

THE TRAINING OF YOUTH

BY OUR CURBSTONE OBSERVER.

A father generally imagines that he has done his whole duty by his son when he has sent him to school for a number of years. The moment the school days are over he seems to consider that his authority and consequent responsibility end. He is in a tremendous hurry to place his son amongst strangers, to see him set out on life's pilgrimage alone, or in the company of those who can have but little real interest in his welfare or success. The boy must either study a profession—and therefore go away from the paternal roof to acquire the knowledge necessary to become a professional man—or else be bound to some firm or other to learn the rudiments of business. It never flashes upon the parent that he would do better to keep his boy along with himself and to still watch over and guide his course. In fact, so accustomed have men become to what I might style a system of estrangement between themselves and their own children—once the children have grown to manhood—that they rarely calculate upon any future assistance from their sons, or upon any business association with them.

Some persons may rise to ask for an explanation of my remarks; it would be in perfect order. I will take the prosperous business man as an example. By dint of energy, capacity well applied, and a certain amount of good luck, he has succeeded in building up an important business, in other words he has founded a firm. While he has been doing this work his son, (or sons in some cases) has been passing through childhood and early youth, has been at school, then at college. A time comes when the father continues yet active and comparatively young, finds that his son's school days are over, and that he must select some vocation in the world. He discovers that his boy has an aptitude and a liking for business. At once he begins to look out for some firm at whose desk he can place the young fellow. He makes inquiries amongst his friends, the men with whom he has commercial relations, whom he meets in the counting house or on the street, and he loses no occasion to recommend his own son. Finally, he finds a berth for him. The boy goes into the commercial house of the father's friend, and commences at the foot of the ladder with every opportunity of rising, by slow degrees should his talents and conduct prove to be above the average. Meanwhile, the father continues with his daily transactions, adds to his business, augments his income, extends his establishment, and looks around, in all directions, for young men—reliable and capable—whom he could take into his confidence as assistants in his own business. He does find the young men required, and he naturally assists them and encourages them, until they become factors in the business.

All this is very correct and praise-

worthy. But why did he not take his own son into his own establishment, instead of looking around for a position for the lad in some other firm, and then hunting about for some one to occupy a desk in his own house? Surely, it cannot be that he thinks strangers are more competent than he is to advance his son's interests. If so, he is very much mistaken. It may be that he wants to let the boy feel a kind of self-dependence, by sending him out alone to do battle with the world. Again the reasoning is false and not at all supported by experience. No man is, or should be, more competent to train a youth than the father. Besides, by taking his son into his own business he keeps the younger one under the protecting influence of home, he avoids those premature estrangements between parents and child, which serve so frequently to break up the happy circle around the domestic hearth, and he secures for the future an assurance that his son will go on, after his time, as a family heritage.

This is what I mean when I refer to fathers keeping guard over their sons in after life, when school days are over, and when the great battle of existence has commenced. Besides, it is well known, to all who have studied human events, that the period of transition from youth to manhood is the most dangerous for a young person. Habits and associations contracted during that time are generally life-lasting; if unhappily they should be dangerous the result is not difficult to foresee. There is nothing to prevent the father from continuing his paternal authority even after the turning-point of manhood. He can make his son follow business rules just as strict and as unalterable as those that exist for strangers in his establishment, or as exist in any other firm. But apart from business affairs and business hours the relationship between father and son could be one of companionship in which the benefits, the enjoyments, the pleasures and the advantages would be mutual.

This may be all outside my ordinary sphere of observations, yet, it participating in each other's amusements, sharing in each other's joys, dividing the troubles and cares, of existence, and moving hand in hand along the pathway traced for them by the finger of Divine Providence.

A REVIEW OF REVIEWS

BY "CRUX"

This is not an imitation of the publication bearing the peculiar title of "Review of Reviews," possibly the reader will find very little in common between the editor of that magazine and the writer of these articles. It is no intention of mine to review any reviews in these columns, yet I could not find any more appropriate title for the few remarks that my general reading has of late suggested. It is not so much the reviews as the reviewers that I wish to deal with. In this undertaking I may be exposing myself to a certain degree of criticism, but that does not affect my peace of mind very much. However, I deem it proper to state that in writing this brief article I have no special reviewer in my mind, so if the comments I make are considered applicable to any particular organ, or any particular writer, therefore, it will simply be because the general view I take is adaptable to individual cases—which is no fault of mine.

There are certain newspapers, both in Canada and the United States—and for that matter in England—which make it a practice of devoting a page every week to reviews. As a rule, these are reviews of new books, and, above all, of books that have been received by such writers. I can well understand that when a newspaper man receives a presentation copy of a new work—often with the author's signature and compliments—it is difficult for him to express any unfavorable opinion of such volume. To do so would have, on the face of it, the semblance of ingratitude; certainly the author would consider it very mean. The most, then, that the reviewer can do is to mention the name of the book, state the number of pages, give a short description of the appearance of the work, and let the public know where it is to be had, and what the retail price is. In this way he escapes from the dilemma, but this cannot be styled a review. It is, after all, a mere statement of a fact—rather a special way of giving a free advertisement; free, in as much as it is not paid for in cash, but by the gift of the book. Of this class of book-notices I need say nothing. They do neither good nor ill.

By the review of a work I understand an expressed opinion regarding the merits of the work and the reasons why such opinion has been

formed. In order to this review a book it is not sufficient to glance hurriedly over the table of contents and so forth, in more or less vague and general terms, an estimate of the contents. The reviewer who follows this method is obliged to go by guess-work. From the titles of the different chapters he is not able—unless he be inspired—to form a correct idea as to the contents of such chapters. A phrase, or a page, read at random, here and there, is not a safe index as to the value of the whole work. It is not possible for any person to thus become conversant with the author's style, his methods, his arguments, his theories, or his aims. Much less is it possible to judge of the probable effects morally, socially, religiously, or even scientifically—of the volume under review.

The reviewer should be as impartial as the historian, and he should be "above suspicion." The extent to which a work will be read may greatly depend upon the manner in which it is reviewed. Consequently, no man should attempt the writing above all the publication, of a review before he has read carefully every line of the work under consideration. Otherwise he is doing a many-sided injustice. In the first place, he is unjust to himself, for he exposes himself to ridicule and contradiction; he is unjust to the author, for he risks making the author aim at what he probably never had in view; he is unjust to the public, for he leaves that great body either in the dark or under a contradiction; he is unjust to the publisher, whose market he may intentionally curtail; and he is unjust to the country and the country's literature. In the last instance he serves no good purpose as far as Canadian literature is concerned. We have so few real authors in this young country that when one does find courage to build up a name for himself that it is surely worth a reviewer's time to carefully peruse each of them. Nor is the mere reading sufficient. It is also necessary to study the work with a view to criticism. This does not mean mere destructive criticism, but equally does it include the constructive method.

I have read certain reviews of books in the daily press, which indicate a forgone conclusion. In the mind of the reviewer, for an examination of the volumes themselves, I discovered that the said reviewer

must either have never read them, or else he is not competent to judge of them. To speak more plainly this reviewer is actually dishonest. The reviewer deceives the public, he passes for one of deep knowledge in matters of which he is most ignorant, and were he put to the test he would have to admit that he was ignorant even of the subject treated in the book, that he was accustomed to dashing off such-like unfounded opinions, and that he simply aimed at filling up a certain amount of space—at so much per column. To say the least this ought to be humiliating for a writer; but, it is quite possible, that he does not see himself in that light.

Of course, I am naturally more interested in Catholic works than in any others. I have carefully followed a few of these reviews. In so doing I have discovered that the subjects favorable to Catholic teaching, or to the Church herself, are generally reviewed with a view to space, and that space is just as limited as common decency will allow. In one particular case, in which the reviewer flings off opinions upon half a dozen or more volumes each week, I find that he is absolutely ignorant of the very elementary principles of Catholicity. He judges Catholic books either by the covers, or else upon his very slim knowledge of Catholic teaching. We have not many Protestant writers who are conversant with the Church, her aims and her precepts, and of that few the majority are too prejudiced to be able to give a fair appreciation of the work dealing with Catholic subjects. If noticed at all such Catholic works are relegated to a third or fourth class place in the rank of new born books. Why so? For one of two rea-

HIS HOLINESS POPE LEO ON THE RELIGIOUS ORDERS.

To the Superiors-General of Orders and Religious Institutes.

To Our Beloved Sons, the Superiors General of the Orders and Religious Institutes.

LEO XIII., POPE.

Beloved Sons: Health and Apostolic Blessing.

The religious families have at all times had from this Apostolic See special proofs of loving and provident care, both in days of fruitful peace and much more in those of rough opposition like the present. We are deeply afflicted by the serious attacks which have recently been made in some countries on the Orders and Institutes over which you rule. And Holy Church bewails them; for, besides being wounded to the quick in her rights, she suffers great detriment in her action, which she exercises through the harmonious labors of both branches of the clergy. In truth, to touch her priests or religious is to touch the very apple of her eye.

As for Ourselves, you know how We have left nothing undone to save you from persecution so outrageous and the nations in question from such a severe and unmerited misfortune as that they are bringing upon themselves. We have on several occasions supported your cause with Our power, in the name of religion, justice and utility; and Our hopes that Our remonstrances would have been listened to have been in vain. Only a few days ago, and in a nation which has been singularly fruitful in religious vocations and to which We have always devoted particular solicitude, laws of exception, and unjust, which We raised Our voice a few months ago, have been approved and voted by the public powers.

Mindful of Our sacred duties and of the example given by Our illustrious predecessors, We openly protest against these laws, as contrary to the law of nature and of the Gospel, as well as of tradition, which forbid individuals to associate freely in a kind of life which is in itself not only honest, but holy; opposed alike to the absolute right of the Church to found religious Institutes depending exclusively on herself, which aid her in the accomplishment of her Divine mission, bestowing great blessing both in the religious and the civil order. That most noble nation to which We refer has benefited in a very special way from these blessings.

Acting upon an inner prompting, We are now pleased to open to you Our paternal heart in order that you may exchange mutual consolation with one another, and at the same time that We may furnish you with timely guidance to enable you to hold out more and more vigorously against your trials and derive from them copious merits in the eyes of God and man.

Among the many sources of comfort that spring from faith, remember, beloved sons, those solemn words of Jesus Christ: *Beati estis quia maledixit vobis, et persecutus vos fuerit et dixerit omne malum adversus vos mentientes, propter Me.* (Matthew v., 2)—insults, calumny, persecution will surround you. For My sake; then blessed are you in spite of all the accusations that have been used as a pretext against you, the deplorable reality is patent to all. The true reason is the deadly hatred of the world, for the City of God, which is the Catholic Church; and the real aim is to banish, were that possible, from the bosom of society the renovating action of Christ, which is of such salutary and universal efficacy. It is clear to all the world that the religious of both sexes are an elect portion of the City of God, since it is they who represent in it a special way the spirit and the mortification of Jesus Christ; they who by their observance of the evangelical counsels strive to bring the practice of Christian virtue to its perfection; they who in any and various ways render powerful aid to the Church.

No wonder, then, that today, in other times and by other individuals, they are assailed by the

sons; either the critic is incapable of dealing with a Catholic subject, or else he is so prejudiced that he dare not do full justice to that which his religion teaches him to combat and deny. Thus it is that the general public is under the false impression that Catholic books of importance are very few—at least in comparison with the large number of non-Catholic books. This is a very wrong idea; but it must be remembered that for every Catholic work that is reviewed there are ten Protestant works that come under the keen blade of the reviewer.

For all this there must be some remedy somewhere or somehow. To my mind it lies greatly with Catholic authors themselves. If, instead of sending their works to the secular press for review, they were to forward them to the Catholic publications, or to Catholic reviewers. By so doing I think they would succeed in securing much more extensive notices, and such notices would be more correct and more in accord with the aims of the authors themselves. I am not indicating any particular section of the daily press, nor do I refer to any special authors and reviewers; I speak in a general way. But I may yet be tempted to take upon myself the duty of correcting some of the reviews that appear in regard to Catholic efforts. On behalf of those who would like to see justice done our publications I can frankly say that our literature is under a cloud. The best of our writers, those who are the most of it, is misrepresented and the day is rapidly approaching when our Catholic authors, in despite of the reviewers, will rank high in the annals of Canadian literature.

City of the World, and especially by that part of it which is leagued by sacrilegious pacts with the very Prince of this world, and is most blindly obedient to him. Unhappily their machinations for the disbandment and extinction of the religious orders, and their efforts in their policy to secure the possession of Catholic nations from Jesus Christ. This being so, of you it may be said in all truth: *Beati estis, for you are hated and persecuted solely on account of the manner of life which in obedience to Jesus Christ you have chosen.* If you followed the dictates and the wishes of the world, it would give you no trouble—nay, it would shower its favors upon you: *Si de mundo fuissetis, mundus quod summat diligeret, but since your road is quite different from that of the world, insults and war against your portion, *Quia de mundo non estis*, is propterea et contra mundum.* (John xv., 19.) Thus did Christ Himself prophesy, and thence He takes all the more pleasure and predilection in you when He beholds you conformed to Himself in suffering for His sake. Do you, therefore, rejoice in sharing in the sufferings of Christ (I Peter iv., 13); aspire to the virtue of the great men who went rejoicing from the face of the council, because they were found worthy to suffer contumely for the name of Jesus. (Acts v., 41.)

The blessing of all the good, though you seek it not, is yours in addition to the glory that accrues to you from the testimony of your consciences. All who are truly solicitous for public peace and prosperity are your citizens more honest, or more devoted, and more useful to your country, than those belonging to the religious congregations are not to be found, and they are agnost at the danger of losing in you a quantity of precious advantages. There is a whole multitude of the indigent, the abandoned, the wretched, for whom you have established and maintained, with admirable talent and charity, institutions of many different kinds. There are fathers of families who have hitherto had easy minds about the moral and religious education of the children they entrusted to your care—and perhaps they never was an age which so loudly called for an education sound, strenuous and fruitful in strong virtues. There are priests who have found in you excellent auxiliaries in their grave and laborious duties of their ministry. Most important of all, there are sacred pastors who honor you with their confidence, regard you as expert teachers of the young clergy, and recognize in you true friends of the brethren and of the people, offering up on their behalf to the Divine Mercy incessant prayers and expiation. But We Ourselves, watching from this See over the requirements of the universal Church, are in a better position than any other to value at their true worth the great merits of the religious orders. We have already made frequent mention of them in many of Our acts. Let it suffice Us here to bestow a word of praise upon the enthusiasm with which they follow not only the directions but the slightest wishes of the Vicar of Christ, undertaking any works of Christian or social utility which he indicates, going abroad to the most inhospitable lands, braving sufferings of all kinds and even death itself—as many of them have gloriously proved in the recent revolution in China.

Among the most cherished memories of Our long Pontificate We count that of having by Our authority raised a large number of servants of God to the honor of the altars, and this souvenir is all the sweeter to us from the fact that the majority of those thus honored belong to the regular institutes either as founders or as simple religious. You also for your consolation that among men of the world most distinguished by their position and by their knowledge of social necessities, there are not wanting upright and impartial minds, who value their voices to make your laws, and to defend your inalienable rights as citizens and your still more inalienable liberties as Catholics. Assuredly a man must be fitted not to see what a lack of foresight and of honor there is in the policy of striking those who, while neither making nor hoping for any thing for themselves, devote themselves body and soul to the service of society. Let man only consider for a moment the zeal with which they apply themselves to the task of developing among the children of the people the seeds of natural goodness which but for the efforts of such teachers would surely be stifled to their own detriment and that of their neighbors. These precious seeds the religious, aided by grace, cultivate patiently and assiduously, preserve from all deadly attacks and bring to maturity. Thus, beneath their influence, enlightened love of truth, honesty, the sentiment of duty, firmness of character and generosity of sacrifice expand so many magnificent fruits. Is there anything better calculated than these to ensure order and prosperity in a State?

Meanwhile, beloved sons, since the malignity of the world persecutes you, even to the extent of claiming that it is doing a useful and praiseworthy thing in trampling underfoot in your persons the most sacred rights, and while it believes that it is thus rendering homage to God, do you adore with confident humility God's designs. If He does sometimes permit right to succumb to might, He does so with higher views for the good. Devote yourselves and do not go to succor officiously and by unexpected ways those who suffer for Him and put their trust in Him. If He puts obstacles and contradictions in the path of those who practice Christian perfection by their prayer and strength in their virtue, and more especially to temper their souls, which a prolonged peace might have enfeebled.

Try, therefore, to correspond with God's fatherly designs on your behalf. Devote yourselves with redoubled ardor to a life of faith, prayer and holy works. See that regular discipline reign among you, with brotherly union of hearts, humble and cheerful obedience, austerity of detachment and devout zeal for God's glory. Let your thoughts be lofty, your actions generous and indefatigable, your zeal for the glory of God and the extension of His Kingdom. Now that, owing to the evil days in which you live, you find yourselves struck or menaced by the dire laws of dispersion, you will recognize that circumstances impose upon you the duty of defending with more earnestness the unity and integrity of your religious spirit against the dissipating contact of the world, and of keeping yourselves ever ready and seasoned against trial.

On this head we wish to remind you that divine instructions for regulars have been laid down by the Apostolic See, and that other prescriptions have been issued by the superiors themselves. Both the former and the latter must retain their vigor, and be observed as matters of conscience.

And now religious of all ages, young and old alike, lift up your eyes toward your illustrious founders! Their maxims speak to you, their statutes guide you, their example you the model for you to follow! Be it your duty, and most earnest endeavor to listen to them, to follow them, to imitate them! Such has been the conduct of many of your predecessors in the most trying times, and thus have they transmitted to you a rich heritage of invincible courage and noble virtue. Show yourselves worthy of such fathers and such brethren, that you may all be able to take a just pride in being able to say of yourselves: *We are the sons and the brethren of the saints!* It is in this way that you will obtain the greatest advantages for yourselves, for the Church and for society. By striving to attain that degree of holiness to which God has called you, you will fulfill the designs of His Providence in your regard and merit the rich rewards He has promised you. The Church—that tender mother who has lavished her favors on your institutes—will obtain from you, in exchange for her largess, co-operation more faithful and fruitful than ever in the accomplishment of her mission of peace and salvation.

Peace and salvation! These are the two most urgent needs of society to-day, undermined as it is by so many sources of corruption and weakness. To rescue it, to lift it up, to lead it back repentant to the feet of the most merciful Redeemer, the world needs men of superior virtue, of earnest words, of apostolic hearts, men endowed with interesting power to win the favor of heaven for their fellow-men. That you are men of this stamp We have no doubt, and as such you will become the most opportune and the most distinguished benefactors of society.

Beloved sons, the charity of the Lord inspires us with a final word to strengthen in you the sentiments by which you are animated toward those who are attacking your institutes and endeavoring to thwart your action. You are bound in conscience to maintain a firm and dignified attitude, but you are equally bound by your profession to show yourselves always mild and indulgent, because in the religious, above all others, must shine forth the perfection of that true charity which allows itself to be touched by pity, but which knows not anger. No doubt it is grievous for you to find yourselves thus ungratefully treated and repulsed, but, beloved sons, faith has fresh comfort for you in its oracle! It reminds you of the sublime exhortation: *Overcome evil by good.* It puts before your eyes the incomparable magnanimity of Paul, of Peter, of John, who were reviled and we bleed, and are persecuted and we suffer; we are persecuted and we suffer. It above all invites you to repeat the prayer of the Supreme Benefactor of mankind: *Domine, non desinas.* Let us pray, O Lord, that the grace of Thy Holy Spirit may be poured into our hearts, and that we may be able to say of ourselves: *Beati estis, for you are hated and persecuted solely on account of the manner of life which in obedience to Jesus Christ you have chosen.*

strengthened in the Lord. You have with you the Vicar of Jesus Christ, you have with you the whole Catholic world which regards you with affection, respect and gratitude. From heaven above your glorious father and brethren are encouraging you, your Sovereign Christ, Jesus Christ, guards you with His might and covers you with His strength. Dearly beloved sons, address yourselves to His Divine Heart with final confidence and fervent prayer. There in you will find all the strength necessary to vanquish the most furious wrath of the world can visit upon you. There is one sentence which echoes through all the ages, ever living, ever full of consolation: *Have confidence, I have overcome the world.*

Would that you might find some consolation, too, in Our Blessing which to-day, consecrated to the triumphant memory of the Princes of the Apostles, We are happy to accord to every one of you, and to most dear, as they are, the most sacred Giver at Rome, St. Peter's, June 29th, 1901, the 24th Feast of Our Pontificate.—The Freeman's Journal, New York.

IRISHMEN IN ENGLAND.

Mr. T. P. O'Connor is at once the ablest and most interesting journalist in London, says the "Sligo Champion." He has, in his way, experienced the extremes of fortune. He starved in attic, and sat in editorial chairs dictating the foreign and domestic policies of successive governments. As most of our readers are aware T. P. O'Connor is a Connaught man, having been born in Athlone, "on the right side of the Shannon," and very near to the spot where the distinguished Bishop of Achonry, the Most Rev. Dr. Lyster, first saw light. He was a class-fellow of His Lordship in Summerhill College, Athlone, and was remarkable among his associates mainly by the fact that he seldom wore a collar, never wore a waist-coat, and always carried a chunk of bread in an inside pocket of his overcoat. He took his M. A. degree at the Queen's College, Galway, in classics, modern languages, and constitutional history, and went to London to seek his fortune.

There is no member of the Irish Party who has been so persistently and shamelessly belied and vilified as T. P.; but he has never even once condescended to notice the cowardly pigmies who assailed him. Had he been a failure in life's struggle, the shafts of envenomed and malignant envy would never have been directed against him. T. P. is an Irishman to the heart's core, and few men living have done more in our day to advance the Irish National cause. Had he served Mammon as faithfully as he had served Ireland, he would never have been called to say what he says this week, that he has "secured a sound and staple security against poverty for the rest of his days."

He is still quite youthful in appearance, and is always bubbling over with good nature. His long residence in London has failed to cure him of his Irish brogue, and although he is one of the best educated men in the House of Commons, and speaks several continental languages with ease and fluency, he always refers to the Government Party in the Chamber as "the gentlemen on the opposite side." For all his hard knocks, T. P. has a heart as soft as an Irish school-girl, and would split his last sixpence with a stranded harvestman.

KNIGHTS OF COLUMBUS.

The K. C.'s are making rapid strides of progress in the leading cities of the United States. A report in an exchange is to the effect that the "Knights of Columbus Building Company" with a capital of \$250,000, to erect a hall for the Order in New York, was recently incorporated. This is a striking illustration of the result of business-like co-operation on the part of Catholics. The district selected for the erection of a hall for the Order is another evidence of the keen perception of its officers.

RELIGIOUS VOCATIONS.

RELIGIOUS PROFESSIONS.—On Tuesday, 17th July, His Grace Archbishop Bruchesi, presided at the ceremony of taking the veil and religious profession at the Saint Laurent Convent, of the Sisters of the Holy Cross and the Seven Dolours. Five postulants received the habit. The choir Sisters are: Misses Blanche Raymond, Sister Marie du Bon Conseil, of Pittsburgh; Bridget Egan, Sister Mary of Saint William of York; of Montreal; Julia McDonald, Sister Marie du Carmel, of Alexandria, Ont. The lay Sisters are: Misses Annie Bergeron, Sister Marie Helene Bergeron, of Manchester; Helene Bergeron, Sister Marie de Saint-Magloire, of Sainte-Dorothee. Seventeen novices pronounced their first vows, and nineteen Sisters pronounced their perpetual vows.

Twenty-two young women made their vows as Sisters of the Holy Cross at the end of the annual retreat at St. Mary's Academy, Fort Wayne, Ind., July 16.

From the Seminary of St. Sulpice, Paris, came 200 postulants for holy orders at the ordination at St. Sulpice on the 14th of July. Peter and Paul, of the Academy, were ordained priests, and twenty were admitted to the seminary.

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