

A FUND FOR CLERICAL STUDENTS.

Not long ago we had occasion to quote from a letter of the Rev. J. J. Loughran, of Minden, Neb., concerning the lack of religious vocations amongst young Irish-Americans.

"But what are we to do? Talk is but wasted breath. Actions, and actions only will count. Old Sogarth well says, we are wanting in energy and cohesion, simply look on with open mouthed astonishment and await the end with ignoble passivity."

NOW THE FUNERAL CAR.

Since electricity has become such a potent factor in almost every branch of human affairs it is not astonishing that it should be made to do service for us on the most solemn of all occasions—that of burial after death.

"For many years Father Houck has felt that a car of this kind would be of inestimable value as a saver of money and time, besides serving the comfort of the public in a way impossible in the old carriage system."

BIGOTRY ON ATLANTIC STEAMERS.

About four years ago we remember publishing some very powerful press contributions dealing with the ostracism which was meted out to Catholics—and especially to the Catholic clergy—upon certain trans-Atlantic steamers.

"R.M.S. Teutonic, August 14, 1899. To the Editor of the Freeman: Dear Sir,—Can you or some of the readers of your paper tell me why it

to the ministry. Give us the money and we will get the vocations. "Here is my plan. Let us raise a fund by annual subscription for the development of vocations or education of poor students."

"Perhaps it will be well for some of our rich brethren in the industry who are in the habit of giving from \$100 to \$1,000 to the Bishops every time he wishes to visit Rome, or the Holy Land, to give this sum to our fund."

"My friends, what will you do with the wealth which you may accumulate during a life-time in the ministry? Leave it to some ungrateful and quarrelling relatives, who would not think of having a Mass said for the repose of your soul."

trans-Atlantic steamship companies now is extremely keen. If Catholics at home and abroad knew that one company had the Mass celebrated on board its steamers on Sundays, it would be their duty and I am sure their pleasure, to patronize that company.

Yours sincerely, JOHN J. O'CONNOR, 1427 Filbert Street, Philadelphia, Pa.

PROCEEDS OF SHIP CONCERTS.

Kingstown, Aug. 18, 1899.

"Dear Sir,—The letter of Mr. John J. O'Connor, dated from the Teutonic and appearing in this day's Freeman, suggests a collateral and pertinent question. On every trip of nearly every liner to and from America a concert is organized and given in aid of the Sailors' Orphanage at Liverpool. At these concerts Catholics generously give their help, and Catholic money is liberally subscribed. And yet a Catholic priest dare not show his face inside this institution, and as a consequence, a Catholic sailor's

orphan cannot get admission there unless he is grabbed by the hand of the proselytizer. I am dear sir, Yours truly, J. L."

AN ENGLISH CAPTAIN'S TREATMENT OF A PRIEST.

"To the Editor of the Freeman: "Dear Sir,—I am indeed delighted to see the letter of Mr. John O'Connor in your issue of the 18th on the important question of demanding from owners and captains of the Atlantic liners all facilities to have Mass said on other religious services on board on Sundays and holy days of obligation for the Catholic passengers, stowage and saloon."

"It is time the religious bigotry of these gentlemen should be exposed. I have made six voyages to and from New York. On my last trip, October, 1896, from Queenstown to New York, I, with a deputation of Catholic seamen, passengers, waited on the captain to ask permission to have devotions in the saloon after the Captain's service was over. He, Captain Johnson, a Scotchman indignantly refused, and when we presented the contemptuous manner of his refusal and remarks, he said he would put us in irons, I was informed on that occasion that the Church of England services only were permitted by law, and if any non-Catholic clergyman or preacher attempted the saloon passengers the captain makes way for him. The officers, according to rank, gave the salute and even the Catholic sailors are bound to attend. WM. JOSEPH WAKEFIELD, P.P., Kildunham, Thurles, Aug. 19, 1899."

THE HOTEL DIEU AT PARIS.

A celebrated French writer has somewhere said: "Hospitals are splendid palaces of misery. The phrase is inadequate to describe the reality when we consider the proportion of these buildings, their comfortable interior, their almost gorgeous and attractive management in striking contrast to the pale and hopeless faces of those whose tottering steps led them hither. People are wrong in having an instinctive dread of the hospital. Far from looking on these institutions as privileged places many have an apprehensive dread of them. One would think that some mysterious force impelled them thither against their own will, and that so in movement by a sort of superstition they read above their portals the fatal words of Dante: "Abandon hope all ye who enter here."

These thoughts suggested themselves naturally to me the other day as I walked through the wards and waiting rooms of the Hotel-Dieu, Paris. It is a favorite pilgrimage of mine, the best and the most profitable of all, that which consists in following, between two rows of beds the Calvary of suffering united to recovery. Hardly do we pass through the outer entrance door of the main building when we find ourselves on a face of a splendid inner courtyard to which we mount by steps, and which is surrounded by colonnades. Shadow-like forms are seated or slowly walking under these porticos, which suggest the ancient atrium of some monastery belonging to the Middle Ages. These are the convalescents whom one thus perceives, the personification of hope. The men of the side, clothed in long grey gowns, coats, soldiers of illness, the women on the other with faces gaunt and dainty blue caps, all warming in the air and in the south-side sun. Their limbs weary from recent suffering. Those who enter the hospital, cast while waiting for the short formality of registration, perceive these happy ones restored to life, and also, on raising their eyes above the portal of the court, they see a head of Christ sculptured in the stone and below it these words: "Ego sum Resurrexerit et Vita." Happy they who grasp the true sense of these immortal words, take courage, and commit to God the care of curing their poor worn bodies while purifying their souls by resignation.

In the two wings of the Hotel-Dieu are two other courts, planted with trees and green with delightful grass-plots. There the surgeons send the convalescents when they are able to bear the air and can refrain by direct contact with nature, or at least with its semblance. From the windows which look upon these enclosures the eye can take in all the Place du Parvis de Notre Dame, frequented, above all on Sundays, by the bird merchants. This little feathered world gathered there to find new masters, affords by its bright colors, and gay warbling, to those sick who can enjoy the sight, a suggestion of health, of movement, of life, of all that is joy and song. The Hotel-Dieu is situated in the Ile St. Louis, adjoining the Ile de la Cite. These strips of ground, separated by the two sides of the Seine from the mainland of Paris, form its modern centre. The Ile de la Cite was the whole of the Lutetia of the Gauls, of the Romans and of the two first races of Frankish kings. All descriptions of Paris have compared this island to a ship at anchor in mid-stream, hence the origin of the ship which figures in the arms of the city, with the well-known motto, "Fluctuat nec mergitur."

With this, we signified the posted of God, that is to say, the house of hospitality where one is received in the same and under the auspices of God. This Maison Dieu, born 1099 was founded about A.D. 660 by St. Landry, the twenty eighth Bishop of Paris, in the time of Clovis III, son of Dagobert. He then received at his own expense not only sick folk, but also beggars and poor pilgrims. "Hospitium et Hospes," such was the motto of the good bishop. As early times rolled by, kings continued and increased the work of St. Landry. In these latter times, when the most of sanitary hygiene was a dead letter to our ancestors, the Hotel-Dieu received a prodigious number of patients, 900 at the time of St. Louis, and as many as 12,000 under Louis XIV. These numbers were often very high, and rose in 1799, year terrible, to 20,000, when several patients were placed in the same bed, with the risk of horrible contagion and of a frightful mortality. The Hotel-Dieu, at that time did not stand exactly where it now does, but rather in front of the new buildings that we admire now, and which were constructed from 1818 to 1878 on an area of 2,200 square metres, bounded on the north by the Quai aux Fleurs and on the south by the Place de Paris. I will not now attempt to describe, stone by stone, these new buildings, which merit a visit, for which permission may easily be obtained through the courtesy of the Directeur de l'Assistance Publique. It will only say, to the credit of the architect, that having been able to install themselves of all the desired parts, the best possible conditions of health, of ventilation, and of comfort. An adult absorbs about six cubic metres of air per hour, the number of beds had, in consequence diminished. They are reckoned at 514, of which 329 are for clinical cases, 169 for surgical, and 16 for children, who enjoy an equal wealth of pure air and light, on which are lavished the care of the first practitioners in the world, such as Professor Dieulafoy and Surgeon Duplay. The kitchens, with their ovens polished like glass, where excellent culinary products are cooked and prepared, the bath and douche rooms, with their perfected apparatus, all justify the 50 million francs the building has cost.

The Hotel Dieu covers an immense area. Besides the hospital proper to speak, there is an out-patient block which is free to the whole city, and a scientific portion, amphitheatres for practical teaching, pharmaceutical and chemical laboratories, etc., which form the considerable annex of the Faculty of Medicine in Paris.

The hospitals were, unfortunately, laicised some years ago, at the instance of a group of sectarian politicians by no means representing the true feeling of the vast majority of French people. The time is not perhaps far distant when the "Bonnes Secours" may be able once more to undertake their service at the bedside of the sick and the dying to whom they were ministering angels. The lay nurses, male and female, who have taken their place can never offer the same advantages or the same guarantee to the families of the poor sufferers, and one often hears of fatal accidents resulting from the want of care, of the inattention, or sometimes even the brutality of their mercenary guardians. Nevertheless, at the Hotel-Dieu some Religieuses are still to be met with; it is there that since the laicisation of the Hopital de la Charite and of the Hopital de la Pitié they have been allowed to establish supplementary dormitories in the roof where they have taken refuge.

THE NATIONAL-SHAMROCK LACROSSE MATCH.

Several letters have lately appeared in the daily press of this city—signed, as is usually the case in such matters, by anonymous penmen—in regard to baseball and lacrosse. The appearance of these letters is but the natural outcome of the enthusiasm of a certain class who, perhaps without sufficient experience or a fine appreciation of athletic conditions in Montreal, had concluded that baseball, an importation from the neighboring republic, would be a good game with which to kill Canada's great national athletic exercise, lacrosse. Many days had scarcely passed before the baseball enthusiasts were afforded an opportunity of witnessing how strong a hold the good old national game had upon the people of Montreal. The crowded stands and the number of persons on the very faces were crushing arguments. And the lacrosse match which attracted this immense concourse was played by the great Irish-Canadian organization, the Shamrocks, and a French-Canadian club bearing the name of the Nationals. Everybody expected a great match, and all fair-minded men who know anything about athletic sport will agree that it was a great match.

Of course, one or two incidents which occurred in regard to the decisions of an umpire were not satisfactory. They have given rise to a great deal of criticism. To the writer it would appear that, seeing the situation in the light of some little experience, men who have played the game and men who have watched the game, men of nerve and men imbued with an amount of self-esteem and self-confidence that would make the traditional Philadelphia lawyer blush, men who know the rules from cover to cover, men who do not feel to see errors of judgment and play errors in every match, have all made mistakes, but fortunately for the sake of Saturday's match, that the decision of one of the umpires, the one of the Nationals, had been a very fortunate one. The Shamrocks, we have had abundant opportunity to see, are a very different matter; but the fact remains, nevertheless, that the Shamrocks may have done a little better in the earlier stages of the match, and have thus avoided the necessity of having to depend upon one game in order to become the winners. We feel, however, that when the match comes to be played over again there will be a totally different result.

It would be amusing, if it were not reflections, to notice how one of our evening French-Canadian contemporaries, La Patrie, ministered its great joy at the victory achieved by the Nationals over the Shamrocks. How peculiar was La Patrie's rejoicing is apparent when we consider that the team of the Nationals is captained by an Irishman, Mr. Waddy, that two of the leaders in the "stonewall defence" are named Murphy and Kavanagh, that the little general in the centre of the field bears the name of Brown, that three of the sharpshooters, as they are called in the parlance of the game, all of whom are idolized by the French-Canadians, claim such names as McKown, White, and Brown, and that the man who stands between the flags is known as "Faddy" Foley. With one exception all these players received their hard training in lacrosse in the Shamrock Lacrosse

Club. La Patrie's outburst of patriotic glow must have caused both surprise and amusement to many. There is another phase of La Patrie's report of the match that we cannot allow to go unchallenged and that is its remarks in respect to the incident to which reference has been made. These remarks are all the more inexcusable because it was owing to the influence of the Shamrock Lacrosse Club that the French-Canadian club was admitted to the senior ranks, and because the existence of the French-Canadian club to-day is certainly due to the fact that the Irish Catholic organization trained the men who made it possible for that club to take the position in the game which, considering the number of their competitors in this province of Quebec, they should have occupied years ago, had they shown that spirit of enterprise which characterizes other nationalities in athletic circles. As to the petty intemperance of the sporting editor of La Patrie, about the dinner given by the Directors of the S. A. A. to the Shamrock team at the close of the match, they only serve to prove the narrow-mindedness of him who wrote them as the Shamrock men, in alluding to the events of the day, far from saying one word against the Nationals, were generous in their praise of them.

It is the opinion of many who have followed the game that the tactics of the defence which saved the Nationals from a disastrous defeat cannot be considered by any means to be a fair exhibition of lacrosse. Any number of additional men may stand in front of a goal and defend it any given time, and that is just what the Nationals did last Saturday. Had they stood up man to man, and depended upon their clever stick-handling, and their speed of foot, instead of forcing what may be called a "stonewall" between two flags, the result would not have been in doubt a single moment. As it was, the Nationals played a defence game from start to finish.

A word is called for in respect to the statement made by a certain class of people who were heard asserting "The match was fixed." There never was, in any stage of the history of Canadian athletics, a connection with the Shamrock Lacrosse Club, in the past quarter of a century, any attempt to fix or sell or barter away the honor and reputation of the Shamrock organization. That the Shamrock organization has had its ups and downs in every other opposing club is well known to all who have taken an interest in athletic events during past years. But that those enemies, when challenged to prove their allegations, have been unable to produce a single particle of evidence to support them, is no less certain. As it has been in the past, so it was on Saturday. When Captain O'Connell stepped out on the field, there were twelve plucky youngsters there who had firmly, and with patriotic fervor, resolved to defend and maintain the honor and fame of the Shamrock and to win the day.

The Nationals have yet to run the gamut. Apart from the two games they have to play—that with the Sherbrookes and that with the Capitales—they will have to measure sticks with the Cornwalls and the Shamrocks again.

Federation of Catholic Societies in England.

The usual monthly meeting of the Executive of the South London Catholic League was held at St. George's Hall, recently, when Father Mostyn presided over a large gathering of delegates, including the Very Rev. Canon Keatinge, the Rev. Father Sprankling, J. Newton, and Thompson. Mr. O'Byrne said he had no doubt they were all familiar with the motion standing in his name on the agenda, and which read as follows:—"That, with a view to frequent intercommunication and concerted action in public affairs, and due exercise of Catholic influence on public opinion, the year 1900, being consecrated by our Holy Father, Pope Leo XIII., and being the jubilee of the re-establishment of the hierarchy in England, will present a favorable opportunity for forming a federation of Catholic associations, and the inauguration of a periodical Catholic congress. And that a committee of the League be formed and commissioned to communicate with, and obtain the views and co-operation of the governing bodies of the various Catholic organizations on the proposal."

Mr. O'Byrne thought the motion was one that did not require much argument to convince the delegates of its importance. They could not escape from the fact, which they had learned through the ordinary means of the Catholic press, of what had been the result of the federation of Catholic associations on the Continent and other parts of the world, where hostility to the Catholic Church had been most intense. The result of that federation and the kind of congresses he had suggested in his motion had been to elevate the Catholic body, to give it an influence over the public opinion of the

country, and give it an influence for good. It must not be supposed that he had any political object in bringing the motion forward, he merely wanted to suggest that a movement should be initiated for federating all Catholic associations for Catholic purposes, irrespective of party politics. The question was, did they want consolidated Catholic public opinion, so that Catholics could express, through their representatives, what Catholic opinion was on public movements of the day? The argument might be put forward that Catholics were an unimportant body. Numerically they might be, but were as important numerically as a great many other religious bodies who undertook to deliberate and advise on the policy of the empire, and formulate schemes for the social regeneration of the people.

Why should they not federate, and assume the right to give their views on the great social questions which were always cropping up? They had many associations connected with the Catholic Church in this country, each having special objects—the St. Vincent de Paul Society, the Catholic Truth Society, the Catholic Young Men's Society, the Catholic Association, the Workhouse Association and others. Why should they not federate, and have a representative body which could discuss together and formulate ideas, and give expression to those ideas when occasion arose? The occasion would not rise every day, and they might not have to call a federated council together very often, but they could not call it together at all till it was formed. He (the speaker), thought such a council would be very useful. With regard to the holding of congresses, Mr. O'Byrne pointed out that next year