

Dispositions of Montreal.

are familiar with the B. F. De Costa, the clergyman of New York...

OUR CURBSTONE OBSERVER. ON NAMES AND TITLES.

I AM not going to philosophize upon the worn-out quotation about the rose that would smell as sweet if called by any other name...

names. I can readily understand the endearing words of a mother for her baby, or little child; but it is unfair to the child to oblige it to grow up with a name that has absolutely no meaning...

OLD TIMES CHANGED.—But the words of Scott are ever true: "Old times are changed, Old manners gone."

Today, in vastly too many cases, the words of father and mother are looked upon as too old fashioned to be used by the smart young fellows of the age...

It is hard to make non-Catholic brethren at any other plan out. If the school decided the Republic fact, the plan advocated by States by Catholic conspiracy against the whole social order were divided, Irish!

NICKNAMES.—If children sin in this regard as far as their parents are concerned, it seems to me that parents have, of late years, fallen into the still worse habit of calling their children by most impossible

A FRANCISCAN JUBILEE

The Golden Jubilee of the arrival of the Franciscan Friars at Pantasaph, England, was celebrated at the monastic church there last week. A large number of visitors were present...

ed at the "Reformation," one of them, a holy old man who lived amongst the peasants, consoled them by saying the race of the Pennants should not die out till the monks lived and labored again in the old abbey lands...

As a matter of strict historical accuracy, the Friars did not take up their residence at Pantasaph until October 25th, 1852, but the celebration is being anticipated by a few weeks to allow the Fathers of the Provincial Chapter to take part in the ceremony.

Pantasaph Monastery is the Mother House of the English Province. There it has been that since the Friars returned to England the novices of the province have been trained and formed until they take their first vows. It is in truth the seminary where the seed is sown which afterwards becomes a tree.

Then, again, the place has its own local traditions. Two miles away over the hill is Holywell, the old-time town sacred to St. Winefride, whither pilgrims go, bringing their sick from all parts of England.

These are only a few reflections upon a subject that might lend itself to considerable development. At all events there is nothing to equal the good, homely names of the past, and I am under the impression that the Catholic Church insists that a child's name, given in baptism, be that of some saint in the Church's calendar...

By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the Divine power against evil—widening the skirts of light and making the struggle with darkness narrower.

Very Rev. Father Anselm; Definitors, Very Rev. Fathers Seraphin (Bologer), Bernard, Alphonsus, and Seraphin (Honiball); First Custos, Very Rev. Father Joseph; Second Custos, Very Rev. Father Anthony.

Very Rev. Father Joseph; Second Custos, Very Rev. Father Anthony.

Catholics and Their Colleges.

Of the various problems which confront a young man at the beginning of his collegiate life one of the most important, and in many cases most difficult, is the selection of a college which he will attend.

To the Catholic student in particular is this period of life important. The non-Catholic has always maintained that his education is a thing to be differentiated from his religion, so that to him it can make very little difference, other things being equal, with what educational community he casts his lot.

And this is the fundamental reason why it is of such importance that Catholic young men should choose to attend Catholic institutions of learning.

The day of argument that Catholic schools are inferior in point of educational efficiency to those of non-Catholic or non-religious persuasion, is past. That was a fallacy of tenacious life and wide dissemination between President Eliot of Harvard University and Father Brosnahan of Holy Cross College, has clearly put that question at rest.

It recognizes that the province of education is not simply to communicate dry, isolated facts of science or history, but to train the mind to correct, local thinking, to teach, as Bishop Spalding says, "habits of right thinking and right doing."

Amongst the large class of truth-lovers may be said to be "sincerely" desirous to find where the truth is amid the numerous forms of belief that exist, but their sincerity ends there. They do not possess that disposition of mind and will to embrace and follow the truth "at any cost" when found. Hence, without this essential disposition of soul all their labor proves to be "labor in vain."

Until he has formed such dispositions he cannot proceed further with any lasting benefit to himself. It may be otherwise, if it were sufficient for salvation, to search for, to study, and to believe in the true religion without having to practice it accordingly, without having to live up to the "faith that is in him."

Fortunately, this condition is, we may say, well-nigh a thing of the past, and a healthy condition of Catholic thought and appreciation is observable in this, as in almost every other department of effort.

The result will be to bring back to the Catholic lecture rooms the students who have formerly sought for instruction and social and educational prestige elsewhere; to generate in the minds of the students of Catholic colleges feelings of self-reliance and confidence to compete with those of non-Catholic schools, and to extend its beneficial influence to the whole Catholic population.—The New World.

Looking for the True Religion.

There are very many at the present day, very much occupied and interested in religious discussions. Amongst such persons are to be found those who are honestly and eagerly desirous to find out where the real truth can be found amidst the numberless conflicting and contradictory creeds and religions that exist throughout the world.

Owing to the great variety of contradictory religions that exist many conscientious inquirers lose courage in their endeavors to discover where the true one can be found. The undertaking presents difficulties that multiply as they proceed in their investigations and this leads only too many sincere persons to give up the work as a hopeless task.

It is not because a person has attained the full use of reason that he can, without aid, discover for himself exactly what he is bound to know, believe and live up to, in order to fulfil the end of his creation, the salvation of his immortal soul.

In reply it must be said that the first disposition and preparation of soul, of a person who would come to the knowledge of the truths is a sincere, conscientious desire to find out the truth and a readiness and determination, "no matter at what sacrifice" to embrace the truth and live up to it when found.

To enter upon the arduous task of searching for the truths he is bound to believe, without this preparation, would be to attempt a building without a foundation. It would be beginning at the wrong end and would in most cases prove fruitless.

It is, therefore, certain that a readiness, a willingness, and a full determination to follow and live up to the true religion when once discovered is an indispensable disposition of soul, required for every man who would enter upon the search for truth, if he would expect to ultimately fulfill the conditions necessary to save his soul.

Hence, those who are interested in searching for truth and who give themselves eagerly to the study of it, without any intention of making any sacrifice for it, may be truly said to be doing nothing for their salvation. Nay, more; their judgment will be all the more severe, in proportion as they come to know what they are bound to believe and practice, if they fail to live up to the lights they may have received.

Needless to say, that with them

may also be classed those who will not make the sacrifices that their religious convictions demand.

How many there are, for instance, who will not embrace the truth when found, because members of their families, who are less enlightened, are opposed to it?

It is, therefore, of essential importance to carefully and firmly form these dispositions and thus prepare the soul; before entering with sincerity and earnestness in the search for and the study of the true religion.—C. E. B., in the Inter-mountain Catholic.

Catholics and the Coal Question.

The scarcity of coal, owing to the prolongation of the miners' strike, is giving anxiety not to Catholic householders only, but to Catholic pastors as well, as the heating of churches and schools during the coming winter promises to be a matter of considerable importance.

But few of the Catholic churches and parochial schools of Boston are prepared to meet the shortage of coal this winter.

While the pastors of the different churches say they might suffer some from the coal strike, still they say that under no circumstances will the churches or schools be closed.

At the Church of the Immaculate Conception and at the Cathedral of the Holy Cross the coal situation is not causing much fear. The pastor of the Immaculate Conception Church made an agreement with a coal dealer, early in the spring, to have the winter's supply of coal furnished for Boston College at the regular price then prevailing.

This church, however, has no coal on hand at present. In any event, it is said, the church and college would remain open.

St. Augustine's Church, in South Boston, is not affected by the high prices. The Rev. John J. Harkins stated that they had purchased a large quantity of coal early in the summer, at the outbreak of the coal trouble, and at present had enough to furnish the St. Augustine School on E street and St. Augustine's Church until next February.

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