

THE AIMS OF THE KNIGHTS OF COLUMBUS.

"The Knights of Columbus and Religion" was the subject of an eloquent address at Pittston, recently by Rev. D. J. MacGoldrick, assistant at the Cathedral, Scranton, The occasion was the celebration of the first anniversary of the local council of the order. Father MacGoldrick said in part: "One may ask: What is it to be a Knight of Columbus? What can be the sufficient reason of the existence of so peculiar an organization as this latest and most indefinite of our Catholic societies? How do the Knights of Columbus square themselves on the great Catholic questions? What have the Knights of Columbus to say on the great questions of religion? What has religion to expect of them? "The answer to these questions does not necessarily include a minute description of the ritual of initiation, although I am persuaded that a few kodak snaps on the transcendental performances would be most entertaining. Our fair guests would listen with rapt attention to the description of the scenes in which their loved ones were raised in ecstasy to the stars and received impressions that time could not efface or human agency efface. The things are not secrets, but they must not be recounted to the uninitiated or profane. "The real matter of my address to-night is the mutual relationship between the Knights of Columbus and the supernatural life established by our Lord as the one means of eternal salvation. For I take it that the Knights of Columbus are not an aimless organization—there must have been some aim beyond that of the passing hour. Neither is it a colorless organization into which members may come, without the need of subscribing to definite rules and laws that bind with reasonable sanction. It is not a mutual benefit society, although this feature may be admitted also. Above all, it is not a political or organization where where perfidy is a fine art and the ability to cheat and plunder are essential qualifications and without which it is impossible to succeed. But the Knights of Columbus are a body of Catholic young men come together to secure for themselves the conditions of normal Catholic growth and normal Catholic development by means of social and intellectual intercourse, where mutual aid and encouragement, with healthy emulation and unselfishness, resulting in Catholic unity and plenty, lead up to a better manhood with lovelier homes, a more enlightened citizenship, with purer public life, an adequate idea of the respect we owe to others and an equally accurate idea of the respect we owe to self. "There are some who find fault with us for the forms of exclusiveness in our constitutions that take us away from promiscuous association with our fellow-citizens regardless of class or creed. For my own part I hold that the very nature of the case prevents us from doing so, for I maintain that for us Catholics the ideal manhood, the sacred and incalculable character of home, the proper exercise of civic virtue, the purity of public life, the ability to be just to all men and to be fearless in the vindication of our sacred individual rights are possible to us only in proportion as we are faithful Catholics, and become impossible of attainment in proportion as we deviate from the plan of Catholic life. "Permit me to illustrate my meaning. And first as to the conditions affecting the secluded life of home. There is no one in his sober sense who will attempt to dispute the assertion that our Catholic girls are chaste and pure beyond anything the non-Catholic world can show in comparison. And I do not say this of Ireland, or of Italy or Spain, or France, or the Tyrol, where the completeness of Catholic life and custom protects the purity acquired in the sacraments from the blunting and blighting influence of even casual contact with those who are sinful or vicious or who have any motive less far-reaching than our own. But I affirm it of the girls of our own land and our own days even though they have not the helps which in an ideal condition would be deemed indispensable and though they must perforce mingle with many whose highest motive is decorum and whose greatest punishment would be detection by the public eye. "Tell me to what is this result attributed? to attachment to the old church or to a neglect of its teaching, to fidelity to the faith and practices handed down to us through centuries of persecution or to a turning away from the same? to obedience to the centre of unity and authority or to the rebellion against him to whom our Lord gave the keys of the

Kingdom of heaven and to whom he promised protection against error down to the end of time. There is but one answer—even a Protestant gentleman wrote on this very point in the "New York Sun" of Friday last—there is but one answer: Our Catholic girls are pure and chaste because they are Catholics and for no other reason. Now, if this be true of our young women, how much more so must it be true of our young men! Nay, more, how much more necessary for our young men to be exact and faithful in the practices of their Catholic life, since their pathway is strewn with difficulties that are almost insurmountable. "And if this be true of the private and domestic life, how much more of the mad, rushing, turbulent life men engage in when they enter on the struggle for existence? For, remember, there are not sets or codes of morality—one for the home and the other for the market place and forum; one for the dealings with one's kindred and another for the dealings with one's rivals and one's enemies. There is but one motive—which when men make use of their conduct is blameworthy. From its very nature this motive is unchanging: it must be the same in every phase of circumstance; it must have its origin in the justice of God; it must point unerringly to eternal life. This is the foundation on which we Catholics are brought up, and in proportion as you take it from us we die a moral death—we become a menace to the community, in which we live, and although our fellow-men may appear to respect and trust us, yet are we deprived of the sweetest of human consolations. We cannot respect or trust ourselves. "In our own day and in our own land there is a kind of laudable attempt on the part of some very excellent persons to create an epidemic relative to the exercise of the civil virtues, and their plan of campaign appears to have reached no higher level than the detection of some poor wretch who had forced on him at election time a few dollars to feed his starving children or who gave his vote because refusal to do so would permanently drive him from employment and into the poor house, while the man who guided the syndicate of corruption is honored and feted; people vie with one another to do him reverence; the chance to say one knew him intimately, although a degradation, is not even regarded as a cause for shame. I have never yet found a man who dared openly defend the taking of bribes to influence conduct in the performance of public duty; but as between him who receives and him who gives the bribe, I could ignore the former as venial, while I would punish the latter with privation of every civic right. "But if all this be true of the material order, what are we to think of those who practice it in the spiritual order? What do you think of a man who changes his religion for food or clothing or money or the chance to secure employment? what are we to think of the man who adopts religion of the sect offering the highest premium for his change? of creed? But, my God, what are we to think of the venal soul that degrades its existence procuring these results, plotting the destruction of the moral life of innocent victims by taking from them the only motive that could keep them from the commission of moral sin and giving in its stead a motive that cannot restrain, but of necessity must impel to constant violation of such laws as stand in the way of the satisfaction of impulse and passion and individual craving. There are in your town to-day victims of a corruption such as I have described, but who the moment their salaries are withdrawn will inevitably return to the home from which bribery has seduced them. The corrupter of civic morals is deemed a wretch unfit for human association. What shall we say of him who reports adherents adherents to his creed as so much a head? Such a person must be dishonest to the heart's core, and so dishonest that right conduct can have no attraction for him. He filches from his victim a human soul, and therefore he is dishonest towards God; he wrests from his victim his moral nature, and therefore he is dishonest towards his fellow-man; he robs his victim of the intrinsic and sufficient motive for right conduct towards his fellow citizens, and therefore he is dishonest towards his country; he continues his work of destruction only because he has stifled the voice of conscience, therefore he is dishonest towards self. "Follow knights, you can see directly what I would say the Catholic Church expects of you, the same as your constitutions enjoin that every true Knight of Columbus bring an offering to the altar of his wisdom's choice—fealty to God, fealty to

God's Church, fealty to his country, fealty to his fellow-man, fealty to his brother knight and the correlative virtue of all the rest—fealty to himself. To thine own self be true and it must follow, as the night the day, thou canst not then be false to any man."

THE CELTIC LANGUAGE REVIVAL.
Montreal Nov. 4th, 1899.
To the Editor of the "True Witness."
Dear Sir,—Being visiting friends here in Montreal, I was very glad to see that Gaelic is receiving so much attention, at the hands of the rising generation in this vast commercial centre. Two years ago—when in Boston, Mass., I visited the rooms of the Philo-Celtic Society, in Whitmore Street, and the classes of the Gaelic League in Elliot Street, and was much pleased to find those who attended the classes so proficient in the "Tongue of our forefathers." When I came away from literary Boston I still found traces of the grand old tongue amongst the descendants of the early settlers from Ireland and Scotland, far up in the forests of Canada. I believe I might travel as far as Vancouver Island, and still find the Celtic tongue remembered and the Irish music played in many a Canadian homestead. When next year the pan-Celtic congress meets in Ballyna City, I am sure Canada will not fail to send delegates to hear, in the fine old city by the Liffey, the prize-competitions in Gaelic, read, and the songs of gree Erin chanted by the candidates for Celtic honors, who will attend from all parts of the world that vast congress I am sure should such a delegation go over they would not come back without prizes, and Mr. McSweeney, secretary of the Society for the preservation of the Irish language, No. 6 Molesworth Street, Dublin, Ireland, would be glad to show them the ancient manuscripts and treasures at the Royal Irish Academy, Dawson Street, Dublin. I am sure too the Irish Tourist Association would aid in the sight-seeing and make the trip to the Green Isle next summer a pleasant one.
JOHN McTERNAN,
Member of the Council of the Society for the preservation of the Irish Language, Dublin.

A PLEA FOR THE A. O. U.
In referring to the increase in the membership of the Ancient Order of Hibernians in the United States, at a recent meeting, Mr. P. T. Moran, the National Treasurer of the Order, said: "One of man's strongest emotions is love for society. His inability to thrive without it—his desire to form brotherhoods, to satisfy the cravings of intellect, religion, and philanthropy—is as active to-day as it was three hundred years ago, when the Grand organization known as the Ancient Order of Hibernians was evolved from the highest and noblest principles, namely, patriotism and religion. "These are now the brightest gems in the Order as they were in days gone by, when patriotism meant persecution and religion death. Thank the Eternal Father that we are not in this age compelled to hold our meetings by stealth; that the press chronicles our meetings and festivities; that our brotherhood is known, respected, and consulted all over this great Republic; that the great students, the wisest financiers, the most acute business men are proud to wear the badge of our order. "The young men of America possess in a pre-eminent degree the principles which form strong and useful societies. The Church and State are both indebted to the organization of which I speak; for no man can make practical unity, friendship, or Christian charity his standard of living without becoming a better citizen and more devout Christian. To the Irish American Catholic the Ancient Order of Hibernians makes all these appeals in one. It teaches respect for law and order, and thereby makes better citizens. It makes practical Catholics of its members, and in so doing becomes an auxiliary of the Church. True Christian charity is also inscribed on its banner. Old Ireland, too, claims a place in the hearts of the members. "Three hundred thousand American citizens are to-day practical Hibernians. They must attend to their duties at least once a year, and when convenient the divisions go in a body to Holy Communion. "The Order enrolled six thousand new members in the last three months. If it continues to increase in this proportion for several years every Irish-American Catholic will be a Hibernian, and if its motto be obeyed, "Friendship, Unity, and Christian Charity," the name Hibernian will become a synonym for a true Christian gentleman. "Let each member use his energy

to bring about this grand result. If you are not a member, become one of us; if you are, tell your friends of the principles of our Order. Let every State, county, and division of fear exert himself towards building up the Order."

THE RACE CRY.
Grand Cascapeia,
Nov. 2nd, 1899.
To the Editor of the "True Witness."
Sir,—In reading your paper of October 28th, I was sorry to read of the race cry in a new form. You did justice to your church and your race by refuting such a scandalous, untruthful and un-Christian charge. It was surely not a Catholic who wrote this infamous falsehood, but rather some one who is striving to create discord. It is certainly not to the credit of those French papers, whose editors have not the prudence and respect to refuse to publish such articles. Nor is this the only case we know of when the same papers have striven to throw cold water on, or belittle the Irish race. They seem to take pains to collect every little insignificant incident to work over their mean purposes, but there will not be much reward in it for them, for besides insulting the strongest and purest supporters of the Catholic Church, they are making themselves objects of criticism to the majority of their own race. But let us hope that they will see the error of their ways and instead of trying to separate the Irish and French nations, they will work for good and strong union.

FRENCH-CANADIAN CATHOLIC HONOR ROLL OF ST. MARY'S. ACADEMY OF OUR LADY OF GOOD COUNSEL.
FIRST CLASS.—Josephine Croke, Maggie Toohy, Agnes Phelan, Annie McDonagh, Maud Jarret, Winnie McGee, Alma Chevalier, Katie Reilly, Alberta Mailoux, Rose Hennessey, Katie Sheehan, Eva Prud'homme.
SECOND CLASS.—Annie Costigan, Alice Lecours, Louisa Garrington, G. Walsh, Maud Walsh, Mary Grime, B. Lariviere, Mary Norton, Stella Stonehouse, Amelia Viger, Bernadette Lecluc, Alexandrine Rousseau, Lizzie Kavanagh, Annie Kehoe, Lucy Whitmore.
THIRD CLASS.—Violet Stewart, Bella Perry, Bridget Thompson, Florence Flight, Angelina Paradis, A. Beauchemin.
FOURTH CLASS.—Hortense Pender, Maria Lafayette.
FIFTH CLASS.—May Purcell, Teresa McDonald, Jennie Viger, Mary O'Kane, Bridget McDonald, Jeanne Grands.
SIXTH CLASS.—Mary E. Ward, Mary E. Kennedy, Elizabeth McDonnell, Agnes Altinas, Lorine Fortier.
SEVENTH CLASS.—Rose Finnan, May Booth, Julia Allen, Carrie Barrett, Isabel Gorman, Rosine Scullion, Lucy Lamarche, Annie O'Meara, Paula Steyer, Amy Higgins, Millie Gibson, Bella O'Brien.

ST. MARY'S BOYS' SCHOOL.
FIRST CLASS.—Percy Reynolds, Herbert Reynolds, Henry Allaire, A. Johnson, Ronald Croke, Wm. Matthews.
SECOND CLASS.—John Phelan, John McCahey, James Jarrett, D. Cummins, James McLaughlin, Francis O'Rourke, Denis McLaughlin, J. O'Reilly, Thos. Kavanagh, Albert Morin, Rodolphe Branchaud, Arthur Labelle, Charles Bouchard, Michael Flynn, Martin Evans, Mederic Boule, James St. Germain, Francis Nool, O. Boucher, H. Reynaud, A. Larocque.
THIRD CLASS.—Edward McDonagh, Irvin Hillman, John R. Mays, Andrew Hardigan, Albert Chamberland, Rosaire Gagne, Thos. Manella, Edward O'Rourke, Francis Fox, Ubaldo Clement, Armand Gagne, James Hennessey, Francis Dockrill, Desmond Daly, David Robinson, Thomas Perry, Adelard Houle, George Burgout's, Evariste Pelletier, Arthur Burns, T. Fitzpatrick, Ilysee Lesperance, James Corcoran.
FOURTH CLASS.—R. Tremblay, J. Bracker, E. Hennessey, M. Cleary, E. Toohy, J. Bracken, J. Norton, C. Meehan, J. Smyth, J. Keegan, I. Doigle, E. McGorrah, F. Devlin.
FIFTH CLASS.—F. O'Reilly, J. Roy, J. Lyons, W. Oliver, T. Fox, J. McDonnell, H. Carrington, C. Daly, J. Hart, J. Cahill.
SIXTH CLASS.—F. Howard Henry Fortier, A. Morris, F. Campbell, T. Douglas, C. McCarty, Jas. McAlindon, F. Liza, J. Burns, Raymond McIlhorne, R. Hague, Eddie Clarkin, Tommie Bracken, C. Johnson, Ed. O'Reilly.
SEVENTH CLASS.—T. J. Coleman M. McNamara, A. Viger, Bernard Serry, Herbert Danaher, J. Chambers, Philip Carroll, Michael J. Mulline, H. Minto, M. Johnson, Eugene McCahey, Thomas E. Cullen, Frederick Gilmour, Joseph Cody, Roland Fortier.

The D. and L. Methol Plaster is the most largely sold in Canada. For backache and all muscular pains there's nothing equal to it. Each plaster in an air-tight tin, 25 cents Davis & Lawrence Co., Ltd., makers.


CATHOLIC EDUCATION IN NEWFOUNDLAND.
In some recent issues of the "True Witness" we referred to the great work done by the Catholic Educational establishments in far off Terra Nova. We are pleased to be able to furnish to our readers a further account of such work and to show their superiority over the schools of the other denominations. St. Bonaventure's College, the leading educational establishment of Newfoundland is under the charge of the Irish Christian Brothers, and Littledale Convent under the charge of the Sisters of Mercy. The following is the result of the Higher Education examinations, which were received lately:
In the Associate Grade two scholarships were awarded, the first (\$25), going to Sydney Herbert, of St. Bon's, and the second (\$20) to Harry Blanch, of the Methodist College. Herbert has now attained the distinction, only previously achieved by John Fenelon, of St. Bon's College also, of leading the three grades in three consecutive years.
In the Intermediate Grade six scholarships of \$20 each were open, and the Methodist College won two, including the first, St. Bon's, 1; Field College 1, and Littledale two; these latter being gained in open competition with the boys' schools. Littledale is the only girls' school which qualified for an open scholarship, and it enjoys the further distinction of not having had a failure among all the candidates it sent up.
In the Preliminary Grade nine scholarships of \$20 were offered, and of these St. Bon's took 6, Methodist College 1, and Field College 2. The first three places went to the colleges as rated above, and then St. Bon's took all the rest except the last, John Connolly, who led this grade is only thirteen years old.
Out of the 17 open scholarships in the three Grades, St. Bon's gets 8 and Littledale 2; Methodist College gets 4 and Field College 3. The Methodist outport schools take the 3 outport scholarships, showing that the work done in the College here is now bringing forth fruit as anticipated.
Is it not a positive fact, and we say it with a laudable pride, that when our Catholic boys and girls are brought into competition with children of other denominations that they are always found in the front rank? This speaks volumes for our Catholic educational system, and sets at naught the cry of the bigots and fanatics who are always hounding down our system of education. The "True Witness" extends hearty congratulations to the good, zealous and self-sacrificing Christian Brothers, and the Sisters of Mercy, of St. John's, on their magnificent record made at those examinations, and wish them a further continuance of such good and proud records.

DIED UNDER CHLOROFORM.
On Friday last Miss Eliza Manly, aged 27 years, who had been an inmate of Monkstown Hospital, Dublin, since July last, died there suddenly after chloroform had been administered to her prior to performing an operation. Surgeon Croly, Dr. Croly, and Dr. Beatty were present, and after the chloroform had been administered the patient commenced to vomit, and the exertion brought on failure of the heart. Every effort to restore animation proved unavailing and the deceased died from shock and syncope.

THE PROOF OF MIRACLES.
We have just received a small 16 page pamphlet, which is retailed at 5 cents per copy, and comes from the "Ave Maria" press, of Notre Dame, Indiana. It is entitled "The Proof of Miracles," and consists of a lengthy extract from the life of Dr. Bronson, edited by his gifted son, Henry F. Brownson, LL.D. The objections to miracles are presented in a book entitled "Charles Elwood," written by the late Dr. Orestes A. Brownson. His son in compiling a biography of his eminent father, analyzed this book, and in the course of that analysis reproduces, in full, the splendid passage on the proof of miracles. In the "Ave Maria" for August, 1898, this masterly argument is published; and the little pamphlet before us, is a reproduction—from the pages of the "Ave Maria"—of that chapter.
In the introduction to the important part of this booklet, we are told that "the objections which reason could urge against the belief in miracles are nowhere, we think, more frankly stated or more ably refuted than in the newly published life of Dr. Brownson." Then we are informed that "the book is not, as some readers have thought, the author's profession of faith at the time when

it was written * * * We give the passage entire; it is too important and too well constructed to admit of the slightest abbreviation. If the subject of miracles is treated in any doctrinal work just as it is treated here, we can say that we do not recall the name of the book."
For the very reason that it would spoil the whole argument to attempt its publication otherwise than in full, we must content ourselves with drawing the attention of our readers to its existence. It is one of these rare pamphlets which should be found in every Catholic home, and we trust—for the sake of religion—its circulation will be unlimited.

The news comes from Washington, that the committee appointed by the National Educational Association to consider the advisability of establishing a national university unanimously agreed upon a preliminary report recommending that no such university as proposed be established.



Men do not like to go to doctors. Nine times out of ten they wait until they are laid flat on their backs before they will consult a physician. There is some reason in this, for when a business man feels out of sorts and goes to a physician, he is often given violent drugs that make him, for a time, unfit for business and really sick. There is a way of avoiding both extremes—that of neglecting the health and that of taking violent drugs that rack the entire system—it is always to keep on hand a bottle of Dr. Pierce's Golden Medical Discovery. If a man will resort to this great medicine whenever he feels that he is out of sorts and threatened with illness, he may keep in good health. It is the great appetite sharpener, blood-maker and flesh-builder. It fills the arteries with the rich, red, tissue-building blood of health. It does not make flabby fat like cod liver oil, but the solid, muscular and nerve tissues of health. It does not make corpulent people more corpulent.

"I want to inform you of a cure effected by Dr. Pierce's medicine," writes Mrs. Nelson Smith, of Mount Vernon, Jefferson Co., Ills. "About six years ago I had grip, ending with bronchitis and consumption. In the spring of 1896 my condition became very serious. I had consumption and I coughed day and night, could not lie down at all. Our family doctor said I could not get well. The neighbors came in to see me die, and a lady friend recommended Dr. Pierce's medicine so strongly that we immediately sent out and bought six bottles of his 'Golden Medical Discovery' and 'Favorite Prescription.' After using these medicines, found I was receiving benefit and continued. I weighed 120 when I commenced taking medicines, now weigh 170. I sleep well, have a splendid appetite, feel well, and believe I am entirely cured. I am thankful to God and to Dr. Pierce for these wonderful medicines. I want to add that I am a wonder to my neighbors and friends."

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