

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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The Sister of Charity.
Sister of Charity, gentle and dutiful,
Loving as seraphim, tender and mild,
In humbleness strong and in purity beautiful,
In spirit heroic, in manners a child,
Ever thy love like an angel reposes,
With hovering wings o'er the sufferer here,
Till the arrows of death are hid hidden in roses,
And hope-speaking prophecy smiles on the bier.

When life like a vapor, is slowly retiring,
As clouds in the dawning to heav'n uprolled,
Thy prayer, like a herald, precedes him expiring,
And the cross on thy bosom his last look be-
hold;
And oh! as the spouse to thy word of love lis-
ten,
What hundredfold blessings descend on thee
then,
Thus flower-absorbed dew in the bright iris
glisters,
And returns to the lilies more richly again.

Sister of Charity, child of the holiest,
O, for thy loving soul, ardent as pur-
ple,
Mother of orphans and friend of the lowliest—
Stay of the wretched, the guilty, the poor;
The embrace of the Godhead so plainly enfolds
thee,
Sanctity's halo so shines thee around,
Daring the eye that shrinks from beholding thee,
Nor droops in thy presence abashed to the
ground.

Dim in the fire of the sunniest blushes,
Burning the breast of the maidenly rose
To the exquisite bloom that thy pale beauty
flushes,
When the incense ascends and the sanctuary
glows,
And the music that seems heaven's language
is pealing,
Adoration has bowed him in silence and
rapt,
And man, intermingled with angels, is feeding
the
The passionless rapture that comes from the
skies.

Still mindful, as now, of the sufferer's story,
Arresting the thunders of wrath ere they roll,
Intervene, as a cloud between us and his glory,
And shield from his lightning the shudder-
ing soul,
As mild as the moonbeam in autumn descend-
ing,
That lightning, extinguished by mercy, shall
fall,
While he hears with the wall of a penitent
bleeding,
Thy prayer, Holy Daughter of Vincent de
Paul.

TEETOTALISM.

Religious Inspiration an Essential
Condition of Successful Temperance
Reform.

But rarely in the history of the Cath-
olic National Temperance organiza-
tion has there been exposed a more prac-
tical and eloquent exposition of its
principles and objects than the dis-
course delivered by Archbishop Ryan,
of Philadelphia, at the opening of the
Catholic National Union convention,
held last week in New York. The full
text of the notable deliverance follows:

"Jubilate Deo."
Sing joyfully to God all the earth.
Serve the Lord with gladness.
Come in before His presence with great joy.
Know ye that the Lord He is God: He made us,
and not we ourselves.
We are His people and the sheep of His pas-
ture.

Go ye into His gates with praise, into His courts
with hymns and give glory to Him.
Praise ye His name.
For the Lord is sweet, His mercy endureth for-
ever and His truth to generation and gen-
eration.

Your Graces, Right Rev., Very Rev.
and Rev. Members of the Clergy,
and Dearly Beloved Brethren:

On no more appropriate occasion
could this psalm of jubilee be chanted
than on the present. To rejoice in
God and bless Him, we come into His
gate with praise, into His court with
hymns, because after twenty-five
years of conflict with the demon of
intemperance at the head of his army
of vices, the Catholic Total Abstinence
Society of America has come forth vic-
torious. And now over sixty thousand
men, strong, temperate and united,
re-enter the battle-field to continue the
conflict. But before doing so you,
members of this Union, come into the
sanctuary of God to ask His blessing.
You come to rejoice and to thank Him
for the past and to ask Him to be with
you for the future; to ask Him to send
down "Wisdom that sitteth by His
throne" to enlighten the deliberations
of your coming convention and fortify
that you may act out the resolu-
tions suggested by such deliberations.
All the surroundings are most auspicious.
The representative of the
Sovereign Pontiff himself offers the
sacrifice of praise in this the most
glorious temple of religion in the New
World, and the holy and learned Arch-
bishop of this most important See pre-
sides over this function. Prelates,
priests and people from all parts of
this vast country are here congregated
to commemorate this jubilee event and
to pray for your continued success.
It is my province, dear brethren,
to direct your attention to some thoughts
which may help you to more fully
appreciate the occasion and attain the
laudable ends you have in view to-
day.

Modern temperance movements have
been of two kinds: the purely human-
itarian, having in view only the tem-
poral advantages of body and mind to
be attained by the practice of temper-
ance and using only human means for
this purpose. Such movements have
their mission, and Catholics ought to
stand with their fellow-citizens in
every effort for temporal amelioration.
Sometimes, however, the poison of
false principles may be detected in
these organizations. With good
motives and impetuous zeal men will
adopt whatever helps the movement,
not reflecting that in the end these
same influences may prove its death.
With an audacity which they mistake
for courage, they bound onwards to
the end without always sufficiently
considering the morality of the means.
The second class of temperance
movements is that to which the Cath-
olic Total Abstinence Union of Amer-
ica belongs, which is at once human-
itarian and religious. The Catholic

Church, though she has always taught
that temperance is a cardinal virtue,
has been sometimes blamed as too slow
in taking up the rather modern abstin-
ence question, and this slowness has
been attributed to various unworthy
causes. This slowness is, however,
characteristic of all her actions. She
is slow, for she is legislating for all
time and all nations. She, above all
things, looks to principles, which
alone are immortal. She is slow even
in the approval of new religious
orders. But when she gives her sanc-
tion to a movement, when she infuses
her own divine life into it, she adopts
it as her own.

The total abstinence movement led
by Father Mathew in Ireland and in
this country began as a purely human-
itarian movement. The Society of
Friends or Quakers first led the way,
and it was at the urgent repeated
solicitations of a member of this soci-
ety, that the great Apostle of Temper-
ance himself signed the pledge. As
he did so, however, he used an expres-
sion of which we may, without irrever-
ence, think that he used it not of him-
self, but being the high priest of Tem-
perance he prophesied. "Here
goes," he said, "in the name of God."
Thus he lifted the movement to the
plane of the supernatural, baptizing,
as it were, the Quaker child and
making the Catholic Church its
sponsor. The movement spread
through the length and breadth
of the island. No longer did
men merely sign a pledge, but they
were seen, in the very first year
of his mission, in 1839, kneeling in
thousands under the canopy of heaven,
blessing themselves by the sign of the
Cross and placing their resolutions
under the protection of their God. I
remember one of these impressive
scenes, when as a mere boy I knelt
and joined in the great chorus of voices
led by Father Mathew. Men then
felt that whether they took the pledge
for a time or for life, there was a reli-
gious character about it, lifting it
above a mere passing promise not to
drink to excess. The same religious
character belongs to the movement in
this country. Two Plenary Councils
of Baltimore have most publicly sanc-
tioned our Temperance organizations,
and, as you know, the Sovereign Pon-
tiff himself extended his Apostolic
Benediction to the movement.

To effect great popular moral re-
forms the religious element in man,
the conscience power within him, must
be appealed to. You cannot legislate
him into morality. Morality requires
sacrifice of selfishness, and sacrifice of
selfishness requires a motive, and reli-
gion alone can furnish the adequate
motive. You may seek to strike at the
saloon and urge men to pass it,
as the Greeks passed the temples
of their Furies, "without look-
ing, without speaking, without breath-
ing," you may enact the most
stringent laws against Sunday drink-
ing and create a powerful public opin-
ion, which will brand as disgraceful
the slightest abuse of alcoholic drinks.
All these influences may act as break-
waters against the tide of intemper-
ance, and thus do some good. But
that tide will flow in part into other
channels. The so-called "speake-
easy" will succeed the saloon, and
private drinking, perhaps, to even
greater excess, will succeed the public
indulgence. Men will flatter them-
selves that they can avoid disgrace by
remaining at home, or that they are
strong enough to drink without it
being observed by their neighbors.

The saloons are, indeed, causes of in-
temperance, but they are themselves
but the effects of the unrestrained
thirst for drink. You must seek out
the cause of the cause and go to the
foundation of the heart, there drop in
the sweetening word of religious in-
fluence. Tell the man that drunken-
ness is not a mere half pardonable
weakness made to excuse many ex-
cesses, into which he falls whilst in
this state.

Appeal to the religious element with-
in him: tell him drunkenness is a
mortal sin, which excludes from the
kingdom of heaven, into which
drunkards shall never enter. Tell
him it is a great crime, which destroys
the image of God in the soul; that
other sins are against the dictates of
reason, but this aims a blow at Reason
herself, which it dethrones: that it
strikes down the trinity of the soul—
intellect, memory and will; that by it
man is subjected to the punishment of
hell and is guilty of the blackest in-
gratitude toward a beneficent God.
Tell him that intemperance wakes up
the sleeping demons, the passions of
the human heart—anger, pride, jeal-
ousy, impurity—and he has to fight
these, unaided, by the reason he has
dethroned and the God he has deserted;
yet if he fails he is held accountable
for the crimes he could and should
have foreseen, as the consequences of
his intemperance. Tell him, he will
continue to sin in his grave, that
"being dead he will yet speak" and
blaspheme because of the example he
has left his children. Bring him to
his knees in the presence of God.

Let the whole influence of the
mighty religious element which is
part of every man's nature, as real as
the intellect and heart element—let all
this be brought into action and you
have done more than civil law or pub-
lic opinion can effect. Observe, I do

not condemn such laws if judiciously
framed and wisely administered, but I
say they are not enough. They deal
with symptoms and effects and partial
causes, but religion alone probes the
heart. And this principle is true, not
only of intemperance, but of other
vices of which intemperance is the
parent. Hence the necessity of religion
for the stability of the State,
which vice undermines.

But it may be said that all this only
goes to show the necessity of temper-
ance, not total abstinence, which is an
extreme and unnecessary sacrifice.
Let us consider this position for a mo-
ment. For some, it is not unnecessary,
namely, for those whom any amount of
drink, no matter how small, becomes
an immediate occasion of going to ex-
cess.

For others, it is certainly the safest
mode of securing them against excess.
How many noble souls have found
themselves, before they knew it, cursed
by that thirst for drink like to that
which in hell burned, without consum-
ing, the tongue of the rich glutton!
The habit gradually grew upon them
and became stronger than themselves.

Again, think of the influence of ex-
ample. If only reformed drunkards
are total abstainers, total abstinence
may become what some men might re-
gard as a stigma on their character.
I remember the case of a very intelli-
gent and worthy man at a public ban-
quet who said to the Bishop of the
place who was present, that several
old friends of his, from various parts
of the country, were guests, and if he
did not even take a glass of wine,
they might regard him as a reformed
drunkard. Hence he asked the
Bishop for a dispensation from the
pledge which he had recently taken,
so that on that occasion alone he might
take a glass of wine. "Come sit
near me," said the Bishop, "and as I
shall drink nothing but water, they
cannot suspect you without suspecting
also your Bishop."

There should be so many total ab-
stainers that no such suspicion could be
reasonably entertained.

Again, as Catholics we should be
mindful of the stigma sought to be
fastened on the Church by the fact that
so many Catholics are intemperate,
and many engaged in the saloon busi-
ness neglect the precautions insisted
on by the Council of Baltimore as to
the sale of liquor to minors and intem-
perate people. We must remove that
stigma. Your splendid union of over
50,000 members—a union such as no
religious organization in the United
States can point to—helps to effect this
and recommends the Church to our
separated brethren. It is one of the
factors for the unity of all Christian
people in your noble work of reform.

Be true to the great union. Let your
name furnish a text-lesson for your
sentiments and actions. Catholic
Total Abstinence Union of America—
Catholic first—the religious element
first. Total abstinence—this your dis-
tinctive feature. Union—one as
brothers, shoulder to shoulder, for the
great cause "Of America," because,
loving it as your native or adopted
country, you can do her honor. If
you love the society it will sustain you.
Its rules require that you approach the
sacraments at stated times in the year.
Thus the aid of religion is constantly
sought and obtained, and you will lead
innocent lives.

I remember when I arrived in Phila-
delphia as its Archbishop, eleven years
ago, I observed on a Sunday morning
that the cathedral was filled with men,
all of whom received Holy Communion.
On inquiry I was informed that they
were the members of the Total Abstin-
ence Society at the quarterly Commu-
nion.

I asked if they had come from all
the parishes of the city to the cathed-
ral for this celebration. I was told
that this was the cathedral branch
alone and that a similar scene was
witnessed that day in nearly every
church in Philadelphia. I felt justly
proud of my new flock and determined
to do all I possibly could for the cause
of temperance. How often have I
heard the priests remark: "What
innocent lives these temperance men
lead!" We have over 10,000 men
from the age of eighteen to sixty who,
I believe, pass years without being
guilty of serious sin, pure, honest,
loyal to their God and their country,
because they belong to the Temper-
ance Society and receive the Sacra-
ments regularly.

But, brethren, whilst religion should
be the foundation of this great move-
ment, you must not neglect the human
means to forward and perpetuate it.
I hope your convention will devise
means for the establishment of clubs,
reading-rooms and places of recreation,
especially for the young men. It is
a fatal mistake to associate religion
and temperance with a repelling
gloom. God made that young heart
joyous and desires that it should re-
joice in innocence. But I am satisfied
that these means shall be fully con-
sidered in your convention. It only
remains for me to ask Heaven's ben-
ediction on your deliberations.

Let us lift up our hearts to the Most
High to praise Him and beg His bless-
ing. O eternal and most sacred God
who alone knoweth the good done by

thy divine grace through this union
of thy servants for the past twenty five
years, we thank Thee for the good, we
thank Thee for the desolate homes
made happy, for the breaking hearts
healed and consoled, for the captives
liberated from the chains of habitua-
tion, for the immortal souls preserved
from eternal separation from Thee.
Prostrate before Thee, O God! we beg
through the sacrifice offered to day on
this altar that these blessings may be
extended and perpetuated, through
Jesus Christ our Lord. Amen.

REACHING PROTESTANT MASSES.

Father Cleary Gives His Experience
in the Public Hall Apostolate.

The experience of the Rev. James
M. Cleary, of Minneapolis, as an ear-
nest advocate of temperance, has shown
him the utility of the public hall ap-
ostolate as preached by Father Elliot.
He gives his own experience in an in-
teresting article in the *Catholic World*
magazine.

Over twenty years' experience in the
field of temperance work, he says, has
brought the writer into close contact
with thousands of honest and earnest
Protestants, the majority of whom had
known little or nothing of the true
work of the Church. Many thought-
lessly had fallen into the error of judg-
ing the Church by its worst, instead of
by its best, members. Disreputable
saloon-keepers boasted of their loyal
attachment to the Church of self denial
and mortification. Among their de-
graded patrons hundreds might be
found who seemed to glory in their
shame and proclaimed their faith most
loudly when they brought it the great-
est dishonor. Non-Catholic reformers
had seen but little of the Church, ex-
cept as they came in contact with its
members in their noble work of rescue
and reform. Even among their most
prominent leaders but few had ever
heard a priest deliver a moral discus-
sion or preach a sermon on
Christian virtue. Fewer still had
ever been present in a Catholic
church on a Sunday morning, or
at any public solemnity. The well-
known leader of the W. C. T. U., a
lady respected and honored for her
earnestness and candor by all who
know her and her work, had never
been present at Mass, or heard a Cath-
olic sermon, until she came, as the
guest of the Catholic Total Abstinence
Union, to the general convention at
Washington in 1891.

From September 1887, until June,
1888, my entire time was spent in giv-
ing temperance lectures throughout
the country, in public halls, court-
houses or where ever audiences could
be assembled. Invariably honest non-
Catholics were among our best friends
and most attentive hearers. They also
were invariably generous to the credit
which they unhesitatingly gave to the
Church for its work in the temperance
field. It became evident, beyond all
doubt, that if similar opportunity were
offered to honest but mistaken people
to know the Church as she is known to
her children in all her good works, the
result would be most gratifying to our
Divine Master and bring joy to the
angels of God. An inviting field was
found in the growing and progressive
city of Minneapolis.

On the 20th November, 1892, the
work of the Public Hall Apostolate was
begun. A pleasant hall, with accom-
modations for about eight hundred
people was secured. The first dis-
course was on "The Idea of the
Church." About six hundred people,
mostly Catholics, were in attendance.
The second Sunday the hall was filled.
"The Authority of the Church" was
the topic. On the third Sunday singers
were secured, and thenceforth a vol-
unteer choir led the congregational
singing. We always opened with a
hymn, then followed a prayer selected
from Father Young's small hymn book,
the Our Father, Hail Mary, the Apostles'
Creed, and the hymn to the Holy Ghost.
The discourse occupied about an hour,
and the services closed with a hymn
and prayers from the manual. This
work was kept up during the entire
winter; the hall was so crowded every
Sunday evening that an extra supply
of seats became necessary. The atten-
tion of non-Catholics was soon awak-
ened, and they came in large numbers.
On Good Friday night a sermon on
"The Passion" was delivered in the
same hall, which drew out an overflow
audience of all classes. Catholics who
had remained away from the Church
for many years, and who had become
ashamed to be seen at the church,
began to come to the public hall, where
all felt free and welcome, and thus
many were brought back to the faith
of their childhood.

In the following September, 1893,
on resuming the work, it became evi-
dent that larger quarters must be
secured, as the first hall was altogether
inadequate to accommodate the people.
A larger hall, more central, and cap-
able of seating about twelve hundred
people, was secured; but the former
experience was repeated. Standing-
room was at a premium, the enthusiasm
and interest grew, many coming to the
hall an hour before the time announced
for the services to begin in order to
secure seats, and the attendance of
non-Catholics increased. During this
winter the National Conference of the

Methodist Episcopal Church met in
Minneapolis, and, as a matter of course,
the errors and intolerance of Roman-
ism was freely discussed by the Meth-
odist missionaries to foreign lands.
Terrible tales were told about the vices
of Romanists in South America, Spain
and Mexico, as well as blood-curdling
prophecies made of what the Roman-
ists would do when they had taken
possession of the Public schools of this
country and snuk all the people in
ignorance. This furnished an
opportunity for discourses by me on
"Romanism in Foreign Lands,"
"Romanism at Home" and "Roman-
ism and our Public Schools." The
subjects were all announced in the
daily papers, and drew hundreds of
people to listen to an exposition of
Catholic truth—people who would
never have been persuaded to enter a
church for the same purpose.

In the discourse entitled "Roman-
ism and our Public Schools" it was
made clear that the Catholic Church
had not been the aggressor in the con-
troversy. Hundreds were unable, un-
fortunately, to gain admission to all of
these meetings for want of room.
Crowds patiently waited in the outer
corridors and on the stairways, in
their eagerness to hear the Catholic
side of the question.

The "escaped nun" and the "ex-
priest" had found Minneapolis an in-
viting and popular field for their
nasty work. A discourse on "Ex-
priests and Escaped Nuns," was con-
sidered timely. The overflow attend-
ance on that Sunday evening was
fully as great as the number that was
packed into the hall. At least five
hundred people were obliged to return
disappointed to their homes, and with
great difficulty the speaker himself
gained admission to the hall. Dis-
courses on "Confession," "The Sale
of Indulgences," and "Why Priests do
not Marry?" brought equally large
audiences.

Every effort was now made to secure
greater accommodations, but without
success until Easter Sunday, in the
spring of 1894. We then moved into
a spacious and comfortable hall, cap-
able of seating ordinarily about fifteen
hundred people, and two thousand
could be seated by introducing an
extra supply of chairs. It was taxed
to its fullest capacity at once, and the
audience continued to crowd this large
audience-room until the warm weather
set in and the work was suspended for
the summer season.

In the different halls which I have
described we were at some disadvan-
tage, from the fact that they had not
been known as popular places of re-
sort, they were not favorably located,
and had never been attended by
fashionable audiences. In fact some
of them had been known solely as
places of amusement, not always of a
very respectable or elevating charac-
ter. Yet interest was aroused, good
order was always observed, and as
much respect shown for our services as
if they had been conducted in the most
imposing church in the land. During
the two winter seasons in which these
public meetings were held we were
never once annoyed by the slightest
disturbance notwithstanding uncon-
fortable crowding, or any attempt at
disrespect or discourtesy.

The people freely applauded any
sentiments that met their special ap-
proval, but as a rule the attention given
was as careful and respectful as
is ever seen in any church edifice.

The expenses for hall rent, etc., were
met by the collections taken at each
meeting, and these were more than suf-
ficient for the purpose. The people
never object to contributing their share
towards meeting the necessary ex-
penses of this kind, and no honest and
reasonable person will remain away
because of the collection. In fact the
small contribution he may feel dis-
posed to offer creates a feeling of special
personal interest in the meeting, and
he does not feel like an intruder or the
beneficiary of some one's bounty. I am
convinced it is a positive benefit to the
people who attend such gatherings to be
given an opportunity of sharing the bur-
den of expense. They then do not feel
like objects of sentimental charity.

Burial of Suicides.

Suicide has become almost an epi-
demic in Rome of late years and
scarcely a day passes without bring-
ing its sad record of some unfortunate
who, weary of life's battle, has pre-
sumed on God's mercy by going un-
called into His presence.

Being requested to give a decision
upon the question: "Should Christian
burial be given to suicides?" the
Sacred Congregation of Rites first
called attention to the general law ob-
served in such cases, which decrees
that Christian burial cannot be
granted to those who kill themselves
through despair or anger, (not mad-
ness), or desperation or iracundia,
if before death they have not given
signs of repentance, and to this
the following possible hypotheses were
added: 1. When certitude exists that
madness was the cause of self-destruc-
tion, Christian burial and solemn fun-
eral services must be granted. 2. When
a doubt exists as to whether
suicide was committed through des-
pair or madness, Christian burial may
be given, but solemn funeral services
must be refused.

AMERICA'S CARDINAL

Converses on the Church in America
and France and on Other Topics.

The London correspondent of the
New York *World* reports the following
interesting interview with Cardinal
Gibbons:

"How have you found the Church in
France?" the *World* correspondent in-
quired.

"The French Church is very strong,"
Cardinal Gibbons replied, "but it
seems to me that somehow or other the
Church in this country has got out of
touch with the people. And, what is
worse, it manifests little disposition to
get into touch with them. The French
Church is is hierarchical rather than dem-
ocratic. It has been so long accus-
tomed to rule, to be looked up to with
reverence and respect, that it finds it
difficult now to come down from its
aristocratic position to enter the dem-
ocratic arena and keep abreast of the
times. Here and there are men who
are alive to the situation, but the mass
remains inert."

"You are doubtless aware," the
World correspondent suggested, "that
the greatest interest has been taken in
your recent visit to Rome and that
numberless speculations have been
made as to its object."

"Most of the press rumors have been
utterly wide of the mark," responded
Cardinal Gibbons, "but I make it a
rule never to correct misstatements.
The best way is to let ill-founded
rumors deny themselves. The truth
in this particular instance is very
simple. I went to Rome on a visit to
the Holy Father, who had expressed a
desire to see me. The visit was *ad
limina*, in ecclesiastical language—
that is, devoid of official significance.
I was received several times by the
Holy Father, and we discussed many
topics. What passed between us, of
course, a private matter and cannot
be divulged. Leo XIII. is deeply in-
terested in the progress of the Church
in America, and wishes to be kept in-
formed with regard to all the phases of
its development."

"What impression did the Holy
Father make upon you?" the *World*
correspondent asked.

"The feature that impressed me
most strongly," the Cardinal answered,
"was his extraordinary mental vigor.
He, buried in the Vatican, knows all,
understands all. No detail escapes
him. Moreover, he is—and this is
truly remarkable for one in his
eighty-sixth year—abreast of if not in
advance of the times and as keenly
alive to the importance of current
events as the youngest of those around
him. Besides, he is a convinced pro-
gressist. The spirit breathed by his
later encyclicals is the spirit of the
man himself. Physically he is not
robust. His face is as white as yonder
wall. His cheeks are transparent, yet
through the fleshy veil an indomitable
spirit shines. The quickness of his
intelligence is marvellous. He, better
than any other, understands that the
watchword of the Church must be
'Progress,' not 'Reaction,' 'Energy,'
not 'Apathy.'"

"But when Leo XIII. disappears is
there no likelihood of a reaction?"
interrupted the *World* correspondent.

"I think not," observed his Eminence.
"Progress demands a steady forward
movement, and the Catholic Church
cannot go back. The advance of the
last few years will not have been futile;
the work of Leo XIII. will not be lost."

"And the effect of your visit to Rome
upon the American Church?" queried
the *World* correspondent.

"We in America shall continue to
work quietly and steadily, as hereto-
fore," declared Cardinal Gibbons.
"We are making progress and are
perfecting our organization. Natur-
ally, the fact of being closely in touch
with the head of the Church cannot
fail to render our task lighter nor to
increase our zeal."

An Efficient and Popular Officer.

Inland Reporter, Sydney, C. B.

"Mr. T. Burke, Inspector of Inland
Revenue of St. John, N. B., was in
Sydney on an inspection tour on Fri-
day last and left next day. He has
full charge of the excise in the Mari-
time Provinces, and has proved himself
a painstaking, efficient, trustworthy
and popular officer. He has been an
inspector of Inland Revenue in the
Province of New Brunswick for the
last ten years, and is liked by all with
whom he comes in contact."

Inspector Burke is a brother of Mr.
Denis Burke, a clerk in the Privy
Council and a well-known resident of
Ottawa.

Ottawa University Honors.

On the list of the honorary degrees
of Doctors of Laws conferred by the
University of Ottawa figures the name
of the Hon. Theodore Davie, Chief
Justice of this Province. The authori-
ties of the University honored them-
selves by honoring the Chief Justice.
He is in every way worthy of the title,
and it is no little credit to the Uni-
versity of Ottawa to have taken the lead
in conferring its highest gift, next to
Doctor of Divinity, to such distin-
guished personage as the Honorable
Chief Justice. — New Westminister
Month.