

# NOTE AND COMMENT.

The Manitoba Free Press, commenting upon the appointment of Mr. A. E. Forget to the important and high office of Lieutenant-Governor of the Northwest territories, after expressing the opinion that the people of that vast region will accept the appointment as a graceful compliment to them, says:

"For the Catholic Church in the Northwest Territories it is a comfort to know that the representative of the Crown will need no surgical operation to make him understand Catholic affairs. For the Catholics of Regina in particular the presence of His Honor and Mrs. Forget at Mass will be a stimulus and an example."

In an article in the current number of the Catholic World Magazine, Archbishop Ireland refers to "the misfortune that fell to the lot of Catholic immigrants coming to America forty or fifty years ago of being huddled into cities where, as a rule, nothing was possible to them but to be made hewers of wood and drawers of water, instead of being induced to occupy the fertile lands of the Western States, where independent homes were to be won with little cost and labor. The immigrants either were ignorant of the blessings that those lands held in store for them, or were incapable without the counsel and aid of leaders to form settlements upon them. The leaders that were needed seldom came forward, and their efforts, such as they were, often met with strong opposition even on the part of men whose position and intelligence should have promised better things. It is to-day beyond a doubt that had the enlightened views of D'Arcy McGee and those who took part with him in the famous Buffalo colonization convention of 1846 been fully encouraged and pushed to a favorable issue, the Catholic Church would be immensely more prosperous in all the Western States than ever again she can hope to be, and tens of thousands of Catholic families would have gained happy homes and an honorable competence upon the land, instead of having gone down to ruin in the fierce maelstrom of large cities."

Other Irish Canadian public men made somewhat similar endeavors shortly after the opening up of our own

great Northwest, but for some unexplainable cause, at the time, their well meant efforts were opposed in certain circles.

The enthusiasts who are working themselves up to such fever heat in connection with their aid of an Anglo-American Alliance are constantly reminded that there are many obstacles in their way. One of the most recent reminders which these faddists received came in the form of a letter from no less a person than the leader of the English Bar, Sir Edward Clarke. After declining to become associated with the movement, Sir Edward Clarke proceeds to say:—

"The object of the league is stated to be to make every effort in the cause of civilization and peace, and to secure the most cordial and constant co-operation between Great Britain and the United States. Now, I have always labored and will always labor to promote the most friendly relations between this country and the United States. I did so during the recent controversy, when public feeling on this side of the Atlantic and on the other did not show quite the enthusiastic affection which we have seen of late."

Great Britain and the United States have, no doubt, many ties of sympathy, but they are two nations, not one, and must often have divergent interests; and I should rather not be shackled by membership in any society which binds itself to constant co-operation with the United States government.

Many of those who have given their names have probably done so simply with the desire to promote a better understanding between the two peoples and thereby diminish the probabilities of conflict. But if this is the object, I think an Anglo-German, an Anglo-French or an Anglo-Russian league is much more needed.

Friendly relations between ourselves and the great European nations are quite as important as with the United States, and we have not with them that sentiment of kinship which in the case of the United States goes far to allay suspicion, soothe jealousies and prevent the peace of the world from being imperilled by any controversies over trifling, or, at most, inconsiderable questions.

# OUR CURBSTONE OBSERVER.

ONE of the most serious considerations which the Irish Catholics of Montreal should lay to heart when looking forward to the future should be the question of the concentration of influence and energy as regards association work. A good many people believe that there are too many Irish Catholic societies in the city at present, although they are afraid to say so openly. While each of the existing societies is doing some good in its own way, the results obtained are not nearly so beneficial as if there were fewer organizations and more unity of effort.

Through the present multiplicity of societies, the number of which is out of proportion to our English-speaking population, much energy that might otherwise be utilized is lost, and a considerable amount of effort which would be productive of great benefit to our people if put forth jointly with that of all the other associations is most entirely wasted.

I am aware that this is a somewhat delicate subject to discuss; but I believe that a little frankness now will bear good fruit later on. Let those interested in the subject consider it calmly and apart from all personal bias. Have our fellow-citizens of other creeds anything like the number of organiza-

tions that we have? They certainly have not. They know from their own experience and that of others the paramount importance of unity of aims and concentration of efforts. And why should Irish Catholics, who have been losing ground for many years in several walks of public and private life, although we have all along been increasing in numbers and in wealth, continue to follow a policy of division and sub-division in such a vital matter as that of organization? In my opinion it is incumbent upon the leaders in our local societies to sink all personal considerations and take up this subject with energy and good will, so as to unite the efforts, and consequently, the effectiveness of all. Besides, the money spent in fees in the different organizations might thus be saved, and collected, say, into a central fund destined ultimately to establish some institution which should be carried on by our own people.

If the leaders of our societies would only take this subject into their earnest consideration, and work together with an unselfish purpose, we feel confident that splendid results would be achieved for our nationality, our educational interests, and our religion.

# NOTES OF HISTORY.

UNDER the reign of Charles I, Ireland was the theatre of the most desolating war and implacable persecution. Strange as it may appear, the fury of persecution was aimed more at the monastic orders than at the secular clergy. The friars were more intimately associated with the people. They had branched out from the great monasteries, and settled among the people, and were thus, in a manner, too much identified with the people, to be allowed to live among them as their teachers, their guides.

The Franciscans and Dominicans were bold, fearless men. Separated from the world by their vows of poverty and chastity, they cared not for the things of the world, nor were they wedded to it by the allurements of riches or honor. Such men were to be feared; for they cared not for death, were unflinching patriots and believed in the justice of opposition to tyrants, even with the sword.

number of Cistercian and Benedictine houses. There were nearly a thousand Franciscan and a thousand Dominican priests attached to these convents. Thirty years afterward, in the reign of Elizabeth, the Dominican priests were reduced to four, and the Franciscans had suffered nearly as much.

After the death of Elizabeth, there came a short breathing spell to the nation, and within a half century there were over 1,000 Dominicans and Franciscan priests again in the country. When Cromwell came to the throne, there were only about 150 left, and about an equal number of Franciscans. The rest had perished—had shed their blood for their religion and their country, or had been shipped away to Barbadoes and other West India Islands, to be sold as slaves.

Among those who suffered martyrdom was Richard Barry, a Dominican, prior of the province of Munster. A number of persons, with many ecclesiastics, had taken shelter on the rock of St. Patrick (Cashel), as it was then called, where they resolved to defend the sacred ornaments of the altars and some movable effects.

man whose hands were stained with the blood of many illustrious ecclesiastics. He at length surrendered, not however, without loss on both sides, as about 800 were slain, and all the ecclesiastics put to the sword. Richard Barry was reserved for a more arduous conflict.

A captain, the first to enter the church, beholding Richard Barry, addressed him as follows: "I promise you protection if you cast off your garments (for he wore his habit) so odious to us, and which excites our indignation as well as vengeance."

The holy priest replied: "This habit represents the life and passion of my Saviour, and is also the banner of that spiritual warfare in which I have engaged from my youth, and which I am now unwilling to abdicate."

The promises as well as the threats of the captain being rejected and scorned, Barry was handed over to the soldiery, who at first buffeted him, spitting on the venerable martyr, and offering other insults and contumely. Again, having tied him to a chair, a slow fire was applied to his legs and thighs, in which torture he continued about two hours, the blood bursting through the pores, and his eyes beaming rays of light towards heaven; his death was at length accelerated, a sword having been driven through him from side to side.

# NOTES FROM THE NORTHWEST.

[From the Northwest Review.]  
Rev. Father Jetté, from one of whose letters a friend has allowed us to translate some interesting extracts, is the only son of the present Lieutenant-Governor of Quebec.

Father Jetté's extraordinary ability and merit, coupled with his father's wide reputation and exalted position, have contributed to make his choice of the Alaska mission one of the greatest sensations among French Canadians since young Taché's choice of the Red River mission in 1846. Speaking at the Jubilee banquet of St. Mary's College in Montreal last June, Archbishop Brochu alluded to Father Jetté's self-sacrificing departure as a proof that the age of heroism was not closed.

Father Jetté left Montreal on the 26th of May and arrived at St. Michael's, an island near the mouth of the Yukon, on the 25th of June. He accompanied Very Rev. Father René S. J., the Prefect Apostolic of Alaska, and two young Jesuit priests going out to join the Alaskan Mission. Three other Jesuit Fathers came down from their missionary posts and met the new arrivals at St. Michael's, where, for the first time in the history of the Alaskan Mission, seven priests were thus assembled in one little house.

Fr. Jetté, who can turn his hand, head and heart to anything, constituted himself the cook during the few days of their happy sojourn together.

Early in July Father René started for Dawson City in order to make arrangements for banding over the Jesuit establishment there to the Oblate Fathers. Father Jetté remained at St. Michael's to superintend the putting together of a steamboat, the pieces of which had been lately purchased in San Francisco and brought up for missionary journeys on the Yukon.

Mr. Comeau, of St. Jean Baptiste, has reason to bless the recent rainy weather. He reaped four thousand bushels of wheat from a quarter-section (160 acres), a yield of twenty-five bushels per acre. When he hauled his fine crop to the elevator the price offered him was 48 cents a bushel, but on account of the rain he did not call for his cheque that day. The rain kept coming down, off and on, for 36 hours. During that day and a half the price of wheat went up six cents. Now six cents a bushel was precisely the price he had paid for getting his wheat threshed. So, when, after the 36 hours' rain, he came to the elevator to receive his cheque, he was delighted to find that the delay caused by the rain had just recouped him for his threshing outlay. He was paid 54 cents a bushel.

No appointment made by the present Federal Government has won such universal approbation as that of Mr. A. E. Forget to be Lieutenant-Governor of the Northwest Territories. The worthy recipient of gubernatorial honors has been deluged with telegrams of congratulation from all parts and all points of the compass. His Excellency Lord Aberdeen wired that Mr. Forget "must" come to Rideau Hall to be sworn in there; but of course this "must" is all-courtesy and laudatory rather than imperative, and Mr. Forget, whose appointment has been made with the least possible delay after the demise of his predecessor, is too faithful a servant of the crown and people not to hasten to Regina for the disposal of accumulated arrears in government business.

The law of human helpfulness asks each man to carry himself so as to bless and not blight men; to make and not mar them. Besides the great ends of attaining character here and immortality hereafter, we are bound to so administer our talents as to make right living easy and smooth for others. And this ambition to be universally helpful must not be a transient and occasional one—here and there an hour's friendship, a passing hint of sympathy, a transient gleam of kindness. Heart-helpfulness is to enter into the fundamental conception of our living. With vigilant care we are to expel every element that vexes or irritates or chafes, just as husbandmen expel nettles and serpents and poison ivy from their fruitful gardens.

Logic differs from reason, not only as the fist from the palm—the one close, the other at large—but much more in this: that logic handles reason exact and in truth, and rhetoric handles it as it is planted in popular opinions and manners.

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# THE TEMPERANCE CAUSE.

The prize essay contest, which was concluded at the Boston Convention, resulted in the awarding of the money prize of \$25 to Mr. Joseph A. Weldon of Pittsburg, in the contest among the adults, and a like sum to Miss Mary E. McKenzie of Cambridge, in the contest among the juveniles. Mr. Weldon's essay reads as follows:

I am a total abstainer, not because my father was—a derisive thrust often aimed at one when his politics or his religion are assailed; nor am I a total abstainer simply as the result of a sudden burst of moral reformation, and 'because I needed the pledge,' as is also sometimes said.

Looking backward some ten years ago, to the time when, through the guiding spirit of a clerical friend, I was induced to take the step, it can be truthfully asserted that my profession of the total abstinence faith has been the result of what may be called a mental evolution, and which may be clearly ascribed to three motive forces, or, perhaps, it would be better to say, to three stages of mental progression, namely, attraction, education, conviction. This paper will be considered as embracing these respective stages.

As the experience of one like the writer is what may be noted of many of the seven-odd thousand who comprise our National Total Abstinence Union, it is hardly necessary to make this a strictly personal recital, only in so far as I have gone, in order to show the impressions and the lessons which any young man may receive, after he has passed the age of 20 years and up to the time when he takes a pledge and joins a total abstinence society. I am considering, of course, the American Catholic young man, and assume that he has had opportunities for some little culture and a general play of his intelligence, morally and socially, and otherwise.

While it is true that at the time of taking the pledge the sacrifice in itself does not seem very great, nevertheless there is in the mind that natural rejection of any proposition which would

strip one of what were then his vaunted notions of "personal liberty," and which moreover might cut off the enjoyment of those to be anticipated events where good cheer is heightened and fellowship is kindled by the social glass.

It is not so long ago that the drink question began to be generally and authoritatively discussed, and drunkenness to be stamped as the monstrous vice that it has ever been. Indeed, who is there that has not observed the rapid evolution of the public mind within this very generation of ours? The leaders of thought in this direction are charitable enough to attribute the slow growth of organized effort mostly to inattention, thoughtlessness and ignorance with reference to the vice of intemperance. As is well admitted, many good, honest Christians take a drink of liquor, and are not harmed by it. Custom has so regulated society that the virtue of personal total abstinence never even suggests itself to most persons, and thus it has been little honored in consequence. The quick, intelligent mind will perceive the dangers and pitfalls of drink when the touchstone of example is applied and the contact is formed with the followers and advocates of sobriety and morality. When men want to be better, or rather when they don't want to be bad, that which attracts them most is the example of their fellows. And so it is, it may be fairly argued, that a total abstinence society attracts the man, who, knowing drunkenness to be a sin, drinking an occasion of sin, has determined in his mind that total abstinence is the necessary remedial virtue.

It can be truly said, most of us agree, that a young man does not, as a general thing, drink through inclination. The spirit of sociability, the mere love of exhilaration which drink excites, and again the convivial spirit, rule him. The temptation is so natural and the harm done so hidden that danger seems afar off. Though possibly he is good at heart and is religious without ostentation, he leaves the outward signs and practices of things spiritual to his good sisters and his mother. To his way of thinking the church temperance society affects more religion than he is capable of; and it would be a species of Pharisaism for him to pose as a model of virtue in this particular. In point of fact he has agreed, as it were, to regard the question as a spiritual one, and hence as practically taken out of his hands. As a good evidence of this, few young men are found on the rolls of sodalities, leagues and such—total abstinence societies included. Looking at the question in another way, there has been no disposition on the part of most young men to look into and to practice the virtue of total abstinence, nor, if I may make bold to say, on the part of many who are supposed to be the teachers of young men to induce them to practice total abstinence and to stand out openly for its principles. It is only when a person throws what influence he has on the side of total abstinence and talks to others that they are attracted to the cause and become educated on the drink evil.

Once attracted to temperance work and enlightened on its various phases, there is a kind of fascination about it that borders on religious enthusiasm. So it is that quite often what may appear as over-zeal on the part of temperance people is, more than likely, a lack of sympathy on the part of those who criticize.

As a rule, the Catholic young man does not appreciate the interdependence which exists between the church and himself. To make this plainer, how different is it with non-Catholic young men. We find them enlisted with Christian associations, endeavor societies, brotherhoods, Epworth leagues and every form of church work designed for laymen. Taking the pledge to acquire membership in a society seems most of-

pressive to our young men. What is the consequence? In former years, more especially, we find that temperance organizations and sentiment, generally speaking, did not grow and flourish as they should. Perhaps it might be well to admit here that the character and personnel of the average parish society was not in many respects such as to attract the young men. In the present day the case is different. The intelligent energies of some of our best men are uniting in this cause. The public awakening is at hand; the social revolution in itself brings the people to its senses; the awful harvest annually reaped by the demon of drink is exciting the dread concern of those who guide the destiny of the church and nation. Catholic prelates, priests and laymen are lifting their voices to point out to the Catholics of America the impending dangers. These apostles of temperance say, Educate our young men to shun drink for Christ's sake, and it matters not who rules the land; educate our young men to know that a total abstinence society is the only American Protective Association, and the Catholic Church will be the greatest moral lever of the nation.

Instead of total abstinence being an essential necessary only for those who get drunk, or as being only suited to a set of ultra pious mortals who don't want anybody to be cheerful and sociable, good citizenship and true manly worth are coming to be looked on as starting with personal total abstinence.

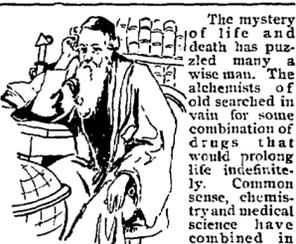
Hence it is that individuals with fixed, honest, practical opinions on the subject have dedicated themselves to the policy of total abstinence for everybody and the pledge for all. This class will be a power to mold public opinion, dependent upon the strength of character and the influence of good example that lie in united efforts. By means of great conventions, with leaders on the alert for new methods and new ideas, the C. T. A. U. of America has passed a quarter of a century of glorious history. America is only another word for opportunity, as Emerson has said, but Catholic total abstinence is the name for opportunity to the young men of our holy Church. By it we can fit character and build up a Catholic citizenship that will be the admiration of the world.

The power of organized total abstinence lies in the continued cultivation of the missionary spirit that fires the soul of the individual to spiritual zeal. The Church will profit by the stimulating force that ever works for the good of mankind. The enthusiasm which comes from organization is the same that has moved the world before. Americans are segregative by nature, and brotherhood, which is part of the spirit of democracy, is distinctively American.

In order, then, that men may know each other, may mutually help and sustain each by the force of prayer and example, Catholic total abstinence societies are formed. They point out the pitfalls and show the way to a better mode of living. When a man wants to throw what influence he has on the side of temperance, he joins a society and thereby gives and gets strength. In these times a man has to be on one side or the other of this question of temperance, and the total abstinence side is, as all will admit, the only safe side. If the shame and ignominy which has been heaped upon our Catholic name impel a man to lend his efforts towards lifting up our people, then let him join with his fellow Catholics in an agitation against the notions and customs which principally spring from foreign countries; let him strike at one source of the scandal and demand that Catholics do not manufacture or sell liquors; but, first of all let him say: 'I will not drink myself; I will be a total abstainer. Here goes, in the name of God!'

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The mystery of life and death has puzzled many a wise man. The alchemists of old searched in vain for some combination of drugs that would prolong life indefinitely. Common sense, chemistry and medical science have combined in this age to show man the way to a long and healthy life. Common sense teaches that a man should not over-work or over-worry; that he should take ample time for his meals, for resting and for recreation and sleep; that he should not neglect the little ills of life, because they are the precursors of serious and fatal maladies. Chemistry has enabled men to make combinations of drugs that were impossible in the days of the alchemists. Medical science has taught when, how and why these combinations of drugs should be used. Dr. Pierce's Golden Medical Discovery is the most valuable of all health-restoring medicines, and the most effective. Its first work is upon the fountain-head of life—the stomach. A man who has a weak and impaired stomach and who does not properly digest his food will soon find that his blood has become weak and impoverished, and that his whole body is improperly and insufficiently nourished. This medicine makes the stomach strong, facilitates the flow of digestive juices, restores the lost appetite, makes assimilation perfect, invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder and nerve tonic. It makes men strong in body, active in mind and cool in judgment. It does not make flabby fat, but solid, muscular flesh, nerve force and vital energy. All medicine dealers sell it. J. W. Jordan, Esq., of Corbin, Whitley Co., Ky., writes: "About two and a half years ago I was taken with severe pains in the chest, began to spit up blood, was troubled with night-sweats and was so short-winded that I could hardly walk half a mile. Tried Dr. Pierce's Golden Medical Discovery and have improved both in strength and weight." The medicine dealer who urges some substitute is thinking of the larger profit he'll make and not of your best good.