

AN INTERESTING LETTER.

WHAT CAN WE DO FOR OUR BOYS?

To the Editor of THE TRUE WITNESS.

A Catholic Monk first inspired Columbus with hopes; Catholic sovereigns sent the first ship across the wide waste of water; Catholic Columbus with his Catholic crew discovered the continent; a Catholic gave to it the name of America. The first strain of song ever heard across the trackless wave was a hymn to Our Lady; the earliest worship of the true God was the sacrifice of the Mass. Catholic Missionaries first explored the great interior. The first institution of learning and the first institution of charity were Catholic; Catholic Maryland alone established religious liberty; Catholic powers first acknowledge our independence; Catholic France aided us in the Revolution; Catholic Irishmen have stood for our Country in hour of need; the Catholic Irish Brigade carved immortal fame for itself in the battle of Fredericksburg; to quote the words of the American correspondent of the London Times which I had recently the pleasure of reading, and which engraved themselves upon my heart. "Never at Fontenoy, Albuera or Waterloo, was more undoubted valor or heroic courage displayed by those Catholic Sons of Erin than in those six frantic dashes they made against the impregnable position of the foe. To think that any mortal man could have carried the position is idle for a moment to believe, but the bodies that lay in dense masses within forty yards of Walton's guns are the best evidences of what manner of men they were who rushed on to death with the dauntlessness of a race that has won glory on a thousand battlefields, and never more richly deserved it than at the foot of Maryland Heights, the 13th of December, 1862." We Catholics should be and are proud to meet as Catholics in a convention of this kind, for through the faith of this great explorer, the 400th anniversary of whose life work we celebrate this year we are first to the man or born.

What shall we do for our young men? Under this caption is interest for all. Out of the thousands of boys who annually graduate from our schools very few ever join our Catholic societies, and the great majority of them seem to disappear altogether. What is the best means of making these young men good Catholics and citizens? It has often been repeated that the home and school have the greatest influence in the direction of a young man's future life, but I believe that the greatest of all means after the Church itself, is the young men's society. The great moral education of our future lives is built during the period when the youth becomes a young man indeed. In his younger days a boy has his parochial or day school, and his Sunday school to attend to all his wants, but during the years from fourteen upwards his needs are often neglected. I know of many parishes where there are parochial schools and no young men's society to adopt the youthful graduate. As a result, when his course is finished he is often lost in the whirl of the world; he associates with good, indifferent or bad companions. What means can we take to keep his good moral training before his mind?

Nothing but the good associations which may be found in the Catholic Society. The Catholic association, therefore, is a greater factor in a young man's life than even a parochial school, and the time should not be far distant when every parish will have its organization for its young men. Some may say: Why cannot a young man receive all the practical education and thus keep him with his family during the evening? For answer to that I believe that a young man should have a change of scene, a variety of companionship, and something even beyond home life to in-

terest him. The companionship of others, which he will find in a Catholic society, will give him this and much more. Hundreds and even thousands have been saved from the glitter and glow of palaces of evil by the superior, steady attractiveness of a Catholic association, and there is no parish so poor or small that it cannot have its young men's society. The Brookline organization now possesses a building occupied by themselves; fitted up partly through the kindness of our Pastor who is heart and soul with the young men, and partly through our own exertions by means of concerts and entertainments. Every such society should to accomplish the ends for which it was organized have a priest and Spiritual Director, a regular Communion Sunday, a debating and essay club, a dramatic and glee club, if there is sufficient talent; games as billiards, pool and chess; a library and reading room, and if possible a lecture course. The age of admission into most of our societies is 18 years; some admit at 16 years, boys graduate from 14 to 18 a most important period of their lives, during which they form social and industrial acquaintances, we wholly lose sight of them. Little or nothing is done during this period. If we wish to keep them under the influence of the Church,

ST. ANN'S NEW PASTOR

Pays His First Visit to the T. A. and B. Society of the Parish.

The regular monthly meeting of the St. Ann's T. A. and B. society was held Sunday afternoon in St. Ann's hall, Ald. P. Kennedy presiding. The Rev. Father Bancart, C. S. R., parish priest of St. Ann's, was also present.

The meeting was opened by prayer. The president, in the name of the society, welcomed the newly appointed pastor to their meeting and expressed the pleasure his visit gave them and the honor they felt that the first official visit of the reverend pastor should be to their society. He expressed the hope that the reverend pastor would often repeat his visits and expressed the pleasure it would give them.

Rev. Father Bancart, P. P., then addressed the society. He expressed the pleasure he felt at being amongst them and paying his first visit to their society. He was pleased to be amongst them, because he knew them, their president their members and their cause. He eulogized the noble work they had undertaken in striving to rescue the victims of intemperance. The vice of intemperance he considered the greatest curse of modern times. He counselled them to con-

ives and ordered them to surrender. The convicts answered with a volley, which wounded two men and killed three horses. The return volleys of the guards killed thirty-nine convicts; the other eleven convicts escaped. The convicts are believed to have been encouraged to revolt by the recent action of the native courts in punishing guards who shot a runaway prisoner who had been committed to their charge.

THOMAS SEXTON'S RESIGNATION.

One of the Foremost Men in the Ranks of the Irish Party.

It is with deep regret that we read the following despatch from London, which came last Saturday:—

Thomas Sexton, anti-Parnellite M. P. for North Kerry, has resigned his seat in Parliament, on account of dissensions regarding the directorate of the Freeman's Journal.

Thomas Sexton is considered one of the best of the Irish speakers in the House of Commons. In the late Mr. Parnell's time he was always called upon to kill time, and this he could do with long and clever speeches. He is the eldest son of the late John Sexton, of Waterford, and was born at that place in 1848. He joined the editorial staff of the Nation newspaper in 1869 and was High Sheriff of Dublin in 1887 and Lord Mayor in 1888 and 1889. He is a member of the Independent Irish Parliamentary party (Anti-Parnellite), and in favor of Home Rule, also of the creation of a peasant proprietary, and of a system of elective county government for Ireland. He sat for Sligo county from April, 1880, till November, 1885, and for the southern division to July, 1886, when, being returned also for Belfast West, he chose to sit for the latter. At the general elections of 1892 he offered himself for both Belfast West and Kerry North, and having been beaten at Belfast and elected at Kerry he sat for the latter district. In the recent Home Rule debates in committee, Mr. Sexton was the first to suggest that Mr. Gladstone was conceding too much to the Opposition in accepting some of their amendments in regard to the militia's powers in Ireland.

The resignation of Sexton, coming on the heels of Davitt's step-down from public life, is very unfortunate, and we think that some means should be devised to prevent two such men from abandoning their seats in the House.

IRISH MEMBERS CONFER.

The conference of the Irish members of Parliament was resumed to-day. The principal matter under discussion was the retirement from Parliament of Mr. Thomas Sexton. Mr. Sexton was not present at the meeting. Mr. Justin McCarthy, the leader of the anti-Parnellites, Mr. Wm. O'Brien and Mr. Dillon, all deplored the action of Mr. Sexton, and said they trusted that he would reconsider his determination to retire from political life. They strongly urged the conference to rescind the resolution adopted Saturday last, calling upon certain members of the Board of Directors of the Freeman's Journal, including Mr. Sexton, to resign from the directorate. After considerable wrangling, the resolution which led to Mr. Sexton's withdrawal from the House of Commons was rescinded by a vote of 33 to 27.

We had intended publishing this week a splendid lecture entitled "A plea for Home Rule for Ireland," by the Rev. Rabbi Krauskopf, of Philadelphia, but space is so limited, owing to a crush of matter, that we leave it till next week. The lecture is a unique piece of literature and a powerful plea, based on exceptional lines, for justice to Ireland.

He: What makes you think this is the milk train? She: Because it has stopped so often for water.



THE FIRE AT 7 P.M.

they should never be lost sight of for a moment. No young men's society, whose members range in age from 18 to 30 years or more, cares to bother with the fellows, yet some solution of this should be arrived at, after forming our regular Catholic societies, this is the next object to which we should turn. In Watertown, there is a younger society of the class I have been just speaking of which is not only a member of the State Union, but has joined the National Union as a pioneer society of its kind. Such younger societies could be easily organized for meeting once a week. We must always remember that our societies are Catholic; that while they may diffuse learning and pleasure, to use the motto *Ad Majorem Dei Gloriam* should never be forgotten. As the fearless Irish Chief O'Brien, when William Rufus, the English King, said looking towards Ireland, "I will bring my ships and pass over and conquer the land," replied "Has the King in his threatenings said, if it pleases God" and being answered in the negative, "Tell him, said Chief O'Brien, I fear him not since he puts his trust in man, not in God. So should our societies like this here put their faith and trust in God by attending closely to their religious duties, and they would multiply the good work of this convention in the cause of God and our neighbor.

J. J. CANTWELL, Brookline, Mass.

A man known by the company he keeps—A theatrical manager.

tinue in the good work they had undertaken and assured them of his co-operation. He would be ever ready to assist them and their society. He was glad to see them preach the cause of temperance not only by word but example. The rev. father again expressed his pleasure at being amongst them and assured them that as often as possible he would attend their meetings and assist them by all means in his power.

Several new members were enrolled regular members of the society.

After an eloquent address by the rev. pastor, the regular business of the meeting was taken up.

The committee reported the progress made in their preparations for the approaching picnic of the society, which promises to be one of the most enjoyable events in the season's amusements.

A standing vote of thanks was passed to the Rev. Father Bancart, P. P., on this the occasion of his first visit.

Convicts Attempt to Escape from their Keepers and are Killed.

CAIRO, June 11.—Fifty convicts while returning from their quarries to Lourab prison, near this city yesterday, overpowered the mounted guards and tried to escape. They constituted the last squad of a gang of six hundred, and the guards ahead did not know of the mutiny until the men had captured the rifles of the rear guards. As the fifty convicts fled, eleven of the advance guards started in pursuit. The guards overtook the fugit-