Aitness

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By Dom Michael Barrett, O.S.B., Fort Augustus, Scotland, in Donahoe's Magazine.

swept away by wise legislation. It is, however, to be feared that the change has not had an altogether beneficial tendency upon the spirit of this generation. We enjoy, now, comparative freedom in the exercise of religion; education is in our own hands, the open and unimpeded practice of even the non-essentials of our Faith, in the display of religious vestments and emblems in public processions in our streets, and in the not infrequent wearing of the religions habit in public by men as well as women; such are some of the signs of this freedom. Catholics are able to take part with their fellow-countrymen in artistic, literary, or scientific pursuits, and to practise with equal rights any of the professions. The Faithful of Great Britain, in a word, enjoy greater freedom than the dwellers in any professedly Catholic country of Europe, with the exception of the little island of Malta. For the majority of those amongst whom we live are no longer led by ignorant bigotry in and of Malta. For the majority of mose amongst whom we live are no moser led by ignorant bigotry in heir treatment of us; they mix with atholics, as with others, in social metions; they will even speak, at mes, with some enthusiasm, in adiration of the aesthetic side of our aith. The change, it is true, has me rather from indifferentism than enviction, but still, such are its sults.

sulfs.

Now, in the judgment of experinced men, it is this very toleration thich, in many instances, has provid a curse rather than a blessing some of our younger Catholics, they fill tell us, for the sake of the solal advantages now within their will tell us, for the sake of the social advantages now within their
reach, are at times tempted to pare
down to a minimum the practice of
such religious duties as might intertere with those advantages, or at
cast to keep studiously in the background any point in connection with
Catholicity which might tend to
cheir own disparagement by shockmig prejudice or arousing ridicule.
The result in such cases must needs
se the weakening of faith and the
cost of some of that staunch comervatism with regard to religion,
which was so distinguishing a mark
of their Catholic ancestors three cennimpaired till within the memory
f the oldest among us. This is to
e seen, we are told, in the apathy
isplayed by so many of the younggeneration towards the numerous
ranches of activity on behalf of the generation towards the numerous anches of activity on behalf of the unrch in which both sexes are able find scope for the energy and zeal ich staunch Catholics should always be willing to place at the dissal of their pastors. The commit has often been made of young iglish Catholics; it is for us to expine how far the charge holds good the regard to the youth of Scotdal.

It is necessary to bear in mind. On the outset, that the northern ingdom is greatly behind England what we may style Catholic process. One example only will suffice a show this. Whereas, England has ready celebrated the golden jubiled the establishment of her new hierchy, Scotland has possessed her my nroperly constituted bishops for the more than twenty years. The onderful advance made by the barch in the southern kingdom is doubtedly due to the Oxford overment, and in the north there is been as yet no equivalent move power. But there are other mation in Scotland was far more dical than in England. The Scotch lyinists swept away, as far as eye could, everything "Popish;" urches were ruined and descented.

That the Catholic Church is fully alive to the dangers which beset the fervent practice of the Faith by the youth of the present day, is evidenced by the help and encouragement afforded by those high in authority to the various clubs, societies, leagues and brotherhoods established in the various European countries for the guarding of young Catholics from the anti-Christian influences now so rife. As to Great Britain, there is reason to fear that the dangers, though different in kind, are certainly existent there also.

Half a century ago, the many irksome disabilities under which British Catholics were suffering, were swept away by wise legislation. It is, however, to be feared that the change has not had an altogether language, traditions and customs from generation to generation, and more praiseworthy still, have maintained in their remote islands and secluded glens the practice of the Ancient Faith, with a stubborn persistence that has been unconquerable. Consequently, we find to this day, whole districts and entire islands in Scotland where Catholicity is the only religion to be met with, while across the Atlantic, thousands of the same race whose forfathers generously chose exile rather than apostasy, perpetuate the like characteristics in Nova Scotia and Newfoundland.

is the only religion to be met with, while across the Atlantic, thousands of the same race whose forefathers generously chose exile rather than apostasy, perpetuate the like characteristics in Nova Scotia and Newfoundland.

It is evident, at first glance, that such a people must be deeply religious. Persecution, indeed, induced a certain reticence with regard to outward demonstration of the faith rooted deeply in their hearts, and symptoms of it still appear in the conduct of most Highlanders whose lot is cast among Protestants. There is a shrinking from the mention of holy things before unbelievers, hence they will often veil under equivocal terms the practices of religion; to "go to church" or to "sermon" (even) means to go to confession; to "go to church" or to "sermon" (even) means to hear Mass. Yet there is no shyness about such things between the dwellers in districts wholly Catholic, where each is perfectly outspoken to his neighbor regarding them. Indeed the familiar salutation of such is "God bless you," and the constant pious ejaculation, "God helping me," accompanies all their expressed resolutions. Nor is there any lack of appreciation on the part of all Catholic Highlanders as regards even the luxuries of religion—if we may style them so; for they have been known to walk gladly and voluntarily a distance of thirty miles to assist at Pontifical Mass at midnight on Christmas Eve.

No one who has lived amongst Highlanders and admire them. Their ordinary to the first the content of the clergy as among the Highlanders are regards even the luxuries of religion—if we may style them so; for they have been known to walk gladly and voluntarily a distance of thirty miles to assist at Pontifical Mass at midnight on Christmas Eve.

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and admire them. Their ordinary life-occupied in quiet, pastoral avoations-induces a shyness with strangers, but under the calm exterior there is a deep fund of emo-tion, ready to well-up when stirred by religious enthusiasm. For their Gaelic prayers are full of poetry and abounding with unction and are treasured up from one generation. by religious enthusiasm. For their Gaelie prayers are full of poetry and abounding with unction and are treasured up from one generation to another. Witness the beautiful hymn invoking the Blessed Trinity, St. Michael, St. Columba and "the goldenhaired Shepherdess, Mother of the Lamb without spot," in which the people of Benbecula and the other Catholic islands publicly commend to God and the saints the welfare of their flocks and herds, as they lead them annually to the summer grazing grounds. Generous to a fault, they are ever ready to bestow upon the needy; staunch of purpose, they are a race given to undying friendships, even though, like all people whose affections are strong, they may be slow to forgive an injury.

they may be slow to forgive an injury.

The position of the priest in a Highland community is, as may be imagined, one of exceptional authority. The deep reverence and enturiasistic devotion with which the people regard their faith, extends to the person of the priest, and not only in spiritual things, but even in many of the everyday affairs of life which even remotely concern his interests, his will is obeyed with child-like docility. Examples will show this better than pages of description. The writer knows one Highland priest who has often driven from the public house, on a Saturday night, the too indulgent members of his flock, and that with a liberal use of his "pastoral staff;" nor was he ever gainsaid. Again, it is still customary in some parishes for the priest to call to the altar rails on Sunday for public reprimand, the notorious delinquents of the week past. It is doubtful whether such a survival of the discipline of the Early Church could be found in any other European country, except perhaps in some of the more secluled parishes of the kindred race Ireland.

rougher part of the farm work is accomplished for him by his parishioners gratuitously. Should he need any carting done, he announces from the altar the different days upon which he desires the various farmers and crofters to assist; the whole parish again, will assemble to cut peat for fuel on the appointed "priest's moss-day." and so with other matters of a like nature. Brought up in such principles, the young Highlander regards the priest's interests as his own, and is not likely to be wanting when his help is needed in things that affect religion more directly. Is there to be a special feast day—some procession of the Blessed Sacrament for instance—the priest simply announces that help will be needed and scores of willing hands are at his service. The writer can never forget an occasion of the kind in which he was privileged to take part, and in which the cheerful readiness with which the young men of the glen devoted themselves to the needful la-

which the cheerful readiness with which the young men of the glen devoted themselves to the needful labor, was as edifying as their religious demeanor during the sacred function itself.

It is true that in such secluded districts as those we are now considering, the work required is very different in its nature from that so urgently needed in the cities and large towns; but whatever assistance the Highland priest may demand, there is always abundant good-will to supply it, and that, after all, is the question at issue.

The nature of the Lowland Scot is somewhat different from that of

The third element which goes to constitute the Catholic inhabitants of Scotland, is largely in the majority. The Irish settlers were attracted in the first instance by opportunities of employment which they were unable to find at home, and numbers cross over from the sistential ities of employment which they were unable to find at home, and numbers cross over from the sister island to the considerations. Coal mining, iron working, the manufacture of mineral oil and it kindred works, afford employment to thousands in the southern counties, especially in the neighborhood of Glasgow and Edinburgh, in the milis of Paisley and Dundee and amid the mines of Ayrshire. Many of these emigrants have intermarried with the people of the country, but they perpetuate their national characteristics with—in many instances—their national family names. Those of mixed race unite the qualities of both peoples. The generosity and emotional fervor of the Celt is theirs by inheritance and the more practical and philosophical nature of the Scot is often wedded with the former traits. One may find many good examples of this Scoto-Irish race among the miners of the coal districts. They are generous, yet frugal: affectionate, yet not over demonstrative; but all of them are devoted to Church and priest, as an Irishman, worthy of the name, must needs be.

It is the custom in such districts to make a weekly collection from door to door for the support of the mission; for the congregation is of its nature migratory, depending upon the caprice of nature's generosity, and otherwise there could be no adequate provision made for priest and parish. It is characteristic of the miners that such collectors never fail. It is characteristic of the miners that such collectors and parish. It is characteristic of the miners that such collectors of a coal mine. Another way in which they show willingness to help in church work is by taking part in the choir; this is indeed, in all the country parts of Scotland, the chief means of assisting the priest in the actual services. For the rest, these people are generous and loyal towards their Faith and all that concerns it All classes of the community, young unmarried men and wownen, as well as the more elderly, exitations.

devotion of uprightness of life, cal-culated to edify their Protestant neighbors.

All that has been said of Highanders, Lowlanders and Scoto-Irish, has been but an introduction to the real work of investigation.
The bulk of the Catholics of Scotland must be looked for in the large cities of the south. The diocese of cities of the south. The diocese of Glasgow alone, embracing as it does the counties of Lanark, Dumbarton, Renfrew and parts of Ayr and Stirling, contains as many priests and more than twice as many Catholics as all the other dioceses together. In 1900 the Catholic population of Scotland was estimated at 414,000, and of these 280,000 belonged to the diocese in question, while half of the remainder was supplied by that of St. Andrews and Edinburgh. Our enquiry as to the character of the young Catholics of the country is, therefore, chiefly concerned with the inhabitants of the two cities of Glasgow and Edinburgh; for, as to some extent in the past, so more certainly at the present day, the youth of the Highlands and Lowlands drift into the cities to find surer and more remunerative employment than they can expect to meet with cisewhere. Moreover, the gathering together of Catholics in these centres of industry creates, at the same time, the necessity for church workers and the material from which those workers are formed.

A glance at the nature of the as-

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A glance at the nature of the assistance required from the laity shows that it is threefold in character; work for the Church and its sertexices, labor on behalf of the poor, and political organization. The helpers in each branch are chiefly drawn from the various Catholic confraternities; thus, for church work and for political energy there are the members of the widespread Catholic Young Men's Society, which, while it has branches in all the chief towns, has one attached to each of the parish churches in the large cities. Some idea of its development may be gained from the fact that one only of the many branches established in Glasgow—that superintended by the Franciscan Fathers—numbers some seven hundred young men. These large bands, when properly managed, are well calculated to promote and maintain a thoroughly Catholic spirit in helping on any work that may be required from time to time. An equivalent nucleus of female workers is to be found in the numerous bodies of Children of Mary, existing in all the towns and attached to most of the churches in the cities. Other helpers are, of course, to be found outside such confraternities. A glance at the nature of the as-

It will be well to examine more in detail the three spheres of spiri-tual industry already alluded to. The first-named — that concerned he first-named — that concerned ore immediately with the Church more immediately with the Church and its services—is made up of many and varied occupations. One which affords scope to both sexes is — as mentioned before—that of singing in the choir; not only is this duty fulfilled in most churches without remuneration, but in some of the smaller places the organist's part, also, is rendered gratuitously. For the female portion of the commanity, the manufacture of vestments and preparation of altar linen is a work which is fostered all over the country by the various branches of the Altar Society, whose ends are charity to poor churches and promocountry by the various branches of the Altar Society, whose ends are charity to poor churches and promotion of the more devout worship of the Blessed Sacrament. Young men find occupation in showing strangers to seats, collecting the offertory as well as the pence in payment of benches, all of which duties are, as a rule, carried out by unpaid helpers. Sacristy work, too, is another field in which young men often give gratuitous help, and that not only on occasion of some great festival, but as a regular thing; for very few of our churches can afford to keep a professional sacristan. The serving at High Mass and Benediction on Sundays is often supplied by young men of eighteen or twenty, who have continued the practice from their school days; besides affording help to the priest, it is of the greatest importance to the youths themselves in fortifying them against the carelessness and neglect of religion which too often result from the dangerous temptations of life in a large city. With regard to work undertaken for the benefit of the poor, this

too often result from the dangerous temptations of life in a large city. With regard to work undertaken for the benefit of the poor, this branch of Catholic labor is very charitably and efficiently supplied by the Brotherhood of St. Vincent de Paul, which, as is well known, is bound to consist of laymen. At least twenty branches of this useful organization exist in the city of Glasgow alone, and the diocese numbers forty-five, while others are spread through the most of the remaining Scottish dioceses. The members make a point of visiting the sick or needy and relieving cases of disfress amongst the deserving poor, another, and a most important duty, is that of looking after the Catholic education of children. Kindred societies for female helpers have been set on foot in various parts of the country. They take the form of visiting the poor in their homes, and the sick in the various hospitals. Some of these associations undertake the making of garments for the poor and work of a similar kind. Sunday School teaching is not often shared in by the laity; in most of the towns

ly undertake. The majority of the active members of the St. Vincent de Paul brotherhood are working men." Another layman speaks still more definitely: "The backbone of all congregations must, of necessity, be the working classes. These (he is speaking of the young men,) I must commend very highly; they are always ready for any work about the church which they may be asked to perform—Sunday duties as passage keepers, weekly or monthly penny collectors for decorations, etc., canvassing at election times for school board, parochial or municipal elections and such like duties." A priest of fluch experience acknowledges that his young men "are anxious that good should be done." though he laments that they can never make a work succeed unless the priest takes the lion's share. As his work lies amongst the lower classes entirely, the want of success on the part of the young men in question may be owing to no fault but rather to lack of the monoging quality.—A nun of ar active Order writes: "During me, welve yourse." but rather to lack of the managing quality.—A nun of an active Order writes: "During mg twelve years in the land, I have always found our young Catholic people most willing 13 sacrifice time and pleasure when to sacrifice time and pleasure when called upon to help with works connected with the Church and religion. I think that a good deal depends upon the clergy, In parishes where societies are properly organized and the people visited regularly, vou will not hear complaints as to the indifference or unwillingness of the young people to co-operate in such works."

As to young men of higher social standing the consensus is not so favorable. One authority says: "Young men who have had the benefit of superior education. are often quite useless for anything where real work is needed." But he goes on to remark: "There are

ness, writing from the same city says: "I have nothing to complain of, as far as my experience goes. Any amount of good work can be got out of them if they are taken in the right way. The priest must lead them and never attempt to drive." It is noteworthy that the young men referred to by the latter authority are principally university students, some of whom are the most energetic workers in that particular parish. Still it is impossible to deny that young men of the better class are not so ready to undertake work for the Church. It is true that they are not so numerous as those of the working class, but still it would seem that there ought to be more evidence of their interest in labor for the good cause than appearances show. "No doubt," says an experienced layman, 'there is good work done here and there, and zealous priests will generally find a certain number who will cordially enter into their views and do what they can. But, considering our numbers, the amount of such work done appears to me to be very insufficient and its quality unsatisfactory."

As regards the disposition of the gentler sex there is no dissentient voice. A Franciscan Sister writes for herself and the community of which she is a member: "We all think that the Catholic girls of the present day are most willing to make themselves useful in any organized work about their parish. Here, in a quiet way, my Children of Mary visit the sick, work for the Altar, etc., and are always ready to give their services when asked." She goes on to remark that in Glasgow and the south, great things have been accomplished by means of such help and concludes: "My experience is that our young neople only require to have work appointed for them suitable to their circumstances and that many more would join in such works, if asked, who would mover think of offering themselves." A city priest, who has but scant praise for his young men, says: "The Children of Mary may always he relied upon for work that can be done by them. Generally saeaking, noth-

ary school teachers are assisted by a few lay helpers for the carrying out of this Christian duty.

There is much work to be done by the laity in Scotland, with regard to political movements in connection with religion. The gathering togen there of their fellow Catholics at meetings; canvassing for votes on behalf of the best candidates at election times, or of Catholics who seek for places on School Boards or Muthicipal or Parish Councils; such are the chief ways in which the laity are able to render material service.

The question now arises: in this varied field of labor, are the young as Catholics of Scotland, as a rule, cheerful and engretic workers? The answer can be given from evidence obtained by the writer to supplement his own personal experience, from år number of persons conversant with the actual working of fings in some of the chief cities. The members of the clergy and laity who were consulted on the subject, gave a pretty unanimous reply. From what they say it appears that young men belonging to the cliffing classes, such as artisans, mill-work, ers, day laborers, miners, porters in bus,ness houses, and the like, are, as a rule, most generous with their help. Thus, an active layman writes: "The great majority of the voung men who carry out the voluntary duties of collecting, canvassing, etc., belong to the laboring classes and are men who have very little leisure to devote to the work they so gladly undertake. The majority of the active members of the St. Vincent de Paul brotherhood are working men." Another layman speaks still more definitely: "The willingness shown, too, by the various branches of the Altar Society. The willingness shown, too, by the various branches of the Altar Society. The willingness shown, too, by the various branches of the Altar Society and the their grant and pride the various charitant of the various draft the chief part. And the warious branches of the Altar Society and the their grant and pride the work they so gladle the proposed parts and untiring energy that appe

for it.

Summing up the evidence, one is bound to confess that the verdict is, on the whole, a favorable one, for the rising generation of Scottish Catholics. Even those witnesses whose testimony has been adverse, have generally added a saving clause, that if young men were more frequently invited to help, more workers might doubtless be found. To add to what has been said, there is another little point in their forest is another little point in their fav-or, known by experience to the writ-er, and that is the readiness with which so many of both sexes and of all classes have gladly undertaken to act as promoters for the League of St. Andrew, a confeat prayer for the conversion of Scot-and, established in connection with the Monastery in which these lines onastery in which the written. Hundreds which these lin vere outh of the country are thus, en aged at the present time.

Taking all things into condisera

tion, it seems reasonable that as Sectiand progresses in me-that as Sectiand progresses in me-thodical organization with regard to her Catholic societies, for the be-nefit of Church and people, her chil-dren will advance more and more in that spirit of artive charity which is of incalculable advantage to the Christian community.

THE CHURCH AND CREMATION

Here is a very clear and exact tatement of the Church's opposition to cremation and of the reaons therefore :-

"Persons who consent to the crenation of their bodies after death put themselves outside of the pale of the church, and are therefore nied the sacraments and Christian burial. In cases where owing to inburial. In cases where owing to infectious malady the destruction of the body by means of fire is rendered desirable, there is no objection to priests according the last rites to the dead or celebrating public Mass for the repose of the soul. The same exception is made in the case of those who have perished in any conflagration. With regard to those whose bodies have been cremated without their ante-mortem consent, the church authorizes full religious rites, with the provisions, however, that whereas in the case of children the Mass may be public, the celebration must be private where adults are concerned. It is only since 1886 that cremation has been officially discountenanced by the church. Among the principal reasons which prompted Leo XIII. to take this step was the fact that incineration had been adopted by the atheist Free Masons of continental Europe as a feature of their disbelief in the doctrine of the resurrection or the life hereafter; in the second place there is the veneration of the body which was once the temple of the Holy Ghost. Then there is the church's respect for relics, which, of course, could not exist if cremation is a rude treatment altogether at variance with our human instincts, which lead us to dispose of the dead with the tenderest care, and there is no doubt that cremation tends to a diminution of the tokens of respect for relicing the recognized religions. The Pope takes the ground that the ordinary form of burial has been, so to speak, consecrated by usage ever since the foundation of the Christian faith, that is has been accepted from time immemorial as forming part and parcel of religious ceremonies of the latter, and that the old-fashioned form of Christian burial may be said to have one of the most solemn leatures of one of the most solemn leatures of the leared." fectious malady the destr

BY A REGULAR CONTRIBUTOR.

coronation oath has given rise to a number of old issues that should equally has it been the means of reviving a mass of calumnies against the Catholic Church, all of which have been disproved times out false and senseless accusations their sovereign, Phillips, at the swhich seems to take special promin-time. The Calvinists in France, false and ce in the writings and speeches of the bigoted class-it is to the effect he can depose princes, or give, or take away the property of other themselves strong enough rose in is on account of this supposed ciaim, dispossessed them of half their dowhich constitutes a perpetual menace to the kingdom, that the advocates of the coronation oath wish to have Its most offensive terms retained. Needless to inform Catholics that Buchanan, and the other preachers such is not the faith of the Church; for even Our Lord, from whom the Pope derives his supremacy, did not claim, here upon earth, any such right; on the contrary. He declared that His Kingdom was not of this world; and He paid tribute and due respect to Caesar.

In earlier ages Popes have prosentence of deposition certain contemporary princes; but the Kingdoms, Principalities and States, composing the Latin Church, when they were all of one religion, constituted a kind of Christian Republic, of which Pope was the accredited head. But the sentence of the Pope could in no way deprive a monarch of his throne, unless the subjects of that monarch saw things in the same light as did the Pope and wished to be relieved of their allegiance. Froquently the kings and princes acknowledged such a right, or authority in the Pope, and applied to him to make use of his influence on their behalf. In latter ages, however, princes generally make war upon other, at their pleasure, and subjects rebel against princes as their passions dictate. In our own day we find, on more than one occasion, the name of Leo XIII., suggested, by non-Catholic powers, as judge or arbitrator in certain international difficulties.

A zealous Protestant writer, Sir Edward Sandys, said: "The Pope was the common Eather, adviser and conductor of Christians to Greconcile their enmities and decide their differences. Addison, in his "Remarks on Italy," wrote: Pope is generally a man of learning and virtue, mature in years, and experience, who has seldom any vanity or pleasure to gratify at his people's expense, and is neither encumbered with wife and children The very best, soundest and mest eininent Protestant thinkers and writers have held that the this, they were right. It is even preposterous to suppose that the Su preme Head of the Church could have the time, the leisure, the ambi tion even, of governing, from a tenpoint, any country, or asurping the rights of sovereigns and princes. In the interests of the Church, that has been confided to his care, he must, of necessity, take a deep interest in the well-being of his flock under all forms of govern ment and in all lands; he must also have his own views concerning the character of the ruler in a land where Catholics form a portion of the subjects; but that he should seek to snatch the sceptre of constituted authority from even the hand of a tyrant, unless the suffering subjects desired to change their form of goverament, is beyond the pale of argu-

I am not of those who believe in the "tu quoque" style of argument; I do not think that the wrong done by one party can ever justify another party in doing likewise. But for the purpose of demonstrating how blinded are the people who still foster the nightmare of Papal invasion, I will point out that country, in which Protestantwas preached, sedition and re-on, with the total or partial deposition of the lawful sovereign, end, and with the active co-operaof the preachers." Luther formed a league of princes and States in Germany against the Emperor, which dissolved the Empire for more than a century. His disciples, Murcer and Stork, taking advantage of the fre-tended syangelical liberty, which he taught, at the head of 40,000 Ana-

The vexed question of the King's baptists, claimed the Empire and possession of the world, and enforce ed their demand with fire and sword dispossessing princes and lawful long since have been buried for all owners. Zuinglius lighted up a situilar flame throughout Switzerland Geneva, etc., and died fighting sword in hand for the Reformation which which have been disproved times out of mind. But there is one of these braced Protestantism and renounced their sovereign, Phillips, at the same conformity with the doctrine of their master, namely, that "princes de that the Pope (or the Church for him) claims to have a civil or temperal supremacy by virtue of which better to spit in their faces than to when they resist God, and that it is obey them," as soon as they found persons, out of his own domain. It arms against their sovereigns, and minions.

If we turn to the British Isles,

what do we find? Knox, Goodman, of Presbyterianism in Scotland, having taught the people that "princes may be deposed by their subjects if they be tyrants against God and his truth; " and that, "it is a blasphemy to say that kings are to be obeyed, good or bad," disposed them for the preparation of those riots and violences, including the murder of Cardinal Beaton, and the deposition and captivity of their lawful sovereign, by which Protestantism was established in that country. With respect to England, ooner was the son of Edward dead, than a Protestant usurper, Lady Jane, was set of in prejudice of his daughters, Mary and Elizabeth, and supported by Cranmer, Ridley, Latimer, Sandy, Paynet, and every Reformer of any note because she was a Protestant. Finally, it was upon the principles of the Reformation, especially that of each man's ex plaining the Scripture for himself, and a hatred of Popery, that the great rebellion was begun and carried on, till the King was beheaded, and the constitution destroyed. I might go on quoting thus for whole pages-because all that has gone be fore is merely quotations from various historical works-and yet never end with my story of the monarchs, and princes, and rulers, that Protestantism has overthrown, for no other reason than that they were not in conformity with its tenets Did ever a Roman Pontiff seek, or pretend to claim such rights?

But to come back to the coronaion oath, I must say that the prejudiced number whose ignorance makes them imagine all kinds of far tastic things regarding the Pope of Rome, cannot expect that, at the dawn of this enlightened century, the world is going to believe them serious in their excuse for retaining an antiquated form of oath that has neither applicability to circum stances, nor even a "raison d'etre." Decidedly the noble lords who are so strongly in favor of the retention Pope's supremacy was of a spiritual of the insulting terms in that deand not a temporal nature; and, m claration, cannot possibly believe that, even were there a Catholic monarch on the British throne, there would or could be any danger to the stability of the Empire from the direction of Rome. I have been led to nake these few remarks on account of the frequency with which this reiteration of Papal ambition is made At all events, if my words have other effect, they will serve to vive a few incidents of history

OPENING OF A NUN'S TOMB.

The following interesting account of the opening of the tomb of Mother Mary de Sales Chappuis at Troyes, France, is given by Pere Pernin in the Annales Salesiennes: Troyes, France, is given by Pere Pernin in the Annales Salesiennes: The ceremony commenced on the morning of the 4th of May, the day after the feast of the Ascension. From an early hour a small number of privileged spectators deeply interested in the event waited in the outquarters of the Visitation Convent at Troyes, where the remains of the venerable mother have lain since her death on the 7th of October, 1878. At 8 a.m. the Bishop of Troyes arrived, accompanied by Monsignor Marzolini, secretary to His Holiness, Pope Leo XIII., Envoy Extraordinary of the Sacred Congregation of Rites, and Monsignor Chabrier, also M. Martini, of Rome, advocate of the cause, with several other priests, among whom were Pere Brisson, a personal field of Mother Chappuis, and who inder her direction founded the Congregation of Oblate Fathers of St. Francis de Sales. Two dectors from Aube and Bar-le-due, and two commissaries of police (these last had to be present in consequence of the order for exhumation having been granted by the Mayor), the necessary workmen and a few friends completed the attendance.

All first proceeded to the nusticolar successary workmen and a few friends completed the attendance.

Monsignor de Pelacot administered the oath to the workmen on the Holy Gospols, that they should perform their work well and faithfully. Then they went to the vault which is situated near the entrance of the cemetery. The Visitation Sisters, with the young pupils of their school, stood on one side of the grave. The Bishop, priests and the few friends who had been admitted on the other. Monsignor de Pelacot again repeated the admonition of the Sacred Congregation of Rites that the body they were about to exhume should be produced before them in the exact state in which it was found, under pain of excommunication.

The blows of the pickaxes were now heard as they fell upon the stone slab which closed the vault. Soon the lead coffin was to be seen. It bore this inscription: "Our Mother, Mary de Sales Chappuis, professed in our Monastery at Fribourg, died in the odor of sanctity in this Monastery of the Visitation at Troves, the 7th of October, 1875, aged 82 years."

After the earth had been cleared away the coffin was covered with a pall of white satin embroidered with gold, and the Oblate Fathers took turns in carrying it to the community room. Every one then left the room except those whose presence was necessary, but an anxious croved waited outside for the result of the investigation. On the leaden case being removed and the lid of the inner coffin, which was of oak, raised, there was nothing visible but a thick coating of white mold. On

THE BROIHERS OF THE CHRISTIAN SCHOOLS IN THE UNITED STATES

FROM THE CATHOLIC WORLD MAGAZINE.

Fifty years of earnest, persevering | able success until 1861, when Broffort in any work of charity or of ther Patrick assumed charge as dieffort in any work of charity or of religion by an individual or an institution is indeed a noble record;

stitution is indeed a noble record: we love to unite in offering congratulations and in testifying our joy and admiration at such a noteworthy achievement.

If we entertain such an exalted idea of the heroism of one individual, what must be the worth of fifty years of vitally important work by a religious order whose institutions a religious order whose institution may be numbered by the hundr may be numbered by the hundred and its members by the thousand? The Brothers of the Christian schools have labored for more than half a century in the United States, and a brief history of the origin, development, and growth of their institutions will not be without interest. It is to Maryland, the cradle of religious liberty, and to Baltimore, the monumental city, that the credit belongs of having been the first to secure the establishment of the Christian Brothers in the United States.

Christian Brothers in the United States.

Among the steps taken by Archbishop Eccleston to promote Catholic education was that of inviting the Brothers of the Christian schools to open an institution in his archiepiscopal city; it had already been decided to build an acadeany for young men on the site of Baltimore's first cnurch; Archbishop Carroll's pro-cathedral. The corner-stone was laid in 1842, and the academy was named Calvert Hall, after Leonard Calvert, the first governor of Maryland, and son of Sir George Calvert, Lord Baltimore.

The arrival of the Brothers is thus recorded in Shea's history: "On the 13th of November, 1846, Archbishop Eccleston announced to his flock that the Brothers of the Christian schools had opened a school in

protection and encouragement in their efforts to promote Christian education.

New York was the second city in the United States to secure schools of the Brothers. Previous to his death in 1842 Right Rev. John Dubois, bishop of New York, had taken means to obtain Brothers from France, and his successor, the Most Rev. Archbishop Hughes, spared no efforts in the same direction; but the difficulties of communicating with Europe at that time and other unlooked-for obstacles delayed their coming for some years. Finally the Brothers arrived, and the following from Shea's history tells of the beginning of their work in New York: "In 1848 Providence, by indirect means, endowed the diocese of New York with the sons of the Blessed de La Salle, the Brothers of the Christian schools. During the spring of 1848 a colony of the Brothers took up their residence on East Canastreet (No. 16, near Broadway), and they soon had English-speaking novices. It was a feeble beginning, but with the blessing of God it prospered. The school of St. Vincent de Paul proved their ability as teachers, and their judgment in adapting their course to the exigencies of the country."

In addition to St. Vincent's school the Brothers conducted an academy for boarding students; both institutions progressed very satisfactorily under the management of Brother Stylian, the director, In 1858 the increased number of boarding students progressed very satisfactorily under the management of Brother Stylian, the director, In 1858 the increased number of boarding students plant and the increased number of boarding students of the Holy Infancy." the work continued to flourish under the direction of Brother Stylian was appointed to preside over the new academy, which he eld with remark-

On the 2nd of April, 1863, On the 2nd of April, 1863, the name of the institution was changed to "Manhattan College," as it had been incorporated by the Regents of the university of the State of New York. The large increase in the number of students and the higher standard of scholarship required by the faculty to meet the wishes of patrons made this important step advisable.

Since 1866 the college has had as cors Brothers Paulian, Humph-Anthony, Clementian, Justin, sostom, James, Potamian, Ael-and lastly Brother Charles. red, and lastly Brother Char whose appointment was made

Mater.

The annual courses of lectures to the undergraduates by members of the Manhattan College Alumni Society; the late series of scientific lectures at Carnegie Lyceum, under the auspices of the alumni, by five of the most prominent inventors are

were invited to take charge of schools in other parishes of St. Louis.

The progress which the Brothers had made in three years after their arrival in the city of St. Louis it told in the following extract from Shea's history: "The Brothers of the Christian schools were the next accession to the diocese of St. Louis By 1852 they had a boarding school on Sixteenth street near Market, and directed the parish schools for boys at the Cathedral, St. Francis Xavier's, St. Vincent de Paul's, and St. Patrick's churches. They had even been encouraged to open a novitiate on Eighth street to receive applicants for admission to the order. In his pastoral letter, promulgating the Jubilee granted by the Pope, Archbishop Kenrick impressed on his flock the necessity of zeal and sacrifice for the Catholic education of youth, and specially commended the Brothers of the Christian schools who had recently begun their labors in his diocese."

Among the interesting phases of the spread of their work from St. Louis to distant points is the account given by Brothers still alive of their experience during long weeks of travel in caravans from Kansas City to Santa Fe, New Mexico, for the purpose of opening an institution. The excitement caused by pursuing and attacking Indians has not been forgotten by the Brothers.

His Grace Archbishop Kain, of St. Louis to distant propers and stellars in the street and their experience during long weeks of travel in caravans from Kansas City to Santa Fe, New Mexico, for the purpose of opening an institution. The excitement caused by pursuing and attacking Indians has not been forgotten by the Brothers.

thers.

His Grace Archbishop Kain, of St.
Louis, like his illustrious predecessor, Archbishop Kenrick, has always favored the Christian Brothers
to the utmost of his ability.

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the

How well Manhattan College has How well Manhattan College has fulfilled its destiny is eloquently attested by the hundreds of priests, professional men, and hosts of skilled workers in all the callings of life who claim Manhattan as their Almandatan

auspices of the alumni, by five of the most prominent inventors and scientists of the day; and lastly, the financial aid spontaneously provided by members of the alumni—all this is convincing proof of a loyalty and a generosity above all praise.

An interesting chapter could be written on the many valued favors, the protection, and the encouragement received by the Christian Brothers from the distinguished prelates who have governed the archdiocese of New York for the past fifty years; the Most Rev. John Hughes, His Eminence John Cardinal McCloskey, and His Grace the Most Rev. Michael Augustine Corrigan.

severing efforts of the Most Rev. Joseph S. Alemany, Archbishop of San Francisco, who having personally visited New York and the mother-house in Paris without having been able to obtain Brothers, in person besought Pope Pius IX. to intervene in his behalf. The Hely Father graciously interested himself in the matter, and thus it was that in 1868 the Brothers at last took charge of St. Mary's College in San Francisco. Owing to the injurious winds and fogs beyond Bernal Heights during the summer, the college was transferred to Oakland in 1870. The success of the Brothers in the college, as well as in their other institutions on the Pacific coast, has been all that the Most Rev. Joseph Sadoc Alemany and his distinguished successor, the Most Rev. Patrick William Riordan, could have hoped for. The Brothers naturally feel gratified to find their work blessed by the Almighty, and appreciated by the church and the people.

Brother Philippe was superior-general of the order at the time the Brothers first arrived in the United States; since his time Brothers Jean-Olympe, Irlide, Joseph, and Gabriel-Marie have governed the society; the last-mentioned general having been elected at the general chapter, 1897. Brother Anselme, assistant-general, was in charge of the Brothers' schools in Canada and the United States for some years after 1846, and Brothers Aidan and Facile were successively provincials (visitors), with residence in Montreal, Canada.

II. In the course of years each one of the stites Bultimore New York, St.

II.

In the course of years each one of the cities, Baltimore, New York, St. Louis, and San Francisco, became a head centre of one of the four provinces, or districts, into which the United States are divided.

About the year 1861, Brother Facile having been elected assistant-general, the New York province was organized, and was successively gov-

About the year 1801, Brother Facille having been elected assistant-general, the New York province was organized, and was successively governed by Brothers Ambrose, Patrick, Paulian, Justin, Quintinian, and lastly by Brother D. Joseph, who was appointed to this responsible position in 1898. The New York province includes all the institutions of the Brothers in the archdioceses of Boston and New York, and in the dioceses of Albany, Brooklyn, Buffalo, Cleveland, Detroit, Manchester, Portland, Providence, Springfield, and Syracuse. The Brothers' schools in the archdiocese of Halifax, N.S., are likewise affiliated with those of the New York province.

The province of San Francisco was begun in 1868, and has been successively goveraed by Brothers Justin, Bettelin, and the present visitor, Brother Theodorus, with headquarters at St. Mary's College, Oakland, Cal. The establishments belonging to this district are in the archdioceses of San Francisco and Oregon City, and in the dioceses of Los Angeles, Nesqually, and Sacramento.

St. Louis was formed into a province in 1870, and was successively under the direction of Brothers Edward, Romuald, Lothaire, Paulian, and its present visitor, Brother Gerardus. It includes the schools of the Brothers in the archdioceses of Chicago, St. Louis, St. Paul, and Santa Fe, and in the dioceses of Kansas City, Mo., Nashville, and St. Joseph.

City, Mo., Nashville, and St. Joseph.

The province of Baltimore was formed in 1878, and has been successively governed by Brothers Christian, Reticius, Quintinian, Romuald, and the present acting visitors, Brother Austin.

The Brothers have schools in the archdioceses of Baltimore and Philadelphia, and in the dioceses of Newark, Richmond, aod Scranton.

In each province there is special provision for the religious formation, literary and scientific instruction, literary and scientific instruction, and pedagogic training of new members. Each of these establishments includes a scholasticate, in novice the province of the province o

diocese of New York 10 the pishop Eccleston announced to his bishop Eccleston announced to his flow that the Brothers of the Christian chocols had opened a school in Calvert Hall, Brother Leopold being director A novitiate was also established for any pious persons who wished to devote their lives to Christian education under the order of the Blessed de La Salle."

Calvert Hall, College of to-day is a magnificent granufacturary of the Bastimore Cathedral; it was rected in 1890 to meet the constantly growing demands on higher education. The successors of Archibishop Eccleston, the Most Rev.

Francis Patrick Kenrick, Martin John Spading, James Roosevelt Bayley, and the present Primate of the United States to secure schools in their efforts to promote Christian education.

New York was the second city in their efforts to promote Christian education.

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The Brothers Private of the United States to secure schools of the Brothers of the United States to secure schools of the Brothers of the United States to secure schools of the Brothers of the United States to secure schools of the Brothers of the United States to secure schools of the Brothers of the United States to secure schools of the Brothers of the United States to secure schools in other parishes of St. The Brothers of the United States to secure schools of the Brothers of the United States to secure schools in other parishes of St. The Brothers of the Brothers and the proposition of the religious formation, literary and scientific intent and inclined States and a department for address a scholasticle, and others the charge of the St. Louis, to stablish themselves in his extensive and mande in the extensive and the schools in the schools in the extensive and the schools in ian educator.
In 1873 Brother Patrick was elect-

ed assistant-general, and after hideath, in 1891, Brother Clementia succeeded to this impartant postion, which he holds at the presenting

time.

A summing of statistics shows that the normal institutes, colleges, high schools, academies, parish schools, protectories, industrial schools, and orphanages of the Brothers are distributed through 30 archdioceses and dioceses in the

schools, and orphanages of the Brothers are distributed through 30 archdioceses and dioceses in the United States, where they have about 35,000 students under their care and instruction.

It would require volumes to record the details connected with the foundation, growth, abd development of the Brothers' institutions; of the obstacles that had to be removed and of the difficulties that had to be overcome; of the hardships of various kinds endured by the Brothers; of the results obvained and successes achieved: of the many and heroic sacrifices made by prelates, priests, and benefactors to found and maintain schools, and finally of the great good that has resulted to religion and to society during all these years.

With the exception of but three of their institutions, the Christian Brothers have not received any large benefactions to aid them in the question or extension of buildings, or for the supplying of apparatus, libraries, etc. From this it will be easy to understand that the greatest of sacrifices and efforts were required on the Part of the Prothers to build up and to maintain so many institutions.

LABOR LAWS IN FRANCE

As soon as Parliament reasse a bill will be brought forward designed to prevent the growing influx of foreign laborers into France.

Certain restrictions on the subject already exist, but have not proved efficacious, since certain districts of the country, particularly the coal mining regions and the manufacturing parts of North France, are chreatened to be overrun by foreigners halling from Central Europe, who work at a cheaper wage, and also by English and Belgians, who are often exclusively employed for skilful labor.

The Labor Committee of the Chamber of Deputies, which has been been all the summer has footbeen a bill will be brought forward de-

skifful labor:

The Labor Committee of the Chamber of Deputies, which has been working all the summer, has finally svolved a bill which the chairman of the committee, M. Haussmann, means immediately to present to M. Waldeck-Rousseau.

According to the clauses of the bill, first of all foreign laborers are to be taxed at a sliding scale, according to the nature of the work. Second, employers will also be forced to pay a tax of fifty centimes a day for each foreign laborer employed. Third, all laborers will be subject to strict registration and must agree not to work for a penny less than the French workmen, no matter what is the industry.

Fourth.—The number of foreigners must not exceed ten per cent. of the whole number of the workmen in any given factory, mine or shop.

The sentiment of the Chamber before the adjournment leaves no doubt that the provisions of the bill will meet with general approbation.

Speaking to-night, M. Haussmann said:—The most important of these clauses, in my opinion, is that forbidding foreigners to take a smaller wage than Frenchmen. Attracted by the example of the large American employers of labor, a number of French capitalists have lately been importing labor to work the mines and railroads. This had to be nipped in the bud at once. Since the agricultural districts are slowly but surely proving mable to employ to a sufficient extent the native populacultural districts are slowly but surely proving unable to employ to a sufficient extent the native popula-tion a large portion of the latter are forced into industries. The cry, The cry nevertheless, is continually coming that French laborers are pushed out by cheap imported labor.

MUNICIPAL AFFAIRS IN GLASGOW.

The question of municipal ownership in Glasgow has, for some time, occupied great attention. The interest still continues. At the recent opening of the new Municipal Telegraph Exchange R. W. Hanbury, member of Parliament for Preston, made a striking speech commending such undertakings as the best way to fight the growth of great corporate trusts, which, he feared, were as dangerous in England and Scotland as they were in America; moreover, he saw in this increase of municipal interest a better training in business for the municipal Government, which eventually would lead to a larger share of the business capacity in the House of Commons. Coming from a Conservative member, this was particularly significant.

MISSIONS TO NON-CATHO-LICS

The first conference of missionaries to non-Catholics, which opened at Winchster, Tenn., closed on Saturday last. Interesting among the results was the adoption of a resolution to found a college for the education and special training of young seminarists destined to this particular kind of missionary work.

have strayed from Church affiliations. He added:
"We do not dream of sweeping the whole country into the Church in one generation. But we are persuaded that our country needs the Catholic Church to teach obedience for law and respect for authority, virtue of honesty, sobriety, and domestic morality." A commendatory letter from the Pope to Cardinal Gibbons on the subject of these missions to non-Catholics was read.

STRICKEN WITH SMALLPOX.

The Rev. Henry G. Coyne, curate of the Church of the Holy Cross, Harrison, N.J., who has been herocally devoting himself to the victims of the smallpox epidemic in Harrison and East Newark, was found on August 23 to be himself infected with the much-dreaded disease. The medical head of the Harrison Board of Health gave this verdict, and Father Coyne at once asked to be taken to the Hudson County Isolation Hospital at Snake Hill. Father Coyne is a Massachusetts man, of Irlsh ancestry and about thirty-two years of age. We hope the brave young priest may recover. It takes nothing from the grandeur and merit of his heroic devotion to duty to say that it is a matter of course among the priests of the Catholic Church. "That is what we are for" is their answer when commended for their steadfastness in smallpox hospital or yellow fever district. If ever stricken humanity needs comfort it is in such true Catholic priest is, the world-forsaken victim of pestilence has still a friend—Hoston Pilot.

My object Mallock's no 'Is Life Wor to deal hurr critics of th Mr. Mallock' very easy to little to my I cannot ref Mr. Mallock' inexplicable positivest th with a vim born of enth and a logica every detail. good, the tr Christian the there is the most imports tion faith. I to Catholic o by any chance with the pur of the Mother

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LLPOX.

ne, curate y Cross, peen herothe victorial in ark, was almself indeed disthet Hartonce ask-on Count Snake dassachuty and age. We trong re-rom the arrow the same priests That is answer treadfastory yellowicken huter and the priests with the such world-has still

A SHORT REVIEW BY "CRUX."

Mallock's now famous work entitled teachings, the author is obliged to fling down his tools when his work to deal burriedly with a few of the is only half completed. I will now "Is Life Worth Living?" but rather to deal hurriedly with a few of the critics of that book. To analyze Mr. Mallock's production would be a very easy task; but that would be little to my purpose now. However, I cannot refrain from stating that Mr. Mallock's position is to me an inexplicable one. He combats the positivest theories of modern times, with a vim and a clearness that are born of enthusiasm for his subject, and a logical mind to conceive its every detail. Yet, despite all the good, the true, the rational, the Christian that his pages contain, there is the evident lacking of the most important auxiliary of Christian faith. He skirts close enough to Catholic doctrine; but he never, by any chance, comes directly in line with the pure and simple teachings of the Mother Church.

In commenting some time ago up on the utility and timeliness of Mr. Mallock's work, the Detroit "News-Tribune" makes use of some very significant remarks. The article opens thus :-

"Theologians and Christians generally are much concerned because of the unsettled condition of Christian the unsettled condition of Christian peoples with regard to religious dogmas. Modifications of faith are constantly being made. One dogma after another that was once considered an essential part of the faith is being modified in form, or altogether discarded. The result is that many are overcome by a feeling of depression, fearing that the whole fabric upon which Christianity and Christian ethics now hangs may

All the many states of the control o

lowing remark:—

'This work was written not so much to prove any particular faith as it was in answer to a class of scientists and philosophers whom Mailock classifies under the common head of 'positivists.' These are, in general, the eminent men and women of the present day who would test religion by the touchstone of science, and discard all that does not stand the test. It is a comparatively easy task for a man of Mailock's logical and analytical mind to tear such a system of proof to tatters. Such a test is really impossible, because there is no such thing as positive knowledge. What appears to be scientific and incontrovertible truth to-day proves but a half truth after a century, and perhaps an utter fallacy after five centuries."

My object is not to review W. H. | accept. Not wishing to accept those reproduce the remainder of that

> "Mr. Mallock's conclusion is that it is better to stick' to the established dogmas of the mother church, which have served very well up to the present, although certain of them appear ridiculous in the light of science than to discord them. them appear ridiculous in the light of science, than to discard them altogether because they appear unreasonable in a rather imperfect light. Is Life Worth Living? presents one solution of the modern religious problem, evidently the safest and easiest one, because it gives more confidence to navigate stranger waters by the rudest kind of a chart than to undertake it without any chart at all."

The grand question, in my mind, is to know which is the mother Church. As far as I am concerned I have no hesitation, nor can I see how men f brain and good will could possibly have any doubts on the subject. But neither Mr. Mallock, nor his critic, has in view the Catholic Church when writing about "established dogmas" and the "rud-est kind of chart." If they had neither would apply to her elaborate and perfected system the term "rudest chart." By "Mother mad perfected system the term "rudest chart." By "Mother Church" is intended some one of the denominations, the oldest perhaps, that divide up the domain of Protestantism. Consequently, while apparently combatting the positivist theories of certain fools, Mr. Mallock is moving in a vicious circle. He ridicules that which he accepts, he tears to pieces that which he seeks to patch up, he condemns the Protestantism of the day, while he professes openly that same system. Why he does not sever his connection therewith and openly adhere to the real Mother Church is more than I could venture to say. He wants to retain the old dogmas in as far he considers them satisfactory and to By "Mother

Church with her unchanged and unchangeable dogmas. She alone is steadfast and immutable. Men may drift off into other currents, but if they be sincere they have inevitable proof of the conditions and place wherein that real faith is to be found. After all, Mr. Mallock comes thing as positive knowledge. What appears to be scientific and incontrovertible truth to-day proves but a half truth after a century, and perhaps an utter fallacy after five centuries."

I say "very good" again, as far as it goes; but Mr. Mallock does not go far enough. The danger for him is, that he if he were to pursue the same path logically to the end, he would find himself hedged in and confronted by the Catholic Church, whose teachings he would have to nearest to the truth, and all who

AVARICE AND MISERS.

By an Occasional Con ributor.

While we, who are Catholics, are taught that avarice is a sin, and that when it is fostered to a certain degree it becomes a predominating passion, behold in the miser something more than a poor, miserable being, living in perpetual dread and starving in the midst of abundance; we also see the spiritual side of the case, and deplore the results of a long-nursed and finally unbridled passion. It is the abuse and not the proper use of riches that religion condemns. When, in the Scriptures, we read so many examples of the threats, the condemnations, the warnings that concern the rich man, we must understand that either the temptations which riches offer for the gratifications of evil desires, or the miserly passion which grows until it possesses the whole soul of a man, are the reasons for such hard language concerning the wealthy. A man of wealth and of virtue need not take to himself any of these condemnations.

That avarice becomes a disease we have no doubt, nor can we believe a miser to be entirely sane. Dr. Justin E. Emerson, of Detroit, thus refers to the passion of avarice:—

"The trouble arises from an instinct which human beings possess in common with bees, ants, squirrels and some other animals—the instinct of saving up. It is manjs nature to provide for a rainy day—to look forward to a life of ease in his old age when he may enjoy the accumulations of his earlier years. But wealth he left to Lady Tempest, and on a pile of hay in place of a pillow, Dancer finally died. All his lead on a pile of hay in place of a pillow, Dancer finally died. All his lead on a pile of hay in place of a pillow, Dancer finally died. All his lead on a pile of hay in place of a pillow, Dancer finally died. All his lead on a pile of hay in place of a pillow, Dancer finally died. All his lead on a pile of hay in place of a pillow, Dancer finally died. All his lead on a pile of hay in place of a pillow, Dancer finally died.

him attach so high a value to money.

At his death he left \$500,000 to his nephew, which added to the large fortune already bequeathed by his mother, made John Elwes the possessor of \$1,500,000. But although he became a member of Parliament and indulged himself by keeping a small pack of hounds and two or three hunters, in every other way he denied himself most strenuously. He would walk from one end of London to the other to save a shilling, and on finding a beggar's wig in a ditch, he donned it, together with an old coat from his garret, long out of date and much worn at elbows. In visiting London he would camp out in one of his own empty houses, and eventually he was found almost dead in a vacant dwelling in Great Marlborough street. He was revived with cordinis and recovered. ered.

His fortune eventually fell into the hands of his two sons, who made very good use of it.

"Two other famous misers were a Frenchman named Claude, commonly known as "L'Avare," and the noted English miser Daniel Dancer. L'Avare was born of poor parents, but Dancer inherited an annual income of \$15,000 a year. L'Avare's greed for money was probably the outcome of the hard struggle for existence which his parents experienced before his birth.
"In his youth he was such a merry lellow that he was constantly asked to dinners, which he attended mainly in order to save the price of food. He dealt in old shoes and all sorts of rubbish, and thus accumu-

How otherwise they can end but in rank infidelity is a mystery to me. Again, I repeat, Mr. Mallock has but one step to a take—acknowledge the Church's authority—and he is safe, while the others have all the furrows in the ploughed field of Protestantism to traverse.

Wishing to accept those we author is obliged to its tools when his work completed. I will now er remainder of that

PAPAL DECORATIONS.

An American secular journal publishes the following item:—
In future all Roman Catholics who go to the Holy Land will have the right to wear a special decoration which has just been created by the Pope. It consists of a cross which reasunbles the cross of the Holy Sepulchre, to which is attached a small medal, bearing the effigy of Lee

smoked it later he would chuckle at his own cunning.

"One day his old servant commented on the contents of two of his pockets, one of which contained bank notes for 30,000 francs, while the other was filled with carpenters' chips which he had gathered to save firewood. scriptions

says the New York "Evening Sun," the general manager of the plant had need for the services of an expert draughtsman, and applied to the head of the draughting department for his best man. "I have no best man," said the latter; "they are all good." The general manager went away, and the next day an order was issued that all the draughtsmen should work two hours overtime each day, without extra pay, until a certain piece of work should have been completed. "How do the men like that order?" asked the general manager when he next met the chief of the draughting department. "They're all grumbling, except one man," was the reply. "Who is that man?" "Schwab." "Give me Schwab," said the general manager; and from that day the young draughtsman's advancement began.

C. A. MCDONNELL, Accountant and Liquidator

180 ST. JAMES STREET,

.. Montreal ..



BELMONT PARK.

except in his presence or on the oc-casion of solemn church festivals or

WHY BABIES CRY.

Some Useful Hints to Mothers on the

Care of Little Ones.

Babies cry because they are sick or in pain, and in almost every case the sickness or pain is caused by some disorder of the stomach or bowels. Fermentation and decomposition of the food produce a host of infantile troubles, such as griping, colic, constipation, diarrhoea, simple fever, indigestion, etc. Proper digestion of the food is necessary to the maintenance of life, and avacuation of used up products and refuse of digestion is necessary to health. The lesson to mothers is, therefore, that the stomach and bowels should be carefully watched, and if baby cries, or is fretful or cross, some simple

while making a pilgrimage

Classes will re-open on Tuesday, Sep-tember 3rd.

For Prospectus and full particulars apply at the School, to

A. J. HALES-SANDERS, PRINCIPAL.

The Catholic School Commission OF MONTREAL.

The re-opening of the classes of the CATHOLIC COMMERCIAL ACADEMY, and all the other schools under the control of the Commission, will take place on MONDAY, SEPTEMBER 2nd. For all particulars apply to the Principal or the Director of each

W. GEO. KENNEDY

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Ill Communications should be addressed to the Managing Director, "Tacu Wi P. & P. Co, Limited, P. O. Box 1138.

EPISCOPAL APPROBATION

"If the English-speaking Catholics of Montreal and of this Province consecutive the state of the "True Witness" one of the most prosponeryal Catholic papers in this country. I heartily bless those who encourage the work.

"TAUL, Archbishop of Montreal and the state of the state

SATURDAY SEPTEMBER 7, 1901.

NOTES OF THE WEEK.

LABOR DAY. - Never in the his tery of Montreal was Labor Day celebrated in such a worthy, dignified unanimous manner as on last Mon day. The public parade, one of the most extensive ever witnessed here, was a credit to its organizers and to every union, as well as every individual taking part in the celebration. Labor Day has become a recognized general holiday, not only by legislative authority, but equally by mass of our citizens. During day the workman the mechanic and the artisan take a well-merited rest, and enjoy themselves as only real

As the great boiler on which the hammers of members of that union made perfect harmony was carried along we recalled those appropriate lines from the pen of an Irisn poet "Round swings the hammer of in-

dustry,
Quickly the sharp chisel rings,
And the heart of the toiler has
throbbings,
That stir not the bosom of kings."

The extent of Monday's demon stration, the order that prevailed the attractive appearance of the different sections in that vast procession, the pride that lent an imposing aspect to that immense bo ly of toilers, the absence of aught that might shock the happiness that all felt on that occasion, constitute a veritable triumph for the workman. It was silent and significant plea for the who "earns his bread by the

sweat of his brow," and, what is best, it was no menace to the power which rules the people.

We have nothing but congratulations for those who made Monday a "red letter" day in the annals of our labor organizations. It demonstrates beyond all peradventure that a mighty power-for good or otherrding to its direction-telongs to the great body of organized or. The workman must be counted with for the future. The heaven imparted dignity of labor is no mere fiction; it, has become a something tangible and weighty in the scheme of all future national development. As time advances, as the world grows more and more enlightened. distances that separate them from barbaric ages and conditions of seri-The man who produces can look the world in the face and demand his place in the ranks of governing powers. In his union and mperance, in his law-abiding practice, exists his strength, and that strength is no mean factor in the calculations that affect a nation's fu-

We heartily congrtulate the trades unions upon the success of Monday's celebration. They have marked an important epoch in the triumphal trend of all legitimate labor. In deinstrating their union and power they equally set up a perfect monu-ment to their work and their pa-

BOUCHERVILLE'S FETE.-There is not, in all the Province of Que-bec, a more picturesque and histori-cally interesting spot than Boucher-ville. Never before did art and deign embellish its natural attrac tions as on the 3rd and 4th of this month, when a double-centenary was selebrated, with unsurpassed colat by the inhabitants. While we would gladly afford our readers the story of every incident connected with that of every incident connected with that historic celebration, still we cannot reproduce in mere words, nor even could we do so by means of illustration, that which the imagination could never conceive unless the eyes had seen it, still we desire to participate in the events of jubilation by joining our humble voice in the grand chorus of rejoicings and congratulations.

cherville the first mission of her conregation outside of Montreal.

that which Rev. Father Lalande's "History of Boucherville" would oc cupy to detail all the important events that transpired during two its of that small town. It would de mand the story of all the leading French families connected with the founder, the Sieur Boucher, former ent of the grand old family of Southerville; it would also demand the history of the progress and de velopment of that magnificent order of teachers-the Congregation de Notre Dame, from the very days of its foundress down to this hour. As the organization and success of the grand and memorable festivals of to the energy and universally recognized ability of the good cure, Father Primeau, we could not better detail the story of the Church, the town and the people, than by giving a complete list of the priests tho ministered to the spiritual wants of the parish from its very

The first was the Rev. Father Jacques Marquette, S.J., who baptized the first child in the place, and who said Mass there, when on his way to the discovery of the Mississippi Father Marquette was a native of Laon, in Picardie, where he born in 1637. He came to Quebec in 1666, and died in 1675.

The second priest to visit Boucher ville was the Rev. Hugues Pommier, a member of Foreign Missions. ame from Vendomois, in 1669. The following year came Rev. Pierre de Caumont. Rev. Jean Gauthier Brullon, followed in 1678. All these were only missionaries; as yet no egular parish priest was appointed.

In 1688 the first resident pastor was Rev. Pierre Rodolphe Guybert le la Saudrays, P.S.S.; and he held the pastorship until 1711. After that date we find the members of M. Olier's Order of St. Sulpice, holding the office of cure. From 1711 to 1716 we find Rev. Claude d'Auzett, P.S.S. Then they came in rapid succession :-Simon Saladin, P.S.S., 1716 to

1727. Jacques Le Tessier, P.S.S., 1727

Paul Thomas de Ganne-Falaise, a

missionary priest, 1732. Joseph Isambart (1732) was a missionary. Philippe d'Ailleboust, 1732

C. Mouchard, 1734 to 1735. Etienne Marchand, 1735 to 1773. Joseph Martel, 1773 to 1774.

Charles Magdeleine You de la De-ouverte-Dufrost, 1774 to 1790. This oriest was a son of Mere d'Youville, the saintly widow, who established the Order of the Grey Nuns.

Pierre Denaut, 1790. Louis Lamothe, 1790.

Poire Conefroy, cure, 1790 to

Jean-Romuald Pare, 1816 to 1817. Paire-Antoine Tabeau, 1817 to 831. This priest was appointed bishop, but died before he was con-

errated.

J. R. Pare, 1818.
Pierre Clement, 1819.
Henri Liboire Girouard, 1830.
ounder of the College of St. Hyacinthe.

Francois Lemers, 1831 to 1832. M. Hyacinthe Hudon, 1832 to

1840. Thomas Pepin, 1840 to 1876.

Arsene-Pierre Dubuc, 1860 to Pierre Facher Lussier, 1871

Joachim Primeau, the present par-ish priest, appointed in 1877.

A number of these priests are in-terred under the altars of the Church, which was built, or rather reconstructed in 1801.

"BEAUTIFUL EXAMPLES.

counbut there is one of them whose of the religious Catholic living the world. From the first arrival of the Franciscan Fathers in Montreal he had been one of their leading and practical friends. He was an active member of the Third Order, and as such requested that his obsequies should be marked by that simplicity so characteristic of the religious and so edifying for all Christians. Re-ferring to this expressed desire and the fact of its accomplishment, the writer in "La Semaine Religieuse" says'-'What benefit can the derive from the display and the perfume of roses, of lilies, and of imand the perfume passes still more rapidly! There remain but sad and withered debris, that we do not care to cast aside, yet which we care no longer to contemplate. Of a different durability is the perfume of prayer. It ascends to the throne of the preme Judge. The dew of the Holy Sacrifice falls upon the soul. That mystic perfume and dew completes in our departed ones the work of puri-Messengers, they open for them the Gates of Heaven. Less flowers, then, and less fruitless efforts of human vanity around our dead, more pray ers and more Masses-prayers Masses only."

WESTMINSTER CATHEDRAL. It is wonderful what an amount of prejudice can be crowded into very small space, especially when the eyes of envy glare at Catholic success. The New York "Herald's" Lor don correspondent is evidently dis satisfied with the idea of having such a monument of Catholic pro having gress as the new Catholic Cathedral of London. In a recent lengthy de spatch concerning the opening of the Cathedral, which will take place next summer, about the same time treated to a beautiful list of unplea sant suggestions. The correspond ent says that the Cathedral may be the occasion of an open de monstration in London when it be English Catholics from all parts of the world. Then he gives us the following piece of gratuitous informa

"Against such a demonstration Cardinal Vaughan would be certain to offer a most explicit veto, but, as a large percentage of the faithful, especially those of Irish descent, are not predisposed to actept the Cardinal's guidance in a matter they consider purely political, his veto may be unheeded."

would like to create a little disturb ance on his own hook. He make order to knock them down. He a good imagination, and would like ly be able to regulate beforehand all the details of the proposed ceremon-ies. But he does not like the idea of that great Catholic Cathedral. He

"The new cathedral itself is now approaching completion. It is a fruitful source of controversy whether it is an architectural masterpiece or a colossal monstgosity."

We feel a peculiar sympathy for the "Herald's" cable correspondent In fact, Catholicity should have co sulted him before attempting which promises to be the gran temple erected in England s

LORD SALISBURY. -Despite contradictory reports Lord Salis-bury is not at all likely to remain much longer at the head of the Government. One correspondent, who seems to draw his information from

seems to draw his information from good sources, says:—

"The truth is well known that the Prime Minister is failing fast; some of his recent speeches read well, but they could not be followed as he delivered them. He suffers from lapses of memory. It is said that he will retire with a Dukedom, probably after the coronation."

In order to preserve his health, which his own inmily feels he should, the noble Lord clings to power but must eventually step down; and Ireland will certainly not put on mourning.

THE RELIGIOUS CARB.

change it, and rather than to this stupid requirement on the part of bigotry, they will remain in charge of the parochial schools, which for three years past they have directed without receiving any salary.

JOHN REDMOND COMING.-How exceedingly ridiculous some men of make themselves, above all who they seek to vent their spieen. We refer in another paragraph to the New York "Herald's" London correspondent, and to his evident bit-terness regarding. Catholic affairs. The same genius has an equally strong grudge against the Irish— although we don't see what business it is of his to dabble in Trish tics. Concerning Mr. John Red-mond's proposed visit to the United of abuse, he tries to strike a hard blow thus :-

"It was notorious that visitors to the House of Commons found it easier to obtain a reply to cards from a Cabinet Minister than from the Irish leader. The transatlantic trip, however, has been wonderfully efficacious in loosening the tongue of this political sphinx, especially where there was a collection in pro-spect." spect.

So Mr. Redmond is a sphinx! Evidently the "Herald's" writer is the aedipus of the play-blind, filled with rage, and yet impotent to sa tisfy his craving for vengeance. Here is another opinion of John Redable source :-

"John Redmond's forthcomin "John Redmond's forthcoming visit to the United States is not unexpected, as the Irish Parliamentary fund is low, and he is not only the leader of his party, but its most eloquent member. The United Irish League's Directory held a meeting of congratulation in Dublin the other day and placed on propord its supreday and placed on record its appreciation of the value of his services."

A PARISIAN TAX. - We once thought that Ireland was the most minutely taxed country on earth; they taxed everything- even air and light-in Ireland. But Paris has undertaken to follow the example of the virgin-like Queen (Elizabeth) who would not allow the slightest privilege-and others besides Irishmen are about to be taxed in earn est. A report says :-

est. A report says:—

"In spite of the fact that, next to food, light and air are the two great requisites for "health. Paris now taxes them both. Most foreigners have heard of the door and window tax there, but from the beginning of the present month all owners of land within the fortifications will have to pay a new tax of 50c. Per hundred franes on the estimated value of all land, including gardens and courts, not built upon. This tax is to replace those that were formerly on hygienic drinks."

LOOKS LIKE WAR. - Russian agents in Persia are interfering with the Quelta-Mushki trade route between India and Eastern Persia. Sir Rowland Blennerhasset, writ-

sian and British relations, says :-

"We must strive for a final settlement with Russia or gird ourselves
for a fight," and the "Times," editorially, says Great Britain must decide whether it is "compatible with
our interests, commercial and political, to allow a foreign Power like
Russia to establish itself on the Persian Gulf. Possibly it may be expedient to purchase political peace by
the surrender of commercial interests which might cost too much to
defend. But, if we are resolved to
defend but, if we are resolved to
defend them we must not wait until
it is toy late to declare our intentions and take action." "We must strive for a final settle

England has her hands full at this moment in her attempts to settle the South African difficulty; France is likely to have a toss-up between war and peace as far as the Sultan es; but the Czar is floating arou having a summer holiday excursion, and taking interest in the various events that are going on around him. He is no fool, the great Czar

CZAR AND PRESIDENT .- There is no doubt that the proposed visit of the Czar to France is looked up-on as an indication of the union hat has been comented between the two countries. He is to meet Presi-dent Loubet at Dunvirk, and pro-need to Rheims, where a grand reriew of the French army is theid. He will spend four or days in France. In view of the sent attitude of France towards y, the Czar and the P he story of the Crimean attresting historical re ght they not revive!

and tay down with such veneration."

Bishop Spalding advises recourse to history, because it brings us into the presence of the greatest men and shows us their mightiest achievements. Poetry he also lauds; inatmuch as it "springs from intense thought and feeling, it bears within itself the power to call forth thought and feeling,"

Horace Greely relates that in his early days he had few books, but these few he read over and over, until he almost knew them, verbatim. The president of one of our large colleges, on one occasion, when showing his library, took down a dozen thumbed and tattered volumes, and as he patted each one affectionately, said: "These old books mean more to me than all the other books that I own, for I went without dinner many a day in order to get them." They were works on philosophy, and standard English authors.

Chaincey M. Depow is known as

philosophy, and standard English authors.

Chauncey M. Depew is known as the greatest after-dinner speaker in the country. He attributes his success in this field largely to his library. This library is a large one and is filled chiefly with hand books, biographies, histories and works of reference.

From all of these we may conclude that a few well-chosen books well read, will profit a person more than a whole library of literature hurried ly read. From time to time we find persons of literary eminence giving long lists of books that are prefer able to be read. We do not believe exactly in the system of accustoming the student to follow such lists. No that the works therein mentioned

because the serious and pains king reader will be inclined to keep within the scope indicated by such list-which, after all, is only the result of one fallible man's judgment. It is preferable to so train a young man, in general principles, and to so mould his disposition, and so culti-

to make his own selections—in fact to construct a list of desirable works for himself. If the reader be not so educated, or trained, he is always in danger of falling into grave errors in regard to books; while if the foundation be properly laid, he is almost certain to select for his reading works calculated to advance, to enlighten, to purify and to elevate For this purpose there exists no sys-tem like that of the Catholic Church. We do not refer to the functions of the Sacred Congregation of the In dex; but to the college system that Catholic thought. It is in this that our institutions are supreme. The form the mind, infuse true and life imparting principles, and the antu-al discrimination of the reader doe

FRENCH AND TRISH CATHOLICS

We have been almost wearied of late with the endless series of articles that have been published in some of aur French-Canadian contemporaries on the subject of Irish Catholic hostility to the French language. 'In Patrie' and 'Lo Journal'—the former in particular-have kept up the song, in avery key for the last three or low months.

country. a difficulty, and we wain for any other ational journa ct, no serious and encould be made believe r than a catch-penn In order to dent-financially we of the French-Canand of patriotic fervor doing that unpatriotic y shouting "wolf," like eve that their years believe that their very exs menaced. As to the mulons between the Catholic
laity—be they of one
the other—in Canada we
a word to say. But it is
American nightmare that
adds our attention.
reply we can give

reply we can give to the accusation concerning Catholic bishops and the United States, would late a few lines from a en by an Irish American ed in "Le Journal" of ay. The writer, amongst

ral years I was a mem-congregation of the Je-of the manuculate Con-Boston. That Church had Boston. That Church had ance of ten thousand souls, it. of whom were Irish. In the priests were Rev. Faton, an English-American, English-American convert, it. Hitzelberger, Germans, French; and a Spanish French; and a Spanish d Hitzelberger, Germans, French; and a Spanish nose name I have forgottentor of the Sunday School was an convert, Richards; and the with a fine salary—was an american, Mr. Wilcox. And people loved them all the rish American people are better the salary—was an american, The Irish congregaen in English, have very lity in Church affairs. It is richy that speaks. Neither h bishops, nor even the seof the Catholic Foresters, represent the Irish race,

the Irish t enemies of It would be want to make the French language, while we are sons to the higher

their language, while we are thing our sons to the higher cols to learn it. For the bishops this language stion is very complicated. There are the color of the bishops the support churches, and in which there are nech, Irish, German, Italian, Portuges, and other Catholics; and only language which they all unstand is the English."

This is about the situation across he lines. We believe that where the aking people are in the iest, and one who can speak both that matters are exactly as repre ed by "La Patrie" and a couple of American papers. Get the record of the Irish people in the United and you will find that they

flow from such a continuous warfare ey are guilty. If we take Canada, lieve that the examples of Irish lov g clergy, or the clerationalities, are of a in show how baseless central of the small constraints of the grave, but an in the hearts of the Pather Toupin. The Order who serve St. sh are under the differenth superior. It had upon any Irish or the official abbreach language. The small constraints of their own, and the small constraints of the sma

72, and corr mond's complaint said, "if you will A Highland Sco

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future intenti-ernment in re-idea of a redi

ard Williamson has series of telling an on the question of one of his article valuable statistics contention that th in favor of Home we will reproduce graphs from that a ed "An Indictmen ble to answer." 'I have said that

"I have said that one of progress in tion has had its full have said with one that exception is fre the only instance in the nations of the population of a community been redicted in the control of the population, half century, has faincrease. The coerd and the predominant at and profligate which the depopul has been accomplish

"We are now in

census returns for the population of at 4,456,546—a de tate population of a 4 455,546—a dee years of 248,204; vition of Scotland 1471,957—an increas years of 157,054. N for the first time 8 larger population o tries, the excess poland over Ireland b following returns at

"A very strikin ed when we cons first census was Victoria came land had a popu while Scotland The one country millions, while is nearly two milli tain, is the strocan possibly be of Home Rule fo tistics contain tidictment of Eland—an indictan possible to answ

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ontinuous warfare i an endless lan we take Canada especially, I be noles of Irish love members of th

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pers of Pari lea of a re 72, and correspondingly . England's representation from to 499. This would make Mr mond's complaint applicable when he said, "if you will not let us try to conserve our population, do not expect us to agree to be punished for sing it." A Highland Scotchman, Mr. Rich

A Highland Scotchman, Mr. Richard Williamson has contributed a series of telling and even vehement articles to a North Scotland paper, on the question of Home Rule. As one of his articles contains some one of his articles contains some valuable statistics in support of his contention that the official returns constitute the strongest argument in favor of Home Rule for Ireland, we will reproduce a couple of paragraphs from that article. It is headed "An Indictment that is impossible to answer." Mr. Williamson

one of progress in which every nation has had its full share. I should have said with one exception—and that exception is Iroland—and this is the only instance in the history of the nations of the world where the population of a country has, in half a century, been reduced by one-half. It is the one country in the world whose population, within the last half eartury, has failed to rapidly increase. The coercion, oppression and the predominance of extortionate and profligate landlordism by which the depopulation of Irelandhas been accomplished constitutes, to my mind, the greatest blot in the history of the British Empire. I cannot do better than give the official returns of the population of Ireland for the entire century. In 1801 the population of Ireland was:

1801	250		***		5,020,580	
1811	700				5,820,000	
					6,801,827	į
1831		-	***		7,767,401	
1841		***			8,175,124	
1851					6,552,385	
1861	***				5,798,967	
1871	200		V		5,412,377	
1881					5,174,886	
1891	***	***	MAN		4,704,750	
TO ASSESS TO STATE			Sina			

"We are now in possession of the census returns for 1901, and we find the population of Ireland returned at 4.456,546—a decrease for the ten years of 248,204; while the population of Scotland has risen to 4.417,957—an increase for the ten years of 157,954. Not only that, but for the first time Scotland has the larger population of the two countries, the excess population of Scotland over Ireland being 15,411. The following returns show the position of the two countries during the past century:

Scotla	nd. Ireland.
18011,608,4	20 5,020,580
18111,805,8	64 5,820,000
18212,091,5	21 6,801,827
18312,36413	66 7,767,401
18412,620,1	84 8,175,124
18512,888,7	42 6,552,385
1861 ,3,068.6	84 5,798,967
18713,360,0	18 5,412,377
1881 3,735,5	78 5,174,836
18914,025,6	47 4,704,750
1901	57 4,456,546

"A very striking contrast is afforded when we consider that when the first census was taken after Queen Victoria came to the throne, Ireland had a population of 8,175,124, while Scotland had only 2,620,184. The one country has lost nearly four millions, while the other has gained nearly two millions. This, I maintain, is the strongest argument that can possibly be brought out in favor of Home Itule for Ireland. These statistics contain the severest possible indictment of English rule in Ireland—an indictment that it is impossible to answer."

It would be difficult for us to re-produce the entire letter of Mr. Wil-liamson—in fact his whole series of letters are worthy of reproduction a thousand times over—but, we cannot omit his emigration statistics. He

more disastrous to ire-nt of any other previ-queen, During the reign toria there died of fam-beingrated, 4,886,000; 68,000—a total of 9,-

"The County of the county of t MR. LESPERANCE R

At a meeting of the discrete control of the protection of the protection of the control of th tore his departure on his new expedition La Mothe Cadillac sat at dinner with his comrades. A woman was announced who had the reputation of being a sorceress. Cadillac consented to her being brought into his presence, only promising that every man should change places with his neighbor, in order to confuse, if possible, the pretended sorceress. She entered, a colossal figure, bearing the traditional black cat upon her shoulder; and, going straight to the leader of the expedition, took his hand and read its lines as follows:

"Your destiny is a strange one you will soon undertake a long and perilous journey. You shall be the founder of a great city, which in the future will have more inhabit anta than the whole of New England has at present. But your star shall pale. The policy which you will pursue despite the opposition of the Jesuit Fathers, of selling liquor to the savages, shall cause you much trouble and shall lead to your ruin. During the aucceeding years you shall aght many bloody battles; the Indians will betray you, the English, your unrelenting enemies, shall selze upon your possessions shall attain to a degree of gractness and prosperity-such as not your your imagination can picture." of a certain race. It seems to me like dying in the face of Providence, and saying to the Almighty, "You should not have allowed such a person to be born of such a nationality." I can fully understand that there are races with which we are unaccustomed to blend, and whose special characteristics clash with our ideas of what is pleasant, acceptable and loveable. But amongst white people, for example, there should be no such prejudices; especially is this the case in regard to races that enjoy the benefits of the same institutions, like opportunities and similar degrees of civilization. We have a striking example of this in Canada, in the citizens of English-speaking and French-speaking extraction. Above all, do we find unfounded and ungenerous, as well as very prejudicial prejudices existing between Persons of French and Irish origins.

r case true, that the ordin rench-Canadian classes under the ead of "Irishmen" all who speak he English language—a funny para-

This reminds me of an incident, that came under any observation, a tew years ago, in a lumber camp. There were about sixty men in the camp; of these some were French-Canadians, others were Irish, Scotch and English Canadians, and again others were German and Indian. The blacksmith was a German. One evening a French-Canadian teamster got in a passion with him about something, and cursed him up and down for 'un Irlandais.' The foreman remarked to the angry man that the blacksmith was a German. That makes no matter,' retorted the other, 'he is only a—— Irishman all the same.' Evidently his prejudice was founded upon an absolute ignorance of what the term 'Irishman' meant.

"There craps around my heart, sir."

Like the genuins sorrow of that book lad, there is many a hidden sentiment of true patriotism which is not beraided to the world and of which the world is formant.

IEGLAID AFD TER

**The impression extests in France, the Paris correspondent of the "Taily Chronicle" states, that the members of the religious Orders who are leaving that country in consequence of the Law of Associations will meet with a chilling reception in Belgium and in England. We hope that, when the correspondent observes that English Catholics and even Protestants have always been ready to welcome exiles of any kind, as was exemplified in the case of the "emigres" at the Revolution, he is a sounder exponent of English feeling than the "Roman Catholic" correspondent who in an evening paper raises a cry of alarm, if "the threat the "Roman Catholic" correspondent declares, "will swarm in England like blackberries in August." This "Roman Catholic" correspondent declares, "will swarm in England like blackberries in August." This "Roman Catholic" correspondent declares, "will swarm in England like blackberries in August." This "Roman Catholic" correspondent who in an evening paper raises a cry of alarm, if "the threat the "Roman Catholic" correspondent who in an evening paper raises a cry of alarm, if "the threat her "Roman Catholic" correspondent who in an evening paper raises a cry of alarm, if "the threat her "Roman Catholic" correspondent who in a certain paper in the "Roman Catholic" correspondent who in the proposal paper and the proposal work of mere. What the proposal paper is a contract of the contract of th

But the hostile "Roman Catholic" correspondent holds that the case has been altered. The clerical press in France is, he would have us believe, most hostile to England. That is not so. English policy has been criticized in the French Catholic press as freely as French policy has been criticized in the British Protestant press—not more so. Of promoting international hatred Catholic journals are incapable. As a matter

Bacon.

Lawry's (Hamilton, Ont.) "Best" Hams and "Star" Boneless Breakfast, Lawry's (Hamilton, Ont.) "Best" Hams and "Best" Boneless Breakfast Bacon.

Then there is FEARMAN, of Hamilton, who has been curing Hams and Bacon for well nigh half a century or more. Always good, Always rediable.

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CHIANTI' WINE

of the Vintage of 1896, shipped by the best house in Italy—MR. RAP-FAELO CASSELLI.

Lay Help and Our Catholic Youth.

the most critical age, is that between the years of 13 and 20. The
rich exhaust every resource of anxiety and care to provide for the education of their children during that
period. And even then, what failures! What disappointed hopes! The
poor have no such advantage, and
are thrown into the world at 11 or
18 years of age. Yet they have the
same nature, the same weaknesses,
the same passions as children of the
rich, while they are exposed to ruder
temptation and are left without protection. One-sixth of the population
is of school age, and nearly onesixth between the ages of 13 and
20. We have, therefore, say 300,000 Catholic children in school, and
almost as many more, say nearly
300,000 between the ages of 13 and
20. We have provided lay teachers
for the first; we ought to organize
a body of lay workers to watch over
and complete the training of the second. This would place one-third of
our population under the direct and
loving influence of zealous and educated men and women acting in harmony with the clergy. The need of loving influence of zealous and educated men and women acting in harmony with the clergy. The need of this is becoming recognized, and I believe that the first quarter of the coming century will see among us the organization, upon a wide scale, of this necessary work of co-operation for the benefit of young people between the ages of 13 and 20. It will be, indeed, a grand Catholic brotherhood when one-third of the population is cherished and taught by elder brothers and sisters, regardless of social rank, or rich or poor.

schools and clubs for the better classes, but these by no means cover the whole ground. There is a large population below the middle class to deal with, that is outside purely devotional societies." Nor need we wonder at the Cardinal's words. When a lad leaves school he passes out of the restraints of discipline into freedom from almost any restraint. He is no longer a pupil, he is a wage-earner. He begins to taste the sweets of liberty, of the liberty of coming manhood. He begins to earn the bread he eats, the clothes he wears. In his own eyes, therefore, if not in the eyes of others, he is a boy no longer. He fancies he is now a man; for what, he asks himself, are men but wage-earners? And he is growing, and growing to feel the strange, weird movements of those passions which all men experience. Soon he understands the power of passion; alas! he does not as clearly understand the need to restrain it. That wisdom follows on experience, and experience comes only with time. This is the devil's chance; he makes his first onslaught. Much depends on the success of that early attack—a whole battle, perhaps the whole campaign. If the early attack fails the later attack will be weaker: If it succeeds the next attack is stronger, the next defence weaker. A soul—the soul of a lad who will one day be a father of other souls—is at stake. The prize is worth winning, and the struggle is carried on white schoolmaster and priest are no longer at the laid's elbow counselling, comforting, sustaining him in his strange, because new, experience of a ceaseless and dangerous conflict with his own self. ground. There is a large popula-tion below the middle class to deal

In opening the subject of this parper's would ask you to look at the beys attending any one of our Catholic schools, their seasy, vice section of the control of eight years. Bince 2870 part of the period has been decleared to detection in every lack life. Now come with me to any of our clarification of eight years. Bince 2870 part of the period has been decleared to detection in every lack life. Now come with me to any of our clarification of eight years. Bince 2870 part of the period has been decleared to detection in every lack life. Now come with me to any of our clarification of eight years. The attendance in the control of eight years. The attendance in the control of eight years. The attendance in the control of eight years are not dear, there is a loss of sour combool. Does it We hauge down on beed, each one of ur, and custwer, at turbully as acrorewhily. "It does not control the Church-to God. Why are these control of the control of the Church-to God. Why are the control of the Church of

of season, on the necessity of lay co-operation. We need at least as many zealous persons to look after the young people who have left school, during the most critical years of their life, as there are persons employed in their education while they are of school age. These must be found among our laity." And Bishop Maguire, of Glasgow, this very year said, in acknowledging an address and presentation of over £1,000 in honor of his sacerdotal silver jubilec from the laity of the archdiocese of Glasgow. "From my chief, Archbishop Eyre, I have learnt the importance of trying to understand the laity's point of view, of carrying them with us, of having their co-operation founded not merely on reverence for our office, but on an intelligent approval of our efforts. For this our endeavor has been to enlarge their share in the work of the Church, to introduce a representative system, to urge them to come forward as spokesmen on public boards, to encourage them to express their views, and to offer not only assistance but advice. In no body can this be done so safely as in the Catholic Church, for in it only do men know their own province. In other bodies secular powers and organizations will attempt to interfere even in matters of faith. Our faith is secure, and we know that no laititude allowed in discussing business, organization, or policy will endanger it; that however much you may be called upon to help or even guide us in such matters, your faith will always be as unquestioning as that of your forefathers. The knowledge of this," continued the bishop, 'has kept us free from any desire to interfere or dictate to the laity on matters not affecting their laith, has made us leave open questions open, and not even to inquire whether there was agreement or disagreement on political matters.'' And if, when such an hoporable invitation is held out to the layner hang back or define, it is they, and not the clerky upon whom the guilt of these tosses to the Church must be laid.

or mail is a wide of the plant for heart of the plant and good in heart of the plant for heart of the plant and good in heart of the plant for heart of the plant and good in heart of the plant for heart of the plant and good in heart of the plant for h

HOUSEHOLD NOTES.

ABOUT SLEEP— The following item will prove to be amusing to the busy mothers, many of whom are fortunate if they can obtain five or six hours perfect rest. It is as follows.

fortunate if they can obtain five or six hours perfect rest. It is as follows:

Sleep, which 'knits up the raveled sleeve of care,'' is an important factor in building up the fat cells. Nine hours daily are positively essential; 10 should be secured, if possible. The thin woman usually possesses the mental or motive temperament, according to certain classifications, and she is distinguished by a more active brain and quicker movements than her fleshier sister, says the 'Ledger Monthly.' She consumes more energy and requires more rest. She usually repudiates a nap in the daytime as indicative of laziness; yet it would be of immense beneat to her. Work and worry are annihilated during sound, dreamless aleep: therefore, two foes to fat are eliminated at once.

After the mid-day meal she should retire to her room for a stated time, which should never be encoached upon. Even if she finds it impossible to sleep at first, she may gain a refreshing nerve rest. Is the

GOOD DENTISTRY. — "People who read in the papers of Thursday morning that the mortality of the country had materially decreased within the past ten years," said a prominent dentist, "probably had little thought of what I consider to be one of the great contributing factors to that condition of affairs, and that is the improvement in dentistry.

that is the improvement in dentitry.

"I believe that the fact that dentists are able to make artificial teeth
so closely resembling natural ones,
and the rapid improvement in the
capacity of the dentist to repair
faulty teeth, hash had a very great
effect upon increasing the average
length of human life, There is scarcely any one to-day who does not
have some work done on his teeth.
In former times, times not so very
ancient, either, people allowed their
teeth to decay until an artificial set
was needed. Offentimes people were
very greatly weakened by the
strain of the removal of the old
teeth, and their lives were made
very much shorter by the imperfect
false teeth that it was necessary to
use.

"Navadays all is changed A good."

Nowadays all is changed. A solidentist can keep a person's teeth in excellent condition. He can stop the decaying process and prevent the injurious effect upon the stomach that follows having bad teeth in the mouth. Modern dentistry has greatly solitated modern senitation in assisted modern sanitation lengthening men's lives."

THE USEFUL EGG.—The appetizing and nutritious value of eggs is certainly very great, but none the less are innumerable digestive crimes committed all over the land in their name. Fried eggs, grease-soaked and hard enough to bear packing in a basket, boiled eggs with set yolks, leathery omelets, scrambled eggs that are watery, or a mixture of tough white and cheesy yellow, are all too familiar to need notation even. The use and abuse of eggs as a food, indeed, has been a subject of investigation by the agricultural department at Washington, and the bulletin issued in regard to it should be procured by housekeepers. A method to prepare soft and medium-cooked eggs has been evolved by repeated laboratory tests at the liniversity of Illinois. Using a granute-ware saucepan of one-quart capacity, a pint of water was heated over a gas flame; when the water toiled the gas was turned off and an egg, which had been kept in the refrigerator, was dropped in the water. Without disturbing the vessel or relighting the flame, the former was covered closely, and the egg was allowed to remain in the water six minutes. It was then soft-cooked. One kept in two minutes more was medium-cooked. This way of preparing boiled eggs is recommended for its certain result of digestibility. THE USEFUL EGG.—The appetiz-

SLEEPING ROOMS.—Everything about a sleeping room should be simple, immaculate and easily kept so. Bedrooms may have the floor covered with matting or ciled, with rugs placed beside the hed. If the walls are papered, the colors should be modest and subdued. The windows should be curtained so as to be uniform with the rest of the flouse, but too much drapery is an abonimation, and it should be entirely dispensed with in a sickroom.

The bedroom is what its name implies, a place of repose, and everything about it should be conductive to the one purpose of sleeping. Pictures and garish furniture or articles not actually necessary to the comfort of the occupant should be entirely ignored. Above all things, a sleeping apartment should be flooded for at least one hour each day with sunlight and have an abundance of fresh air, care being taken the while that the sleeper be not exposed to a draft.

A MECHANICAL VIOLIN .- What A MECHANICAL VIOLIN — What next? Here is an invention that, if successful, promises to revolutionize the art of violin playing—one of the most difficult, as well as most perfect of all musical instruments — In this age of automatons it is not supprising to find automatically operated musical instruments. Every one has heard the self-playing plane and musical tox, and soon every one is likely to hear an automatic stringed instrument, very similar to

Our Boys and Girls.

I REMEMBER.

I remember, I remember,
The house where I was born,
The little window where the sun
Came peeping in at morn,
He never came a wink too soon,
Nor brought too long a day;
But now I often wish the night
Had borne my breath away!

I remember, I remember,
The roses, red and white,
The violets and the lily cups,—
Those flowers made of light!
The lilacs where the robin built,
And where my brother set
The laburnum on his birthday,—
The tree is living yet.

I remember, I remember, Where I used to swing, And thought the air must rush as

fresh
To swallows on the wing;
My spirit flew in feathers then,
That is so heavy now,
And summer pools could hardly cool
The fever on my brow.

I remember, I remember,
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky,
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

-Thomas Hood.

A WONDERFUL BOY.—There is a pupil in the Boston Kindergarten for the Blind, and he is a wonder. Without sight, hearing or speech from his babyhood, he was as helpless a case as was ever undertaken by any teacher. Nothing but infinite patience combined with sincere pity and affection, could have made it possible for his teacher, Miss Helen S. Conly, to have developed Tommy Stringer nto the happy and wonderfully intelligent boy that he is today. While his intellectual gifts are not equal to those of Helen Keller, he is more intelligent than many boys of his own age who see and hear and speak. He can compose as good a letter as the average boy of his years in mechanical skill and ingenuity. To see this boy of twelve years hammering, sawing, planing and measuring at his Lloydbench, it is almost impossible to believe that he cannot see nor hear nor speak. He has been taught, it is true, to articulate a good many words, but his articulation is indistinct as yet, and it has been of no value in his education nor will he ever be able to hear a word. He models in clay with surprising accuracy and skill. His drawing is excellent, and his general information is as varied as that of many much older boys.

velopment of the deaf, dumb and blind.

The unfolding of the physical, mental and moral powers of Tom Stringer is one of the highest achievements in the education of the deaf, dumb and blind. Just now the boy is busily engaged in constructing a tiny toy house, after a plan of his own. Every little detail of the plan is perfect, and he is constructing it with remarkable skill and accuracy. He has not forgotten even the doorsill, or anything else that will add to the comfort or convenience of the imaginary guests of the house. He is never so happy as when he is at his workbench, although he never is unhappy any place. His unfailing cheerfulness and his very affectionate disposition have won for the little fellow many friends, and he is not likely to suffer for any good thing that money can secure for him. It costs \$700 a year to keep him at the kindergarten and give him the special teacher it is necessary for him to have in order to pursue his studies, but so many persons are interested in him that the way will be found to give him the best education possible.

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- Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director. Rev. J. Quinlivan, P.P. President. Wm. E. Doran; 1st Vic?, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Cerresponding Secretary, F. J. Curran, B.C.L., Recording-Secretary, T. P. Tansey.

Tansey.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St., Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., and third Thursday, at 8 p.m., of every month. President, Mrs. Sarah Allen; Vice-President, Miss Anaio-Douovan; Financial Secretary. Mrs. Mary O'Brien; Recording Secretary Nora Kavanaugh, 155 Inspector street. Division Physician. Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings.

or at the hall before meetings,

A.O.H.—DIVISION NO. 2.— Meeter in lower vestry of St. Gabriel New Church corner Centre and Laprairle streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cayanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh, Lennon, 255 Centre street, telephone Main 2239. Recording-Secretary, Thomas Donohue, 312 Hibernia street,—to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer, Delegates to St. Patrick's League:— J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1863 Notre Damestreet, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1528F Ontario street, L. Brophy Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S YOUNG MEN'S SOCIE-ST. ANN'S YOUNG MEN'S SOCIE— TY organized 1885.—Meets in its-hall, 157 Ottawa street, on che-first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.SS.R.; President, D. J. O'Neill; Secretary, J. Murray: Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

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

C.M.B.A. of CANADA, BRANCH.
26,—(Organized, 13th November,
1883.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St.,
on every Monday of each month.
The regular meetings for the transaction of business are held on the
2nd and 4th Mondays of each
month, at 8 p.m. Applicants for
membership or any one desirous of
information regarding the Branch
may communicate with the following officers: Frank J. Curran, B.
C.L., President: P. J. McDonagh. C.L., President; P. J. McDonagh. Recording Secretary; Robt. War-ren, Financial Secretary; Jno. H. Feeley, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY. established 1863.—Rev. Director, Rev. Father Flynn. President, D. Gallery, M.P.; Sec., J. F. Quinn. 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustia street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

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FRANK J. CURRAN. B. A., B.C.L. ADVOCATE, SAVINGS BARK CHARDERS,

180St. James Street, MONTBRAL.

J. A. KARCH, Architect.

MEMBER P.Q.A.A. No. 8, Place d'Armes Hill:

The Confidentia

It is in the lives we are most apt mighty God distrib places and persons. gifts are extraordin gifts are extraording for themselves as are drawn to God's they behold more themselves we believe God's or perfectly equal and tures, we also inclied that His love of complacency is proposed in the His love of complacency is proposed in the His love of complacency is proposed in the second of the his love of complacency is proposed in the second of the his love of complacency is proposed in the second of the his love of the hi

give but few details. I us. the superioress passed the last year life, acceded to her ing nothing said of parture from this w. mise deprived us of thon we would have perusal of the heroi who was regarded a servance as a living is prescribed for the Visitation.

Fortunately, her with our Blessed S Mary, and the confithat existed between souls, cast some rail

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The additional nan was a new spur to zeal of our Sister. spirit that dwelt wi shown in the exterior actitude to every iof Her superiors regard commencement, as a of the institute and course to the solid found her to possess. In the year 1679, a found her to possess

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It is most probable acy of those holy so during the many spe that brought out so virtues of Margaret leach Sister a thorough the other. Though the were entirely different tween them a friends ritual, the secret of vout to the saints; vi

tween them a friends ritual, the secret of v but to the saints; vi bond or tie and Go without the least mix complacency. consee was no rupture on an might have dissolved or human friendship, i. On the feast day of 1685, the novices wer mistress, Sister Mary Mr plous infirmarian, to the first homage open the Sacred Heart of a treme zeal for regular caused Sister Mary Mr fuse the invitation, an stitution XVIII. which sisters shall not, und whatever, charge the any other office or prayers than what are and "she turned to the constitution, the sister shall not, und whatever, charge the any other office or prayers than what are and "she turned to the constitution; tell what she should teach you ought to learn an The novices charged mission would not risk.

The novices charged mission would not given its rigor, but the

September 7, 1901 Directory.

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SOCIETY — Estabsith, 1856, incorporsed 1864. Meets in
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an, P.P. President.
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Application forms
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N NO. 2.— Meeter of St. Gabriel Newmitte and Laprairie and

N NO. 3, meets one frd Wednesday of 1863 Notre Dame-dill. Officers: Al-ery, M.P., Presi-hy, Vice-President; in, Rec.-Secretary, treet, L. Brophy Hughes, Financial oung street: M oung street; M n Standing Con Donnell, Marshal.

G MEN'S SOCIE G MEN'S SOGIE— 85.—Meets in its-street, on the-each month, at all Adviser, Rev. S.R.; President, D. tary, J. Murray: Patrick's Leaguer O'Neill and M.

T. A. & B. SO-T. A. & B. SOnthe second Sunth in St. PatAlexander St.
Vespers. Comgement meets ima
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NADA, BRANCH.
13th November,
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& B. SOCIETY.

Rev. Director.

President, D.

J. F. Quinn.

street; M. J.

18 St. Augustin

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el Cards. N, B, A, B, Cilo ATE, CHAMBERS,

AL. RCH, ect. A.A.P. Armes Hill:

ured.

The Confidential Friend of the Blessed Margaret Mary Alacoque. we are most apt to see how Almighty God distributes His graces

the privation of the Holy Communion on the first Fridays, yet she was pressed by our Lord to tell her superioress of His displeasure at her resistance of His Will. She had recourse to her friend. Sister Mary Magdalene, and wrote the following lines: "Be not surprised, my dear Sister, that I address myself to you as to my dearest friend in the Sacred Heart of Jesus Christ. I do so to let you know the intense pain I am enduring on account of the illness of our Sister Rosalie Verchers. On rising this morning it seemed to me that I heard these words: "Go tell your superioress she has given Me great displeasure by refusing to do what I have commanded; to please the creature she has not feared to offend me. I have ordered you to make the Communian on the first Fridays as a satisfaction to the divine justice for all the faults committed against charity; I have chosen you to be a victim, through the merits of My Sacred Heart, and when your superioress forbade you to accomplish My Will, I determined to sacrifice another victim, the one now ill."

"See, my dear Sister, how I am

given of the first public devotion to the Sacred Heart in that community.

"To execute His designs of mercy, Almighty God was pleased to make use of an old Sister who had been a living rule by the exact observance of every thing prescribed by our holy founders; it was no other than our venerated Sister Mary Magdalene Des Escures, who twelve years later, died in the odor of sanctity. She had been greatly opposed to the new devotion, still it did not prevent Sister Mary Margaret from making her a confidante of her secrets with Our Divine Lord; she knew her too well not to have the highest esteem of her virtue. On the last day of the Octave of Corpus Christi, the day named by Our Lord for honoring in a special manner His Sacred Heart, Sister Mary Magdalene, then sacristan, went to the novitiate to borrow of Sister Margaret Mary, the little picture sent to the novices by the venerated Mother Rosalie Greyfie. She told the humble mistress of novices she desired to improvise a small oratory in the choir and would invite the community to unite in rendering homage to the adorable Heart of Our Divine Lord.

"Great was the surprise of Sister Margaret Mary and still greater her joy at seeing the obstacles to the devotion so suddenly removed.

"Sister Mary Magdalene prepared a small table, neatly covered, and placed it before the choir grating; on it she deposited the little picture, nicely framed and surrounded it with flowers. She then wrote a billet asking all the Sisters to join in the new devotion, and that they would mereover try to procure domaitions for a large and handsome oil piciting of the adorable Heart of Jesus.

"Great was the astonishment of the security of the mean devotion and that they would mereover try to procure domaitions for a large and handsome oil piciting of the adorable Heart of Jesus.

"The secret joy of Sister Margaret 'The secret joy of Sister Margaret Mary was inexpressible; she could hear on all sides: It is truly the work of God. We see He is the Master of all hearts and can change them at His Will.' Our dear Sister's words were truly verified. 'The Heart of Jesus will reign in spite of Its enemies.' She ceased not to bless God for His works of mercy and His goodness to His unworthy servant.'"

The T. The Dives of the mainst that where the property of the

of the Federal Government in 1901 was \$1.848,000. For the same service Great Britain expends \$2,300,000. Germany 11,000,000 marks, or \$2,750.000, France appropriates 15,000,000 francs, or \$3,000,000, Italy, 10,000,000 lire, or \$2,000,000, Russia 5,000,000 rubles, or \$2,500,000, and Austria, which has practically only one seaport and little foreign commerce in countries not reached by railroads, 4,000,000 florins, or \$2,000,000.

CUTTING TEETH. — Generally the greatest trouble that children have to contend with is the cutting

The cottage stood on a high overlooking the harbor, and toward the west, far beyond two or three groups of rocky islands — barren save for a few scrub oaks and vagrant pine-could be seen the fin re of the horizon circling through forty or fifty degrees. The sun had set half an hour before, and had left the eastern sky all pallid from its passing. The sea was silent and shining, and a faint glow of silver at a certain point showed where the moon was about to rise. A rippling murmur came up from the foot of

moon was about to rise. A rippling murmur came up from the foot of the cliff.

They were talking of the ocean. A man who crossed over to Europe every summer told of his experience during a great storm, when he had seen one of the enormous Atlantic liners dashed about like a toy ship in the eddy of a brook; how the passengers had been ordered below into the stiffing saloons, and that next morning when fair weather had come and they were allowed to go on deck how they had seen part of the great bridge shattered and torn, and were told how three men had been washed overboard during the night.

A lady who was of the company said that the bravest men were to be found among sallors, and she related the story of a certain British bluejacket who had jumped overboard in midocean to rescue a little girl who had fallen over the rail.

A moralist sniffed the air disdainfully, and remarked in an ex-cathedra sort of way that sailors were a bad lot; that on shore they were always drunk, and at sea only the severest discipline could control them; they were creatures, not men, with the instincts of the brute rather than the intelligence of the human being, and, he added, turning to a white-bearded gentleman who sat fondling a spyglass, with his chair tilted back against the wall, "the Captain here, who has had sailors under him and who knows them well, will agree with me, I'm sure."

"No, not entirely," was the quiet response. No one spoke immediately, and the Captain turned his glass over in his hands, stroked it tenderly, while his eyes were fastened upon that point in the horizon where the disk of the moon was slowly appearing—squeezed up from below, as it were, between the sky and the sea—then he said.

"Our friend here is too general in his condemnation of poor Jack. As a class he is, I'm afraid, little better than a brute; but he's made so through force of circumstances. The dangers that he continually encounters, and for a mere pittance, are great. But the sailor's life is not what it used to be, and although

ers, and for a mere pittance, are great. But the sailor's life is not

dangers that he continually encounters, and for a mere pittance, are great. But the sallor's life is not what it used to be, and although with the gradual substitution of steam for sail as a motive power has disappeared much of the romance and picturesqueness of a mariner's existence, on the whole, his moral condition has been bettered, so that little by little his position is becoming that of a skilled laborer, with nearly the same privileges and the same possibilities as his brothers on land enjoy. He may never rise to the Captain's berth of a great steamer, but with attention to duty he can become a fit subject for respect and proficient within the limitation of his craft.

"Years ago the merchant marine presented great possibilities to the temperate, ambitious youth who entered the service with the hope of some day becoming the master of a ship. He picked up a foreign tongue or two, read contemporary history, wrote in his 'log' every day, studied navigation, and, above all, remembered what he saw and read. The captain of a clipper ship who himself had once been a common sailor was as fine a specimen of manhood as you would see anywhere. But such types were to be found only in the merchant marine or packet service, rarely in the navy. The merchant captain was the supreme head the father of the family that gathered day by day around his board. Hardened by service, he was crevice rise character was easy to read; he was faithful in somall as well as great things, and no man ever had a truer friend.

"The dream of nearly all these captain of nearly all these captains was of the day of retired." In astened to the commander. He captain of nearly all these captains was of the day of retired.

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faithful in small as well as great things, and no man ever had a truer friend.

"The dream of nearly all these captains was of the day of retirement, when, in some antiquated seaport, they should at last find rest and peace among their own, and 'in the summer evenings sit in their little porticos—as I sit here — smoke their pipes, and—and—and—tell their grandchildren the story of the sea."

The captain paused and looked thoughtfully across the space of water over which the light moon was gradually spreading itself, making his face beam and lending a sparkle to the tears that stood in his eyes. He was thinking perhaps of those brave men dead and gone whose bodies lie far under the sea on beds of rock and tangled weed, with calm, cold faces glistening like agate. He, too, perhaps, had had his ambition. The day of retirement had come and passed. The quiet seaport, the cottage, and the little gardem was here, and in the evening he smoked his pipe and told tales of the ocean; but it was to strangers that he spoke.

Somebody the moralist I think, bade us regard the beauty of the night. His words seemed to arouse the captain.
"Three years after the war," he began, "I was executive officer on

would let boats to cotagers and hotel guests during the summer and take them blue-fishing in the sloop. He had a sweet-heart, who had waited three years; he was to marry ber on his return.

"The man was one of our best sailors and knew how to read and write. I doubt not that during the war just ended he would have been promoted to a high position. As it was I had him made captain of the maintop, and the commander, at my suggestion, appointed him coxwain of his gig.

"We had a fair voyage as far as the Stream, but as we came down to my ear. I wanted to hear his

suggestion, appointed him coxwain of his gig.

"We had a fair voyage as far as the Stream, but as we came down off the Windward Islands the sea became ugly, and between Guadaloupe and Dominica we were struck by a series of squalls from the northeast. Once, after a forencon of continual letting out and taking in sail, the commander determined to furl everything and trust to steam. Word came up from below that the propeller was out of order. It was impossible to lie to long enough to make repairs that evening, and with shortened sail the vessel was laid to her course. Night came on and the sea grew black as the mouth of a cavern; snappy gusts tore through the rigging and against the sails, or crashed against the masts. With difficulty we kept her to her bearings.

"I was officer of the deck, and from time to time ordered more sail to be taken in, until at last we ran under double refed maintopsail, fore staysail and mizzen trysail. In rounding the cape of San Pedro, in order to avoid the shoals that extended quite a distance from the shore, it became necessary to run very close to the wind. At the first turn of the wheel a tremendous sea struck the side, and the ship, careening a moment, began to stagger like a drunken man, and heeled over so that the lee rail touched the water. I saw at once that we must close reef the topsail. I sent this order

a drunken man, and heeled over so that the lee rail touched the water. I saw at once that we must close reef the topsail. I sent this order to the boatswain, who at once whistled to the topmen. The order was transmitted, but not a man of them moved. It was a frightful thing to imagine! To walk on a yard-arm that is perpetually, jerked through the arc of a quadraot. A second whistle came from the boatswain; the men seemed nailed to the deck. Furious, I leaped from the poop and called them to me! 'For how long,' I cried, 'have the men of the Wabash been afraid to go aloft? Come, I want volunteers!' I want volunteers!' I want volunteers!' I want volunteers!' I turned and saw the captain of the maintop salute me and spring to the rail and beginning to the rail and begin the maintop salute me and spring to the rail and begin the sail and begi

"I turned and saw the captain of the maintop salute me and spring to the rail and begin to mount the shrouds. 'Lay aloft, boys! lay aloft!' I shouted, while my heart would have bidden me cry, 'Bring him back! Bring him back! My words were not heeded, for no movement was made among the men; they stood there about the main, their eyes staring at the figure that was growing more and more indistinct in the phantomlike shades above.

leeward.

'I hastened to the commander. He came on deck followed by the other officers. I told him what had happened and pointed out the topman clinging to the broken spar.

'While I spoke he said not a word, but his eyes wandered from the flapping sails to the sea at the leeward, and then to the faces of his men.

the flapping sails to the sea at the leeward, and then to the faces of his men.

"Gentlemen,' he said turning to the officers, 'you know that in such the officers, 'you know that in such acase as this it is customary to consult together before pronouncing the fate of a man. Speak, shall we tryato save this fellow by hazarding the loss of the ship? Speak and in God's name be quickt'

"We stood in groups under the quarter light, immovable; the crew hovering near awaited the final decision. And I assure you that had it been midday one would have seen those old sailors, those old dogs of the sea, as pale as Frenchmen crossing the channel. A midshipman made a movement as if about to speak. We surveyed at a glance the vessel, the horizon, the waves, and the black wall of the shore at a few cable lengths starbdard, we were rapidly bearing down upon the rocks, and no one spoke a word.

"Then the commander, in a loud, choked voice, addressed the crew: On humanity and conscience, we declare that we can do nothing for this man. May God have mercy on him! He turned to the helmsman, and cried in forced, broken words, hard-a-port, steady, now steady—hout—so."

the billows, parting them like an arror.

'I ran aft and unhooked a signal lantern throwing the rays out on the water. At five or six fathous leeward the topman was being tossed about on a ledge of waves that every instant threw him upright.

'As he rose on a crest he perceived me, and attempted to bring his hand to salute. I saw him raise himself on the piece of wreck, fix on me his great staring eyes and move his lips as if to speak. I bent over as far as I could and put my hand to my ear. I wanted to hear his last words—a message to that dear one at home. Then came to me clear and distinct, as though he had spoken at my side, 'Cap'n, cap'n, the maintop lift broke on me.'

'An enormous wave passed, leveling the surface of the sear of terms.

maintop lift broke on me.'

"An enormous wave passed, leveling the surface of the sea, and I saw nothing but blackness and the frigate's white wake as it lay rolling like a huge ribbon in the cloudy masses far astern."

The Captain sat for a moment in silence, his coarse, gray evebrows

The Captain sat for a moment in silence, his coarse, gray eyebrows twitching, and the wrinkles of his forenead contracting with nervous jerks. The moon in the offing had left the sea and its bright light illumined the water and shore.

It was the woman who spoke. "What was the name of this martyr to duty?"

The Captain apparently, did set

to duty?"

The Captain apparently did not hear, for he arose and said: "Come, let's go in. I think a little game would be in order this evening."

"But his name?" two or three of us asked in the same breath.

"What!" he exclaimed, as he turned his great eyes upon us, as though to discover our motive; then he said lightly, "Oh, his name! In fact I don't remember it."

SO THOUGHTLESS

"You look sad," said the editor's wife, as her husband came in.
"Yes." was his reply. "Not a solitary man came in to-day to tell me how to run the paper. I can't stand neglect."

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LAWRENCE RILEY,

(Continued from Page Five.)

July 24, 25 and 26 of this initial year of the century marked the bicentany of Detroit, which was constructed with surpassing magnifications of the century marked the bicentany of Detroit, which was constructed with surpassing magnifications authorities. The public buildings, the principal structs and squares were superbly illuminated; a banquet was given, at which speeches were made by M. de Margerie, the French charge d'atfaires at Washington, in the absence of his chief; by the French Consul-General in Canada, M. Kines, kowski; by. Mayor Maybury and others. A company of 'coureur's desbois," of the time of Cadillac, paraded the streets with torches, singing the old Canadian folk-song, belis rang out, cannon thundred: the military paraded; and, the mest unique spectacle of all, a procession of flowers traversed the principal thoroughfares. This was a fairy-like pagreant, vehicles of all sorts being eovered-harnesses, wheels and all-swith flowers of various hues; one chariot being of rose, another of vellow, and so on till the colors were fairly exhausted. Scenes were repretented in these triumphal ars, such as Cadillac and his noble companions, the brilliant court of Louis XIV., an Indian camp, and also Fort Pontchartralm, with the successive banners waving over it of France. England and the United States.

Hundreds of thousands of spectators of all core of the past,—one heartfelt turned the same cordial unanimity exhibited by men of all creded and nationalities; which must have been most gratifying to the organizers of it the feetival. It was a magnificent ovation to the past,—one heartfelt turned for the same cordial unanimity exhibited by men of all creded and nationalities; which must have been most gratifying to the organizers of the feetival. It was a magnificent ovation to the past,—one heartfelt turned for the same cordial unanimity exhibited by men of all credes and nationalities; which must have been most gratifying to the organizers of the feetival. It was a magnificent ovation and the color of the

successive banners waving over it of France, England and the United States.

Hundreds of thousands of spectators witnessed this procession, and there was the same enthusiasm, the same cordial unanimity exhibited by men of all creds and nationalities; which must have been most gratifying to the organizers of the festival. It was a magnificent ovation to the past,—one heartfelt turning backward to the memory of the men who encountered primeval toil and hardship that the splendor of this day might be, and who, through strenuous endeavor and unspeakable privation, gave this new settlement to the old civilization.

It, however, remained for the word of the enigma to be spoken, the keynnote sounded to that harmony of entrancing sights, that grand display of modern wealth and beauty, that outpouring of a people's enthusiasm, that transformation of the past to a living page of history. This note was sounded by His Grace the Archbishop of Montreal at the ecclesiastical celebration at St. Anne's on the 26th of July. His Excellency Mgr. Falconic pontificated at the Mass, which was attended by the Governor of Michigan, the Mayor of Detroit, and many other notables.

Some of the lessons inculcated in that noble and impressive discourse

so tables.

Some of the lessons inculcated in that noble and impressive discourse are: that loyalty to the past is in itself a virtue; that civilization to be true must be Christian; that the modern pioneer too often compares but ill with those men of the bygone, who were true Christian heroes.— Cartier and Champlain and Maisonneuve; that the descendants of these worths ires should imitate them and carry on, by word and expended the modern that the world with the world the second of the them and carry on, by word and example, the work they began. Some extracts from the sermon will best illustrate the beauty and harmony of the whole

extracts from the sermon will best illustrate the beauty and harmony of the whole.

'It is not Detroit in its present splendor which you celebrate,' said the Archbishop; 'it is neither its superb edifices nor its magnificent avenues and incomparable streets which you are invited to admire. No. no! You are looking backward to its origin, so full of faith and of poetry. It is the names of Cadillac, of Delhalle, of Vaillant, of Richard, of the poor friars of the brown habit, which are upon your lips; it is the toilsome path of your fathers through trackless forests which you are contemplating; it is the little chapel built by their piety which your imagination reconstructs; it is their virtues and their intrepid courage which you are recalling; in fine. Your hearts, besting in unison, have met beside the cradle of your faith and your civilization. Honor to the interior who nosesses the more to the interior who not the interior who not the interior to the interior to

met peside the cradle of your faith and your civilization. Honor to the nations who possess the memory of the heart! Citizens of Detroit, you are amongst those peoples. Therefore, give us your hand; for we Candians, sprung like yourselves from France, truly rejoice in keeping sacred the days that are no more. Our shield proclaims this, bearing engraven upon its surface the device, if remember!"

our shield proclaims this, bearing engraven upon its surface the device. "I remember!"

In deploring the decline of faith the absence of the supernatural motive in modern exploration and colonization, the orator paid tribute to the heroes of the Cross, the sword, the ploughshare, who have given their names, in some instances, to the rivers, lakes and hills, to the province or the town:

"Are the explorers of all nations animated with the same patrictism and the same supernatural motives in taking possession of the regions which they discover to-day? The thirst for gold may, indeed, inducemento undertake long journeys and to accept the most painful sacrifices, but in extending the boundaries of empires do they think of the Cross which has saved the world—that is to say, of the Redeemer, of God, the soul, eternity? Our fathers were believers; they had faith in the genius of men, but they trusted still more in the protection of Heaven; they re-joined in their discoveries as increasing their county's glory, but they also realized that these discoveries were to the glory of the Eternal. They understood that the works which men constructed, counting only on the power of their own arm, have been ultimately, but a succession of Towers of Babel, which him speedily reduced to ruin. They have shall work mever attain immortality by depending upon that which is mortal; and in the building of cities they sang as they built:

It is incoming aedificaverit domum. Unless the Lora build the

streams.

"Caddilac has disappeared; Delhalle fell under the murderous bullet of an Indian; Father Richard died the victim of his zeal while ministering to the plague-stricken; the other missionaries met death while following in the footsteps of the first apostles, their brethren. The little chapel, several times burned, always arose from its ruins, richer or more beautiful, till it became the superb temple which shelters us to-day.

"This colony was lost to France and acquired by England, who lost it in her turn. It finally enriched the American Union, but the work of God continues the same. Flag has succeeded flag; the Cross retains its place of honor. Europe and America, the adherents of all creeds, have solemnly acknowledged its blessed influence; and here, in the midst of your city, it has been accorded a magnificent ovation. Stat crux volvitur orbis."

In the sanctuary, with many other distinguished ecclesiastics, was the Right Rev. John Foley, who occupies the lofty position of bishop of so flourishing a diocese, and who has so largely contributed by his personal efforts not only to the advancement of all works of zeal and charity, but to the good-feeling existing between Catholics and their non-Catholic fellow-citizens.

Archbishop Bruchesi, in conclusion, declared: "The Name of Our Lord Uesus Christ shall end this discourse; to Him be all honor and glory, world without end." And so that self-same name which was the inspiration of those bygone ploneers, which was pronounced by the venerated missionaries who accompanied them at the very foundation of the colony, was heard once more recehoing not only through the streets of the fair city which arose in the wilderness, and by the medium of the press to the world at large.

The celebration of the bicentenary of Detroit was, indeed, marked by every feature that could impress the mind and capityate the imagination; and it is one of which the organizing committee, the citizens at large, the chief pastor and the clergy of St. Anne's especially may well be proud

NOTES FROM ROME

THE SOLEMN PROCLAMATION of the decree in the cause for the beatification and canonization of the beatification and canonization of the Ven. Claude de la Colombiere, S.J., recognizing the heroic degree of his virtues, was read on Sunday last by Mgr. Painci, secretary to the Congregation of Rites, in presence of the Pope and of Cardinal Ferrata, Prefect of the same Congregation, Cardinal Ledochowski, Prefect of Propaganda Pide, and Cardinal Gotti, Prefect of the Congregation of bishops and Regulars. The Very Rev Father Lonis Martin, general of the Society of Jesus, was also present, and after the proclamation of the decree read a short address in which he thanked the Holy Father for the honor paid to a member of the Order and for the Pontiff's runinterrupted ancouragement and benevo-

CATHOLICS VERSUS SOCIAL ISTS.—The Roman correspond the "Catholic Times" says :-

the "Catholic Times" says:—

It is satisfactory to note that the Italian clergy have adopted the best and most telling weapons against their Socialist calumniators and backbiters, namely, the law. In my last letter I announced how the editor of an Ancona anti-clerical paper had to climb down, apologize and pay a fine, besides heing sentenced to a short term of imprisonment for libel against Catholic priests. This week I have pleasure in mentioning another Catholic victory, the Socialist organ of Sondrio. "Il Lavoratore Valtellinese" having been successfully sued for libel by two priests and forced to publish a most humiliating apology in its own columns. The anti-clerical press are beginning to find out that deliberate and systematic lying is rather an expensive and not al-ways a winning game.

EPISCOPAL CONSECRATION. the Feast of the Assumption the Eternal City. His Grace received many years has occupied the important office of Rector of the Irish College, was consecrated Bishop co adjutor to His Eminence Moran (Archbishop of Sydney, Aus Moran (Archbishop of Sydney, Australia). His Eminence Cardinal Sayolli was the cansecrating prelate. The ceremony took place in the Pontifical Basilità of St. Jonchim, Pratidi Castello. Bishop Doebling (of the Franciscan Order) and the Bishop of Tiyoli were the assistant prelates, and in the sanctuary were friends of His Grace Monsignor Kelly, priests from Ireland, from Australia, and from Africa. It was a most impressive ceremony, the Irish students served and sang. After the function all the guests were most hospitably entertained by the Redemptorist Fathers. The gentlemen dined with His Grace and Fathers Palliota; the ladies enjoyed light refreshments in one of the salas. Amongst those present were Mgr. Fraser, rector of the Scots College, the Very Rev. Father Whitmee, Father-General of the S.P.M., Mgr. De Raimond, Mr. and Mrs. Christmas, Very Rev. Father Magnier, C.SS.R., Mr. and Mrs. Cormellan, Captain and Madame Dodier, Mrs. Mulhall, Mrs. M. D. Hart, Miss Hussey-Walsh, Mr. J. W. Croke, and many others. The new Bishop carried to his new field the sincere respect and best wishes of his many friends in the Eteroal City, His Grace received many tokens of friendship before his departure. tralia). His Eminence Cardinal Sat

A SOLEMN REPARATION Was made at Castel-Gandolfo to protest against the throwing down of the cross in that district by unknown persons. A devout Triduum took place, directed by the Augustinian Fathers of the parish church; on the last day the cross was carried in solemn procession and re-placed. The students of the Jesuits' College, the American College and Propaganda took part in the ceremonics. An eloquent discourse was preached by the Most Rev. Abbot of Grottaferrate. In returning, the Te Deum was sung, and benediction given with the relic of the true cross. A devout Triduum took

NOTES FOR FARMERS.

In the winter of 1895-1896 the ity of New York was crowded with ablebodied men unable to find work.
The Association for Improving the Condition of the Poor in conducting its investigations among them disfar investigations among them one covered that many were sons of farmers, some of them from near-by portions of the State, who had crowded into the city to compete with the immigrants and swell the number of unemployed. This condition, not a novel one, but rather an acute phase of a chronic disorder, led to certain investigations which have had far-reaching results. Geo. T. Powell, of Ghent, in this State, T. Powell, of them, in this State, who has a national reputation as an agricultural expert, and Mr. Kelgaard, a Pennsylvania farmer, were engaged to secure certain information relative to farming conditions.

tion relative to farming conditions in New York State
While the modern tendency of population toward urban concentration is now a hackneyed subject, a few figures as to New York State will be of interest. In the past 100 years the population of the State has multiplicative it and appropriate to the state has multiplicative it as wanteen times. In the



A Reputation at Stake,

It was a colored preacher who said to his flock; "We has a collection to make dis mo'sing, and fo' the sake of yo' reputation, whichever of you stole Mr. Jones' turkey, don't put anything on the plate." Every blessed niggah in the church came down wid the rocks.

the church came down wild the rocks

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country to the city was a salient factor.

Mr. Powell and Mr. Kelgaard prepared a list of questions, among which were the following:

How much has farming land depreciated in your locality during the last twenty-five years, and what is the cause?

Is there a tendency among farmers and their families to leave their farms and live in towns and cities? If so, what is the cause?

Is there an increase in tenant farm-

Is there an increase in tenant farm

If so, what is the cause?

Is there an increase in tenant farming?

Are the principles of agriculture taught in any form in your schools?

Responses were sought primarily from farmers, but also from men of other callings, familiar with conditions. A very general response was received, and from the answers three conclusions were reached.

The average depreciation of land has been 48 to 50 per cent., in the face of an increase in the population of the State, from 1870 to 1890, of 1,610,389, an increase in the railroad mileage of the State during the same period of 4,182 miles, and an increase in the assessed valuation of real property, in the twenty-two years ending in 1892, of \$1,659,634,908. Eighty-six per cent. of the answers state that the children as they grew up could not be induced to follow agriculture for a livelihood. In no instance was agriculture touched upon in the school curriculums, and the schools were universally reported to be inferior to those of the cities.



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1,610,389; an increase in the rail-troad mileage of the State during the same period of 4,122 miles, and an increase in the assessed valuation of real property, in the twenty-two years ending in 1892, of \$1,659,634-908. Eighty-six per cent. of the answers state that the children as they grew up could not be induced to foliow agriculture for a livelihood. In no instance was agriculture touched upon in the school curriculums, and the schools were universally reported to be inferior to those of the cities.

A careful analysis of the answers received was made. The general result garnered from them all was that there exists throughout the farming districts a widespread discontent with the conditions of life there obtaining. So it became manifest that the already congested cities bid fair to have their labor market still further glutted from the country. A variety of causes were assigned for the existing cendition. Yet they could all be summed up in one sentence—the farmer had ceased to make money from his farm.

One bright spot was found in the generally depressing condition of the was found in other received was the farmer and of property the hope and ambition of the farmer son to go of the conclusion reached by the investigate the experiments of the station, and afterward applied them to their own land. In short, the conclusion reached by the investigate the experiments of the station, and afterward applied them to their own land. In short, the conclusion reached by the investigate the experiments of the station, and afterward applied them to their own land. In short, the conclusion reached by the investigate the experiments of the station, and afterward applied them to their own land. In short, the conclusion reached by the investigate the experiment is an opposite to a supplied to a farming in New York State Once mose profita

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Red, white and blue striped Cotton Bunting,

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