

ECHOES OF THE WAR.

The Second Invasion of the Spanish Provinces.

Admiral Cervera in Another Light - A Sketch of the Duties of a Catholic Chaplain During a Campaign.

The Catholic Universe, Cleveland, says:-

A great missionary movement in the direction of the conquered Spanish provinces is threatened with the conclusion of peace. In all parts of the country, preachers tired of the humdrum and unremunerative professional routine at home, are turning greedy eyes towards new and untrodden fields, which the fortunes of war are supposed to have rendered particularly attractive and fruitful, from the standpoint of the struggling and impecunious hot gospeller. The first requisite for the auspicious inauguration of these prospective religious enterprises is the subscription of funds to outfit evangelical dominions eager to carry the light of pure and undefiled Bible faith to benighted papist Christians in the beautiful tropical islands, temporarily, at least, under the protection of the Stars and Stripes. It is quite plain these contributions must come from confiding souls who have been educated in the belief that ignorance and superstition are the distinguishing marks of the masses in countries whose spiritual life has been long under the dominion of the Church of Rome.

The Spanish Admiral continues to attract the attention of the curious. An Annapolis correspondent, reverting to this fact, as well as the religious side of the Spanish Naval Chief's character, says:-

Cervera was dressed in a citizen's sack suit, an inexpensive suit of blue, and walked with an umbrella, the morning I saw him. It was an interesting four, Cervera, his son, Capt. Eulalia and Father Cook. The good priest walked along in a long alpaca sack suit and was duly shaven, but not so of his whitish hair. This very priest it is to whom Cervera speaks more freely, perhaps, than to any other person in Annapolis. The good father respects the confidence, but he said to me, with a look of pride entirely just:

"The first voluntary act done by Admiral Cervera after his arrival in Annapolis was to attend Mass. He arrived in Annapolis Saturday night and attended early Mass Sunday morning."

Admiral Cervera spends much of his time with Father Cook, and sometimes when the crowds begin to get too curious at early Mass he slips out unobserved from the academy about half-past ten or eleven and has a special Mass said for him. Father Cook has had some opportunity to get at the mental quality of Admiral Cervera, as well as Lieutenant Commander Moore, officer in charge of the buildings and grounds of the naval academy. He has impressed both as being observant, well read and tactful, with sincere dignity.

Admiral Cervera is up every morning at half past five. At 6 o'clock or a little after he goes to early Mass at St. Mary's. When he does not go to the Mass he strolls in the grounds. When Cervera first came the hours were from 8 until sundown. Lieutenant Commander Moore told me they had been changed from 6 until sundown, in deference to the devotional desires of Cervera. The Spanish admiral spends much time in devotion and fights his battles upon the troubled waters of his own heart, and looks like a man who has won the fight.

James O'Donnell Bennett, a war correspondent of a leading American journal, in the course of a sketch of the duties of chaplains of the army, presents the following general outline of the work which they are called upon to do in addition to their regular spiritual labors. He says:-

In active campaign, when there is as likely to be a battle or a forced march on a Sunday as on any other day, the chaplain isn't called upon for such routine matters as sermons and services.

But, bless you, the army chaplain, if he knows his business, will be called upon by his superior officer and by his heart to do a great many things not set down in the departmental regulations for his guidance made and provided.

Upon occasion he will grab a rifle and blaze away at sharpshooters who sit in the tops of palm trees and thereby he will quiet, though he may not hit, the sharpshooters until an ambulance train has a chance to get safely by that point with its loads of dead and wounded.

Also a chaplain is a very busy man in an army hospital the night after a battle. Not so much that he goes around offering words of consolation to the wounded, he's got too much tact and common sense to do that. Instead he throws off his coat and unlaces his leggings and tightens his belt, and then jumps in to carry gruel, or hold lanterns for the surgeons. In fact, he does just what people in command tell him to, even if it be cutting away a wounded man's blood-stained shirt and drawing it carefully-oh, very carefully-from the torn and broken body. Then he moves cots and lifts wounded on to them and gives drinks of water and mends the fire and otherwise occupies himself with light and heavy housework. All he gets for his work, other than a monthly wage, which can not altogether compensate him for the peaceful study and the rich parish he has left behind, is, "Oh, thank you, chaplain; I'm ever so much obliged," from some wounded man whom the mere task of getting out of the words hurts dreadfully.

He himself may be anything but a demerolite, wearing perhaps only under-worn shoes, but there is the glory of a militant goodness about him and he needs no other insignia to make men reverent.

CHAPLAINS may well feel proud over their third consecutive victory for the "Seawards" cup. That the Canadian

designer is a little ahead of his contemporaries in this class of craft is a universally acknowledged fact; that the Americans saw fit to protest the build of the Dominion is to be regretted. Whether the boat is a true catamaran or not may be left to experts to decide; but if the catamaran can be built within the specified lines, and Mr. Duggan has succeeded in doing so, it would seem as if there was little cause for protest, as the avowed object of the Corinthians is to build the latest boats, not necessarily of one type, for in all the races the competitors have been more or less freaks. It is to be hoped there will be none of the threatened ill-feeling and that the Americans will be back next year.

[CONTINUED FROM FIRST PAGE]

HAPPENINGS IN THE OLD LAND.

separated in that fair but far off land, where friends were never parted, where trials are unknown, where the wicked cease to weary and the troubled find their rest.

Twenty three of the Belfast rioters who figured in the recent disturbance in that city were docked in the court-house last week and received some smart sentences which will cool their ardour and teach them to bridle their passions and prejudices, for some time, at any rate. The sentences ranged from five years penal servitude to 18 months hard labor, and in all cases the prisoners are to find security to keep the peace for five years or undergo a further term of imprisonment for six months.

His Lordship the Most Reverend Dr. Henry preached a charity sermon on Sunday at the Church of the Sacred Heart, Dromara, County Down, which attracted a large congregation and drew forth a generous response to the eloquent appeal he made. The object of the sermon was to obtain funds to meet the expenses on extensive improvements made to the handsome church and how well His Lordship presented it, and how generously the parishioners proved themselves, is shown by the fact that the collection made for the sermon amounted to £653 19s. (\$3,250).

He took for his text, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength and with all thy mind, and thy neighbour as thyself; this do and thou shalt live." (St. Luke, chap. 10, v. 27) His Lordship dwelt very fully on the love of God and our neighbor. By fulfilling this Commandment, man fulfilled the entire law of God, said the preacher. His Lordship having dealt in an eloquent manner with a number of Scriptural texts, inculcating and embellishing the one he had quoted, went on to speak of the absence of that charity which people should have, the one for the other. He said at the present time it was very much to be feared that charity had cooled almost to freezing point, both in public and private life. Self-love and ambition and the occupation of morals seemed to have spread everywhere a spirit of contention and dissension, and even hatred among professing Christians. They would find hundreds at variance with their wives, and children resisting the legitimate authority of their parents, and furthermore perhaps insulting them; and not only that, but they found brothers and sisters wrangling and acting as if they were not bound together by the two great ties of faith and kindred. His Lordship, proceeding, said he need not speak of public affairs, for he who runs might read of the dissensions caused by people setting at naught the teachings of Jesus Christ in his Gospel. Dealing with the charity for which he pleaded, Dr. Henry, in the course of an elegant plea, said that those assembled had that day an opportunity of performing an act in consonance with the Scriptural text he had read. He did not think it necessary to make any special appeal to them to induce them to contribute as generously as their means would permit to the laudable work of charity which he pleaded for. He knew that in the North of Ireland especially the Catholic people were foremost in the generosity with which they assisted such great projects. Their charity in this life would meet with its due reward in the life eternal.

The Dublin corporation have decided unanimously to make Monday, the 15th, an official holiday in order that all the more eclat may be imparted to the ceremony of laying the foundation at St. Stephens' Green to the memory of Theobald Wolfe Tone. As the 15th of August is generally observed as a holiday in Ireland in the rural districts and is a favorite occasion for holding public demonstrations, because of its character of 'Lad Day in harvest,' it will this year be invested with exceptional interest. Independently of the circumstances stated, it is also the birthday of Daniel O'Connell, who was born on the 15th August, 1775.

Owing, probably not a little, to the improved hotel and railway accommodation provided for the travelling public, Ireland is this year attracting a larger share of tourist patronage, and profiting by the experience, further improvements, facilities and attractions will be in readiness for the next season.

On Sunday last another great temperance demonstration was held in the Phoenix Park. Amongst those who spoke was Mr. Dunn, and Irish-American. He said that it was his social goal that led him into the depths of degradation and drunkenness. In his travels in America he had learned that alcohol was no respecter of persons. He had seen go down to drunken graves the farmer, the mechanic, the merchant, the lawyer, the family physician, the clergyman and the soldier; and among them a brave general who during the Civil War between north and South had frequently led his troops to the cannon's mouth and to victory, driving the enemy pell mell before him. Never had it been known that men were legislated into sobriety. It could not be done. They had proof of that in America. Moral suasion it was that accomplished that, and with God's help, they would succeed.

THE PRAIRIE PROVINCE.

Death of the First Indian Nun - Other Catholic Notes of Interest.

[From the issue of Northwest Review, Aug. 9th]

On the 5th inst., shortly after receiving Holy Communion on the first Friday of the month, Sister Anna, the first Indian to join the Auxiliary Sisters of the Grey Nuns' Order, yielded to her pure soul to Jesus, whose Sacred Heart she so dearly loved. Born on the Indian Reserve near Selkirk, her name was Annabella Cooke. Her parents became Catholics when she was nine years old, so that she received the great Sacrament of Baptism with the full use of her precocious reason. For she was an unusually bright girl and for this very reason she was chosen to represent the Catholic Industrial School at the World's Fair in Chicago when she was only fifteen, and thence returned several months.

At the age of eighteen she asked to be received as an Auxiliary Sister, and her request being granted, she ever proved herself a model of piety and cheerfulness in hard work. Some five or six months ago she was stricken with typhoid fever, from which at first she rallied but was soon attacked by lung trouble, to which she finally succumbed.

The funeral took place yesterday morning at 8 o'clock in the Grey Nuns' Chapel. The celebrant was Rev. Father Dorris, O. M. I., Director of the Indian Industrial School, with Rev. Father Gravel as Deacon, and Rev. Father Béliveau as Subdeacon. In the chancel were Rev. Fathers Perquis, St. Amant and Drummond; and Mr. and Mrs. Cooke, parents of the deceased, occupied the front pew. The singing of the Dies Irae and the O Stabat Mater by the Sisters and the Misses Tréglivas was very beautiful.

As this Indian nun of twenty summers, who had almost completed two years of religious life and had taken the vows, was borne to the Grey Nuns' pretty burying-ground in the suburbs of a glorious morning, escorted by a long train of her Sisters, one could not help thinking that hers had been a well spent, though short, life.

The Very Rev. Vicar General Alair, O. M. I., on his return from Edmonton with his brother, was taken seriously ill, and had to go to St. Boniface Hospital; but he is now much better, and went to Selkirk last Saturday.

The Very Rev. Mother General of the Grey Nuns, Mother Letellier, Vicar of Edmonton district, Sisters Bonassa, Boninger, Valade, Grandin and Carroll, took the C. P. R. train for Montreal last Thursday.

Rev. Father Kullavy, O. M. I., is visiting the Slav Catholics in and around Edmonton.

Fathers Mirault and Lafortune, S. J., left for Montreal by the all-rail route last Wednesday. Rev. Father Blain, S. J., takes Father Lafortune's place as Professor of Physics and Chemistry in St. Boniface College. He also becomes Prefect of Studies. Father Vandandaigne, S. J., who came last week, will teach Latin Elements. In other respects the Faculty of St. Boniface College remains the same as last year.

The funeral of the late Daniel McAnnam took place from the family residence, St. Boniface, to St. Boniface Cathedral cemetery last Wednesday morning. There was a large attendance. The large hearse, which was from the establishment of J. Kerr & Co., was drawn by four black horses. Messrs. P. Shea, D. F. Allan, M. Conway, M. L. Montague, R. Wright, John Culture, acted as pallbearers. The service at the house was conducted by Rev. Father McCarthy who, with Rev. Father Drummond, was present at the Cathedral requiem Mass was celebrated by Rev. Father Messier who also conducted the service at the grave. There was a large number of wreaths and flowers.

The annual clergy retreat of the Archdiocese of St. Boniface began yesterday at St. Boniface College. The preacher is the Rev. Father Braye, a Sulpician from Montreal. It was hoped that His Grace the Archbishop would be here to preside, but the latest news from him shows that he cannot leave Europe before the 21st inst., and may be detained still longer. All the secular priests of the diocese are attending the retreat.

BOOK NOTES.

A. J. DELATRE, S. J. - UN-CATHOLIC AMERICA. Montreal: Beauchemin & Fils; Granger & Fils. Quebec: Brunet & Kirovau.

During the past few years an attempt has been made by not a few writers to bring into fashion a new asceticism, differing radically, at least in the minds of its promoters, from the asceticism practised and counselled by the masters of the spiritual life for the past three hundred years. A great charge, we are told, has taken place in the action of the Holy Ghost upon mankind. In consequence each one must cultivate the virtues, those, viz., which come from his own personal initiative, as distinguished from the passive virtues, such, for instance, as were practised by the martyrs and monks of old. Spiritual directors are henceforth to depend as little as possible on external direction, and must rely almost exclusively on the direction of the Holy Ghost, speaking interiorly and consciously to each individual soul. For this new system of asceticism, to which, from the land of its birth, the name of 'American Catholicism' has been given, the most magnificent promises are made; its application is to mark an era of unheard prosperity in the annals of the Church.

It is to the examination of this question, in the light of Sacred Scripture, theology and Church history, that Fr. Delatre devotes himself. In his first chapter he examines an article published some

time back by M. Pabbé Klein, one of the most fervent admirers and promoters of the new doctrine. The remaining four chapters are given to a critical study of the ascetical ideas of Rev. I. J. Hecker, founder of the American Paulists; the discoverer and first propagator of the new system of spiritual direction. The result of this critical examination is decidedly unfavorable to the new asceticism. Its fundamental principle, that the action of the Holy Ghost is to be henceforth proportioned to the amount of personal and civil liberty possessed by each one, is proved to be based upon an erroneous interpretation of the Text of St. Paul: *Ubi Spiritus Dei, ibi libertas*. It is more yet in decided opposition to the doctrine fully developed by St. Paul in his epistles. How, for instance, are we to reconcile the idea that the action of the Holy Ghost is henceforth to depend, to a great extent at least, on the amount of civil liberty which one may enjoy, with the emphatic assertion of the great Apostle: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: For you are all one in Christ Jesus." And certainly, our holy father, Leo XIII., than whom no one can be a better judge of the spiritual necessities of our time, does not seem at all inclined to think that there is at present less need than formerly for direction on the part of the visible head of the Church, and for submissive obedience on the part of its members. Witness the letters of exhortation and advice which, during his long pontificate, he has sent forth and wide, even to the free republics of France and America.

To religious, and to those to whom the direction of a religious community has been confided, we would point out as of especial interest and importance the examination, in chapter II., of Fr. Hecker's ideas on the vows of religion. The whole book cannot fail to interest all those who have at heart the propagation of the Church, and the means by which that propagation is to be effected.

J. A. R.

FROM THE OLD COLONY.

The Prowess of Islanders on the Sea.

The Annual Regatta and its Attractions - A Sketch of a Historic Spot.

St. John's N. F., Aug. 2

There has been a day of considerable excitement in St. John's, it being our local Regatta Day, popularly called the day of the races. Our races, however, are not so much on the turf as on the mirrored surface of Quidi Vidi Lake, and rowboats, not horses, are in the contest. Those who admire the excitement of a Caragh will have their love of manful sport, where nerve and muscle tell, fully gratified in the races on Quidi Vidi, where every circumstance of time and place and human interest combine to make the occasion an impressive one.

"Regatta Day" is an ancient institution in St. John's, going back into the early years of this century. It naturally arose out of the training of Newfoundlanders, nearly all of whom are born seamen, and possess an innate talent for managing boats. Sir Walter Scott, in his fascinating sea tale, "The Pirate," gives to the seamen of the Zetland islands of Scotland the credit of being the best boatmen in the Empire. But if the "Wizard of the North" lived to day to visit this romantic Western island of ours, and if he went around the coast by steamer and saw the cool courage of our fishermen brought into play amidst tide and tempest off the headlands of Newfoundland, he would correct that untravelled opinion. Or if he stood on the banks of Quidi Vidi Lake to-day, he would admire the grace and skill and strength with which Newfoundlanders can draw the oars. Let us hope that some day we may have inter-colonial boat races, just to show where the best boatmen really are. In that case, hurrah for the Newfoundland fishermen.

The lake on which the races come off is called by the peculiar name of Quidi Vidi, and is an ideal place for the purpose. It lies to the northeast of St. John's, within easy distance of the city, and is hemmed in by all the varieties of Newfoundland scenery. At the back of the town is situated the picturesque fern-dotted valley, known as Fresh Water or Railway Valley. Along the banks of the lake many fine suburban residences have been put up, and an excellent road goes around it, beautifully made for cycling and giving opportunity of studying nearly every variety of natural scenery. The views of town and country from that road are fine. Quidi Vidi has also quite a history. In old days its waters were disturbed by French and English bullets, though in our times the blade of a race boat oar is about the only disturbing cause applied to its surface.

In all its aspects Quidi Vidi is an interesting lake, whether looked at historically or as a 'sight,' but on the race day it is a scene of animation, such as the race always call forth in every country—for the sporting instinct and the betting instinct must be ancient in origin. I think, sir, you will forgive me going to such a scene of relaxation as the Quidi Vidi race course—where one might be seduced into betting, and possibly betting on the unlucky boat, and also where the hilarity of the occasion might prove injurious to staid habits generally—when I tell you that I went in a measure as the correspondent of the TRUE WITNESS, and going in that capacity, I felt the cause, at least, was a good one, viz., to supply a few points of news to your journal. The boats started at the town end of the pond. Buoys placed at intervals were the points of departure, and at a gun-shot signal all flew forward, every man straining at his oar. The race-boat is of great length and sharply pointed. Six men ordinarily form the crew, besides the coxswain, and it is a fine sight to

ST. PATRICK'S CHURCH SACRED HEART PILGRIMAGE TO LANORAIE,

(36 MILES FROM MONTREAL.)

Per Steamer "Three Rivers." : Wednesday, August 24, 1898.

Leaving Jacques Cartier Wharf at 9 a.m., returning 7 p.m.

Tickets : ADULTS, 60c. CHILDREN, 30c.

REFRESHMENTS ON THE STEAMER.

see the long, sweeping strokes and the flashing of the oars as the boats ply over the pond; and so think the thousands on the banks, for they cheer and cheer and bet heavier as the excitement intensifies. They follow the boats with eager eyes down the lake to the turning point, and then "who's ahead on the home stretch?" is the great question. It is also a picturesque sight to see so many on the sides of the banks, in every variety of summer costume.

The pond is situated that a view can be had of it from any point of vantage in the neighborhood. A very interesting feature in the day's amusement was the playing by our local band, and it was quite stirring—at a critical point in the race—to hear such patriotic airs as the "Banks of Newfoundland" or "The Ancient Colony Waltz" ringing out on the air. The latter piece was composed by a talented young Newfoundlanders for the Queen's Jubilee. The "clerk of the weather" was also in decent mood. The glorious summer sky of Italian blue, proper to our country in summer, was shaded, and a cool breeze was blowing; so the sultry heat of the season was well tempered and pleasant alike to rowers and spectators. The luckiest boat in the races was one named the Glacé. She won nearly all the time—but lost in one very interesting race, that between the young military organizations of the city, viz., the Catholic Cadet Corps, the Church Lay Brigade (Church of England), and the St. Andrew's Brigade (Presbyterian). The Catholic Cadets brought in an inferior boat, the Iris, well ahead of the hitherto invincible Glacé, and so won the race.

It has been often said that Newfoundlanders should take part in Canadian boat races. Don't you think, Mr. Editor, it would prove an interesting experiment, and certainly many down here would like to see it tried. After all it would mean Confederation! Would it not?

ANALOGIES

A. O. H.

The annual picnic and games of Division No. 1 Ancient Order of Hibernians, was held at Overburn Park, on Monday, 15th August, (Lad Day). The attendance was very large, and a most enjoyable day was spent. The games were all very closely contested; following is the result:-

Girls' Race, 50 yards, 1st, E. Smith;

2nd, E. Quillan; 3rd, Annie Dixon.

Boys' Race, 50 yards, 1st, T. Dundan;

2nd, R. Foran; 3rd, J. Hickey.

Married Ladies' Race, 1st, Mrs. White;

2nd, Mrs. Hazell; 3rd, Mrs. O'Brien.

Young Ladies' Race, 1st, E. Smith;

2nd, L. Donnelly; 3rd, K. Quillan.

Members of Ladies' Auxiliary, 1st, M. Flaherty; 2nd, M. Maloney; 3rd, M. McCormack; 4th, Molly McGrath.

Throwing 16lb Shot, 1st, P. Logue, 36 3/4;

2nd, E. Donnelly, 30-0; 3rd, W. Hickey, 29-5.

Running Hop, Step and Jump, 1st, W. C. Nicholson, 37-2; 2nd, L. McMahon, 36-11; 3rd, A. Doyle, 36-2.

Throwing 50lb, 1st, P. Logue; 2nd, J. Curry; 3rd, M. Doulan.

100 Yards, open, 1st, T. Bird; 2nd, J. L. Gerardine; 3rd, W. C. Nicholson.

Quarter Mile, 1st, L. McMahon; 2nd, W. Hickey; 3rd, J. O'Brien.

Half-mile, open, 1st, A. Marshall; 2nd, J. Hill; 3rd, G. Glashen.

220 Yards, open to members of Organized Labor, 1st, A. Sway; 2nd, W. Hazell; 3rd, P. Harrigan.

Running Broad Jump, 1st, J. O'Brien; 2nd, P. Doyle; 3rd, P. Logue.

220 Yards, members A. O. H., 1st, J. Sway; 2nd, J. O'Brien; 3rd, W. Hickey.

Three Quick Jumps, 1st, P. Logue; 2nd, L. McMahon; 3rd, J. Moss.

Waves of Members, 1st, Mrs. O'Brien; 2nd, Mrs. White; 3rd, Mrs. Sway.

Throwing Flat Iron, 1st, P. Logue; 2nd, L. Gerardine; 3rd, M. D. Olan.

1 Mile, open, 1st, L. Gerardine; 2nd, D. Brown; 3rd, W. C. Nicholson.

Married Members, A. O. H., 1st, J. Sway; 2nd, J. O'Brien; 3rd, W. Hickey.

Committee Race, 1st, J. D. Olan; 2nd, T. Clarke; 3rd, P. Clarke; 4th, P. Connolly.

Bean Guess, 1st, Miss Molly M. Grath.

Guess, 2500; 2nd, Mr. Wm. Hazell.

Guess, 25-0.

Number of boats in lot 250.

A. O. H. - BRIDGE, S. C.

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. H. F. PARK, Degross Street.

Hood's Pills cure Liver bile; easy to take, easy to operate. 25 cents.

THE NOBLE CAUSE OF TEMPERANCE.

The American Union of Total Abstinence Assembles at Boston.

Some Features of the Work of the Organization Since Its Foundation.

The advocates of the Temperance cause held their annual convention at Boston, last week, under the auspices of an organization known as the Catholic Total Abstinence Union of America. This association has made great strides of progress since its foundation. The Boston Pilot gives the following interesting summary of its endeavors in the noble cause. I say:-

This week, for the third time in its history, the Catholic Total Abstinence Union of America holds its annual convention in Boston.

The first time, 1881, Boston College Hall accommodated the delegates, representing membership of 31,500, and the second time, 1885, with membership increased to 37,000, the auditorium of Boston College was second, and the third time, 1889, the spirit of veneration for all things Catholic, which had reigned for many years, was again in evidence.

This year the convention chose a historic hall for its sessions, and representatives of nearly 80,000 Catholics and abstainers met, were, six years ago, the great Father Mathew presided the total abstinence cause, Catholics and Protestants alike.

Drinks and hard drinking was generally, and we could not have had the meeting to meet the first step on the path of total abstinence on the score of this immoral reality.

Times changed, however. Perhaps the thrifty and utilitarian spirit of the old school helped the appeal to the New England conscience. Certain it is that within a few decades the vice of drunkenness was far more in evidence among the immigrant population and their immediate descendants; and the public opinion of the older and more prosperous element was dead against it.

It became a reproach to the Church to which the majority of the newcomers professed allegiance, to such an extent that a great leader in the total abstinence movement did not hesitate to declare that he attempted to win the people of New England to the Church could have much success till said people were first persuaded that the Church is strongly on the side of temperance.

Within the past two decades, the total abstinence movement has grown strong in this section. The favor of the Most Rev. Archbishop Williams, of Boston, the head of the ecclesiastical Province of New England, the temperance missions of the Very Rev. William Byrne, D. D., V. G., the temperance workers of national fame, as to name but a few—the Rev. Mr. Thomas J. Conaty, D. D., now rector of the Catholic University of America; the Very Rev. Patrick J. Geraghty, D. D., vice-rector of the same institution; the Rev. Hugh Roe O'Donnell, the Rev. Thomas Smith, P. R.; the Rev. James T. O'Brien, O. S. A.; the Rev. John J. Metlay of Chicago, all Massachusetts men; the intellectual and material advance of the Catholic community, in a large part to the diminution of the liquor traffic among them; and the willingness of Catholic priests and people to fraternize, wherever possible, with non-Catholics who are promoting temperance, have combined to make intelligent and fair-minded non-Catholics associate the teaching of the Church with the conduct of unworldly men, and to pave the way for the progress of Catholicism in general.

Local temperance work received a great impetus from the Boston Convention of 1887 and 1888. Even larger results can be predicted from that of 1889.

The following papers contain enthusiastic accounts of the presentation of the Royal Red Cross to the Rev. Mother Jacoba Superiora of the Bulawayo Hospital. The ceremony excited general interest, and the Matabele Times remarks: "Everywhere in this country the Dominican Sisters have earned the deep gratitude and regard of their patients, and there is no one who has experienced their care but will wear with delight of the honor done to those excellent nurses in the person of their mother Superior Mother Patrick, Superiora of the Salisbury Hospital, and Mother Jacoba, Superiora of the Bulawayo Hospital, have arrived in this country by the Northern Mail. They come to get trained nurses to join them in their good work in Rhodesia."

Among the American soldiers reported wounded in the engagement near Santiago appears the name of Thomas Francis Meagher, a private in Troop L, First Volunteer Cavalry, a grandson of the Irish patriot and orator, commander of the Irish Brigade during the war of the rebellion. Private Meagher was among the first to enlist in Roosevelt's regiment of rough riders.