

sions of Montreal.

are familiar with the B. F. De Costa, the n clergyman of New ated such a sensation rs ago, by joining the h. Mr. De Costa is turer and a versitile ly after his convered a most eloquent lecture in this city has paid a couple real. In some of In some of hi he tells of his imif we are to conclude has said about our what we have heard we may again, in have an opportunity

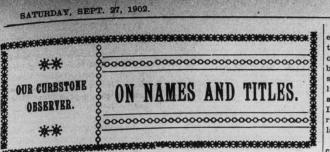
deliver one of his id lectures e that we have just pen of Mr. De Costa, ork "Freeman's Joura very kindly refer-at central Irish Cathmongst other pleas-

the writer says the Cathedral and Notre Dame, one nahis way to St. Patthe Sulpicians, who in charge. The edifi uld justify considern, being stately, well ossessing almost cathtions. Though ontreal, I saw the first time. It is a Church, and not its stateliness and eels at home. Perhaps of all the churches in the stranger have the The hearty Irishman and now and then a rue, which politicians an election, overrides ois,' so that fancy himself

g of our school systs it, much to the anadian system, with ains in the United thus he speaks:re there, Father Cal-

a sermon on educaparticularly of the School, which he is ke one of the best kind. Certainly the ontreal are capable of esult, and it will not the rector of St. Patnool is not placed on ng. This means bor, money and sa-

e school system uch better condition e United States. With entertain the notion er practical nor dea division of the d thus force Catho-t their own schools nuota for the other It is hard to make non-Catholic brethren at any other plan lout. If the school ded the Republic fact, the plan advonited States by Cath onspiracy against the the whole social ornd were divided, ish! People of this ld make a trip to the school fund is class has, If schools, and the he Parliament House special article should this subject, and. now passed/ with a Catholics stants need to know the educational sysline, where Catholic, Jew each have the no one being the e arrangement, which tory. It should be d States, and the these lines may be fair prospect of sucools conducted on res with religious inior to that of the interand all social tter footing. Canada n effective object leson, and the success system should con r own people. This hat Catholics gave ats of Canada and the United States, the propriety of givto Catholics. st this is both comencouraging, and h an eminent educaand ne who have experih the Protestant and should unions, it the value of their itutions, and the nerting and protecting ossible way. A lec-De Costa on a like e highly interesting.



where he had been

ers remembered him as "Lanky

Dick," a nickname that in boyhood

he had received from his companions

educated

Inames. I can readily understand the not going to philosophize MAG endearing words of a mother for her the worn-out quotation ahaby, or little child; but it is unfair bout the rose that would smell as sweet if called by any other name; but I have recently had meaning, as far as the world occasion to observe the abuse of practical lie are concerned. What is terms' and names that has grown so the use of obliging a young person to go through life with "Birdie" or prevalent amongst the rising genera-I refer to the titles given to "Bertie," or "Lulie," or "Queenie." parents by children and the names given to children by parents. In for-mer times, and it is no harm to call or to her? Even the ordinary abreviations of regular names become them the "good old days," the parents were known and addressed as "father" and "mother." There was glad to escape from home and from something noble and Christian in the circle of his youth's acquainthese titles. The word father contances in order to assume his real veys an immensity of meaning, and the word mother is full of a tender- name and to avoid the nicknames that those familiar with him from ness that no other term in our langchildhood always applied to him. I uage can translate. When one speaks remember once reading of an Ameriof his father, he gives expression to a whole sermon, he tells of paternal can general, of world-wide reputation, who told how he was addressed authority and filial obedience, of dignity and affection on the one hand in different centres. In New York, as in Washington, or in London, or and respect and veneration on the in Paris, or elsewhere in the great When you hear a man speakother. world he was called "General;" when ing of his mother you cannot but he reached his own State they called note that the word evokes the nohim "Captain;" when he got to the hlest and purest sentiments of which town his being is capable. God is the they called him Richard: and when universal Father, while the Mother he reached his native village they of God is the model of all mothercalled him Dick; and a few old-tim hood in the world. You cannot but

OLD TIMES CHANGED .- But the words of Scott are ever true:

instinctively respect the one who

pays due respect to his father and

"Old times are changed, Old manners gone."

mother.

To-day, in vastly too many cases, men whose names they borrow, but who forget the future of their chilthe words of father and mother are looked upon as too old fashioned to dren. It may be pardonable in some be used by the smart young fellows cases, but as a rule, it is very unof the age. They speak of their pa-rents as "the old man," and "the living man; for, no matter how good old woman"--just as if their parents or great the man may be, there is had never been young, or had never no possibility of knowing how sorry grown aged in working and caring the child, in after years, may be to for them; just as if they were never have his future coupled with that to become, themselves, old men and special personage-even by name. old women. When you hear a young lad, with his inexperience a family called Moore, of the State lack of useful knowledge, of Vermont. Away back in the talking about the "old man," you volutionary days, a young Moore may set him down as both ill-bred was born, and his parents were so and misguided. He has more wit patriotically enthusiastic over the than brains, and more cuteness than renown and military glory of an Amheart. He may be an expert in the erican general, that they called the slang of the day, and consider him- child "Benedict Arnold Moore." self very clever when he flaunts his Needless to tell any person, who is littleness before the gaze of an equal- familiar with American history; how ly unrefined and uneducated set of disappointed those parents were latcompanions; but he will never be er on, when the name of Benedict guilty of any noble deed or grand Arnold became the synonym gives in high the tart of the tree treechery and treason. Nor need dit on his father, or bring a glow of we be surprised that the child, who dit on his father, or bring a glow of pleasure and of legitimate pride to without any co-operation or agreethe heart of his mother. There are ment on his part, was obliged to face others, less vulgar and less disrelife with such a name as a handicap, spectful, who possibly mean well, and who call the father, "the govsought to have his name changed by legislative authority and succeeded ernor," or "the boss," or some othin having it changed to "Benjamin er such name, that indicates at least Arnold Moore." an acknowledgment of paternal authority, but which equally casts a doubt upon the acknowledgment of ing that might be called unfilial, or

These are only a few reflections paternal superiority. There is nothupon a subject that might lend itwrong, in this way of referring to one's father; but it is not dignified, 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, of this I am not positive, calendar, of this I nor is it as respectful as the parent deserves. The same may be said of the more childish and familiar terms of papa and mamma. While these give evidence of sider able degree of love and veneration-even of close attachment-still they but in practice I know that every Catholic child has some one name are too childlike to correspond with that can be traced to a saint of the what we suppose to be due to a fa-Church. In France, it was a custher or mother by a son, or daughtom to add "Marie" to the name of ter who has advanced into real life every child-both male and female. In fact, I cannot conceive of any Hence it is that we find so many term more elevating than father, or eminent Frenchmen called -for more refining than mother. But the ample-Jean-Marie, or Pierre-Marie. whole question may be based safely or Francois-Xavier-Marie - or any upon the strict observance of the other name with the "Marie" added grand law which says: "Honor thy father and thy mother." thereto. This is a distinct act. of veneration for Our Blessed Lady, and a custom that has declined in pro-

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

A FRANCISCAN JUBILEE

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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. Certain it was that Louisa Pennant, who in 1846 married the late Lord Denbigh, was the last of her race.

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 to the child to oblige it to grow up Provincial Chapter to take part in with a name that has absolutely no 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 And for the purpose of a novitiate house no more suitable spot could have been chosen. The whitefaced church and monastery are placed against the dark background of tirely destitute of it. the fir-clad hill, and look out towards the mountainous ranges of

Flintshire, Denbighshire, and Snowdonia. High above the monastery, on the summit of the hill, is the magnificent Calvary, from which one can cast the eye across the river Dee to smoky Liverpool, and to the cational efficiency to those of nonheavy coast-line of Lancashire as far Catholic or non-religious as and beyond the Blackpool tower Pantasaph is a quiet spot, recalling the simplicity and calm of some old Italian time-worn city, such as Assisi is. Only at Pantasaph there is nothing time-worn except the hills. The monastery, the orphanage, the houses and cottages dotted here and which there, or clustering around the monastery, are all quite modern; the oldest building-the church - but fifty

years old, and the new wing of the GREAT NAMES. - Great names monastery but a baby of one year. But the spirit of St. Francis peror the names of great men, are not unfrequently given to children, espevades the place and gives to it a hucially by parents who have merely man interest, and to the new colony before their eyes the renown of the an ancient tradition.

> Then, again, the place has its own local traditions. Two miles away over the hill is Holywell, the oldtime town sacred to St. Winefride, whither pilgrims go, bringing their sick from all parts of England. But the country has more than one holy well; there is St. David's Well, which local tradition says sprang into existance at the prayer of St. David, and a little further off, a St. Michael's Well. Another Celtic tradition is connected with an ancient cross whitner penitents went in Catholic days to atone for their And the ridge on which the Calvary stands is said to be notable Welsh history as the spot on which Owen Glendower ordered his first retreat, when defending his country against the English. Such a place, both by its past local traditions and its present Catholic traditions, is fit retreat for those youth who a seek entrance into "the most human of Orders." Well might Father Louis of Lavagna and his early com-panions rejoice in the foundation they laid of the new province. As is not to be demanded of its memthe Fathers of the province brate the coming of these first Friars they will recall their memory as of men great in their generation. For Louis of Lavagna, Lawrence of Inst. Seraphin of Bruges, Emidius of Civi-

tanova, and Anthony of Montelupone were all men of remarkable ta-lents and force of character. They theological tenets unimportant, then self to considerable development. At lie buried, one in Canada, one in all events there is nothing to equal Ireland, two in Pantasaph, and one belongs, provided he lives a good

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 be casts his lot. The

Catholic, on the other hand, has had his religion and his education inextricably intertwined, and to him it is a matter of the greatest moment whether he shall continue to receive his education pervaded with the subtle influence of religion or en-

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 edusion, is past. That was a fallacy of tenacious life and wide dissemination, but the recent controversy between President Eliot of Harvard University and Father Brosnahan, of Holy Cross College, has clearly put that question at rest. It is a fact is coming to be universally recognized that Catholic colleges are pre-eminent in the matter of imparting a thoroughly rounded out education, a development of character rather than a teaching of facts. 'You do not educate a man," says Ruskin, "by telling him what he knew not, but by making him what was not," and this is precisely the key note of Catholic instruction. 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." It is also of the greatest moment to the Catholic people in general that the ranks of the students in Catholic schools be not depleted by defections to non-Catholic schools. What the Catholic Church needs nore than anything else is men of intelligence and education, and its members must be, as much as possible, Catholics from conviction as well as from training. The tendency of the present day is to attach, tively, too much importance to morals and too little to faith. as Bishop Spalding says, belong to a church in some such manner as they belong to a political and as a political party must have a platform, so a church must have a creed, but acceptance of the creed cele- bers so much as that they regulate their lives by its code of morals. Religion is coming to be regarded as a mode of life rather than a way of thinking. From this, probably, proceeds in a great measure, the religious indifferentism of the present day. If morals are everything and it matters not to what church one

ents who have formerly sought for may also be classed those who will instruction and isocial and educa-tional 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 cor tradictory 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 in vestigations and this leads only too many sincere persons to give up the work as a hopeless task.

It is not because a person has at tained the full use of reason that he can, without aid, discover himself exactly what he is bound to know, believe and live up to, in or der to fulfil the end of his creation the salvation of his immortal soul. The first question to answer the is: What are the dispositions and preparations of soul, necessary in to discover with certainty what the doctrines are that God de mands of rational man, to study know, believe, profess and live up to conditions absolutely necessary as for salvation?

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 fine out the truth and a readiness and determination, "no matter at what sacrifice" to embrace the truth and live up to it when found.

Any person who would start to in-vestigate the trath for himself should first of all, carefully endeav or to form these dispositions in his heart and soul. He should examine himself with the utmost rigor and resolve, before proceeding further, to cast aside every obstacle that he may find in his soul, at variance with these essential dispositions

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

seekers in matters of religion, mos Amongst the large class of truthof them may be said to be "" sin cerely" desirous to find where the truth is amid the numerous forms of belief that exist, but their sincerity ends there. They do not that disposition of mind and will to embrace and follow the truth any cost" when found. Hence, with out this essential disposition of soul all their labor proves to be "labor in vain.

It is, therefore, certain that

not make the sacrifices that their religious convictions demand.

3

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

How many others will not take the step because of some pecuniary loss that they would have to suffer thereby?

Such persons deplorably miscalculate what is at stake and seem not to understand the importance of saving their immortal souls at any Whilst they remain thus discost. posed, it is in vain for them to study the truths they are not willing to embrace, the same may be said of all who would refuse to follow and embrace the truth when found, for any reason whatsoever.

If, as has been stated, to believe the truths that God demands us to believe were sufficient for salvation, if faith alone would save us, the dificulty should not exist, but "Faith without good works is dead." "The devils believe 'it' and tremble."

Lastly, there are many who are nost eager in searching for truth, and who imagine they have the ne cessary dispositions to follow it "at any cost" when found, but who fail to do so when it comes to make the ecessary sacrifices.

It is, therefore, of essential imortance to carefully and firmly form these dispositions and thus pre are the soul, before entering with sincerity and earnestness in the search for and the study of the true religion .-- C. E. B., in the Internountain 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.

A reporter of the Boston " Daily Post" has been interviewing the Catholic pastors of that city on the abject, with the following results:-But few of the Catholic churches and parochial schools of Boston are prepared to meet the shortage oal this winter.

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

At the Church of the Immaculate onception 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, have the winter's supply of coal furnished for Boston College at 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 oston, is not affected by the high prices. The Rev. John J. Harkins stated that they had purchased 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 n E street and St. Augustine's

During the six months from Oct. 1 to April 1 about 200 tons of coal

Church until next February.

portion as infidelity increased in certain circles. Any way, I have had occasion to note that parents are not sufficiently considerate the selection of names for their children, and the children suffer in consequence their children by most impossible through after years.

sent from all parts of the country.

The monasteries of Peckham, Craw-

ley, Erith, Olton and Chester were

of Denbigh, and the gentle women, his wife, who, together with Welsh and above the Dee.

ex-

for

The elections at the Provincial Very Rev. Father Anselm; Definitors Very Rev. Fathers Seraphin (Bol-Bernard, Alphonsus, and Serager), phin (Honnibal); First Custos, Very Rev. Father Joseph: Second Custos Very Rev. Father Anthony.

By desiring what is periectly good, wen when we don't quite know what it is and cannot do what we would, we are part of the Divine power a gainst evil-widening the skirts of light and making the struggle with darkness narrower.

SYMINGTON'S

with this as with all other fallacies him, of religion and of life is to bring consecrated to the Catholic Faith him up educationally in an atmosand the service of God that tract of phere of proper religious influence. Catholic student who But the seeks his education at a non-Catho-

Chapter resulted thus: Provincial, lic school is not always to be charged with lack of Catholic spirit. The Catholic public has been culpably lathargic in its neglect of Catholic institutions and in its lack of recognition of educational attainments among Catholic students. position is of a piece with its treatont of Catholic endeavor along whatsoever line it is directed. Cath-

Catholic colleges.

which his attendance at a Catholic ollege would seem to imply. Fortunately, this condition is, we nay say, well-nigh a thing of the past, and a healthy condition of atholic thought and appreciation is bservable in this, as in very other department of effort.

truth, if he would expect to ultimately fulfill the conditions necessary to save his soul.

Until he has formed such dispositions he cannot proceed further with any lasting benefit to himself. It the first of next year. 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." This dis-Hence, those who are interested in searching for truth and who give by he was to furnish themselves eagerly to the study of it. without any intention of making blic authors are largely neglected, any sacrifice for it, may be truly Catholic newspapers, generally, have 'said to be doing nothing for their not the circulation they deserve, and isalvation. Nay, more; their judgso it has been with the graduates of ment will be all the more severe, in

proportion as they come to know The Catholic student concluded, of what they are bound to believe and course, that he could not afford to practice, if they fail to live up to the lights they may have received. handicapped by the inferiority The many, then, for example, who are continually arguing matters of religious belief, for argument's sake and without any sincerity or wish to find out the true religion in order to embrace it and work out their sal- ed for in the way of coal, are St. vation, are working to no purpose, almost as far as the eternal interests The result will be to bring back to their souls are concerned. the Catholic lecture rooms the stud- Needless to say, that with them Endicott street.

The Church of the Most Holy Redeemer in East Boston, is said by the priests to be provided for. There is sufficient coal in this parish to provide both for the Fitten parochial school and the church up to

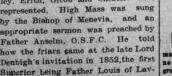
St. Mary's Church, in Charlestown, has practically no coal in store, as the pastor, the Rev. Father McMahon, is to shortly change his residence. Father McMahon. however, made an agreement with a coal dealer, before the strike, where St. Mary's parochial school, in Charlestown, as well as St. Mary's Church, with coal whenever the occasion required it.

" If the worst comes," said Father McMahon, "and there should be no coal, we would have to make the hest of it.

Father McMahon also said that if it was necessary he would have heat only at the Sunday services. As was stated by the other past ors, Father McMahon said that church would keep open anyway. Among other churches, with pa

chial schools, that are fairly provid-Church on Harrison ave-James's of nue, St. Stephen's Church of ver street and St. Mary's Church on

The Golden Jubilee of the arrival appropriate sermon was preached by Father Anselm, O.S.F.C. He told of the Franciscan Friars at Panta- how the friars came at the late Lord saph, England, was celebrated at Denbigh's invitation in 1852, the first Superior being Father Louis of Lavthe monastic church there last week. A large number of visitors were pre- Lagna. When the monks were expell-



CUARAVTEED PURE.

