

Notes on Temperance.

Dr. Robert Jones, Medical Superintendent of the London County Council Asylum at Claybury, recently read a paper on the relation of inebriety to mental disease. Alienists all agree that alcoholism tends to bring on insanity, but as to whether the habit is a fertile source of mental disease is a point upon which agreement has not been reached. Some contend that drinking to excess is responsible for a large proportion of the cases of insanity which occur with apparently increasing frequency in civilized lands, while others declare that the harmfulness of taking an undue amount of stimulating drinks, so far as the production of mental disorders is concerned, has been greatly exaggerated. Dr. Jones takes the more pessimistic view of the matter, and attributes to drink a substantial percentage of the insanity in England and Wales.

Dr. Jones divided the class of inebriates into two divisions, the periodic drinker and the more or less constant drinker. The victims of these two classes were of different ages; those in the periodic class being mostly young men who, in the intervals of their paroxysms, were apparently rational, and fulfilled their obligations both to society and to their friends. There doubtless was in all inebriates a considerable mental deterioration, as was evidenced by the fact that over 20 per cent. of all the inebriates under treatment in retreats and reformatories in Great Britain were transferred during one year, 1890-2, into asylums for the insane. The author then gave statistics dealing with the effects of alcohol. He stated that out of the 116,000 insane patients at the present time detained in English asylums there were probably no less than 11,000 males and 6,000 females whose insanity was directly or indirectly caused by drink. He quoted the statistics of the London County Asylums for the ten years 1893-1902, inclusive, stating that during this period 35,916 persons had been admitted into these institutions, of whom a proportion of 21 per cent. among the men and 11 per cent. among the women were ascertained to owe their insanity to drink alone. To Claybury Asylum there had been admitted during the period, 1893-1902, inclusive, 9544 persons, of whom 8664 owed their insanity to drink, a proportion of 22.7 per cent. among the males and 13.1 per cent. among the females. He stated that there were 400 persons at present in retreats and reformatories whose detention was caused through inebriety, and that this only represented a small proportion of the inebriates in the country whose presence among the young was most injurious, both directly through their neglect and cruelty towards those for whom they were responsible, and indirectly by their evil influence and example. Dr. Jones said that "his experience of the treatment of 'drink cases' in asylums had been a disappointing one, as to the actual recovery which took place, for when such patients were discharged they almost invariably relapsed if they tasted alcohol at all, and they were only a few who could afterward go through life without it."—Medical Record.

German Catholics In Convention.

The German Catholic Confederation of Illinois held its State convention in Springfield recently. Among the many important matters affecting Catholic interests discussed was the school question, and the federation went squarely on record in claiming a share of public money (much of it their money) for the support of Catholic parochial schools that came up to the public school standard.

On this question the federation adopted the following resolution:

The whole future of the Christian social life lies in the Christian family. Therefore we pledge at all times and everywhere, with all our power, to work for the founding, continuing and forwarding of our Catholic parochial schools in line with the oft-repeated advice and instructive words of our bishops, that such schools are a necessity.

We, as citizens, have the absolute right to protest against the double burden of taxation for the public schools and the support of the parochial school carried by us.

We consider it, therefore, a just demand, especially since through the action of parochial schools the State saves each year untold sums of money, and the accomplishments of our schools at least equal those of

the public schools, that denominational schools which fulfil every demand in the education of children required by the State schools are entitled to aid from the State, and this without any regard to the denomination which has charge of the schools.

Socialism was attacked by resolutions adopted. It was charged that this party is making progress among the workmen. The convention urged that societies among workmen similar to those existing in Germany be established.

A committee was appointed to organize Christian Workmen's societies, and to report at the next convention.

Sir Horace Plunkett And Church Building

"M. O. R." in a communication to the Dublin Leader, refers to the attack of Sir Horace Plunkett on Irish Catholics for building too many churches, as follows:

In Ireland there are 2417 Catholic Churches for 3,308,000 Catholics. In Great Britain there are 1954 Catholic Churches for 2,013,400 Catholics.

In the United States there are 11,000 Catholic Churches for 12,000,000. That is to say:—In the United States every 1090 Catholics are provided with a Church; in Great Britain, every 1030 Catholics are provided with one; in Ireland there is a Church for every 1368 Catholics.

Again there are in Ireland 1362 Protestant churches for 581,009 Episcopalians—Protestants—I am leaving out the Presbyterians, Methodists and others. That is to say, whilst every 426 Protestants are provided with a church, there is only a church for every 1368 Catholics. I will be reminded that 426 Protestants could better afford to build a church than 1368 Catholics. I admit it. I am not at all accusing them of extravagance in church building. Far from it; their churches are to me a symbol, not of their extravagance, but of their "economic sense," inasmuch as most of these have been built at the expense of Catholics. I do not refer to the old church of which they despoiled our forefathers; I refer to modern churches built even within the 19th century. Sir Horace Plunkett has not made a full indictment of the extravagance in church building against the Catholics of Ireland. I take leave to add another item to the charge. He indicts Catholics only for extravagance in building churches for themselves; I indict them for the additional extravagance of building churches for Protestants also.

Amongst the most shameless inequities which the Catholics of Ireland have had to bear in modern times were the Vestry Laws. A few Protestants met together, and, without let or hindrance, control, or responsibility of any sort, levied a cess at their discretion or caprice on the Catholics for the building or repairing of their churches, for cleaning it, for ringing the bell, for washing the parson's surplice, buying wine for the Communion, paying the parish clerk, the pew-openers and vestry-men, etc. It was bad enough that Catholics should have to bear these burdens at all, but it was worse that they should not dare to ask if they were necessary, had no option but to pay whatever it pleased the vestrymen to levy. From 1725 when Catholics were excluded from having a voice in vestries, their powers passed through three processes of extension until it came to this, that the Protestant bishop was empowered to unite for any such cess process any parish he chose, even though there is not a Protestant in it, to another parish where the vestrymen determined to build or repair a church. It depended on them to assign what value they thought fit to each one's property, to levy a cess accordingly, and then let the church wardens loose upon the Catholics whom they had decreed to fleece. Thus wealthy Protestants could escape scot-free, whilst poor Catholics fleeced already for their rents, were fleeced anew for their churches. Thus the Catholics of a district were often made to bear the burden of building a church for Protestants who, perhaps lived fifty miles away.

TRUST IN GOD.

This is the lesson we must learn from the three wise men: to trust in God always, and in every place, and under the most discouraging and sorrowful circumstances, and to pray for the grace to be like those simple-hearted kings of by-gone days, who asked no questions, but went along "trusting."

Bishop Grimes and New Cathedral.

In a communication to the New Zealand Tablet, his Lordship Bishop Grimes gives an account of the progress made in the erection of a new Cathedral, and makes a strong appeal to his flock for the necessary financial aid to complete the undertaking. His Lordship says:

"Will you kindly allow me, through the medium of your valuable journal, to say a few words which, I trust, will be of deep interest to many of its readers. The Catholic Cathedral now in course of construction in the city of Christchurch was begun three years ago last February. We are assured by the contractors that we may rely upon its being completed and ready to be opened soon after the coming Christmas, unless we are compelled to stop the works—a calamity which may God avert!"

Even in its unfinished state the noble and majestic building is the admiration of all who behold it. Competent authorities have declared it their conviction that our new Cathedral building, when finished, will be one of the richest and handsomest buildings in the southern hemisphere. It is estimated to cost £48,000. This amount is apportioned in the following manner:—Removal of the Pro-Cathedral, preparing of the site, printing, advertising, bank charges, interest, etc., about £2000; metal for the ceilings, the flanking towers, and dome, £3000; fees for the architect and the clerk of the works, another £3000.

In cash and promises we have already received the munificent sum of £32,000—in cash over £24,000. We hope to receive, in the very near future, the balance of the promises, amounting to a sum of between seven and eight thousand pounds.

Up to the present date we have expended between £28,000 and £29,000 for which purpose we were obliged to borrow £5000. The contractors have already received well nigh £24,000, the architect and the clerk of the works £2080 18s. A sum of £1000 will be due almost immediately for the first instalment of the metal ordered for the ceilings and the roofing, whilst the contractors' certificates come in monthly. To stop work at this critical stage would not alone be disastrous—it would be nothing short of a real catastrophe.

Most earnestly do we appeal to our friends to come to our rescue and help us to avert so serious a calamity. For this we implore those who have not yet fulfilled their promises, to do so at once, and we beg all who have at heart the greater glory of God, who love the beauty of his house and the honor of our holy religion, to give a donation towards this noble work, even though they may have already contributed.

Our Holy Father the Pope has graciously promised a special blessing to all those who contribute, and every week Masses are offered up for the benefactors, living or dead.

Realizing the gravity of the position, and eager to prevent what would be nothing less than a grave scandal, some, within the last few days, have come forward with their long-promised subscriptions. Amongst these are P. Henley, Esq., of New Headford, who has just sent a cheque for £200, bringing up his subscription to the amount of £1000. Whilst offering them the expression of our heartfelt thanks, we venture to hope that others may follow their generous example, with a fervent prayer that our dear Lord will bless and spare them and others to do even more for God's greater glory and the good of their immortal souls."

The fifty-first General Congress of the Catholics of Germany will be held at Ratisbon from the 21st to the 25th August.

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Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

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Nos.
758,786—Archer T. Shearer, Vancouver, B.C., perambulator.

758,876—Pierre Trepanier, Burlington, Vt., bristle combing machine.

759,271—James T. Griffo, La Crosse Mills, Que., carding machine attachment.

759,473—Esdras Rousseau, Montreal Que., water closet.

754,919—George F. Rooney, Leicester, Eng. Trousers presses.

760,006—William H. Little, McKellar, Ont., dust guard.

760,425—Anthony O. Connor, Lombardy, Ont., potato digger.

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Society Directory.

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ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secretary, J. P. Gunning, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY.—Established 1863. Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY.—Organized 1885. Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, P. Kenahan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 189 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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CHAPTER XI.—Con

Cecilia, who was about the room, stood with a pressing smoothing of her hair. The woman resist her.

"I shall say no more, will leave it all to you that you promise to keep my way."

"I promise that, girl's witchery, thank you for Aunt Nellie's all our brains," must ton when Cecilia was told even yesterday would ever give my Catholic priest coming home not have believed it. B conquered. She may be to turn her poor old over to Romanism, but s do it. I like her frankness and her willingness to b and surely there can be my listening to her; if t good in it, she alone can me, but she will have a n task, and perhaps in the some off victorious and r the pure reformed relig father and myself, it is trying."

Aunt Nellie's illness was dangerous one, and her y ter, just entering the li so pleasant, feared that beautiful gowns she so mired would have to b for deep mourning, and would take the place of The dreams that had be on that evening when a gathered around her, cau forget for the time her were gone now, and she how dear the sufferer wa resolved never again to from her. She had hear sician say that overw much to do with the at weakened state of her was the chief thing ag recovery. Mrs. Daton, too with remorse and realiz first time that a few dol she would have never m abundance might have p this. She, too, had n plans for the future, and nestly that she might be opportunity to carry the execution.

Once during the days w despaired of and Agnes from the room for a need Daton sat beside her sist the kindest words to ch been by them, Cecilia had ly in. She had no thou ing anything not intenc ears, for she never susp there were any family se "Cecilia," said the addressing Mrs. Daton, is no hope for me, bu content if it were not fo "Do not speak of deat you will not die. The you are only a little ove good care is all you nee shall have, and I prom when you are well you more hard work."

"I must return to my soon as I recover, that not been given to Anthe I must find another, I to remain idle."

"No, Nellie," the oth "I have played a selfis I first left you to com am sorry for it now, making amends by help your life easier."

"You have done a gr me, sister, by taking m could have done more appreciate it. God will that."

"Speak not of what I for Agnes. She has be sister to my poor, lone she has been a true da I did wrong in leaving t be a drudge while I ma the child."

"The life I have been my own choice. It was me to have work to oc especially since I gave child."

"You spoke of dying were not for one thin did you refer. Not Ag "No, not Agnes. I her in your hands and