

the National Union, if truly penitent, and having received the Sacraments of Penance and Eucharist, when they visit, on the principal Feast of the Union, with devotion, their respective parish churches; at the same time praying for the conversion of sinners and the exaltation of Holy Mother Church.

We urge particularly Spiritual Directors to arrange for the general Communion of their societies, and use what inducements may be necessary in order to enable the members of the society to approach the Sacraments.

The general Communion day will be, therefore, Sunday, June 24, the Feast of St. John the Baptist, and I am sure every member of the National Union will see that on that day there will be a general compliance with this request.

In regard to the National Convention at St. Paul, the interest still deepens. Reports from the local committee show that the preparations have been made and arrangements completed for the entertainment of a large number of delegates. We have just received information that the Western Passenger Association, covering the territory between Chicago and St. Paul, has made a rate of one fare and one-third on an excursion ticket to the Convention. This rule laid down by the Western Passenger Association will, in all probability, be followed by a like rate from the other Passenger Associations covering territory from which any of the delegates will come. With this information societies can know definitely how much it will cost them to send delegates to the National Convention. And considering the fact that strenuous efforts have been made by local committees, urged on by Archbishop Ireland, whose desire is to make this Convention one of the most notable in the history of the Temperance movement; and remembering that every one expects that the address of the Archbishop will mark a mile stone of progress in Temperance work, every society ought to send a representative delegate to the Convention. And as a return for money expended it would be well for the societies to insist upon a written report of the work done at the Convention from the delegates they send.

Since our last report of affiliation of new societies, we are able to report at this present month the addition to the Roll of the National Union of the following societies:

Redemptorist Council, Knights of Father Mathew, Kansas City, Mo.	24
St. Mary's of the Annunciation, Cambridgeport, Mass.	25
St. Bridget's, Logansport, Ind.	78
Ladies' Auxiliary, Westport, M.	23
St. Peter's, Poughkeepsie, N.Y.	50
St. Columbkille's Council, Knights of Father Mathew, St. Louis, Mo.	55

Total ..... 255

The report of the addition of new societies during the year sums up thirty new societies, with a membership of 1,601.

Fraternal yours,

REV. A. P. DOYLE,  
General Secretary C.T.A.U. of A.  
415 West 59th street, New York.

#### A MOST INTERESTING CONTRIBUTION

FROM A TALENTED MONTREAL LADY TO THE NEW YORK CATHOLIC REVIEW.

The Catholic School Exhibit passed off with the happiest results. It was the magnificent product of years of toil and devotion on the part of the religious and other teachers of the Catholic Schools, of the unwearied devotion of pastors and the numberless sacrifices of people. It was the refutation of many a slander, the triumph, in fact, of the sectarian school system. At the present day, when this has become the subject of widespread and most insidious attacks, such a triumph is no small matter.

However, the object of the present writer is not to say, again, what has been so well said, nor to attempt a detailed account of the various exhibits, each one of real merit and of abundance. The object is rather to say a word of a particular exhibit for the reason that it is of especial interest to the neighbors over the border, the display, in fact, of the nuns of the Congregation de Notre Dame of Montreal, who are comparatively new comers in New York, having established a branch of their order at the corner of 79th street and Lexington avenue.

The order is a historic one in Canada. Its

foundress, Marguerite Bourgeoys, came out from the city of Troyes in France, under the auspices of Paul de Chomodey de Maisonneuve, first governor of Montreal. A woman of extraordinary abilities, she played an important part in the early history of the colony, not only as first instructress of savages and colonists, but as adviser to the governor. The Order which she presently founded early attracted the attention of the keen and sagacious Colbert, who recommended it to his master, Louis XIV., and the royal autocrat perceiving the advantage of such an institute to the French settlements of North America extended to it a certain measure of patronage. The Order has been ever since one of the chief sources of education throughout the Dominion of Canada, its mother House and celebrated convent of Villa Maria, at Montreal, having sent forth branches everywhere. It has likewise some flourishing convents in the United States.

The exhibit of this new comer was a highly creditable one. It would be impossible, of course, to enumerate its various attractions. The artistic department had received particular attention; specimens of cast-drawing from its earliest stages appeared beside the finished portrait in oil, in water-color, in crayon, in sepia or in pastel. The pen and ink sketches were admirable and of the greatest variety as to subject, and the landscapes, full of promise, gave evidence in many cases of talent assiduously cultivated. A figure of an old monk attracted particular attention.

The department of fancy work was



THE DEAF AND DUMB INSTITUTE—PRINTING ROOM.

truly a thing of beauty. The hand made lace was simply exquisite, notably a veil some four or five yards square, fine enough to be the work of fairies, which was draped behind the Statue of the Blessed Virgin. Similar lace of cob-web fineness appeared on some beautifully made surplices. But these laces were to be seen in every degree of texture, up to the coarsest of linen lace. The embroidery was of all orders and degrees, from the tiny mats worked by mites of five and six years old, to the handsome cushions of the elaborate Roman work, conspicuous in one particular tea cloth, perfect in its finish. Decorative painting, drawn work, knitting, crochet and plain sewing were all to be seen, graded according to the age of the worker. The exhibit, indeed, was marked by a rare degree of taste and refinement, not only in the objects displayed but in their arrangement. It is no flattery to say, that even amongst the splendid work exhibited by the other institutions of the Archdiocese of New York, that of the nuns and pupils of the Congregation de Notre Dame held such a place, as to reflect credit, not only upon this new Villa Maria Academy, but on its native country. Montreal, Canada, indeed, may be proud of this worthy offshoot from its great educational Order.

ANNA T. SADLER.

A teacher was drilling the children in music. "What does it mean when you see the letter 'f' over a bar or stave?" she asked. "Forte," answered one of the pupils. "And what does the character 'ff' mean?" There was a short pause, till one shouted out triumphantly, "Eighty."

## BIBLE LESSONS.

### NEW TESTAMENT CLASSES.

A Most Attractive Feature in the "Catholic School and Home Magazine."

Our Protestant friends, who seem to think that Catholics are not allowed to study the Bible, may be interested in reading something about Rev. Dr. Conaty's plan of teaching the Holy Scriptures. Without comment, we will give extracts from the pages of the Catholic School and Home Magazine for May and June. In the May number the editor thus commences his series.

In the April number of this Magazine the Rev. Editor gave promise of a plan of work for the study of the New Testament among advanced classes of children in the Parochial and Sunday Schools. This is simply in line with our Holy Father's wishes, so beautifully and strongly expressed in his recent Encyclical on the Sacred Scriptures. The absence of text-books or hand-books adapted to the child mind is keenly felt, while in the higher fields of Biblical study there are books in abundance. The Editor submits a plan followed by himself in his own Sunday-School and among his teachers, and he hopes by experience to develop something that will meet the want. He will be grateful for suggestions or criticisms from the Rev. Clergy or those interested in the study, and his only thought is to find the best method for the greatest results.

commences his "Bible Talks" by the following:

First Talk:—Why we should love the Bible.

My dear Gleaners: we have opened a new department in our Sunday school work for the purpose of teaching you how to study the New Testament, and thus help you to gather for your instruction some of the beauties of the best book ever offered to man for his reading. No pearls so precious, no flowers so fragrant, no thoughts so beautiful. In all literature there is no history so eventful, no poetry so rich in imagery, no deeds of warriors so deserving of imitation and praise. It is the story of our Redeemer, it is the poetry of a God's love, it is the deeds of a God who died for us on a cross that we might have Heaven. That we may intelligently study our New Testament, let us recall what the Bible itself is, for we must remember that the New Testament is but the second part of the great book, called the Bible.

What is the Bible? A book with history, prophecy and moral teachings, a book which millions of intelligent beings look upon with respect and reverence, the teachings of which are accepted as facts—and the commandments of which are followed with conscientious fidelity. The Bible is not like other books, no matter how good they may be, nor how well written. It is the only book of its kind, it is the greatest of all books because it alone is the written word of God. Men have written great books. Homer wrote the story of the Greeks, and his books come to us with all the beauty of style and all the sweet unction of a great poet, but at best it is but the thought of Homer. Kempis has given us life thoughts which men read and love, because they are of the soul and lift us up to a taste of heavenly things, until the Imitation takes the character of something almost beyond the human, but the Imitation is Kempis's thought, and it is purely human; but the Bible is beyond the best, and purest, and most soul-inspiring of all things written, because the Bible is not the thought of man, but of God—the Bible is the Word of God. Of all books written the Bible is the only one inspired, and the inspiration of the Bible is from God and makes God the very author of what it contains. This is why it has been called God under the letter almost, as Christ dwells under the appearance of the bread of the Sacrament. The Word made flesh dwelling on our altars—the Word made flesh speaking and living under the letters of the Book. What a treasure the Bible is. How man should reverence it. How men in every age have revered it. The Jews listened with uncovered heads, and in the solemnity of the temple, to its reading. The Christians in their churches and homes kissed the sacred page, and on bended knees read its story. The Christian councils placed it on a throne of gold, while lighted tapers attested life for the human mind and heart. As of old, the Ark of the Covenant was sacred because it contained the tablets of stone, so the Bible is sacred because it contains what was written by the inspired author, what God did for mankind in the Old Law, and what Christ and His Apostles did in the New Law. Our Bible, then, is a Sacred Book, which we should reverence. It should not be looked upon as a school book but a holy thing, to be touched with devotion, and to be read with piety. God speaks to us from its pages, and we should read as if God's voice was speaking to us.

In our next talk we will explain the meaning of Inspiration.

Bare faced Impudence.—A tramp rapped at a door in Bootle the other day, and asked the woman if she could spare him a piece of bread. "No, I can't" replied the woman; "and if you knew who I was you wouldn't have come here." "Oh, and who are you?" asked the tramp. "I am a policeman's wife, and if he were in he would take you." "Well," replied the tramp, "if he'd take you he'd take anybody."

An Infelicitous Speech.—"Why, you're looking better already, Sir Ronald!" "Yes, thanks to your delightful hospitality, I've had everything my doctor ordered me—fresh air, good food, agreeable society, and cheerful conversation that involves no strain on the intellect."

Every month a plan for the month will be published in advance, and slips with the outline of work will be forwarded, at a nominal cost, to classes which may be formed.

This first month's lesson is preliminary, so as to give the class a foundation idea of the whole Bible, and the reasons for its sacredness and its authority. The teachers will find matter enough for the month of May in making clear to the children what is summarized in the answers to the questions. An excellent aid for a class will be found in a map of Palestine which will give the children some geographical idea of the principal Bible lands. If you find the four questions not sufficient, have the children read aloud from the New Testament; for example, the Acts of the Apostles.

Have you a New Testament? If not, get one, so as to become a member of the class.

Why not send us two new subscribers or the renewal of three old ones, and we will send you a Testament. Several did so after our notice in April.

Send us 28 cents and we will send you a copy, postage paid.

We will furnish "Leaflets" printed separately for class work, at a mere nominal price. Pastors or teachers can use them in the classes for a month's work.

Hold to the work as marked for the week. Explain the answers to the class.

In each number is a New Testament Leaflet, containing a series of questions on the Bible and giving the answers. In the June number the learned editor