;" in the afternoon, stations of the cross and conference, and in the evening, night prayer, benediction and sermon, then class of shorthand till 11 p. m. Several young people there are already very familiar with shorthand in which they can read very fluently Chinook and the Indian language, and write the same with great ease. I found a boy of 14 who was able to read anything I could write in shorthand: English, Latin, Spanish, or Greek. The retreat at Coldwater terminated with 75 confessions, 32 communions, 4 weddings.

I left on Monday, the 25th of January, and stopped over night at Shooloos, a mixed camp where over half of the Indians are still very little more than infidels. There considerable steps are being taken towards the erection of a church, the timber being cut already, and a nice little sum being subscribed by the kind white people of the neighborhood. Next morning I

left for Spence's Bridge, where I arrived the same evening. On my way along I passed a settlement of over 200 Indians still mere pagans, and whom unhappily I had no time to visit.

I wonder if you can find these notes of interest for your paper. I remain your brother in J. C. & M. I.,

J. M. R. LEJEUNE, O. M. I.

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#### DONALD.

The little thriving parish of Donald under Fr. Guertin's care is doing wonders. The church is now furnished with an organ, and the organist, Mrs. Paquette, has spared no pains in rehearsing the *Missa de Angelis* and the Vesper psalms. Mrs. Calder, Mrs. Hilcher, Messrs. Albert and Eugene Lavoie, M. Ziegler and Chas. Deschenes deserve credit for the successful rendering of the chant at mass and vespers during Fr. Guertin's three last visits.

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#### OKANAGAN,

When on a visit to the head of the lake. Rev. Fr. De Vriendt was the guest of Mr. and Mrs. O'Keefe.

Mrs. O'Keefe and Mrs. Greenhow returned last week from a visit to New Westminster and Victoria. While in New Westminster, Mrs. O'Keefe placed her son Frank in St. Louis College, and Mrs. Greenhow gave her daughter Mary in charge of the Sisters of St. Ann.

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#### OUR THANKS.

We gratefully acknowledge very liberal subscriptions from Mrs. E. Greenhow, of Okanagan, and Mr. L. Guichon, of Port Guichon.

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#### EXCHANGE LIST.

The following is the list of exchanges received to date: *Northwest Review*, the *Ave Maria*, the *Catholic Record*, the *Missionary Record*, from Inchicore, Dublin; the *Inland Sentinel*, Kamloops; the *Little Messenger of the Sacred Heart*, Philadelphia; *Le Messenger Canadien du Sacre Cœur*, Montreal; *La Semaine Religieuse*, Montreal; *The Dial*, St. Mary's, Kansas.

**NOTICE.**

For the benefit of those of the upper country who have inquired about advertising conditions, we beg to say that we shall publish inch space advertisements for 50 cents a month or \$5.00 a year. The rates for larger advertisements in proportion.

**METEOROLOGICAL OBSERVATIONS.**

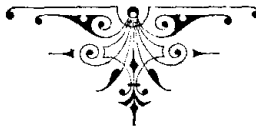
The weather that we signalled for January continued during February, and if anything, was more beautiful. Even the humble violet grew jealous of its sister the daisy, and out it came adorned in its rich hue and emitting an enrapturing fragrance.

The following are the observations for February :

Sun.....	22 days.
Cloudy.....	7 "
Wind.....	3 "
Frost.....	10 "
Rain.....	6 "

**MARKET QUOTATIONS.**

Hungarian flour per bl.....	\$ 6 00
Strong bakers.....	5 50
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2 Star do.....	5 25
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Oregon flour.....	6 20
Hams Extra per lb.....	15
Menu " ".....	14
Breakfast Bacon.....	15
Rolled ".....	13½
Dried Salt ".....	10½
Evaporated apples.....	14
Dried ".....	11
Canned tomatoes per doz.....	1 65
" Corn per doz.....	1 65
" Peas per doz.....	1 60
" Beans per doz.....	1 65
" Peaches per doz.....	3 75
Sugar, granulated per lb.....	6
" Extra C.....	5½
" Yellow.....	5½
Oats per ton.....	\$5 00
Bran, Oregon, per ton.....	28 00
Manitoba per ton.....	25 00
Shorts per ton.....	27 50
Ground barley per ton.....	33 00
Tea, extra quality.....	75
Breakfast do.....	40
English Congo.....	25
Fresh eggs.....	30
Cased eggs.....	20
Potatoes per ton.....	\$16 to \$18




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