

ELOQUENT APPEAL.

THE PRESIDENT OF THE NATIONAL UNION TO TOTAL ABSTAINERS.

What Can be Accomplished for the Noble Cause of Temperance by Energy and Co-Operation on the Part of Catholic Organizations.

This season of the year is pre-eminently a time of good resolutions. Standing as we are between the two years '93 and '94, it is a good time to look back over the past, and at the same time to scan the future. We are like a traveller who has been steadily climbing up a mountain and has reached the top of the range. Behind him lies the difficult, narrow path over which he has come through much toil and many difficulties; before him stretches down the mountain-side with its easy grade, away into the pleasant valley below, the road he is to traverse. So in the temperance work of this year, we come to a place where we can sit down and consider the results.

To climb up the temperance hill is no easy task. To do anything for the uplifting of mankind and the bettering of humanity meets with obstacles from many sources. There are arrayed against any efforts the mighty downward tendencies in matter, the inertia in the human will, the conservative elements of habit, the weighty load of vice. The one who endeavors to climb

THE MOUNTAIN OF TEMPERANCE

has indeed many loads to bear. Realizing these things, there is no better time to rouse ourselves up to renewed energies than at this time of new resolutions.

In the temperance work what is wanted most of all is the deep, earnest purpose that works itself out in many ways, and manifests itself in divers manners, all for the advancement of the cause. This deep, earnest purpose of pushing things on is to the movement just what the steam is to the locomotive. Without the steam the locomotive would stand an inert mass on the track; with the steam it becomes a thing of life. Just so with the temperance locomotive. A society without this deep, earnest purpose is a standing engine; with it it becomes instinct with every activity. It is a restless power for good in a parish. It is

CONTINUALLY AGITATING THE TEMPERANCE QUESTION;

it has long since declared war, and is carrying out that warfare against the saloon; it makes no compromise with the drinking habits of society, but from early morn till end of day, and from Sunday to Sunday, in its eager earnestness, it is seeking ways and means of opposing the drink plague and every evil which comes from it. This same deep purpose in the hearts of the society members is the electric flash that makes the telegraph wire a thing of life. With it a member is instinct with vitality; without it he is so much base metal—mere *avoir du pois* that a society has to carry, and is loaded down in the carrying.

A good New Year's resolution, then, is to cultivate in your hearts a love for temperance work, and a deep spirit of earnestness in carrying it out. Here's WHERE THE NEW LEAF CAN BE TURNED OVER,

And when you turn it over be sure and nail it down, lest it fly back again. Perhaps as many good resolutions are broken the week after New Year's as are made; and all for want of a little backbone. This resolution carried out with ordinary firmness and determination will supply to the temperance movement an amount of energy and enthusiasm that will carry it forward with immense strides during the month to come.

There is a certain pleasure in being in a position where the exulting shouts of the advance-guards in the temperance army are heard. Would that I could communicate to you some of the enthusiasm that is born of the earnestness that is shown by these vigorous workers! From various parts we hear of societies multiplying their membership; of the victories gained over the saloon, and the triumphs achieved over the drink evil. Since our last bulletin the Boston union has had a successful convention, and Father O'Reilly, its president, in his practical, vigorous way marked out the lines on which they were to achieve success. A later report brings evidence of

great increase in the Connecticut union. A good movement is on foot in the town of Ansonia, the home of the secretary of the Connecticut union, in which movement selected delegates from all the churches and all the temperance societies have constituted themselves an executive council, under whose auspices

A SERIES OF TEMPERANCE MEETINGS will be held on a broad, unsectarian, humanitarian basis, with the object of achieving better government in the town, and elevating the tone of citizenship. A movement like this might be started by the temperance people in almost any town, with the object in view of fighting the drink-plague. It is a very good thing to join hands with, and to sit on the public platform with, and to march shoulder to shoulder with our non-Catholic fellow-citizens in temperance work. Nothing commends the Church to the respect of non-Catholics so much as to let them know that she is not simply passively but actively in favor of good government and the development of a higher civic manhood.

In the temperance movement it is an easy thing to unite with other citizens, Catholic or non-Catholic, on a common ground in a movement which makes for better manhood and better government.

As Father Elliott put it at the last Springfield convention, there are three streams flowing between us and our non-Catholic brethren. One is the stream of prejudice—dark, filthy and poisonous; another is the stream of error; the third is the stream of ignorance. The prejudiced are poisoned with hatred of the Church; those in error have wrong conceptions of her teaching, but are willing to be enlightened; the ignorant are the don't know and don't care sort of people. If we could only bring these three classes of people into close contact with us, so that they may know us as we are, and see the real beauty of Catholic doctrine, and the

UPLIFTING POWER OF CATHOLIC MORALITY, we would win them to the Church. The widest and most commodious bridge across these three streams is the splendid bridge of temperance. Let us march with measured steps with our non-Catholic fellow-citizens over this bridge of temperance. Let us fight with them the same battles for better and purer manhood, for cleaner lives, and we'll win them to the Church.

Let it be your duty, then, in your society work to map out a plan of campaign in your town during the coming months. Let the drink demon know that you are doing business at the old stand, and doing it in such a way that you will make him fear and tremble for his power. Let the saloon-keepers of your neighborhood know that you are banded together through a hatred of drunkenness and all that the saloon produces. In fine, make yourselves a power for good in the parish. In this way the opening of the New Year will bring to you a renewal of power and increase of vigor.

We have been anxious to get accurate statistics of the National Union, and are pleased to say that we have received advices from 273 of the societies. At the opening of the New Year it is possible that there will be changes in the officers of the societies. We earnestly ask the secretaries to inform us immediately of what changes are made, so that our books may show a thoroughly complete statistical report of the National Union. —Cleveland Universe.



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A. A. Heill

BASUTOLAND.

The Basuto nation is a portion of the great Bantee family, which is spread over the African continent, from the Equator to the Cape of Good Hope. The "Bantees" are literally "the men." The whole world is truly akin in many ways. Father Morice and others tells us how various North American tribes call themselves "the men"—such, for instance, is the meaning of the name "Deuses"—and so it is also with these Africans of ours.

The Basutos are, in language and customs, brothers of the Kaffirs and Zulus. Nevertheless they are far more intelligent, and more amenable to Christian civilization. In 1862, when Mgr. Allard, Vicar-Apostolic of Natal, visited Basutoland, the Calvinists, who were long before him, did all that they could to prevent him from founding a mission. But, by the grace of God, the old King Moshesh or Moshueshue, allowed the Catholic missionaries to establish themselves near his own residence, and became their friend and protector. His successors and all the chiefs to the present day continue to give us liberty to preach the Gospel.

We have therefore been able to establish twelve missions in Basutoland, to baptize 5000 adults, to found schools in which over 900 children receive a Christian education, and to open two Industrial schools, one for boys and the other for girls.

We have at work in Basutoland 8 Missionary Priests, 6 Lay Brothers, 22 Sisters of the Holy Family (of Bordeaux), 9 Native Sisters and 15 Catechists.

In these latter times, the average number of conversions has been 300 a year. The harvest is ripe in Basutoland. But our material resources are limited, we are of course dependent upon the admirable Society for the Propagation of the Faith. Many of the Basutos can read and write. Hitherto we have not been able to provide them with any other books than a Catechism and a prayer book. We have ready for the printer a translation of the New Testament, a hymn book and some explanatory and controversial works. These all remain in manuscript because of our poverty. The Missionary Record has already told of the misfortune that has fallen upon our principal mission, Rome, where everything was destroyed by fire.

Now let me tell something about the country and our way of living.

Basutoland is a native state, under the protection of Great Britain. It is reserved for the natives; but there are about 500 white people in Basutoland, if you count missionaries, nuns, civil officers, and shopkeepers. I can buy tea, coffee, sugar, etc., if I am willing to pay for them. As a matter of fact, however, I seldom buy such things, because they are very dear.

Cattle are plentiful amongst the Kaffirs, but I seldom eat beef. One does not fancy the meat dressed by Kaffirs! It is not clean! I often have a fowl killed, or now and then a goat. Sometimes, too, the wife of our local chief—she is a Catholic—brings me a clean cut of beef. Apropos of this good Christian woman, let me say that a Kaffir will always introduce a stranger to his one wife. It is only her children who inherit. The other women the Kaffir does not call his wives. They are, however, his property, poor creatures. And they pass, like so many head of cattle, to his brother or some other man of his family, after the master's death. This explains why the wife may be a Catholic, but the husband and the other women must remain heathen, because polygamy has such a hold upon the people.

There are, however, national customs of the Basutos which we are able to leave our Catholics free to practice, because they are in themselves useful or legitimate. For instance, to give you a simple example, I told them, not long ago, to put a branch, by all means, in front of my hut also, whenever I fell sick. When the pagans do this, it is through a superstitious motive, and in order to warn off all visitors. But I put our Christians on their guard against the superstitious nonsense, at the same time I gladly allow them to keep up an old custom which saves a sick person from noise and troublesome visits.

Circumcision, however, we should like very much to see abolished through the whole country. The uncircumcised boy has no right to open his mouth in any assembly. Hence the young fellows are all anxious to undergo what makes men

of them. But they never know what it really means until they actually submit to it. Then they are kept apart for three months until they recover. Their sufferings are very great, and some of them die under the ordeal. The girls also suffer a great deal similarly at the hands of their own sex. But then it is the native laws that are in force. There is a British Resident, Sir Marshall Clarke, who has a well paid force of Basuto police, but of course it is not his business to force civilization upon the Basutos. He, and his assistants, *i. e.*, the magistrates and postmasters, who are settled here and there in the "camps" throughout the country, have quite enough to do in their every day work.

About landholding the Kaffirs have simple and primitive ideas. Some time ago, when I wanted a quarry, I just went and dug a hole about a foot square. No one will now touch that quarry. Any man who comes upon it will see that he is not the first occupier.

The future of Basutoland from a political point of view I cannot forecast. We missionaries must only do what we can, and whilst we may, to bring an ever increasing number of the Basutos under the influence of the Christian religion.—Illustrated Catholic Missions.

THE WORLD AROUND.

The census taken in Russia in 1893 shows a population of 124,000,000.

More European immigrants are now returning to Europe than emigrants are coming from Europe to the United States.

John Dettveller, a wealthy Brooklyn manufacturer, was arrested for street begging in New York. He claimed he was seeking aid for the poor.

It is stated at New York that George Gould's Christmas gift to his wife was a \$600,000 residence.

The receipts of one day's wages of work-people by the Chicago relief fund for the city destitute amounted at last report to \$1,077.

Signor Giolitti, an Italian deputy, wants to straighten the national finances of that country by imposing a tax on beards.

Women in Iowa City, Ia., are kept in terror by a "Jack the Huger," who frequents dark alleys and embraces every woman he meets.

Judge J. S. Blackburn, appointed to the Utah bench by President Harrison, was recently found dead in his bed at Provo. The cause of death was rheumatism of the heart.

The publishing firm of the D. Lothrop Co., Boston, for many years identified with "Wide Awake," "Little Men and Little Women," "Babyland" and other publications that have gladdened thousands of juvenile hearts, has assigned. It has sold more Sunday-school books, probably, than any other firm in the country.

The cyclorama of the Battle of Gettysburg, opposite Prospect Park, Niagara Falls, N. Y., was burned last Saturday night. An Italian, who was lying sick in a shanty in the rear of the buildings, was burned to death. Loss, over \$20,000.

Stephen H. Halstead died recently at his home in New York City. He was at one time connected with the St. Charles Hotel, New Orleans, and was associated for some years with Junius Brutus Booth at the Masconomo House, Manchester-by-the-Sea, of which they were proprietors.

The Santa Fe railroad has paid its employees \$1,500,000 wages since it went into the hands of a receiver. The old officers claim that it was behind only in its January obligations. These obligations amount to \$3,900,000 and their payment has been extended, leaving the company in fair shape.

Dr. Fairfax Irwin, of the United States marine hospital service, who has been studying cholera in various European cities, will start from London on Monday next for St. Petersburg to study the disease there and in the various affected Russian provinces. He will make reports in the spring. While studying cholera he will also study the emigration question, the destitution prevailing in Russia, and other matters pertaining to his mission.

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