

St. Ann's Young Men.

RECORD OF THE YEAR.

The following report of President Casey of St. Ann's Young Men's Society, which that efficient and enthusiastic officer presented at the annual meeting, held the other day, is well worthy of a careful perusal. It runs as follows:—

Our society has just closed its 17th year of useful existence, and it is a pleasing duty incumbent on my office to submit to your consideration a summary of the work done by our association during the past twelve months.

Looking at what has been done on the whole, we have much to feel proud of. This is a strong assertion to make at the beginning of my remarks, but the good work done by the various sections on whom we have always relied, and who for the past eighteen years sustained the honor of our society, and won for it an enviable reputation, justifies the assertion.

The various entertainments given this year by the Dramatic and Choral Sections, or under the auspices of the society, were all fairly successful. The first entertainment "Stereoscopic Views," given Jan. 28th, was satisfactory, and the euchre party, held February 5th, though not up to our expectations, was by no means a failure. On February 10th the Dramatic and Choral Sections played to a full house and sustained their time honored reputation. But it was on St. Patrick's Day entertainment that our society proved to all comers, that notwithstanding all that may be said to the contrary, St. Ann's Y. M. S. is the society of Montreal. The veterans of many a well played drama seemed that day to eclipse their ancient splendor, and the younger members who took part with their seniors for the fairest laurels, it would be unfair to pass here unnoticed the excellent work done that day by the chairman of the Dramatic Section, and by our esteemed musical director, Mr. P. J. Shea. Though never found wanting, the latter on this occasion seemed superior to all others. His happy selections lent charm to the "Frie of Killarney," even beyond the author's conceptions, or the artist's representation. The entertainment was a marked success from an artistic point of view; financially it net proceeds stand second to none.

On April the eighth the Dramatic Section lent its talent to the poor of the parish, and gave an interesting entertainment on behalf of St. Vincent de Paul Society. On another occasion during the year a similar act of charity was exercised in behalf of the poor of St. Mary's parish. Those who took part well deserved the words of praise and acts of thanksgiving rendered them. On September 2nd the members made their annual pilgrimage to Oka. It was well attended and marked by religious earnestness. On Nov. 25th the Dramatic and Choral Sections were again on the stage. The historic drama "Sir Thomas More" was presented in a most credible manner for Ancient Order Hibernians. The names of several old reliables graced the programme,

and proved a drawing card. In consideration of the excellent work done on that occasion our Rev. Director was kind enough to treat the sections to an enjoyable oyster social.

I have spoken at some length of the merits of the Dramatic and Choral Sections, but I cannot afford to pass unnoticed the heroes of the hour, the St. Ann's Lacrosse Club. Though comparatively a young organization, they have won for themselves and for us all enviable laurels, and are well deserving of the high esteem in which they are held by the society.

While the society has striven to improve its members in intellectual and physical culture, the spiritual sense has not been forgotten. The members approached Holy Communion in a body on Jan. 2nd, and again at the close of the annual retreat, March 24th. The month of May found them again at the Holy Table. The Fete Dieu procession was well attended, and on June 17th a general communion was made for the repose of the souls of deceased members.

This year, like many others, death made calls on our ranks, and two of our members, Mr. J. Quinn and Mr. James Slattery, now dwell in the city of the dead and have, we pray, found favorable judgment. As a proof that we do not forget our departed members, we have this year spent \$700 in purchasing a lot in Cote des Neiges Cemetery, and erected therein an elegant Celtic Cross, on which will be inscribed the names of our confreres who have been called to their reward.

A noteworthy feature in the work of last year is the effort the society has made to cultivate a more fraternal feeling among sister societies. The invitation tendered and accepted by St. Anthony's Y. M. S., and the enjoyable evening we spent together goes to show the good that might be done did Catholic young men's societies meet more frequently. We would come to understand that we are all working for the same praiseworthy end, the betterment of our members, individually and collectively, and the diffusion of truly Christian principles.

Gentlemen, I have already encroached too long on your time, let me say one word more. I cannot close without saying that we are proud of our great old society, proud of the good work it has done. If success has marked our career, if the name and fame of our society is today known throughout the length and breadth of our country—thanks to our spiritual director, our Father, our founder—Rev. Father Strubbe. He has watched over the growth of our society and ever guarded our interests with a jealous care. To his invincible genius and rare governing qualities our success is due in an eminent degree. He has thought and toiled for us and grown old in our service. Let us, as dutiful children, prove by our exemplary life that we appreciate his many, many services. Even if we did grow so ungrateful as to try to forget our generous benefactors he will never be forgotten; his name will ever remain synonymous with St. Ann's Young Men's Society.

MICHAEL CASEY,
President.

SOME LESSONS OF CONVENT EDUCATION.

Lady MacDonnell, wife of Sir Anthony MacDonnell, G.C.S.I., Lieutenant-Governor of the Northwest provinces and Oudh, India, recently distributed the prizes at St. Mary's Convent, Ramnec, near Naini Tal. After the interesting function, her excellency delivered a striking speech, in the course of which she said:—

This is the first time that I have ever said anything in public, even to children. I cannot make a speech as the governor can, nor can I let this last occasion when I shall see you all pass without saying a few words which will, I hope, remain in your memories, and which may, perhaps, help you later on in your lives.

On this occasion, at all events, I have the advantage of the Lieutenant-Governor and, indeed, of most ladies who could address you in India, for I can enter into and sympathize with your convent life as none of them can.

I, too, was once a convent girl, many, many years ago, so long ago in fact that perhaps some of you can hardly realize that such a distant time existed.

But still I was, and I thank God for it, a convent child, and a very happy convent child.

Far away from home in the beautiful English county of Warwick, there stands in its own beautiful grounds a great red brick building. That red brick building is a convent, founded originally by French ladies, who had been driven from their own convent in France during the great French revolution, of which the youngest of you have heard.

These ladies eventually settled in this lovely spot, and for about a hundred years or so, hundreds of English girls have passed their happy childhood or youth within those convent walls. These girls have grown up to be women and have been scattered all through our vast empire, but wherever they have gone, they have carried with them the cherished memory of their convent home. For me, in my many travels, in my long residence in India, and throughout my busy life, the memory of that convent has never grown dim, and amongst all the

blessings which God has given to me as daughter, sister, wife, mother and friend, there is none for which I thank Him more than for the years passed at St. Mary's Priory, Princethorpe, where I had before my eyes the living example of all that is best, highest and most beautiful in woman. Therefore, my children, I can speak to you of convent life. And what I would say to you is this: Whatever the circumstances in which you find yourselves in after life, whatever your troubles, difficulties or perplexities, try to follow the example you have seen before you in this convent, try to think what the nuns would have done under those circumstances and then try to do it.

You older girls may say: "How can we copy the nuns? We want to grow up, we want to amuse ourselves, we want to marry, we don't want to shut ourselves in a convent and devote ourselves to good works." Yes, I know all this is true.

To very few of you, in all probability, will be given the highest grace of the religious state, but on each and all of you is laid the obligation to try to be good women, and if you strive to act up to what you have been taught and to what you have seen in St. Mary's Convent, Ramnec, you will be, in the true sense of the word, good women. Here you have seen entire obedience, unflinching hard work and an all-embracing charity. If, in your homes, you obey as these nuns obey, your fathers and mothers will have their homes brightened by your presence during the holidays, and will long for the time when you go home to them for good.

If you work as these nuns work you will take much of the burden that must fall on the shoulders of your parents, or it may be of your husbands, and you will save them trouble, worry and anxiety in all cases, and very often money.

Sometimes in India it is thought a degradation to work, but I hope that none of my children will never be so foolish as to think that. It may be that some of you may have to work for your livelihood, but whatever are your circumstances, I say to you, work and work hard. If you cannot do high intellectual work,

still you must keep your minds and your hands employed. Darn the stockings, keep the room clean, look after your little brothers and sisters, do whatever work is nearest at hand, but work. It is not good for man or woman to be idle—I say, especially, it is not good for women.

You all know the old adage of the mischief that is found for "idle hands," and it seems to me that this is especially the case with women. But when we come to try to emulate the charity which fills the air in this convent, we know that we who live out in the world cannot hope to attain to within even a measurable distance of it. Still, if you try to practice even a little of this great gentleness and charity, all those around you will be the happier and brighter for your endeavors. I would say to you, in your joys and amusements, when you are "out"—which all girls in all times have always longed to be—keep the memory of your convent before you, so that all your pleasures may be innocent and even work for your good.

When trouble comes, as come it must to all of you, let your thoughts go back to St. Mary's Convent—first and above all, immeasurably above all, to its peaceful chapel, and next to its brave and gentle Sisters. You will gather from your recollection of the latter courage and strength to face the battle of life just as the nuns have done, the giving up of all that was dear to them in order to do their duty and to teach you to do yours.

THE CATHOLICS AND GALICIANS.

A mass meeting of the Catholics of Winnipeg was held in the Catholic club rooms on a recent Sunday afternoon for the purpose of considering some matters of public importance, and particularly affecting the Catholic community of the province. The gathering was the largest and most representative held by the Catholics for many years past. The chair was occupied by Mr. T. D. Deegan, and seated with him on the platform were His Grace Archbishop of St. Boniface, Rev. Father Chervier, Rev. Father William Kulavay, O.M.I., Rev. Father Drummond, S.J., Rev. Father O'Dwyer, O.M.I., Rev. Father Trudel. In the audience were present most of the leading Catholics of the city, with a strong delegation from St. Boniface.

The chairman, in opening the proceedings, stated that the first thing to consider was the question raised by the deputation which waited on the government regarding Galician education. That delegation totally ignored the fact that there are Catholics in this country. The so-called school settlement made some years ago contained a bi-lingual clause, under which the Galicians could have their own schools, and now the delegation, to meet their own ends, sought to have that clause removed. The Catholics would never consent to that, but would rally to the support of their co-religionists, the Galicians, and would insist by every means in their power, on retaining that clause in the Act.

His Grace, Archbishop Langevin, then addressed the meeting, and in the course of his remarks said a great interest was taken by the public of Canada, particularly in Manitoba, in what might be called the Galician question. They agreed that since those people had come to live under the British flag they must be made good British subjects, and thoroughly Canadian. One of the most efficient means to reach that end, was, of course, the education of their children. Schools must be established for them according to the law, and the English language should be taught in those schools, but the school law of the country had consecrated the bi-lingual system, and those people, as a matter of right, might have their children taught their own language in the schools, together with the English language, and, as a matter of fact, they desired that very strongly. But if all agreed that English should be taught in the schools, all did not admit of the teaching of their own language. Now, the Galicians believed that they must keep their language, particularly because it is the best means for them to keep their faith. How could children be taught religion in their own idiom if they did not know how to read? A proof of the disposition of the Galicians in the matter of education was what had been done in Winnipeg. He was amazed to see that the gentlemen of Winnipeg, who took such a lively interest in the education of Galician children, and who wished the government to do so much for them, did not seem to consider the Galician children who are living in this great city. None of the Rev. Fathers who have charge of the Galicians in Winnipeg, and even of thousands in the country districts, were invited to the meetings called on this question.

There is a school on Selkirk avenue which for a year past has had an average daily attendance of about one hundred and twenty-five Galician children, under two teachers and a principal. The city and the government had not contributed one cent towards that school, nevertheless the work was done and efficient; English was taught in that school and any visitor would be welcomed within its walls in the basement of the Church of the Holy Ghost. Who had supported that school? The Fathers of the Church at the request of the Archbishop. Who is paying the teachers? The same fathers.

Why do the Galicians send their children to that school and not to the public school? Because it is the kind of school they want and because their own language is taught in it as well as English. If the building was large enough there would be another hundred scholars. There was no need of compulsion to get Galician children to attend school. All they asked was what the law grants in their favor on the points of language and Catholic teachers. The government has expressed lately their determination to abide by the school law in favor of the Galicians, but now it appears that certain gentlemen desired that law to be amended or even repealed so far as the points desired by the Galicians are concerned. Was it not, therefore, to be desired that at this juncture the Galicians themselves and those who are their proved friends should come forward to see that their rights are considered and their rights preserved. Was it because these people are strangers and because they belong to the Catholic faith that they were to be denied the benefit of the law? When the school law was declared lately as opposed to the just claims of the Catholics of Winnipeg did any of these gentlemen who now take such deep interest in the Galicians go to the government and ask to have the law amended in favor of the Catholics of Winnipeg?

This opened up the question, he would not say of the sincerity, but certainly of the proper understanding of the position on the part of those who took such a deep interest in the education of the Galician children. Was the school law to be confirmed or amended only when it was thought to oppose or to favor, as the case might be, Catholic interests? Was it necessary for foreigners coming to this country to abandon their language in order to be good citizens? No one in the land would dare say yes in answer to that question, and for himself he could say he would never abandon his own language, but would nevertheless be just as good a British subject as any man in the land. There were fifteen thousand Galicians in Manitoba and twenty-five thousand in his diocese, and out of that number they could say there were a least four thousand children. Would it not be advisable to approach the government first for the school in Winnipeg and then for other schools to be established in the colonies? He wondered why the same interest was not taken in the Mennonite settlement where there were so many children who attended no school at all, and where in many of the schools in operation no English is taught. He would like to know why there was not the same zeal for the children of the Doukhobors, who should be assimilated too. Why this sudden and most marvellous interest in the Galician children? Was it not because the very great majority of the Galicians belonged to the Catholic Church?

The Catholics did not seek to establish schools to educate Protestant children or others who did not belong to the Catholic faith, and he would say that the secret of peace in the community would be for everyone to mind his own business, and the political acts of the country would have sufficient to do if they bore that strictly in mind. If the gentlemen who now attacked the school settlement and advocated the striking out of the bi-lingual clause thought they could thus dispose of four thousand Catholic children they were greatly mistaken. If they wanted to start a new school question there could not be a better time than the present. He could say that with the increase in their numbers during the past ten years, and the knowledge they had gained of their own strength, the Catholics of Manitoba were never better prepared to come to the front and fight their own battles. Because they had not said much of late some people seemed to imagine that the Catholics were sleeping, but that was not so, they were not sleeping, they were always at work.

Now he would like to tell them briefly what the clergy had done for the Galician settlers. In 1898 the Rev. Father Albert Kulway, who labored in Ontario, came from Ottawa to take charge of the Galician settlers. After a year his brother, Rev. Father William Kulway, now parish priest of the Holy Ghost Church, came here. They built a church and a house on Selkirk street at a cost of ten thousand dollars. He could not tell them the amount of spiritual good that had been done in that church. It was the church of hundreds of smiles all round. People came on foot as many as fifty miles to perform their Easter duty, and some Polish people actually came from British Columbia to hear preaching in their own language. That church had been the centre of Catholic life for many settlements throughout Manitoba and the North-west. Then a Redeemptorist Father, now in Brandon, had spent some months in Galicia to learn the language; two other Fathers had learned the language, and three more were learning it. They had sent Bishop Pascal, of Prince Albert, to Galicia, and Father Lacombe went to see the Emperor of Austria himself to get priests to attend these people. The Galicians were not indifferent, they were thoroughly religious, deeply attached to their faith and would not give it up for all the gold in the world. They are rooted in this country because they are good settlers; they were first class settlers and first class Catholics, and no matter what might be done they would not give up their faith. They belonged to the Catholic Church, to the Catholic clergy, to the Catholic laity, and they would never give up the care of those four thousand children.

Rev. Father O'Dwyer then read a very interesting letter from a priest who had recently visited the Galician colonies where he found everywhere progress and deep attachment to the Catholic faith.

Speeches were also delivered by Rev. Fathers Kulway, Drummond and Chervier, and the meeting was closed by Mr. F. W. Russell, seconded by Mr. J. D. Deegan, the chairman was appointed

to nominate a committee representing Winnipeg and St. Boniface to join with a committee of Galicians to wait on the government at such time as might be thought fit to present the views of the Catholics on the points raised. The following committee was appointed:—Messrs. N. Dawlf, J. Bernier, M.P.P., J. Foley, A. F. Blau, Dr. Lambert, H. Delveau, A. H. Kennedy, L. O. Genest, V. Mager, P. Marrin, M. McManis, E. Case, D. Smith, F. W. Russell, T. D. Deegan, J. Carroll and N. Betournay with power to add to their number.

The meeting considered the present standing of the Catholic newspaper of the West, the "Northwest Review," and an energetic committee was appointed to further the interest of that publication.—Extracts from the report of the "Free Press."

ARCHBISHOP CORRIGAN ON SOCIALISM.

Archbishop Corrigan, in St. Patrick's Cathedral, Sunday morning, January 5, delivered the third of the series of sermons on Socialism which he commenced in October last.

The general view with which he commenced and continued yesterday is that Socialism which holds the true idea of the common ownership of property is, under any of its various forms, impossible of realization. He, however, does not disparage the honest endeavor of which Socialism is born to better adjust the relations of labor and capital. He seeks to reconcile man to his lot, to show him that in the possession of wealth the ceaseless unrest of the soul is not stilled, that to hold happiness in his grasp is a futile effort. In sum, he holds that the prevailing order is the best possible for this stage of human development, that it is not in the power of man to so utterly alter his condition as to elude the pains and trials and inequalities of life. However, he believes that this condition can be bettered through following the religion and example of Christ, that here, and here only, will be found solace and rest and peace.

"Among the many arguments used to prove the divinity of the Christian religion," said the Archbishop, "in addition to its rapid spread since its origin, is the moral force it gives to its believers. It takes a man who once was greedy or sordid or dissolute and, as if by magic, makes him a more mature and developed man, one who has the qualities which make us say that man is a little lower than the angels. It is estimated that eleven millions of people have made themselves martyrs to establish their conviction in this religion—they went to the stake, not as fanatics, but as witnesses to the Lord. Thus has Christianity established its credentials, given a reason for its existence.

"To-day Socialism is making seductive promises, opening up an earthly paradise for mankind, saying that, tired of the promises of religion, which offers happiness only after death, it will make possible this happiness on earth. I take at random a statement from a Western paper, which says:

"Socialism is an ideal state of society in which there is neither luxury nor idleness, in which the armies of laborers, instruments of production, not of destruction; in which cities of sanitation only are built, in which housewives work but a few hours a day, in which crime is unknown, in which everybody has servants and a thousand pleasures now only for the rich."

"Now, we know that Socialism is intended to aid humanity to regulate an ill-adjusted society. Since capital is the root of all dissatisfaction, Socialists agree in the distribution of property, no matter how much they disagree on the means to distribute the property and other details of arrangement. The visions held forth of happiness and order are alluring, and no one more than I wishes that they were realizable. We can see that, under certain conditions, these ideas are possible if the human nature of the present be changed, if the human race be subject to one human will absolutely.

"But Socialism promises great results without reason, for there is no known force to compel all humanity to part with its private wealth and place it in a common fund. This is possible only under certain conditions, as that which forms sisterhoods and brotherhoods. But the majority of mankind is not moved by intense religious motives as are the members of these associations. Unless some argument can be invented to induce the laborer, the banker, the merchant, to throw their goods into a common fund, then Socialism fails.

"But is this the only possible way to adjust capital and labor? It must be remembered that a century and a quarter ago Socialism did not exist. It was only with the invention of machinery that the social question, the rights of man, arose. Certainly society has progressed since the time of Christ, and this not under the regime of Socialism. Is not there, then, hope in the future that the brotherhood of man will be reached without the change proposed by Socialism? Human character has not greatly changed in two thousand years—then how can it be expected to change enough to agree to the ideas imposed by Socialism?

"Under existing conditions, the man of common sense can succeed in a measure. Under the Socialistic regime there would be little inducement for man to club the earnings of his hands—it is imbued in his nature to wish to have his own family, his own goods. Then could art and science prosper under the new regime? These things require, to succeed, the devotion of a lifetime. Where every man must do his share, where is there room for the dreamer? It is only after success that the

common mind appreciates the ideas of great men. Then in this society freedom would be fettered, the highest in present society pulled down to the level of the lowest. In destroying the rich, their functions of making possible great art museums, libraries, etc., would be annulled. I say the wealth which has been accumulated, for it is through them that great and original benefactions are possible. To my mind, this fact should soften the feeling against the wealthy. They are as much in the hands of circumstance as the poor, and are just as much a necessity of society.

"For me the present contains a large possibility of happiness for the frugal, honest poor, and the future holds forth hope for more. Neither rich nor poor can be happy, each must take his woe to Bethlehem. The Christ is the only way. He says, 'Come,' and in Him alone is there peace."

LOCAL NOTES.

ST. BRIDGET'S NIGHT REFUGE Report for week ending Sunday, 12th January, 1902:—Males 117, females 66. Irish 201, French 158, English 12, Scotch and other nationalities 17. Total 383. All those had night's lodging and breakfast.

ST. PATRICK'S ORPHANS. — Through some oversight the name of Mrs. Patrick McCrory was omitted in the list published in these columns, a week ago of generous contributors to the Christmas tree and Christmas dinner for St. Patrick's Orphans.

A PRAISEWORTHY ACT. — On the nights of Dec. 30th and Jan. 2nd, St. Ann's Cadets held two entertainments in aid of the poor of St. Ann's parish. The hall was crowded to the doors on both evenings, and the late-comers fought, in vain, for standing room.

There is to be no Tombola this year, but the proceeds of these two concerts, amounting to about one thousand dollars, will, thanks to the Cadets and those in whose charge they are, supply the treasury of the poor.

RECENT DEATHS.

MRS. EDMUND GUERIN. — The death of Mrs. Edmund Guerin, wife of Mr. Edmund Guerin, advocate of this city, at the early age of thirty-two years, will be read with sincere regret by many of our readers who formed her acquaintance during the first years of her residence in this city. When in the fulness of health and enthusiasm she took part in many undertakings for the benefit of our Catholic and Irish national societies. Deceased had been in poor health for a long period. She was a woman of culture and refinement, with a heart full of sympathy for those in distress. The "True Witness" offers the bereaved husband its most sincere sympathy in his great loss.—R.I.P.

CANADA'S FOREIGN TRADE.

The aggregate foreign trade of Canada, import and export, for the first six months of the current fiscal year up to the end of December, amounts to \$218,381,609, an increase of \$18,492,431 over the same period of 1900. This includes only the domestic exports of the country. The total imports amounted to \$99,662,849, a gain of \$8,076,537, and the exports of domestic produce to \$118,568,760, an increase of \$5,415,894. For the month of December alone the showing is equally favorable.

The returns for the six months' trade are as follows:—

Imports—	1901.
Dutiable goods	\$56,936,189
Free goods	38,627,397
Total	\$95,563,586
Coin and bullion	4,698,663
Grand total	\$99,662,849
Exports (domestic produce only)—	
Minerals	\$21,770,193
Fisheries	8,302,501
Forest produce	20,375,117
Animals and their produce	37,919,390
Agriculture	18,385,564
Manufactures	8,796,750
Miscellaneous	19,225
Total	\$118,568,760
Coin and bullion	
Total	\$118,568,760

For the month of December: alone the returns are as follows:—

Imports—	1901.
Dutiable goods	\$8,747,794
Free goods	6,329,047
Total	\$15,076,841
Coin and bullion	178,201
Grand total	\$15,255,042
Duty collected	2,577,842
Exports (domestic produce only)—	
Minerals	\$2,451,316
Fisheries	2,187,121
Forest produce	2,182,088
Animals and their produce	6,401,482
Agriculture	3,980,926
Manufactures	1,611,803
Miscellaneous	7,409
Total	\$18,772,744

Exports of foreign produce decreased from \$2,304,987 in December, 1900, to \$1,937,192 in December last.

PERSONAL.—Miss May Clark, pupil of St. Agnes Academy, 308 St. Antoine street, passed a very creditable examination at the Dominion College of Music, and received her diploma as teacher of piano-forte. Miss Clark and her teachers are to be congratulated.

FOUNDRIES OF I.

Patrick's parish extends from Mount and Grant streets to Mountain and McColl streets. Above Sherburne street west beyond Seminary: on the corner of the William street to McColl street and along east as far as Grant; limit is the old city line dividing the line between St. John the Evangelist and Duluth Avenue line about midway between Napoleon streets. Ward lies in St. Patrick's parish.

WHO ARE PARIS.

All Catholics residing in the city, and whose language, belong to St. Patrick's parish. Of all other languages or other of the French, Notre Dame, St. Louis, according to families where French are equally spoken, of the head of the family, what parish the family when the mother tongue of the family is French belongs to the parish of St. Patrick's. The tongue of the head of the family is English. In cases especially on occasion parties should consult the pastors of the parish in which they live.

HOURS OF SERVICE.

ON SUNDAYS AND

Low Masses, at 6, 7, 8, 9, 10, 11, and 12 o'clock. High Mass, at 10 o'clock. Benediction, at 3 o'clock. August, and September of Rosary, congregation of English, sermon and station at 7.30 p.m.

ON WEEK DAYS.

Masses at 5.30, 6, 7, 8, 9, 10, 11, and 12 o'clock.

PARISH SOCIETY.

FIRST SUNDAY OF

Holy Scapular Society.

SWAY OF INDIVIDUALITY.

COMMENTS BY

It has been always said that the aged live dreaming day-dreams, scenes that have gone by, people that have vanished, while the young build up a future, building up a that may or may not come realities—most part. But the misfortune of old as well as the young generation, seem to be to and to disregard the must, all "live in the present," that is in the eternal laws that govern. But it is not in while living in the Present only for the Present, little word "for" that difference—men no longer. The Future, their energies are all concerned.

The Catholic man, who has attained any eminence in the world, is to plan to wear himself for the fleeting present day he was a struggling battling with all the life, he managed by his constant attention to his affairs, by hours of night, and of toil to gather together a today he built a masterpiece, filled it with all calculated to make and happy. To-day is tomorrow, or the day he buried, and next was forgotten for he lived for the Present.

I would not for a moment say that the division of the foregoing had lived so much for that he neglected his future. That would be on my part and contrary to religion. I with temporal affairs, live as if the future, will be the men of this no claims upon us. We ambition is to attain distinction, or of power, it must