

A TELLING ADDRESS.

The Ex-Lord Mayor of London on the Condition of Sailors.

In view of the work being done by the Catholic Sailors' Club of Montreal, under the direction of the Catholic Truth Society, and of the fact that the Montreal club is the first to have ever gone into active operation, it will be interesting to read the words of Sir J. Stuart Knill on the subject. He spoke as chairman of the meeting.

The Chairman said it was an honor to any Englishman to take part in a meeting of that kind, for we should all not only be proud of our sailors, but be ready to do anything we possibly could for their benefit (hear, hear). We had to depend upon our ships for our commerce, and, generally, for the protection and defence of the country. Englishmen had always been devoted friends of the seaman, and they were, he believed, bound to be so, in order that British sailors might maintain that high standard of conduct it was their duty to do (applause). The obligation of Englishmen applied to all sailors, though it was a special object of that meeting to improve the object of Catholic seamen while, of course, they did not refuse to extend a helping hand to every class in the mercantile or Royal Navy. As Catholics they were bound to do their utmost to prevent any leakage, or any deterioration in the character of Catholic sailors, as far as they were able to check it. They knew the trials to which seamen were subject, especially on shore: they knew the temptations put before them. The Catholic sailors were a small body compared with the general body of sailors, and they were, therefore, in the midst of an atmosphere not congenial to their religious principles, in a position of discomfort of many kinds, and, unfortunately, a great temptation. They were, like many another class of persons, disposed to seek amusement, and many of the places in which they found recreation were of

A QUESTIONABLE KIND.

If we could be sure of our Catholic seamen being steadfast in their religion amidst the trials and temptations surrounding them he, for one, could see very little to be gained by holding that meeting for promoting the work they had in hand; but we had no such assurance; on the contrary, Catholic seamen in the midst of their surroundings were especially liable to temptation, placed, as they were, in an atmosphere antagonistic to their faith and amidst people opposed to the Catholic religion. When he said this he did not think for a moment that the Homes established around them for the benefit of non-Catholic sailors were in any possible way intended to proselytise, but they were—rightly, no doubt—carried on on the principles of the religion which the managers believe in themselves. Unfortunately that religion was antagonistic to Catholic doctrines. A Catholic sailor was bound in some sense or other to take part in these religious services—to be in their midst at least. This might be practically innocent on the part of Catholics who were well instructed in their religion and determined to hold by its principles. To these it might be no great danger; but to many others who were neither so instructed nor so steadfast it might be a great danger lest, seeing the comforts which surrounded those of other denominations, they should give way in the least and make one with their neighbors and take part in these religious services. These non-Catholic institutions which surrounded them were marvellously well managed. There were several societies for the protection of non-Catholic seamen, and it seemed to him that they had scarcely to express a wish, and someone came forward, anonymously or otherwise, to assist them. Ships were chartered and boats were fitted out, and there were floating chapels, hospitals, and other means of material comfort for the benefit of seamen of the fisheries and elsewhere.

WHAT HAD CATHOLICS DONE FOR THE FAITH IN THIS DIRECTION?

Nothing whatever. They had recently endeavored to do something, but it was despairing to think how little they had been able to do compared with their non-Catholic brethren. The work done by these non-Catholic institutions gave men moral courage, and raised them from that low state in which so many seamen

were placed. They caused seamen to feel that there was something in keeping themselves respectable, and in believing there was a God, and in doing something in their way to honor Him. What Catholics had to do was to endeavor to ascertain if there was any possibility of taking part in a work of this kind, of screening and protecting the religious sentiment of Catholic sailors by establishing homes of some sort that would afford a protection to them at least while on shore. As far as the Royal Navy was concerned they had every reason to be thankful for some things that had been done, but there was still an immense work to do there. He was, however, speaking more especially of the mercantile service. When a sailor received his pay he could go to one of the homes that had been mentioned, and where he was taken care of, but where his religion was in danger; or he could go to other places where sometimes, at least, he found himself without money in a few days. There was no Catholic Home, and it was the duty of the Catholics of England to see that some provision was made for Catholic sailors such as had been made by people of other religions. He thought that the Catholics of the country were bound to devote themselves in some way to putting seamen belonging to the Catholic Faith upon a better footing than they were on at present. Some little had been done already, but he was sorry to say the efforts so made had been small. Still they must hope that by bringing this question prominently before Catholics they would be able to do a great deal more. It was for this reason that meeting had been called together. They wished to further

AND TO EXTEND THE WORK

that had already been done, and to see if they could not interest people in the movement, which required not only money—and that was very necessary—but something of greater importance than money—a personal interest in the seamen and a desire to take an active part in promoting their welfare. There were many people who might spare some time from their amusements in order to assist in furthering the happiness of our seamen, especially when they were on shore. They might hope that the managers of the institutions he had mentioned would take some steps by which Catholics might legitimately take part in the work of these homes, and that Catholic seamen might derive advantage from them without danger to their faith. At any rate there could be no doubt that it was their duty to protect Catholic seamen as far as lay in their power. There was a great movement just now amongst many ladies and gentlemen towards devoting themselves to the poor, and he took it that there was no work in which they ought to interest themselves more, or in which they could do greater good, than that for the protection of Catholic seamen. These men were honest and kindly, and willing to do their duty as a rule, but they did not always want to be "good-goody;" they wished in many cases, and should be induced in all, to lead the lives of practical Catholics. It was for this reason he invited the Catholics of the country to come to the assistance of this society, which had been established for the protection of seamen. They had already a club in Wellclose-square. It was not a Home, but a place where the men could come and have simple amusements, keep together, and spend their time in a pleasant and respectable manner. It was a very small place compared with those possessed by their non-Catholic brethren. He did not blame Catholics for not having done so much as others. It would be absurd to do so, because they had not the means. But Catholics could give their heart to this work, and that was what he, as chairman of that meeting, wished to impress upon them (hear, hear). He believed there were plenty of people ready to help both with money and personal assistance, but they had not had placed before them the pressing need for assistance being given to Catholic seamen (hear, hear). It only remained for Catholics to open their hearts and to give themselves to the work, determined to do what they were convinced was their duty as Englishmen, for no one would deny that it was the duty of Englishmen to do everything in their power to promote the happiness and welfare of a class of men upon whom we so much depended for our commercial prosperity and national defence (cheers.)—*Liverpool Catholic Times*,

OUR CATHOLIC YOUNG MEN.

"What is the Matter With Them?"

It rather reminds me of that slightly vulgar story of the Englishman who was dining at a railway restaurant, and having partaken of all that was on the bill of fare except a certain kind of pie, and being saluted by the disgusted waiter damsel with the query, "What is the matter with the pie?" only joined in the laugh and then went away asking: "What was the matter with the pie?"

There is nothing the matter with the pie except that it is not in demand. There is nothing the matter with the Catholic young men—except that they are young men and therefore, of course, inferior—but the fact remains that many Catholic girls don't want 'em. They think it a bit of distinction to marry non-Catholics and when they do marry Catholics they often set in to rule the roost in consequence of this same firm conviction, that "the grey mare is the better horse." Is it? That is the question.

It might be as well at the outset to state that the question might readily be changed to a wider one: "What is the matter with the young men?" for it is coming to be near true every day that, not only in Catholic circles but in all circles, the girls are, as a rule, better educated than the boys. The fact that they lead better lives need not be dwelt upon—that is self-evident, naturally character is benefited thereby; but there is the other fact that they, as a rule, have more time for study and they have not to go out and "hustle" for the almighty dollar as early or as vigorously as their brothers.

But does it follow that because of this self culture they are therefore on a higher plane than these same brothers? On the contrary, what they gain in what Matthew Arnold called "sweetness and light," etc., they, in all probability, lose in strength, well balanced judgment and knowledge of men. These are the requirements of the young men—gained by daily contact with the world—and certainly qualities not to be scoffed at (we will not say sneezed at!) in a husband. The young men may not have quite as much opportunity for study as the young women, but they have quite as much opportunity for the most important of all works—character building. Let them be manly, upright and honorable fellows and the rest will follow as light follows the sun and Catholic young women will look upon them, and rightly, not only as their equals but in many cases as their superiors.

Another aspect of the case: The trouble is not so much with the young men nor with the young women as with the parents, who in many cases, in spite of their own example, seem to look upon matrimony as a sacrament instituted by the devil. Catholic parents, Irish Catholic parents in particular, are afflicted with the notion that their goslings are the yellowest, glossiest, most superior goslings that ever walked the earth. The goslings, needless to say, are the daughters. The infant male ducks have usually cleared them of that notion in their earliest years.

And so it comes about that if young Catholic women turn up their pretty (or non-pretty as it chances) noses at young Catholic men they are only displaying a tendency inherited from their parents, who have all along instilled into them that the only sensible marriage is one by which they may rise to a higher sphere; and not, as they should teach, that there is no higher sphere than the founding of a new home in the state, in mutual love and mutual equality. Much of this, undoubtedly, on the parent's part is due to an inordinate love for their daughters, a love that often degenerates into actual selfishness and blindly ruins lives that it would, properly enlightened, most tenderly cherish.

But the fact remains that the far more pertinent question is not "What is the matter with our Catholic young men?" but "What is the matter with our Catholic parents?"—*Jane Avery, in Chicago Citizen*.

The ever popular Vancouver minstrel troupe will give a concert to-morrow evening, in the Victoria Rifles Armory hall, on Cathcart street. The entertainment will include ventriloquial and banjo comicalities as well as the usual songs and dances.

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C. M. B. A. EXCURSION.

Branch No. 232 C. M. B. A. Grand Council of Canada will hold their first annual excursion to Sorel on Saturday afternoon, August 4th. The steamer Bohemian has been engaged for the occasion, and as this is one of the finest and best equipped boats of the R. & O. N. Co. the Branch were very fortunate in securing it. The boat will leave Jacques Cartier wharf at 2 p.m. and return at 9 p.m. Tickets are now for sale at Kelly Bros., 1691-1697 Notre Dame street, or from members of the committee of management. It will be remembered that this is a new branch, formed only a few months, under the presidency of Mr. P. Kelly.

Mgr. Begin, coadjutor of the Cardinal Archbishop of Quebec, was received in audience recently by the Pope, to whom he presented a statement on the position of the church in that diocese, which, thanks to the freedom it enjoys, is in a very prosperous condition.

"A little farm well tilled,
A little cellar well filled,
A little wife well willed."

What could you wish a man better than that? The last is not the least by any means, but how can a wife be well willed if she be the victim of those distressing maladies that make her life a burden? Let her take Dr. Pierce's Favorite Prescription and cure all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. It is a boon and a blessing to women. Thousands are in the bloom of health through using it, when otherwise they would be under the sod. Are you a sufferer? Use it, or some day we may read—

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