

A TRANSVAAL LETTER.

The London "Tablet" recently published a letter that casts a considerable amount of light upon the relations existing between the Boers and the Catholics. The letter was written to Father Cox, O.M.I., by Father Delalle, O.M.I.

Pietermaritzburg, Jan. 19, 1900.

It is very kind of you to take part in our troubles. Indeed troubles we have had for nearly four months, and more troubles we are likely yet to have for God knows how long. We are wearied waiting for the end of this terrible war; the end which is at times announced as very near, and never comes. The heart of man can feed on hope for a time, but when this hope is deferred too long, then come dismay and despondency. The crash has not come for us yet, but really the continual suspense in which we have lived these last three months is most distressing. Our position in Natal is very painful: two of our convents have been abandoned under compulsion, viz. Newcastle and Dundee; three priests and a number of sisters are shut up in Ladysmith, and the Sanatorium has been shelled, owing to the British artillery having been placed close to it. The three priests in Ladysmith are Father Saby, O.M.I., Father O'Donnell, O.M.I., and Father Ford. At Estcourt the convent school has been closed, and all the buildings transformed into hospital wards, where the Augustinian nuns look after the poor fellows who are wounded or sick. In Maritzburg, and in Durban, nearly all the Fathers have become military chaplains, having to attend the patients that are sent down from the front.

Father Murray has just come back from Dundee, where he had remained after the troops had left; a great many wounded had been abandoned by the retreating column, and a priest had to remain with them to minister to spiritual and occasionally to their temporal needs. Father Murray volunteered; and only last week, the last patients having been taken to Pretoria, Father Murray followed them, and leaving them in the hands of the priests there, came back to Natal via Delagoa Bay. He had nothing to complain of as to the way he was treated by the Boers, and we must say that notwithstanding all the stories told concerning them, they have not behaved worse than a more civilized nation would have done.

Our Fathers in the Transvaal are not molested, and we have been told that General Joubert had a notice posted on the doors of Newcastle convent warning the Boers not to injure the property. This step was unfortunately taken a little too late, as the rooms had already been looted and damaged. But after all such is the law in war, and we should not complain too loudly. The poor Dominican Sisters of Newcastle and Dundee are now in Maritzburg, suffering in patience and living in hope of soon going back to their beloved nest.

In the Vicariate of the Free State they are in a worse position. Bishop Gaughran is shut up in Kimberley with several priests and nuns. Priests, also and nuns are in Mafeking, and there is no sign of any speedy relief. Such is our situation at present; but what will be the end of it all? Of course we rely on St. Augustine's doctrine that God would not allow evil to endure unless He could draw good out of it; but, humanly speaking, there is enough to make us most anxious about the future.

Will the Boers have the best of it? If so, we have to fear for our Kafir missions, and for some of our schools which receive a grant from the Natal Government. Besides, there is that law of disabilities which threatens us; for, let Dr. Leyds say what he likes, there is such a law in the Transvaal, and with few exceptions this law is enforced. Perhaps the Boers would now change their policy; many said, even before the war, that it was only a matter of a very few years to alter their way of treating the Catholics. Our convent schools have done a great deal in that direction by removing prejudices and ignorant notions about religion.

On the other hand, should England be victorious, what is likely to happen? Some of our missions have received a check that will stay their progress and development for a time, even supposing that a compensation be granted us, as promised. Besides, many foresee a decrease in Natal's importance. Those, of course, are human views and speculations.

Above all we must, and we do, trust in God's Providence, and try to be as cheerful as possible under the circumstances. Pray for us, dear Reverend Father, pray for our missions, and ask others to do the same, so that we may see realized the words of Holy Scripture: "Diligentibus Deum omnia co-operantur in bonum."

religionists. That assistance has not been found wanting in the past, nor will it be found wanting in the future. The Catholic and Nationalist citizens appreciate the honesty with which the Association has endeavored to further their aspirations for religious and civil equality.— Belfast Irish Weekly.

PEACEFUL METHODS.

Controversy, quarreling and war ought to be avoided, but there is no possible way of putting an end to them except by abolishing the causes of disputes, and this can be done only by training men and nations to respect the rights of other people. Until all men and nations have been so trained there will be disputes and wars; nor is there any good reason to deplore the controversies so long as there is a just cause for them. Deplorable as war may be, it is much better to have a war terminating in justice to ourselves than to have the injustice perpetuated. The advancement of civilization gives men better control of themselves than they had in the savage state, and because of this control and the recognition of the principles of justice controversies are less common than they were in earlier days; but the world has not yet reached a stage when war can be wholly avoided. As long as selfishness exists controversies must arise. A peace that is merely patched up and does not represent a complete settlement of the points of controversy upon grounds of justice and right is not always preferable to war itself, for the war is simply postponed, and the war spirit gains force during the truce. The French Revolution was the culmination of centuries of misrule which might have been corrected at less cost by a series of insurrections.

No question that may arise can be considered settled until it is settled according to the principles of right and justice, and that controversy should arise it would seem to be better to settle it at once conclusively by fighting, if necessary, rather than to attempt to smother it in the usual fashion by having the just cause yield, in the interest of peace, to the bully. No controversies arise between men or nations who are upright and just, respecting each other's rights as they demand respect for their own; they are always between either a just man on the one side, and a bully on the other, or between two selfish interests, caring nothing about the principles of right, but anxious only to gain an advantage. It is better to settle such controversies as they arise than to permit a growth of the spirit of injustice by yielding an acknowledged right or by any kind of compromise. Controversy in all its phases, from individual quarrels to war, ought to be avoided, but the only successful way to avoid it is by training men and nations to respect the rights of their fellows and the principles of justice.— Baltimore Sun.

CHATS TO YOUNG MEN.

THE VALUABLE CITIZEN. — The citizen who is of the most value to a community, town or city, is not always the man who possesses the most wealth, the highest intelligence or the most aristocratic lineage. Of course, the two former will increase a man's usefulness if he will but exert them in the proper direction. But the valuable citizen par excellence is the man who believes thoroughly in his own city, its people and its business and professional men. He is an enthusiastic advocate of all things that pertain to the welfare of his own locality. He has the interest of his churches, schools, societies and people at heart. We need more of this class of men. Men who are possessed of strong, honest, unselfish spirit, who are willing to put their shoulder to the wheel in every good work, whether it be great or small, religiously, philanthropically, politically, socially.

CHEERFULNESS. — A cheerful person is the joy and delight of company. He sheds a halo of happiness, and like the rays of the sun illumines all those with whom he comes in contact. He is the dispeller of the clouds of affection and worry, the good Samaritan who heals others of the wounds caused by the ups and downs of life, the good angel of this life brightening up society with the happiness which beams from his face. We love and wish such a character to be with us often; we love to see the sparkle of his eyes, to hear the tone of his voice.

KEEP GOOD COMPANY. — A young man should be most careful in the choice of companions. You are judged by your company. How often are young men found with companions that are not fit for any society. Too many young men in now-a-days have a fondness for profane language, the low bar-rooms, and places of low amusements. You need not look for manners, or that which goes to make up a gentleman from the class of men who frequent or love such haunts and dens of everything that is unsavory, unpolished, and chaotic. Mingling in good society alone can give you that polish which is so essential in life.

FAITHFUL IN RELIGIOUS MATTERS. — Remember no matter to what eminence you may attain do not forget that you owe your first duty to God. Riches may obtain pleasures, but religion alone can guide you to eternal felicity. The Rev. J. M. Kiely, speaking of those who grow careless in religious matters, says: "Some time or other, years ago, they admitted a thought against religion; they smiled upon some scornful imputation against their Church; and the light of faith which had thrown a beauty round their boyhood and had warmed them into intensest love of God, went out forever. They sinned against the inspirations of faith, and God left them

to themselves. Ago brought no change, and when the end came they looked to older times, when the beauty of God's sacraments beamed on their opening boyhood like the gladdening influence of spring. They were happy then, in the consciousness of a simple, undoubting faith. But long years of exile from faith and from God have flown by. Schoolmates, friends, parents, brothers and sisters in that run of years have been gathered to the grave. But they died in the faith; they went to sleep in the radiance of the Last Sacrament, in the smile and embrace of God. But for "these" no sacrament, no repentant act of love, no plea for mercy, relieves the darkness of their decline, and they die as they lived."

A MOTHER'S INFLUENCE. — "A Kiss from my mother," said Benjamin West," made me a painter. The noblest characters are found among those men who in youth yielded most to a mother's influence. To love your mother well is the true mark of a generous heart. With many of God's Holy ministers when they are ordained, bishops when they are consecrated, the first blessing is for their good mother if she is still in the land of the living, that mother who nourished them, educated them and looked after them so well. Young men you can help mother to govern the household and have authority upheld and respected.

DON'T LIKE ADVICE. — We often find in the young man a disinclination to heed advice. When those who are older and wiser in certain matters offer them any counsel, they regard it as of little value. They seem to look upon obedience as childish, and a regard for the rules of society as an indication of weakness. As a matter of fact, however, it is disobedience that is childish, and license that is the unmistakable mark of an uncultivated and inferior nature. The older one grows, and the more important his position in the social or business world, the more necessary he finds it to give implicit obedience to certain regulations. The following taken from "St. Joseph's Messenger," speaking on the subject, says: "There are conditions of success in life that are so fundamental as to be invariable in all conditions and in every age. And an earnest young man will not fail to give heed to all that the past can teach him in the lives of his elders. He will not be foolish enough to slight the gray-beard's words of advice; he will feel the truth of the old saw: 'Young men for action; old men for counsel.' Let an old man give the young men who read these pages, and who have all their life before them with high hopes and aspirations, let him drop a hint or two that may serve them as helps to success in life. There are five of these hints that can be called the invariable conditions of this success.

First—Always maintain a high standard. Make yourself responsible to it, and do this as a matter of plain sincerity to yourself. No matter what others may expect or ask of you, always ask of yourself: always be a hard master to yourself. Keep your standard high.

Second—Make few promises and religiously keep all those you make. You can't afford to make many promises if you seriously mean to keep them.

Third—Be carefully exact in all your statements. Don't guess; don't be content with half-knowing or learning anything. Exactness and the habit of being sure of your statements—this is the twin-brother of candor and frankness.

Fourth—Always seek the interests of your employers. Sink yourself; avoid the selfishness that strives to see just how little one can do; that dishonest as well as selfish. Make yourself necessary to those who employ you by industry, by fidelity of your interest, and by a scrupulous integrity.

And lastly—Never get into debt. Avoid it as you would the devil. Not only because of the harm it will bring, but because of the discipline it gives to character. Learn the wisdom of "cash or nothing" while you are young. There is nothing better to stiffen the backbone of character than such self-restraint as this means.

NERVOUS DISEASE AND ITS CURE.

Nervous prostration is often confounded with nervous exaltation. I am satisfied that some doctors who treat patients for one form of this disease fail because they should prescribe for the other form. A man or woman with nervous exaltation needs sedative care. If stimulated, it is manifest malpractice, however unintentional. He is a wise physician who can distinguish between the two maladies, and varying its operation. A Congressman was recently under treatment for nervous prostration, but I think—as a layman—he was suffering from nervous exaltation. He was a man of remarkable intellect, logical, scholarly and studious. Methodical almost to a fault, he was a marvel of industry. He overworked his intellect and there was a distressing reaction, physically and mentally. So, one of the most prominent doctors in the country, had him taken to a hospital, put to bed, and told him that he must endeavor to make his mind as blank as the wall. He was to take a rest cure. No visitors were allowed to see him, and he was virtually shut out from human affairs, to a considerable degree. He endeavored to submit, but his active mind revolted, and, after about six weeks of such discipline, he became apparently worse than ever. At this time, when even his valiant spirit succumbed to desperation, he sent for his home physician, a very distinguished young surgeon and general practitioner, who had him removed from the hospital to bright apartments, but no change for the better occurred. Even his devoted sister, who had left husband and children to nurse and cheer him,

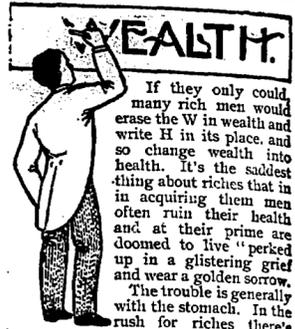
began to despair of a permanent cure. But the young Southern doctor said: "Cases much worse than yours, my friend, have been cured. In my own family there was a singular demonstration of this fact. You will get well, even if you do nothing scientifically, but it may be a long time in evolution. One day, when I do not know, all of your deplorable and depressing symptoms will leave you, almost like a flash. But your restoration can be effected with comparative celerity by the aid of a specialist in New York, to whom I will take you. Your disease comes from the emotional side of your nature. There is no organic disease. The problem is to bring back the emotions to their normal status." So, in the depths, the Congressman, with gloomiest forebodings, went to New York and came under the care of a young but gifted specialist, who, even in the great metropolis, is winning fame and fortune. The New York doctor confirmed the diagnosis and repeated the prediction of the other young doctor from the South. He assigned the patient to cheerful apartments near Central Park, and bade him take his meals with a brother, in elegant style. A vivacious, sensible, attractive trained nurse was told to make everything pleasant for the patient, to read to him, play cards and chat entertainingly. He was to drive in the park and be wholesomely diverted. Some medicine was prescribed, but not much. The doctor said: "Presently you will sleep well, eat well, enjoy exercise and, very soon, you will find all of your faculties returning vividly. You will then rapidly be restored to health, and, after about one month of moderate work in your responsible position, be a better and stronger man than ever." The patient was encouraged, but hardly convinced; yet all came out just as the doctor stated. The Congressman began steadily to improve, under this sagacious doctor, and then, by leaps and bounds, as it were, the full flush of health flowed in upon him. He returned to his legislative duties, "renewed, regenerated, disenthralled," a picture of masculine vigor, and a marvel to all in this extraordinary transformation. He had thought his bright career ended, and lo! like magic, it may have just begun in its superior usefulness. I am almost tempted to reveal the names of the young doctors who, under God's grace, wrought this notable metamorphosis; but it may not be proper for me to do so publicly. I may say, however, if I were nervously prostrated or exalted, in a calamitous fashion, I should, with alacrity, seek that New York doctor, unless indeed my poverty was such as to make the pilgrimage impossible. If a sufferer had the time and money to spare, a trip to the far Northwest, to Canada or to the tropical South, or a long sea-passage might supply the place of a doctor; but I do not know. On the whole, I think I would see the doctor first and be guided by circumstances afterward. On this line, I see that Sweden kept exceptionally healthy by coasting on the snow and ice, and that pessimism, dyspepsia, nervous disease and whose broods of wretchedness are swiftly put to flight by a course of tobogganing in the land of the Northern Light. But few persons can go to Sweden, and New York is much nearer to us. It may be that, in other places, doctors can be found to equal the New Yorker, but I am not able to speak about them like I am concerning the one I have narrated.— Randall Letter — Catholic Columbian.

THE HAGUE FAILURE.

The deliberations and resolutions of the recent Peace Conference at the Hague have never been considered seriously by the world, and no person is really surprised at the evidence of their worthlessness and futility as shown by the fate of President McKinley's offer of mediation in the Transvaal war. His offer was made in accordance with Article III. of the Arbitration Convention, which was accepted at the Hague conference, both by Great Britain and the United States.

When the project of offering mediation was first laid before Congress last February by the Hon. John Shafroth, of Colorado, that gentleman, in quoting Article III., described it as imposing the "obligation upon nations strangers to the controversy to offer mediation to the States in conflict." The article itself reads thus:—"Independently of this recourse (i.e., to mediation before the outbreak of the war) the signatory Powers recommend that one or more Powers, strangers to the dispute, should, on their own initiative and as far as circumstances allow, offer their good offices or mediation to the States at variance. Powers strangers to the dispute have the right to offer good offices or mediation even during the course of hostilities. The exercise of this right can never be regarded by one or the other of the parties in conflict as an unfriendly act."

When a horse picks up a nail in his foot what does the driver do? Does he whip the limping, lagging animal and force him along? Not unless he wants to ruin the horse. At the first sign of lameness he jumps down, examines the foot and carefully removes the cause of the lameness. What is called "weak stomach" is like the lameness of the horse, only to be cured by removing the cause of the trouble. If you stimulate the stomach with "whisky medicines" you keep it going, but every day the condition is growing worse. A few doses sometimes of Dr. Pierce's Golden Medical Discovery will put the disordered stomach and its allied organs of digestion and nutrition in perfect condition. Ninety-eight times in every hundred "Golden Medical Discovery" will cure the worst ailments originating in diseases of the stomach. It always helps. It almost always cures. To cure constipation use Dr. Pierce's Pleasant Pellets. They're sure.



If they only could, many rich men would erase the W in wealth and write H in its place, and so change wealth into health. It's the saddest thing about riches that in acquiring them men often ruin their health and at their prime are doomed to live "perked up in a glistering grief and wear a golden sorrow. The trouble is generally with the stomach. In the rush for riches there's been no time for regularity, no consideration of right food. The stomach and other organs of digestion and nutrition become diseased and then begins the bitter and varied sufferings of the man with "stomach trouble."

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ST. BRIDGET'S NIGHT REFUGE.
Report for week ending Sunday, 8th April, 1900 — Males, 862; females, 46; Irish, 197; French, 162; English, 22; Scotch and other nationalities, 27. Total, 408.

ORGANIZED CATHOLIC OPINION.

The annual meetings of the Catholic Association were the most representative that have been held since the formation of the organization, on which so large a measure of municipal responsibility rests. On Sunday throughout the city the Catholic voters of the different parishes and districts flocked together to elect delegates to the Central Executive Committee of the Association, appoint office-bearers, and organize local committees of varying numbers for the protection and furtherance of public Catholic interests. His Lordship the Most Rev. Dr. Henry showed his very keen personal interest in an organization so important to the welfare of his devoted people by attending and presiding at the assembly in St. Patrick's district, where, as in the remaining districts, the proceedings were characterized by earnestness and harmony, and by a manifestation of intelligent interest in the work of the Association. The names of the lay delegates are a guarantee that the future of the organization, like its past, will be on progressive lines. For the most part men of the people, well acquainted with the wants and wishes of the people, they are competent to steer the organization

through the obstacles that must inevitably in Belfast beset the course of an organization for the municipal and social advancement and political independence of the Catholic people. The delegates may agree to differ in some respects, though all good Nationalists, but, acting in the traditional spirit of Belfast Catholics, they have agreed to merge their minor differences, as His Lordship advised them on their first annual meetings, "in the unity of our Catholic faith, wherein lies our strength and the hope of ameliorating the lot of the toiling masses." Most Rev. Dr. Henry's sound statement of a sound principle exactly describes the necessities of a Catholic community in a city where the entire situation is so intensely anti-Catholic. The Catholic people, if they are to have a chance of making good and strengthening their position, require the guidance and concentrated power of an organization large enough and free enough to include every Catholic, and strong enough to bring a united Catholic vote into action on any necessary emergency. We need hardly bespeak for the new Executive and the new Parochial and District Committees the heartiest assistance of their co-