

THE DIGNITY OF MANUAL LABOR.

THE TRUE SCHOOL.—An eminently practical and timely address was delivered by His Lordship Bishop O'Connell, of Portland, Me., on the occasion of the blessing of the beautiful votive shrine, with its statue of the Sacred Heart of Jesus Pleading, which has just been erected on the grounds of St. John's Industrial School, Newton Highlands. His Lordship spoke in part as follows:—

There is only one true school of life, the Church, whose teachings have ever proclaimed this simple but sublime principle: "Each one in his place and all under God." In this sublime economy there must naturally be diverse places, according to the needs, the necessities and adornments of life in its full sense. There must be the brain to think, and the hand to do, and the feet to carry. Life means all three, society needs all three. A man paralyzed from the head down may never act, however much he may think or will, and the man who acts without thought or will is a machine and not a man. Human society is like a human being; it must have its brain to think and its hand to do. And the Church is the very heart of human society, which pumps the vivifying red blood of God's grace into brain and hand, and unites both brain and hand in the act which both together must perform. She would not change each into the other, but recognizing in each a distinct and necessary organ, she combines the life of both into perfect harmony. From this true philosophy of hers she applies her principle to the varied phases of life. She knows that of the great mass of humanity labor is a duty; as for others, thought is their province. She sees that whereas there is only one brain, there are two hands and ten divisions of those hands; the multitude work, the very few think, and knowing that this is no mere misfortune of humanity, but a divinely organized plan, she guides the thinker and blesses the worker. Labor, she teaches her children, is no curse, but one of the greatest blessings that God has vouchsafed to humanity.

ALWAYS PROGRESSIVE.—She trains the children of the people not to despise but to love it; to be content and to do it well, for such was Christ's own attitude towards labor and the laborer. And in the face of accusations that she is a foe to the idle, that she holds the people back, in discouraging knowledge, she pitifully smiles at her accusers and bids them in justice examine the results of her system, the outcome of wide experience, centuries of trial and their theories built upon a false view of life fostered at an enormous expense and found wanting in the bitter end. As it relieves none of the evils for which it was devised and produces very often more unhappiness and failure than they care to admit, though nowadays, without their admission the results are well known. The Church has ever loved the people with a truly noble maternal affection, but she has never stooped to deceive them with adulation, or to lead them astray by false flattery. She pictures no millennium which can never exist and she gives them not fancy, but reality, as the basis of their lives. She knows that in the eternal plans which God's love has made for them, temporally and eternally, labor, holy devoted labor, is a happy necessity for the vast majority. And yet the laborer, both manual and mental, and in the face of this knowledge of the urgent needs of life, she has not beguiled her children into foolish dreams of an existence to them impossible but has girded them with courage and strength and virtue for real life in which they must be ready to serve as well as to be served, according to the station in life which is theirs not by misfortune or ill luck or even by what the world calls chance, but by the designs of God for their eternal welfare. And where her voice has been heeded and obeyed, the laborer has never been ashamed of his labor nor the artisan of his trade; he values the dignity of his life, humble though it be, beyond his garments and his apron to the noble ideal in no stigma but the badge of his honorable order; the order of holy, honest labor, the order of those who are especially invited to the table of Christ's banquet: "Come all ye who labor and I will refresh you."

HOW HARM IS DONE.—Examine what the Church has done and then see what the theorists have failed to accomplish and then you will understand the difference in their separate effect as well as in their method: I do not care to pronounce now upon the Old World custom where every father claims his son as apprentice to his own trade, and where the occupation of the sire descends to his children from generation to generation. Though, no one who has seen such conditions as they exist at their best can deny that these men are as happy, at least, as those who live where other ideals prevail. But I do hold that an immeasurable harm is done by the system that teaches the youth to despise his father's hands—hardened by honest toil and where a false and foolish pride forces many a youth, who, as an intelligent artisan, would be a happy and useful member of society, into a sphere of profession for which he has no natural aptitude or ability, only to lead a false life of empty hope in a field already crowded and where the vain folly of a life of artificial striving to be what he is not, is equal to daily discontent and unhappiness. As between the old sys-

tem, which by training the youth in honest and skillful labor, they are preparing profitable citizens for the nation and strong sons for citizenship of Heaven.

To you, dear children, who are profiting by the extended advantages here offered to you, I would say one word only in conclusion. When, by the training of this school in head and hand and heart, by study, labor and prayer, you have begun to begin the work of life, remember, to the Church, the author, the founder, and protector and supporter of this school, you owe the very best thing you can ever have, your preparation, serious, solid and practical, for your future life. By the Church's care for you, you have obtained the very best footing for your success. That success must rest afterwards with yourselves, with energy and industry and honesty taught you here as only the Church can teach them. Go forth, and in the station in which God has placed you, content to labor as Christ labored.

THE CAUSE OF TOTAL ABSTINENCE.

PROGRESS MADE.—Speaking at Hartford on the occasion of the convention of the Total Abstinence Society, Archbishop Ireland alluded to the rapid strides of progress which the movement had made. In dealing with the great importance of total abstinence he said:—

In God's name, the name of the Father, the Son and the Holy Spirit, put for ever beyond your reach the possibility of failure. Go to work. Bring in members; preach total abstinence. You are doing the work of God's Church. There are many societies in the Church; some assist in establishing the Church's cause; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society. Establishing the Church's cause; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society. Establishing the Church's cause; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society.

APRON AND GOWN.—Life will always have need of the scholar and the philosopher, and learning will ever be the best guide to a refined and cultivated existence, but while we recognize learning as good, we realize that the pursuit of it to any very great degree is a luxury, a luxury to be cultivated in all its branches by those within whose sphere it naturally lies, a luxury to be accepted and utilized by those whom God has placed in a position to enjoy it, or by those whom an noble impulse inspires to achieve it, who feel in themselves the unmistakable signs of their life in the sphere of the brain than of the hand; such a man may with courage and confidence exchange the apron for the gown; but our thesis is only meant to prove that life is more than learning and that labor as well as learning constitutes life. This is the meaning of the trade school, whose object is to train the hand as the brain and the heart with both in the knowledge which makes life useful as well as dignified and happy and content each according to his station. Book-learning and trade-learning must go hand in hand; the brothers, both blessed and sanctified into happy unity which makes each respect each and neither to despise the other.

HOME EXAMPLE.—We ask men to come into our movement for the sake of example, and for their own sake, because when a man tips at all, no matter how moderately, he never knows when he may go too far. We want all classes in our movement. There is no one in a false idea that this movement is rather for the workingman—for the poor fellows who have some difficulty to keep things straight—and you will find those who are moving upwards, and whose wives and daughters are in society, and I make the appeal to our well-to-do Catholics to our "fashionable" Catholics, to put away the sideboard. To have a sideboard, with its wines and its brandies, is to install in your homes so many pitfalls; it is to give a false example to your children, and it is the refusal to exercise self-denial for the sake of others. As we grow in the world our responsibilities grow, and those who have some means, and live in aristocratic quarters, have more responsibilities than when they were poor. The customs of society? Nonsense! If these cus-

oms are harmful, why practice them? Besides, it is all ignorance. To-day, it is the top-notch of fashion to have a "five o'clock tea." All over Europe gatherings in the most aristocratic circles are held, and they will bring you a little cup of tea and a small cracker, and every one is satisfied.

Now, whether I invite you to be fashionable or not, let me invite you to this much—the five o'clock tea. When your friends drop in to see you, don't offer them wine or beer. Don't let them see that you have disgraced your home by keeping such stuff within it. If we work on, there is a great future before our people, and great honor is coming to Holy Church. We are children of the Church, and we can be apostles by our example. If we practice civic virtues, if we are sober and honorable, the country at large will say, "See what good citizens Catholics are."

CANDIDATES FOR CANONIZATION.

A Baltimore correspondent, William J. Cook, writes interestingly for the "Freeman's Journal" on the subject of candidates for canonization in America. After telling how Saint Rose of Lima (Peru) is the only person who died in this hemisphere to whom canonization honors have been awarded, and having pointed out the names of many martyrs and holy persons whose lives certainly indicate that they deserved to be raised to the altars, the writer quotes the words of a venerable priest, long since dead, who happened to be with him in a certain country. This priest said:—

"There are ashes of saints here, as fully as worthy of reverence as the relics of those upon our altars or that are enshrined in jewels and gold. There may be distinctive individualities made by the Church in the rendering of specific honors, but the communion of saints does not mean the exclusion of those from the thought of the Church who have been, however humble and obscure, faithful people of God."

"Do not think," continued my venerable friend, "that the Church is oblivious to the virtues and worth of her children. She is with them in baptism, comforts them in despondency, pardons them when penitent, and gives them back to God as He may demand in His own good time, in lawful and sanctified conditions. Thus," said he, "there are saints in dust, but in the eyes of God they are away beyond, before the Throne of the Most High."

These words of the good, old priest were brought to the writer's mind by the consideration of the two courts now existing in the United States relative to the right for canonization of two members of the Redemptorist Order. In this connection the correspondent furnishes the following interesting reminiscences in connection with this subject:—

The first is that of Bishop Neumann of Philadelphia. I remember him as a short, stout man, with religion and goodness beaming from his eyes, and his every word of speech being directed to the glory of religion. It was not only my pleasure, but my pride, to have served his Masses on his visits to my parish in Pennsylvania, and now that he has been placed upon the list for beatification and canonization, I feel that I was highly honored. He was, prior to his elevation to the episcopacy, pastor of St. Alphonsus' Church, in New York city, and was the successor in Philadelphia of Archbishop Kenrick, who came to Baltimore as the successor of Archbishop Eccleston. Bishop Neumann was stricken suddenly and died upon the street. Archbishop Kenrick, one of the greatest lights of the American Church, was found dead in his bed. Heart disease was the cause of the death of both prelates. The ecclesiastical court examining into the case of Bishop Neumann are pushing their labors with great zeal, and will have ample testimony to perfect their claims. It is not expected that the final decision will be made in Rome for many years in the future. The act of canonization is only determined upon irrefragable and infallible evidence, and the sifting of it is not done in an ordinary lifetime. The Church would, however, Neumann be canonized, he will head the list of those who may possibly come after him in what has been designated as the American Church. But the Redemptorist Order is claiming another one of its membership for canonization, and, singularly enough, for another former pastor of St. Alphonsus' Church, this city, Rev. Father Francis Xavier Seelos was rector of St. Alphonsus' Church from 1864 to 1867, and died in New Orleans, La. His labors and virtues were of such a pronounced character that his brethren of the Order obtained authority to organize a court in his behalf. The court held its first sessions last April, and resumed its work last Thursday.

POLISH CATHOLICS.

The national convention of the Polish Catholic Union was held in Syracuse, N.Y., beginning October 1. Delegates were welcomed by Mayor McGuire. They were then addressed by Peter Koblansky, of Chicago. "We abhor the crime of Coalgos," he said, "but we are not responsible for it. Had his father been a good Catholic the son would have been brought up in the faith of the Church we revere. His mother was not a Pole. She is a German. Therefore, do not blame us. We have proved our loyalty on many a battlefield. Never was the hand of a Pole stained with the blood of a assassin."

The convention closed October 8, to meet again in Detroit next year. The following officers were elected: Supreme president, Leon Sopinsky, of Chicago; supreme vice-president, John Jorwick, of Bay City, Mich.;

supreme secretary, Thomas Kroll, of Chicago; supreme treasurer, Theodore Ostrowski, of Chicago; supreme chaplain, the Very Rev. Francis Lange, of Chicago; supreme vice-chaplain, the Very Rev. Francis Russin, of Syracuse; board of directors, Jacob Dordor, of Bay City, Mich.; Valentine V. Korpall, of Couth Bend, Ind.; Joseph Wyrnchowski, of Chicago; Michael Swietokowski, of Chicago; Joseph Gzowski, of Chicago; and W. Livkowski, of Buffalo.

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Among the young ladies of Shelburne, there is none to-day who more fully bears the impress of perfect health than Miss Lillian Durfee. Unfortunately this was not always the case, as a few years ago Miss Durfee became ill, and her friends feared that she was going into decline. A doctor was called in and prescribed, but his medicines did not have the desired effect. Her strength gradually left her, her appetite failed, she had frequent headaches, was very pale, and finally grew so weak that a walk of a few rods would completely fatigue her. The young lady's family sorrowfully observed that she was steadily failing, and feared that consumption would claim her as a victim. One day a friend urged that she should give Dr. Williams' Pink Pills a trial, but the idea at first was not favorably entertained; it seemed hopeless to expect that any medicine would help her after the doctor's treatment had failed. However, this good friend still urged, and finally prevailed. By the time the third box was used there was an unmistakable improvement in Miss Durfee's condition. Cheered by this, the pills were continued, and the course of a few weeks the former invalid, whose strength was taxed by the slightest exertion, was almost restored to health. The use of the pills was still continued and a few weeks more found Miss Durfee again enjoying perfect health.

In a report which she interviewed her, she said:—"I believe that Dr. Williams' Pink Pills saved my life, and I earnestly recommend them to all who fear that consumption has laid its grasp upon them."

That the facts related above are not in any way exaggerated, is borne out by the following statement from Robt. G. Irwin, Esq., the well known stipendiary magistrate for the municipality, who says:—"I distinctly remember the pale face of Miss Lillian Durfee and the regrets of her friends as they expressed their conviction that she would soon be compelled to say farewell to earth. Miss Durfee, however, carries the unmistakable credentials of good health, and frequently expresses her indebtedness to Dr. Williams' Pink Pills."

ARGUMENT WASTED.

An Irishman once said to another, "And you have taken the teetotal pledge, have you?" "Indeed I have, and am not ashamed of it, either," the other answered. "And did not St. Paul tell Timothy," rejoined the first, "to take a little wine for his stomach's sake?" "So he did," replied the other, "but my name is not Timothy, and there is nothing the matter with my stomach."



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Society Directory.

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ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P.P. President, Wm. E. Doran; 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.O.L.; Recording Secretary, T. P. Tansey.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel's Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239. Recording Secretary, Thomas Donohue, 812 Hilbernia street, to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League:—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A.O.H., DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. O'Sullivan, P.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Sec.-Secretary; 1528P Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. of CANADA, BRANCH 26.—(Organized, 18th November, 1888.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B. O.L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY. established 1863.—Rev. Director, Rev. Father Flynn, President; D. Gallory, M.P., Sec.; J. F. Quinn, 626 St. Dominique street, M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 p.m.

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