

TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GENERAL SECRETARY,
415 West 59th St., New York,
March 1, 1895.

Since the incoming of the Lenten season the activity in temperance work has been very extraordinary. So numerous are the calls for lectures and so enthusiastically have the societies taken up the lecture-course idea, that it becomes a simple impossibility for your general secretary to supply the numerous applications he has received from many quarters for lectures. He himself has been on the road lecturing constantly and has placed all the available lecturers at work. This activity has shown itself principally in the East. If the West and the Northwest are doing a great deal in the lecture field they are doing it from their own initiative. Connecticut, Scranton, Albany and Providence Unions are showing the greatest activity in this particular class of work. There is a demand for effective lecturers. If there are any others, particularly of the clergy, who would offer their service in this work, we would like to be placed in correspondence with them.

SACRED THIRST CARDS.

A custom that has received a wonderful emphasis during this Lent is the distribution of Sacred Thirst cards. There have been sent out very nearly five hundred thousand of these Sacred Thirst cards, and if every card did its best service we can readily conjecture what a tremendous amount of good this custom of encouraging the practice of Total Abstinence during Lent has brought about. If even fifty per cent. of Catholics receiving these cards faithfully keep the promises that they contain and during the holy season import into their lives the practice of Total Abstinence, no small proportion of them will become enamored of the custom and will faithfully preserve it afterwards. But now is the time for the societies of the National Union to do their best work. If by an unusual activity during this time a large proportion of those who become Total Abstinens are impressed into society organization the custom will perpetuate itself and our ranks will be swelled to more than ordinary proportions.

THE NATIONAL CONVENTION.

As the snow melts from the ground and warm days of spring come, our attention is drawn more and more to the days of midsummer, when the national delegates will be assembled in annual convention. You are quite cognizant of the fact that in this Convention we will celebrate the Silver Jubilee of the National organization, and every effort will be made to make the Convention, one not only worthy of New York but of the great work of Total Abstinence itself. It is expected that societies living within a day's journey of New York will not only send delegates but be represented by their entire membership as far as possible. Your national secretary herewith extends the warmest and most cordial invitation to every one in any way identified with temperance work to be present at our jubilation next summer. The metropolitan city of the country, with all its interesting sights, is worthy itself of a visit; but not only do we invite the temperance hosts to see New York and its environs, but we want to present to the people an object-lesson of Catholic total abstinence that will never be forgotten.

Twenty years ago the Catholic Total Abstinence Union of America met in convention in New York. Then it was an unknown body and received scarcely a hearing; this year it will come back and in monster parade; it will marshal its forces by thousands, the greatest prelates of the country will do it honor, and the civic authorities too will join in making the celebration one of greatest note. In many sections tourist clubs are being organized embracing most of the society membership, thereby securing cheap rates to New York. It is advisable in every part of the Union to follow the example of the society in Fremont, Ohio. There they have organized a tourist club, selected a treasurer, and are canvassing the locality to increase their membership. From this one locality alone twenty-five, and possibly

fifty, representatives will come to the summer Convention. The commendable energy manifested here is worthy of imitation throughout the national body. Further information about railroad rates and board expenses will be given in detail later on.

THE NATIONAL BANNER.

Now and then telling indications come to us in a quiet kind of a way of the deep and earnest striving there is going on to capture the National Prize Banner. Connecticut is all alive with energy; Philadelphia is not saying much but doing a lot of thinking and working. What the West is doing we shall know better later on. They are preparing to spring a great surprise upon us all. The most successful increase in membership has been brought about up to this by personal work, and the society that has the greatest number of active members eager to make converts to the cause of Total Abstinence and impress them to society organization is the society that will present the best front and probably carry off the National Prize Banner.

NEW SOCIETIES.

To show what work has been done up to date we subjoin a list of new societies, with their accredited membership, that have been admitted into the National Union:

Ladies' Cardinal Manning, Westerly, R. I., 58.
Cardinal Manning Westerly, R. I., 76.
St. Mary, Knoxville, Tenn., 50.
Catholic Ladies, Streator, Ill., 25.
St. Paul, Birmingham, Ala., 31.
Angels of the Home, St. Louis, Mo., 64.
St. Ignatius' Cadets, Centralia, Pa., 130.
Father Mathew, Hudson, Mich., 164.
St. Aloysius' Y.M., Middletown, Conn., 225.
Father Mathew, Newport, R. I., 126.
St. Patrick, Danville, N. Y., 27.
St. Ann's Girls, Phila., Pa., 75.
Annunciation Cadets, Chicago, Ill., 30.
St. John, Cullom, Ill., 32.
Catholic, Galesburg, Ill., 83.
St. Joseph, Bound Brook, N. J., 49.
Father Mathew, Wheeling, Ind., 214.
St. Patrick's, La Gro., Ind., 214.
St. Bernard, Du Bois, Pa., 25.

These societies represent an addition of 1,505 new members, into the National Union. These new recruits with the 2,305 of the Knights make up to date nearly 4,000 new members. But great as this is, we consider that it is only a moiety of the crowds that will ask for entrance during the few months to come. Temperance work has had its successful days heretofore, but all the signs go to show that in the early future we shall have the opportunity of recording some of our greater triumphs.

Faternally yours,

(REV.) A. P. DOYLE,
General Secretary C.T.A.U. of A.
415 West 59th street, New York.

CORRESPONDENCE.

INTOLERANCE RAMPANT.

To the Editor of THE TRUE WITNESS:

SIR,—The amount of Protestant fanaticism and bigotry in Canada is incredible, really and actually beyond comprehension. More than that, it is the utterance of a certain class calling themselves Christians. The Manitoba School question has not created that unchristian, uncivilized feeling (rage I should call it), but it has brought it out—it has made manifest, open, public, what was inner, hidden in the hearts of these fanatics.

This bigotry breaks out now and then, but at the present time there is a general outburst. I will not allude to the Montreal Daily Witness, for that paper is the incarnation of that narrow minded fanaticism, beyond which it cannot see the shining light of truth, justice and equity. Like the owl, its eyes are only open to the hazy darkness of fanaticism. The Witness has always been the dumping ground, where fanatics are welcome to deposit the refuse of their hearts, bereft of charity, and of their minds filled with void and crooked ideas and thoughts. The paper has lately become so nauseated with the writings of the Chiniquys, Carmans and others *et cetera* *et cetera* that it is high time the Board of Health should interfere to prevent the spread of the plague which pervades the atmosphere of the plot.

Thank God, all the Protestants of Canada are not to be included in that unchristian class of bigots; there are exemptions, honorable and noble-minded, but unfortunately they are the minority,

specially in certain parts. Now, then who are the leaders and propagators of this pagan crusade against Catholics and Catholic institutions—of course, the Orange boys take the lead—why should they not? Are they not the champions of intolerance? They are not to be outdone by others—they must take the first prize. Are they not entitled to it?

Enough for the present. Should you allow, I will return to the subject again.

J. A. J.

A MINISTER'S EXPRESSION.

In the course of his sermon on Sunday, the Rev. J. Edgar Hill spoke as follows concerning the present condition of affairs in Manitoba: "If the minority have a grievance, and the majority refuse to redress that grievance, ultimately, it will be worse for the present majority than for the minority who ask to be relieved."

INDIAN NUNS.

THE "RED SISTERS" OF MOUNT BENEDICT AND THEIR NOBLE WORK.

There are five members of the Order of the Red Sisters of St. Benedict. They are: The prioress general, Mother Ligouri; Mother Frances, the sub-prioress; Mother Gertrude, Sister Anthony and Sister Aloysia. They are the only members of any religious order among the Indians, says the Union and Times.

The history of the establishment of the order reads almost like a legend, so romantic and picturesque is it in its details. The foundress of the order was Mother Catherine, the story of whose death before the altar only about a year ago was printed in almost every newspaper in the land. Mother Catherine was born in a war camp on the side of the Rockies only 27 years ago. Her father was the noted Indian chief of the Uncapapa tribe of the Sioux—Crow Feather. At the time of her birth the tribe was engaged in a fight with the whites. She was supposed to be, and was called, the sacred virgin of her tribe, and was given the name of Sacred White Buffalo. Her life was supposed to be safe from harm, and it was through this belief that while she was yet an infant she was carried into battle.

Her father, Crow Feather, had grown weary of the fighting tactics of Sitting Bull, whom he considered a worthless fellow, and resolved that, instead of attacking the defenceless white settlements, the thing to do was to attack the forts and stockades. He endeavored to induce his fellow-warriors to pursue this method, but failing, he announced that he was going to leave them. He started off with his family, carrying the little sacred White Buffalo in his arms to protect her from the bullets of the enemy, when he saw in the distance some United States troops. He resolved to give them fight, and trusting in his sacred daughter as a talisman, he put spurs to his horse and in a moment was in the midst of the troops, firing right and left from the hip. Several shots were fired after him as he broke the ranks, but not a ball hit him, and the firing ceased when it was seen that he bore in his arms a baby. It was in this way that Mother Catherine went through a battle.

She was brought down to the white settlement when still a child. She has often said that from her earliest recollection she felt a desire to be a sister. When she was still young she appealed to Father Craft, who was a missionary among the Indians in North Dakota at the time. There were also others of the nation who felt the same desire, but Father Craft found it would be difficult to have very many Indian sisters in the white convents, so they were sent to the Catholic Indian school at Avoca, in Murray county, to receive their education. Here they learned the English language and other branches, being in the school for three years. In 1891 it was decided to found the congregation, and Mother Catherine resolved to make it of the Order of St. Benedict; for, as St. Benedict in his lifetime, 1400 years ago, had stood for progress, and was a man far in advance of the spirit of his time, so she would take the spirit of the Benedictine rule and apply it to everything. In this idea

she was encouraged by the progressiveness of Pope Leo, Archbishop Ireland and Monsignor Satolli.

Before starting out for North Dakota again all the sisters became citizens of Minnesota, renouncing all further claims upon the federal government in virtue of blood, and American citizenship was made one of the requirements for admission to the order.

The general object of the order is to instruct for citizenship those of their own race, old and young, to do everything to bring them out of their transition state, instructing them in English branches and acting as directors of the societies of instruction in citizenship.

The success that has attended the sisters in their work shows conclusively that the time was ripe for the experiment.

Mother Catherine, the foundress of the order, was a woman of remarkable intellect, and her death was a great misfortune. She died, as has been said before, at the altar of the chapel at the conclusion of a Mass.

She had been ill for some time, and, feeling that the end was near, she had the sisters dress her in the robes of the order and carry her to the chapel. She was only 26 years old when she died, but had attained the distinguished honor of being the foundress of the first and only Indian congregation.

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