

CATHOLICS IN PUBLIC LIFE.

Something that strikes home to us here in Canada, and that is a subject well deserving our careful study, and our best endeavors to put it in some practical use, is that of encouraging Catholics—especially young men—to take a more active part in public life. While we could write several lengthy articles on the subject, and yet leave it unexhausted, we think that it would be well to accept and pause over the views of such an important organ as the Liverpool "Catholic Times," and the expressions of opinion of such eminent men as the Bishop of Liverpool, Right Rev. Dr. Whiteside, and Mr. Councillor McCabe J.P., of Manchester. We will content ourselves this week with a few quotations on the question, and reserve the application of these general views to the immediate needs and circumstances of our own people in this country. The "Catholic Times" says:—

"The two great nations of antiquity—Greece and Rome—which gained for themselves distinction entirely special and gave an enduring impress to human thought and by the energy of their public life. And, if we seek to discover how it was that their citizens were peculiarly drawn to public action, we find it was largely in consequence of their systems of education. The training of youth was well directed to the formation of public spirited citizens. The young were inspired with the wholesome ambition to be of service to the people, and in the gymnasiums and schools of oratory were fitted to play a public role with credit. The examples of those who had honorably served the State in the past were held up to their admiration, and scattered through the works of some of their best writers we meet with evidences of the veneration paid to busts and statues, the ambition for public zeal being thus, as Sallust tells us, publicly excited. Well, we Catholics have a goodly heritage, and we should be fully alive to the responsibility it entails. Of course the standpoint from which we look at eminent public work is different from that which the Greeks and Romans adopted. They considered that the renown attained was sufficient reward. We have to bear in mind that the span of life is a time of solemn duty, that when it is over it is past without recall, and that at the close it must be awe-inspiring if we have to bear with the thought that we might have done good to the people around us, but absolutely neglected the opportunities."

The future belongs to those who can convert what we may call the raw fibres of manhood into the best elements of citizenship. As education advances the trend of political and public policy will be to extend the freedom of the individual and to improve his chances of reaching the highest positions in the State. If we produce a superior stamp of citizenship, if we infuse into the minds of the young the ambition to equip themselves for the discharge of public duties, then we can count upon securing a due representation on public bodies, national and local. But this preparation of youth we must regard as a serious and sacred business, one of the principal aims of which must be to instill into the mind that sense of responsibility to God, of self-reliance, and of public duty which is the surest safeguard against a frivolous and useless life."

In the course of an elaborate and exhaustive lecture on the "Duties and opportunities of Catholics," Mr. McCabe, above mentioned, set forth, in graphic language, many precepts that—while intended to apply to England—might serve us as subjects of study and possibly induce us to take a more active and lively interest in the affairs of the country and in the question of our own immediate representation. Amongst other sane and timely remarks, Mr. McCabe said:—

"I need not waste many words in attempting to prove the obligation which lies on all Catholics to fulfil their duties not only to those who are their brethren in faith, but to the larger communities of which they form a part. This has been impressed by the Church on its children in all ages; and in the present day our Holy Father Leo XIII., tells us that 'we are bound to love dearly the country

whence we have the means of enjoyment which this mortal life affords.' This love must not be merely sentimental and theoretical, but must be displayed in our willingness to share in the burdens of citizenship, and by the cultivation of an active civic patriotism amongst us. The time has come when Catholics should take a larger share in this work, for although we may be divided on questions of Imperial politics, it should not be difficult for us to unite in matters which concern our local affairs and which affect so largely our every-day lives."

After giving several reasons why Catholics do not seem to push to the front as rapidly as their increasing advantages would permit, the speaker said:—

"Another reason may be found in the aloofness and inertness of those Catholics who have a larger share of this world's goods. Although the teaching of our Church should lead us to a more Christian equality, I fear we are in this respect no better than our non-Catholic neighbors. It might I think be truly said of us, as Spurgeon once remarked of his own congregation, that the shillings would not mix with the sixpences, and the sixpences would have nothing to do with the threepenny bits; and yet another reason may be the prejudice, and worst of all, the suspicion which among the lower and less intelligent classes of non-Catholics—and sometimes among those from whom better might be expected—never fails to ascribe to our efforts in public life an unworthy and selfish motive, and to deny that we have at heart the same interest and regard for the common good which they claim for themselves. It is for us now to dispel this cloud of prejudice."

"I wish now to urge the paramount necessity for organization amongst the men of our Catholic parishes. Cardinal Vaughan, at the Conference of Young Men's Societies, held in Liverpool in 1894, said: 'The organization of our Catholic youth is a work of the very highest importance. Organization brings about the union of a multitude of units; it brings forth the strength of thousands, whose strength would otherwise be wasted and absolutely neutralized and destroyed.' His Eminence says further: 'There is no Church in the world which has upon it the obligation to organize more imperative than that which is upon us on account of the very peculiar circumstances in which the Catholics of this country find themselves, in the midst of the English population.' Men should be encouraged to form themselves in associations, whether as clubs, societies, associations, religious, national or political."

"There is far too little association of this kind amongst us, and particularly in the case of the young men. In this our Protestant fellow-citizens are far ahead of us by their highly organized Sunday schools and temperance and other societies. There are many examples of the value of this association and training among the leading public men of this city; and in a still wider field we have the notable instance of the late John Bright, who declared that he owed much of his great success in public speaking to the practice which he first had in the societies connected with his place of worship. Pope the eminent Parliamentary barrister, has said that his facility in public speaking was first gained by his platform experience in temperance societies, and Judge Waddy says that he derived great benefit from similar connections. I do not mean to say that we shall at once produce a race of great orators or Parliamentary barristers or men skilled in affairs, but in these days when men associate and combine for all sorts of objects, it must be apparent to every one of us that we cannot afford to neglect the advantages which such associations would give. In conclusion let me say that I believe there is a solemn obligation upon us Catholics to consider well our relation to the public life of this country."

Here is ample food for serious reflection; and this subject is one that we will insist upon, as far as our own people are concerned in Canada, until a new and vigorous spirit of public emulation is awakened.

Exercise and Longevity.

Professor Sargent, of Harvard University, writing in the "North American Review," gives some interesting instances of strength maintained by exercise.

Henry Clasper, the English oarsman rowed in 110 different races, most of them over four miles in length, and won several of them after he was 47.

William Belden, the Nestor of cricket, lived to be ninety-six. John Bower, another famous cricketer, lived to be over ninety. James Taylor, another excellent oarsman of England, rowed in 112 different races. Tom Ward, the English pugilist, died at ninety-five, and Tom Maco, at one time the English champion is still living and teaching sparring, although he is sev-

enty-six. Blondin, the French gymnast, who crossed Niagara on the tight rope in 1855, '59, '60, died but lately at seventy-two years of age. Many of the distinguished circus performers in England lived to be well along in old age, including the great Astley, who died at seventy-two; Pablo Fanque, at seventy-five; Madame Saqui, at eighty, and Saunders at ninety-two.

In one or two cases I have known of men actually acquiring an increase of physical vigor and physical measurements after the age of sixty by the practice of systematic exercises. Mr. Smith Robertson, of Eau Claire, Wisconsin, a man five feet eight inches in height and weighing 140 pounds, began systematic exercise with 10 lb. dumb bells and a horizontal bar when sixty-nine years of age. He worked with this apparatus for about ten minutes a day, and walked

four to six miles a day regularly for a period of three years. At the end of this time he found that his weight had increased from 140 to 160 pounds, his chest measurement had increased from 36 to 40 inches, and all the other muscles of the body proportionately. At the present time he weighs 165 pounds and is eighty-three years of age, yet he writes me that he can walk or run almost as easily, and with apparently the same elasticity, as fifty or sixty years ago.

Upon reviewing the lives of these prominent athletes and gymnasts, many of whom I have known personally, the facts that come most prominently to my mind are the wide range of exercise in which they have engaged and the sensible way in which they have taken care of themselves, even under unfavorable conditions.

GREAT MEN WHO ARE EARLY RISERS.

Although there is no necessary connection between early rising and a brilliant career, it is an interesting fact, says a writer in Tit-Bits, that many of our most eminent men and women spend less time in their beds and leave them much earlier than most of us.

Through the whole of his working life the late President Faure was rarely, if ever, in bed after five o'clock in the morning. Even when President he invariably rose at five o'clock even in the depth of winter, had a cold bath, and was immersed in his books in his library by six o'clock. To this habit of early rising the "tanner president" attributed much of his success in life.

M. Jules Verne is another practical believer in the virtues of rising early. His practice is to rise at dawn in summer and six in winter. After a light breakfast, he takes up his pen and writes industriously until eleven o'clock, when his day's work is complete, and he can devote himself to recreation. "If I had not been an early riser," he says, "I should never have written more books than I have lived years."

Alexander von Humboldt, it is said rarely spent more than four hours in bed, and, on the testimony of Sir James Sawyer, was frequently content with two hours; and Litte, who lived to be eighty, thought that to spend more than five hours a day in bed was shameful self-indulgence. Although his invariable hour of rising was eight o'clock, he scarcely ever left his desk until three in the morning, or until sunrise warned him that a new day had dawned.

There are few earlier risers than the kings and queens of Europe, who might pardonably indulge in later hours than their subjects. In his younger days the Austrian Emperor used to rise at half-past four in summer and five o'clock in winter, and was paying his morning visit to the stables when nearly all Vienna was sleeping.

The German Emperor has never been a sluggard, and is usually hard at work in his study at five o'clock, and on horseback at six, while the Empress shares her husband's love of the morning hours, and may be seen cantering on her favorite mare two hours before the world breaks its fast.

King Oscar of Sweden and Norway is usually to be found between his be-

loved books between six and seven every morning, and the kings of Italy and Roumania have also left their beds at this hour.

The young Queen of Holland, like her mother rises at seven, and at about the same hour the Queen Regent of Spain may be seen, in sombre black, "fat and florid," on her way to mass.

Many of England's greatest men have scorned the delights of bed while living "laborious days." Brunel, the great engineer, who lived to be 80, rarely spent more than four hours in bed at any time of his crowded life; and Sir William Arnold the engineer of the Tay and Forth bridges, and the Brunel of our day, rises earlier than any of his employes, and will frequently crowd twenty hours work into one day during the progress of his great enterprises.

Art, too, has its early risers among its most eminent men. Mr. G. F. Watts, the great Academician, has rarely allowed his bed to keep him away from his brushes later than five o'clock in the morning, and has put in many hours of hard work when the breakfast bell rings.

Mr. Sidney Cooper, the doyen of the world's artists, who is now in his ninety-sixth year, has always been an early riser, and has often been busy with his palette at three or four o'clock in the morning.

Sir Richard Webster rarely allows himself more than four or five hours' sleep, and often has to content himself with less. He has frequently retired to bed at two or three o'clock in the morning, and has been reading the day's briefs at five o'clock, and yet he is one of the most vigorous and robust men in England. For many years Lord Russell did not average five hours' sleep a night, and the same story is told of Sir Edward Clarke and the late Lord Herschell in their busy days at the Bar.

Lord Wolsey, like Von Moltke and Bismarck, is a believer in early hours and is often at work in his study at six o'clock in the morning, but perhaps no man of our time spends more hours out of bed than Mr. Edison, the "Wizard of America." It is no unusual thing for Edison to work thirty-six hours continuously at a single problem, and on many occasions he has spent a whole week "in his clothes," snatching a few minutes' sleep when exhausted nature proved too strong for him.

MANUAL TRAINING IN SCHOOLS.

At a recent Congress of Teachers, held in Limerick, Mr. D. W. Bevis—Director of Manual Training, at Birmingham—read a paper that contains much useful information outside the local issues with which it deals. He opens with Prof. Huxley's views on the subject:—

"If there were no such thing as industrial pursuits, a system of education which does nothing for the faculties of observation, which trains neither the hand nor the eye, and is compatible with utter ignorance of the commonest natural truths, might still be reasonably regarded as strangely imperfect. But when we consider that the instruction and training which are lacking are exactly those which are of the most importance for the great mass of our population, the fault becomes almost a crime, the more so that there is no practical difficulty in making good these defects."

After a comment upon this text, Mr. Bevis goes on:—

"By a practical education I wish to infer an education that trains and develops all the senses, disciplines the nerves and muscles to give a prompt and precise obedience to the dictates of the brain—an education in which cramming is impossible, and where the brain power assisted by hand and

eye can leave the deeply sunken ruts and branch out into unexplored oceans of individuality, originality, causality, and ideality, where the length, the breadth, and the height, are immeasurable. These God-given qualities are born with every child, and were never intended to be sipped in the bud, or ground down to fit a narrow gauge, worked on the block system. They require generous nourishment with careful and individual training, to ripen the child to that independence, self-reliance, and open mindedness, which takes God as its captain, and places common sense at the helm. It is, indeed, sad to think how soon the children forget the lessons they learn. Nearly all definitions, rules, and facts, so assiduously learnt and committed to memory fade from the recollection a few months after the children leave school while the art of skating, swimming, riding a bicycle, spinning a top, or sharpening a pencil are theirs not for a few months only, but for life. It is not because the memory has been worked unassisted. The scene has been selected, the instructions given, the exposures taken, but the impressions made by the momentary light that has quickened the senses, has never been developed; thus the stamp of intelligence and practicability which

ever go to make a permanent mental picture has been, allowed to pass by unsealed. The reason, the memory, and the body should be trained together; the one should strengthen and develop the other.

"The hand, the eye, the ear, the brain, 'In unison must work through life, 'Ever to read, to help, to train, 'For successes in this world of strife."

What the brain can conceive as practicable, the hand and eye should be able to perform. The aspirations of a healthy mind are high, to check them by not giving them freedom is to narrow the child down to its surroundings, and turn the children out from school like so many pins from a factory. Useful cleverness is being able to use the tools we possess, to turn into practical account the materials around us, to pick out the useful from the useless, to take in at a glance your situation, and to act collectively, promptly and discreetly. To put the right foot forward at the right time, to be ever the right man in the right place, doing the right thing in the right way. But what has all this to do with "should manual training be classed as elementary education." I will endeavor to show you.

We will not follow the whole argument in favor of manual training; but a few disjointed quotations may serve as texts for more than one address on the subject, and may serve as hints to teachers in all our institutions. Amongst other things Mr. Bevis says: "True, it is as Watt, I think puts it. What we try to save we lose what we spend we have, what we give we gain. Practical education should and does begin with the child in its mother's arms, but when another mother, the school, takes over the child's education she says: you must fill this child with useful information. When it is ten or 11 years old you may give two hours every week to help him to digest and turn into flesh and blood the nourishing foods you have forced him to swallow for the last five or six years. A task highly unpracticable, a substance totally insoluble, and a compound that would defy the skill of our best analysts. Manual training, if that is the right term to designate the practical or the utilitarian side of education, the learning to make as well as to eat our bread, should be indisputably elementary education, and taught throughout the school life of the child. Schools receiving aid from Government are distinctly schools for the industrial population, and these unquestionably should have a practical education to teach them to use those members which in all probability they will have to earn their living by. To this end Government will have to do much, inspectors more, but the teacher is left the most."

"The best way in my opinion to get a comprehensive scheme of manual training adopted in our schools, or at least a preliminary step towards obtaining it, would be to petition the department to give a grant embracing practical work from the first to the department to give grant embracing leaving school; if the training is taken for two hours a week right throughout the school year. This should be given in addition and quite irrespective of any two class subjects that may be selected. If manual training is part of the elementary education scheme as it is said to be, let the Department recognize, and encourage it as such. This might be done without doing away with the present system, in cases where schools do not wish to adopt this alternative scheme. The inspectorial staff that controls the one could equally and efficiently control the others. The gain to our special branch of work, if the scheme were properly carried out, must be apparent to every one. We as manual training teachers would not be so alienated from the other school work and teachers, and would be recognized as belonging to the school staff, partaking of the same benefits even the superannuation scheme. The gain to the pupils would be pleasanter and brighter school days, making more intelligent and skilful workmen. The class teacher would have more satisfaction, less cram and drudgery. The gain to the country will be a greater interest, and a stronger liking, and less prejudice, for manual labor and consequently intelligent artisans, producing better and cheaper produce."

"But, however, efficient the legislation may be, however well it is carried out, it can be but a building up on the old foundation, which may at present be well contrasted to the slippery swamps of unassimilated information. Those who are responsible for the education of the children, more especially those of the working classes, must see to directing this information as it is gained into channels of usefulness, and thus practically seal its retention by incorporating

it in the child as a necessary adjunct to motion and life. This necessitates the mental and physical powers to be trained together. It claims a place for a workshop, as well as the office in every class and in every school. It demands from the teacher a binding cement for theory and practice. It asks from the inspectors practical and general interpretation of methods and accomplishments. It expects, and has a right to expect from the examiner, an impartial and comprehensive scheme of grant, that will encourage the teacher to lay a foundation for, as well as crown, that tower of strength, "Manual intelligence," which alone can dignify, and give that social and intellectual status to the working population, that should be the glory and the honor of the country."

MANCHESTER CATHOLIC SCULPTORS.

Several of our Manchester artists have been having shows during the week, says the new "Manchester Weekly Herald," the most important of which is that of Mr. John Cassidy, the Catholic sculptor. Some months ago the Corporation of Bolton agreed to perpetuate the memory of Sir Benjamin Dobson by erecting a statue of him in one of the public squares. Several London sculptors were invited to send designs, and after reducing the number to three, it is a credit to the Manchester Academy of Fine Arts that Mr. Cassidy was the successful competitor. The colossal figure (it stands 9ft. 8 in. high) represents the alderman standing in his mayoral robes, the right hand raised, holding his eye-glass and the left grasping the official cocked hat. It is dignified, realistic, and well modelled, quite indicative of the character of the man who played no small part in the recent engineer's strike. Mr. Cassidy has succeeded in making one feel that arguments coming from such a man must be worthy of serious consideration, and to get this he must have labored hard to work out the expression on the face and fleshy texture of the hands. At present the statue is made of clay, but will eventually be cast in bronze by the cere perdu process, and placed on a Scotch granite pedestal, 12 feet high, in front of Bolton Town Hall. This makes the seventh important public statue Mr. Cassidy has executed during the past six years. As we will probably have a statue of Mr. Gladstone in Manchester before long it is to be hoped that the committee responsible will have an opportunity of viewing this work, for, after having seen it, there can be little doubt that they will agree that there is no necessity to go outside Manchester for a sculptor.



From the day that a young man starts out to seek his first position to the end of his business life, his health has a world to do with his success. When a young man applies to a business man for a position, his personal appearance has a deal to do with the outcome. "Personal appearance" does not mean dress alone. It does not mean exterior cleanliness alone. A young man may be clean, so far as soap and water will make him, but be disgraced by unsightly pimples, eruptions and ulcerations on the skin. These are due to impurities in the blood. The blood becomes impure because it is improperly nourished. Instead of receiving the life-giving elements of the food, it receives the foul emanations of indigestion, biliousness and costiveness. The reason that Dr. Pierce's Golden Medical Discovery is the best remedy for disorders of this description is that it goes right to the cause, gives a man an appetite "like a horse." It facilitates the flow of digestive juices. It corrects all disorders of the digestion, and makes the assimilation of the life-giving elements of the food perfect. It invigorates the liver. It purifies and enriches the blood. It makes the muscles strong and active. It tones and steadies the nerves. It makes a young man look as he should—strong of body, alert of brain and clean and wholesome of skin. Medicine dealers sell it, and have nothing "just as good."

"I had eczema in its worst form," writes Austin Ramsey, Esq., of Sullist, Huntington Co., Pa. "I tried three doctors but got no relief. I thought it would set me wild, it itched and burned so badly. The neighbors thought I would never be cured. I took your 'Golden Medical Discovery' and am now well."

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It is hereby given that the Order of the Knights of Columbus will apply to the Lieutenant-Governor in Council for an authorization to carry on business in the Province of Quebec, as a Mutual Benefit, Aid and Insurance Association, under Article 6576a, R.S.Q.

Montreal, 1st May, 1899.

FRANK J. LAVERTY,
Solicitor for Applicants