

look forward and they feel as each fresh term of school commences it is merely to be a step nearer to the long-hoped for emancipation.

Not so, however, with the teachers. They look ahead to no final vacation. As soon as the month of September comes the same old treadmill work recommences. Year in, year out, it is the same story; the only change to break the monotony consists in new faces at the desks and the absence of familiar features that have vanished. To the cause of education has the teacher chained himself, or herself, for life. The long vacation is but a short yearly breathing space between two lengthy heats in the race of life. Along that great desert of years, where the sun flashes intolerable day and the sands burn the weary traveller's feet, where not a breath of pleasure comes to cool the fevered atmosphere of duty and sacrifice, the only oasis, the only resting places, are those regular holidays that appear upon that pathway. And scarcely has the teacher time to rest beneath the palms of those green spots, when the signal to march comes to him; the caravan of life is ceaselessly moving; one generation goes past and another follows, and the guide must be up and doing. In plain English we consider that if the long vacation is a benefit to the pupils, it is an absolute necessity for the teachers. Especially those men and women, whose lives are consecrated to God in a religious life, have not even vacation enough, according to our mind. A great portion of those two short months is spent in retreat and in preparations for the coming session; consequently, these teachers have really a short vacation.

For these and countless other reasons we rejoice at the approach of the long vacation, and we desire to wish the pupils of our different schools the best and happiest times during the coming months and to express the hope that the teachers will enjoy every imaginable benefit from the relaxation of the holidays. But before closing we have a word of advice for the pupils who have not graduated and who return next year to school. Remember that all you have learned during the past ten months can be easily forgotten between this and September, that it is not your prizes of this year that will raise you a grade in next year's classes, it is what you shall retain of the knowledge acquired. So to be wise and to be sure of success in your classes of the coming year you should devote half an hour, or an hour of each day, to a self-examination upon the subjects that you have studied. By so doing, very little effort will be necessary to keep you upon a level with your class and you will reap the benefit and reward of your wisdom when the next commencement day comes around. Having laid down this rule for yourself, turn to the full enjoyment of your holidays, go in for all the recreation, mental and physical, that you can have, and let innocent pastimes be as numerous as possible. In this way the pupils will pass, what we wish them, a happy, profitable and most pleasant vacation.

To all this we desire to add another thought. The pupils of to-day are too apt to wish for the end of their probation, to see the last vacation come, and to feel forever freed from the bondage of the school. This is all very natural; but it is a very mistaken desire. They must remember that it is only during their years of school that they can have real vacations. The day that a pupil bids a last adieu to the home of education he enters upon a ruder and more difficult course. He steps then from the primary classes into the great university of every day life, with its toils, its miseries, its joys—if you will—but joys ever tempered with disappointments, anxieties and troubles. In that new life there is no holiday. Year in and year out he must labor; and according as he advances his responsibilities augment and his duties increase. There is only one true vacation to which he can look forward—it is the great, long, unending vacation of eternity.

In the school days of the present the pupil labors for two purposes—to gain that knowledge necessary to fit him for life, and to secure sufficient marks to carry off prizes of the end of the scholas-

tic year. He knows that if he is lazy, that if he neglects his duties, or if he is not obedient and attentive, that he will feel ashamed, in presence of his parents and friends, to behold others going home with books and medals while he has to pass out empty handed. Pride, self-respect, ambition, love for his parents and other good and honorable motives cause him to work hard and heap up all the points he can possibly secure. So will he find it in the great school of after life. If at the beginning of that unending long vacation he desires to receive the prizes which have been promised to every "good and faithful servant," he will strive to merit the same. He will do all in his power, by honesty, industry, devotion, true religion and faithful citizenship, to secure bright and high marks upon that great examination roll that will be read out at the end of time. In other words, the school days of the present are but the miniature of the important course in the university of life, and the vacation of this year is only a type of the all important vacation that each one must inevitably take—whether with prizes or without them, in honors or in disgrace.

#### MR. THORNE'S VIEWS.

In Friday's Gazette is an editorial review of Mr. W. H. Thorne's article on the temporal sovereignty of the Pope. Beyond characterizing it as a "remarkable article," the Gazette gives no pointed opinion regarding the views expressed by the editor of the Globe-Review. But the mere fact of the article being reviewed in a leader suffices to prove how gladly our non-Catholic friends ever are to seize upon any expressions, coming from prominent Catholic writers, that may tend to weaken the standing of the Church. Already have we dedicated an editorial to Mr. Thorne's magazine, in which we gave that able writer full credit for his originality, his freedom of expression and his boldness of conception. So much so did we attempt to do justice to the reviewer that our editorial appeared in the next number of the Globe-Review as a press notice. In a second article devoted to the works of the same clever writer we found it necessary to take him to task for his very non-Catholic views on the subject of the Mass. We then pointed out that Mr. Thorne, being a recent convert to Catholicity, seemed to look on many important questions through the more or less colored glasses of his former Protestantism. We said that he had more enthusiasm than prudence, more zeal than exactness. In fact he became so very Catholic that, with his olden views of Protestant reforms, he seemed to want to reform discipline, liturgy and practices that centuries had consecrated. While we applaud his fervor we cannot but feel uneasy in presence of his methods.

Now this frank and honest criticism has apparently won for us the attention of the Globe-Review, but in a negative sense; we have not received that splendid magazine since. But we have too much admiration for the Globe to ignore it, or miss the reading of its pages, even if it be no longer sent as an exchange. We buy it, and are bound to read it. If we disagree with Mr. Thorne's views on certain Catholic subjects, still we admire his style and we relish his dashing articles. There is life and beauty in them; and with the majority of his contentions we do agree. It is true Mr. Thorne is an old litterateur; he had made an enviable reputation for himself as a writer and thinker long before we ever penned a line for the public. It may therefore seem bold on our part to criticise his ideas and expressions. But it must be

remembered that we only take exception to his peculiarly Protestant theories regarding some particularly Catholic subjects. We have been thirty-seven years in the Catholic Church; Mr. Thorne is not yet seven years a member of that communion. We were educated amidst Catholic, he amidst Protestant surroundings; we spent fourteen years of our life in Catholic institutions, he never spent fourteen hours, in similar occupations of training and study, in a Catholic establishment; we breathed the air of Catholicity from the cradle, he was born, brought up, educated, and lived nearly all his life in an entirely Protestant atmosphere. Taking all these things into consideration, and with due respect to the able reviewer's opinions and great talents, we feel justified in measuring swords with him on certain subjects of Catholic interest—moreover, it is our duty, as editor of a Catholic paper, to do so. In our next issue, therefore, we will have a word to say about Mr. Thorne's views on Papal temporal power.

#### A FLAMING LETTER.

If THE LADY from Chicago, who wrote us a very unladylike as well as blasphemous letter, in which she makes use of the names of certain Bishops, priests and nuns, does not take heed, we will send copies of her correspondence to the people upon whom she has been imposing in a most abominable manner. She threatens to write to Chiniquy and to get him to help her in exposing the editor of the TRUE WITNESS. We only trust she may do so, and both she and Chiniquy will receive such a dose of facts, substantiated by documentary evidence and the testimony of a host of living witnesses, that they will both look around for some hole into which they might crawl. We feel great pity for certain of this person's relatives, especially her good and noble-spirited sister Blanche; but the communities upset, the priests vilified, and the domestic homes broken up, cry for punishment on the quondam mistress of the "monastery"—that indescribable resort, the details of which we can give her friends if she is anxious for that kind of notoriety. The quicker she gets Chiniquy to tackle us on this subject the better we will like it. But we forewarn her that we shall publish every one of her letters, not only to us but to certain nuns—and we will keep the originals for identification of her writing and signature. We will give her letters that contain prayers for her benefactors and accounts of all they did for her, interspersed with "dearly beloved," "most pious and charitable," "kind, generous, never-to-be-forgotten" and a hundred such touching terms. To these we will add the letters in which she applies to the same people the elegant phrases, "sneak," "char-women," and even worse. Then her beautiful specimen in which she prays that "God Almighty may eternally curse" us, and that "the flames of hell may scorch" us, and which contains language that we cannot repeat for our readers. This is a fair warning. Now that she knows what to expect the moment she commences her warfare, we beg of her to hurry up and get Chiniquy at work. He is down in New Brunswick now, but he is to receive a purse on the 30th July; perhaps he may divide with her.

#### ACKNOWLEDGMENT.

To the Editor of THE TRUE WITNESS:

SIR,—I wish to acknowledge in your columns the receipt of a handsome satin table cover, from Mrs. Thos. Love, won by me at St. Patrick's Bazaar.

JAMES MCKENNA,  
Cote des Neiges, P.Q.

#### THE CATHOLIC SAILORS' CLUB.

NEW ATTRACTIONS AT THEIR WEEKLY CONCERT.

At the Catholic Sailors' concert on Thursday night there was quite a unique attraction in the form of a calisthenic drill performed by a bevy of graceful and unusually pretty girls of the Gesu congregation. The young ladies were daintily attired in red blouses, black velvet dresses and moccasins, and wore on their heads a turkish fez with the orthodox black tassel. The Good Will club is the name these charming performers have given to themselves, and if this name was intended to indicate the manner in which the exercises are given, it would accomplish its purpose very accurately indeed. A waltz clog dance by Mr. N. Turgeon was splendidly executed. Mr. Turgeon is an exponent of the art who would make many a professional envious. Master Andrew Barrow, a young gentleman of 12 years, played a violin solo by Weigl in an excellent manner. Master Barrow is a musician of quite unusual ability, and although he lacked confidence a little in his own powers, he played in an intelligent and masterful manner. In addition to the above there were the usual songs and recitations. The following contributed to the entertainment: Mr. E. Carpenter, H. Lamarche, G. Parkes, Mr. James and others, including several young ladies.

#### VILLA ANNA CONVENT, LACHINE.

The distribution of premiums, previous to the summer vacations, will take place at the Villa Anna Convent, at Lachine, to-morrow afternoon. The Rev. Father Latulippe will preside. A large number of invitations have been sent out to prominent members of the city clergy.

#### ST. PATRICK'S CATECHISM CLASS

The annual distribution of prizes will take place at St. Patrick's parochial catechism class on Sunday afternoon; many special prizes will be given, but the most attractive event will be the crowning of the two May Queens. This coveted honor is awarded to the two girls who have made the most progress during the year, and the pupils are to win the prizes. The Rev. Father Quinlivan will preside.

#### REQUIEM MASS FOR MR. FOWLER.

The Requiem Mass for the repose of the soul of the late Mr. Fowler, father of Prof. Fowler, was largely attended on Friday morning. The Rev. Father Quinlivan said Mass. Rev. Father Toupin was deacon, and the Rev. Father McCallen, sub-deacon. In the congregation were Rev. Fathers Fahey and M. Callaghan, and many of the Sisters of the Grey Nunnery; representatives from St. Ann's, St. Anthony's, and all the members of St. Patrick's choir, were present. The beautiful singing made the service a most solemn and impressive one.

#### MASSSES AT THE CATHEDRAL.

The week-day Masses at the Cathedral are now at 5.30 a.m., 6.45 a.m. and 8 a.m. On Sunday the Masses are at 5.30, 6.15, 7 and 8 o'clock, and High Mass at 10 o'clock. Next Sunday a Low Mass will be said at 10 o'clock, after which High Mass will be sung to celebrate the Feast of St. John the Baptist.

#### ST. ANTHONY'S DAY IN ST. ANTHONY'S PARISH.

The services at St. Anthony's on Sunday to celebrate, for the first time, in the new church, the feast of St. Anthony, were on an unusually grand scale. Fauconnier's Mass was selected for the occasion, and Miss Donovan, who presided at the organ, interpreted the music in a brilliant and pleasing manner. Mr. E. Casey acted as choir leader. The tenor solos of Mr. Hainault were as masterful and tuneful as usual. Mr. Bissonette and Mr. Hammill also sang the bass solos very beautifully. A sermon appropriate to the day was delivered by Rev. Father Donnelly. Mass was sung by Rev. Father Gilbou, assisted by Father Donnelly as deacon, and Rev. Father Geoffrion as subdeacon. At the evening service, Mr. Casey sang Mozart's "Ave Verum" excellently. Mr. Bissonette's rendition of Luigi's enchanting "Ave Maria" was also very beautiful.