

CHARITY'S THREE PATRONS.

By "CRUX."



HERE are three great patrons of charity amongst the Saints in Heaven. On earth they were three remarkable leaders in the army of the Church Militant, above they are equally conspicuous in the long procession of the glorious members of the Church Triumphant. They are Saint Bernard, Saint Anthony and Saint Vincent de Paul. It is not often that we find the three united in a single appeal on behalf of the poor and suffering. One of the most interesting and instructive pieces of Christmas Catholic literature that I have read, for a long time, is a small article that appeared during mid-December, entitled "A Christmas Dream." The principal actor in this kind of drama is a priest, and he holds converse, in dream, with the three great saints just mentioned. It is a novel way of making an appeal for funds for a charitable institution, especially at that particular season, and so much was I impressed by it that I resolved to reproduce it in this column. It needs no comment.

THE DREAM.—The scene is laid in St. Vincent's Home, Liverpool, in Father Berry's room. He, the director of the Home, is seated in his arm-chair; the hour is late and he is very tired; all day he has been writing and despatching Christmas appeals. He speaks wearily to himself: "Over two hundred appeals written, and posted to-day. A sovereign gone in stamps alone. I wonder how many hearts they will reach—aye, and touch. If those to whom I have written would but read my appeal, they could not fail to realize my position. The plain but painful fact is, I am in need of money wherewith to buy bread for my very large family of little ones—children gathered together from all parts of the country. Few of those to whom I appeal understand that many a poor lad and lass 'dump' themselves down in this great city of ours, having tramped and trained from all parts of the country in search of work, odd jobs, and chance situations. I cannot and will not turn them adrift because they are not of this diocese. All have souls to be saved. And to save young and little souls their half-naked bodies must be clothed and fed. I have come to the end of my credit. Patience and long-suffering have been—and are—my only creditors, 'something on account.' You cheque on account, Father,' is what I have heard and read every hour of the day. It would take a good number of cheques, not all little ones, to give to each of you, my good creditors 'something on account.' You tell me that Christmas is coming and that alms always roll in at Christmas and New Year. God grant that they may. How earnestly I have prayed that they will. Surely the Patron Saints of our Homes have heard me—St. Bernard, St. Anthony and St. Vincent de Paul. He at least should have pity on me for he passed through the mill, and must still remember the grinding of the work which it has pleased God to place on my poor, unworthy shoulders. You, St. Anthony, 'the wonder worker,' you will work a great one for me this Christmastide."

THE DIALOGUE.—Father Berry fell asleep, as he pronounced these words. I will now give the details of "One Who Does Believe In It."

"They appear to be looking down upon him from a celestial cloud."

St. Bernard: My son, you appear to be in deep distress—may, despondent. It seems to me that you make too great a feature of the money side of your work. Know you not, my son, that spiritual exercises are more profitable than corporal?

Father Berry: True, indeed, most great and holy St. Bernard; and, in my poor and humble way, I try to follow the teaching contained in your "Apologia." Yet you would not have me wholly forget the corporal works of mercy. For didst not thou, great Saint, in 1125, the year of the fearful famine, in order to relieve the poor, leave thy monks at Clairvaux, half starving? As for prayer and intercession, ask St. Anthony there—he can speak for me.

St. Anthony: Aye, Brother Bernard, most certainly I can, and must. Our afflicted son in the flesh leaves me but little truce. True, his prayers are not of great length, yet

they are frequent, and very fervent while they last.

St. Bernard: That may be. But you, Vincent, never sought to grab and grub in money in season and out of season, spending whole days—nays, weeks, months, aye, years—in obtaining it. You, like good St. Anthony, preached charity, and exhorted all to give personal service and alms in its cause.

St. Vincent: Aye, aye, Brother Bernard, I did all that to the best of my poor powers from 1600 until 1665, the years of my life on earth. But I did beg—nay, no man more so. No miser rated the value of money as I did, because... (He pauses.)

Father Berry: If it be not too presumptuous in me to finish St. Vincent's sentence, I would say that, because no angel in Heaven could have spent the money more unselfishly for the souls and bodies of Christ's poor and suffering than he did. Beg! Is it not written in history, O my great and gracious Patrons, how St. Vincent begged? Do we poor mortals on earth not read in Abelly and in Collet that it was proved that authentic vouchers that two millions of livres, according to the value of money at that time considerable above one hundred thousand pounds sterling, was raised by St. Vincent in Paris alone for distribution among the sick and suffering victims of the war in Lorraine. Ah! great Saint, how I have envied—piously, I hope—your prodigious powers of raising money.

St. Vincent: Yes, yes; I remember. Great indeed was the distress, but great was the charity of those amongst whom I pleaded. But greater even now the need, it seems to me. For does not our poor son on earth plead for those whose souls are in more urgent danger than their bodies—youths and little ones more exposed to the loss of their faith than in my days on earth. Aye, aye, 'tis so indeed. We must bestir ourselves, Brothers, to come to this poor priest's aid. Speak, my son: what would you that we do for you—this Christmastide before the throne of God? Speak openly and with every confidence. We are your patrons and protectors.

Father Berry: I am dumbfounded, indeed, most venerable Saints of God. Most humbly, yet deeply and gratefully, I thank you all. If the great St. Bernard would plead with our Lord that all the inmates of religious orders and congregations of men and women within these lands pray for the furtherance of the well-being, spiritual and temporal, of all destitute children, great indeed would be my joy.

St. Bernard: It shall be done. It pleases me much to see that you have every confidence in prayer. You know that that many of these religious orders and communities may, as mine did in the hard days of 1125, submit themselves to some extra mortification, privation, or self-sacrifice to aid thee, good and well-meaning priest of God, in thy corporal efforts.

St. Anthony: Well, my son, what askest thou of me?

Father Berry: Surely, St. Anthony, thou hast not forgotten! Put into the hearts of thy innumerable clients throughout these lands of ours to send me bread—thy bread—so that my little ones may not starve.

St. Vincent: And from me what desirest thou, my beggar son?

Father Berry: Oh! St. Vincent, canst thou ask, who possessed and possess still the secret of touching all hearts, reaching all purses? Touch the hearts of the thousands of those who turn aside from my appeals, whose hearts I have failed to reach. They must—they will listen to you.

St. Vincent: Aye, poor son in sorrow and anxiety, I will do of my best. Come, Brothers Bernard and Anthony. It is Christmas time; we must not tarry, for Heaven is full of appeals of this nature, but, in my humble opinion, none so deserving as this.

St. Anthony and St. Bernard (together): Nor mine, indeed.

They disappear; Father Berry wakes and rushes to the letter-box."

What the result of the dream was, we are not told; but the supposed words of the three Saints constituted a very timely lesson for Catholics everywhere.

Religious Profession At St. Laurent

(By An Old Subscriber.)

On Monday, January 4th, the imposing and touching ceremony of entry upon different stages of a religious life was held at the Convent of the Holy Cross, St. Laurent, P. Q., when a large number of ladies, whose names in the world and those adopted on making their vows or accepting the Holy Habit, we give below.

Rev. Mr. Lecoq, Superior of St. Sulpice, presided and delivered an eloquent sermon, during the course of which striking and impressive lessons were drawn of the grandeur of the religious state.

There was a large attendance of the clergy, amongst others:—

Very Rev. Canon Martin, Rev. P. M. Moulin, chaplain of the community; Rev. M. Morin, pastor of St. Edwards' parish Montreal; Rev. Father McDonald, St. Gabriel's, Montreal; Rev. Father Condon, C.S.C., St. Laurent College; Rev. A. P. Desrosiers, Woonsocket, R.I.; Rev. Father Berube, New Bedford, Mass.; Rev. Mr. Vaillancourt, St. Teresa, and others.

FINAL VOWS.—Sister M. of St. Maurice, Miss C. Wadsworth, New-ow, Ont.

Sister M. of St. Edward, Miss Sarah McDonald, Alexandria, Ont.

Sister M. of St. Imelda, Miss Adèle Farley, Burlington, Vt.

Sister M. of St. Monica, Miss Sarah Shaw, Alexandria, Ont.

TEMPORARY VOWS.—Sister M. of St. Omer, Miss L. Larue, New Bedford, Mass.

Sister M. of St. Ida, Miss Catherine Horan, Magog, P.Q.

Sister M. of St. Helena, Miss Margaret Harrington, Montreal.

Sister M. of St. Hughes, Miss Eva Comtois, Magog, P.Q.

Sister M. of St. Godfrey, Miss Anna Robert, Suncook, N.H.

Sister M. of St. Callista, Miss Ella Cameron, Greenfield, Ont.

Sister M. of St. Agnes, Miss Rosa Gundit, St. Ligouri, P.Q.

Sister M. of St. Judith, Miss Candia Gauthier, Rochester, N.H.

Sister M. of St. Emery, Miss Georgiana Duval, St. Albans, Vt.

Sister M. of St. Zachary, Miss Anna Valiquette, St. Martin, P.Q.

HOLY HABIT.—Miss C. Girouard, Sister M. of St. Dominic, Nashua, N.H.

Miss M. A. Bigras, Sister M. of St. Francis of Sales, St. Martin, P.Q.

Miss D. Lachapelle, Sister M. of St. Bonaventure, St. Ligouri, P.Q.

Miss L. Lachapelle, Sister M. of St. Lucien.

Miss M. Durand, Sister M. of St. Jane of Chantal, Varrennes, P.Q.

Miss E. Lalandé, Sister M. of Loyola, St. Herme, P.Q.

Miss Y. Poitras, Sister M. of Bethlehem, St. Scholastic, P.Q.

Sister M. Cloutier, Sister M. of St. Hermeline, St. Rose, P.Q.

Miss Annie McDonnell, Sister M. of St. Adela, Greenfield, Ont.

Miss L. Caron, Sister M. of Peter Claver, Montreal.

Miss E. Colette, Sister M. of the Passion, Montreal.

Miss M. Chevalier, Sister M. of the Cenacle, St. Albans, Vt.

Miss L. Tremblay, Sister M. of Peace, Napierville, P.Q.

Miss A. Rollet, Sister M. of Charity, Magog, P.Q.

Miss W. Kelly, Sister M. of Mercy, Montreal.

Miss R. Desjardins, Sister M. of St. Madeleine, New Bedford, Mass.

Miss C. Desjardins, Sister M. of St. Aglae, New Bedford, Mass.

Miss R. Gagne, Sister M. of St. Roseline, New Bedford, Mass.

Miss C. Turcotte, Sister M. of St. Zenaide, Somersworth, N.H.

Miss Mary Agnes Gahan, Sister M. of the Cross, Montreal.

Miss Ida Barbe, Sister M. of the Cril, Montreal.

Miss S. Yergeau, Sister M. of St. Theotiste, Suncook, N. H.

Miss N. Dufresne, Sister M. of the Holy Infancy, St. Rose, P.Q.

Miss V. Bosse, Sister M. of St. Hospice, Ot. Helene, P.Q.

Miss L. Duplessis, Sister M. of the Crucifix, Montreal.

MORALS IN SCHOOLS.

By a Regular Contributor.)

In a recent issue of one of the large New York dailies we find discussed the question: "Shall the Schools Teach Morals?" In the first place the asking of such a question seems to us to be tantamount to a confession that morals are not inculcated in the public schools. All along we have known this to be the case; we have seen too often the contrast between the public school and the Catholic school, on this score, equally have we noted the different results of the two systems. But we did not think that it would be publicly asked, by those engaged in educational affairs, whether or not morals should be taught, on rather inculcated, in the schools. Here is the exact wording of the introduction to the lengthy article in question:—

"The Public School curriculum again needs stretching—that is, there are people who think it does. Judged by its elasticity during the last ten years this may easily be done. Prof. M. L. Perrin, of Boston University, who is also an inspector of the public schools of Wellesley, Mass., evidently knows this. In an address before the Massachusetts Teachers' Association the other day he discussed the teaching of morals in public schools, maintaining that the time had come when the schools must take up the matter and that the question of how to go about it correctly must also be considered. Children, he intimated: should be taught to be good, but not that if they were good they would all grow up to be Presidents of the United States. He laid special stress on the need of teaching two virtues—humility and frugality."

Surely this is a late day, in the history of the world, to begin seriously considering the need of teaching morals to children. It is decidedly queer to hear a professor and inspector insisting that children must be taught to be good. As far as we Catholics are concerned, this sounds almost as strange as were Professor Perrin to have said that it was full time that children would be taught the alphabet and that in public schools it would be necessary in future to teach them how to write. The one is as elementary as the other. From time immemorial the basis of all Catholic education has been Faith and Morals; and, to come down to particulars, both humility and frugality have been taught, not only by precept, but by example, in all Catholic schools. When the monks gathered in the youth of the different countries to rescue them from ignorance and misery, they set before those young persons most striking examples of humility and frugality. It was so from the very beginning, and all through those Ages of Faith, which so many are pleased to call "Dark Ages;" and it is only in this twentieth century that the promoters of non-sectarian education are beginning to find out the need of moral training for the young.

This is one of the most emphatic testimonials, that we have ever read, of the superiority of the Catholic system of education over all other systems. And even were the public schools to be blessed with some sort of moral training, it would be only human virtues that would be instilled into the children; they do not even pretend to rise into the spiritual realm. Yet, morals without Faith are like Faith without good works.

JUDGMENT FOR THE NUNS

About three weeks ago, at Mont, in France, the Superioress-General and two Sisters of the Congregation of the Immaculate Conception were brought before the tribunal to answer to accusations arising out of the Law of Associations. Surprising to say, the tribunal returned a verdict of "not guilty." In all the history of this unfortunate and unjustifiable persecution, this decision stands out as a solitary exception. And even that might be a hopeful sign were it not that it was due more to the pressure to any sense of justice on the part of those who administered the law. The Sisters had done such an amount of good in the whole district, had been the protection of such a vast number, had dispensed so much charity and mercy on all sides, that there was scarcely a single family in the whole department that was not under some deep obligation of gratitude to the Sisters. So intense was the feeling in their favor that the tribunal could not do otherwise than accord justice—at least for once.

MR. DEVLIN IN PHILADELPHIA.

A banquet was given recently in Dooner's Hotel, Philadelphia, Pa., in honor of Mr. Charles R. Devlin, Irish Nationalist member of the British Parliament for Galway city, by the Philadelphia Central Council of the United Irish League of America. There was a large attendance, and Mr. Devlin received an enthusiastic welcome. John McCaffrey, president of the council, occupied the chair, and introduced the guest in a brief but eloquent speech.

Mr. Devlin spoke as follows:—

"I cannot find words to thank you sufficiently for all the kindness extended to me and for the splendid demonstration which you have made this evening. If at times we find our path difficult, and if Irish political life carries with it trials and privations, certainly there are moments of great and consoling compensation."

"It has been said that America owes much to Ireland, and this is true. In the various walks of life, in the political arena, in commerce and in agriculture, in the industrial world as in the liberal professions, in the army and in the church, Irishmen are found shedding luster on this country, consecrating to its material welfare their struggle and their genius, taking an honorable part in all that goes to extend the wealth, assure the solidity and brighten the future of this wonderful republic."

"But Ireland is also under an obligation of deep gratitude to America, for support and sympathy received in bright and dark seasons, in the hour of adversity and now in the hour of triumph. Believe me when I tell you that the Irish Parliamentary party, representing Ireland and speaking for Ireland, are fully conscious of all that is now being done in America by the United Irish League and by true friends, and we are deeply grateful."

"It would be idle for me to attempt to escape from at least a passing mention of recent incidents, grossly exaggerated by cablegrams sent to this country, but which nevertheless disturbed you. What are the facts? Mr. William O'Brien, whose position in the councils of the party is very high and who has rendered such signal service to the cause of Ireland, resented the tone of criticism offered by a prominent Nationalist paper and by others with respect to terms of sale and other features connected with operations under the Land Act, and he announced his intention to resign his seat and withdrew from public life. At once the directory of the United Irish League assembled and passed a resolution inviting Mr. O'Brien, for whom they have the most affectionate regard, and in whom they repose the fullest confidence, to withdraw his resignation. The Irish Parliamentary party did likewise and perfect unanimity prevailed at both meetings. This exclusively concludes that never before was Ireland so united and so determined to remain united as now; and that the enemies of our race must suffer disappointment if they imagine even for a moment that dissension will be tolerated within the ranks of the party. Let me add one word. I think, in fact, I may almost say, that I know we shall have Mr. William O'Brien back before many months. His great genius is necessary to Ireland—and his patriotism is too genuine to deny to Ireland the service of that genius. He is resting. Seeking that health and strength which he has not enjoyed for some time."

"We are a united party, working together under the able direction of Mr. Redmond and absolutely independent of all other political parties. We owe allegiance to Ireland and to Ireland only do we give allegiance. As you know I am about leaving for Ireland after having spent in America a few months working in the interest of my constituency, the good old city of Galway. I have been flattered by the many pleasing references in so many places made to my constituency; but here to-night I am authorized by my leader, Mr. Redmond, to assure you that he and his colleagues are grateful to the Irishmen and Irishwomen of Philadelphia, and of America—yes, and of Canada, too, for all the generous support which you and they have given."

"After all, gentlemen, I don't think you mind much what the expression of gratitude may be. It is not for a political party that you have made sacrifices, but for the land of your birth and for that Irish nationality of which we have so many reasons to be proud. As long as the Irish party work unitedly for the cause of

Ireland, they may count upon the strong sympathy and support of their countrymen in all parts of the world. Fault is sometimes found with us that we appeal for assistance, but as long as our people do not complain, whose business is it? We appeal to our own people in the interest of a great work and movement for the betterment of the continental parties have their funds and I only hope they come by them as honestly as we do by ours. They certainly don't as openly. We have no titles to bestow; we have no contracts to offer; we have no positions or places to give; we make our appeal openly, and how hearty is the response. The means we employ are the cleanest and the sources whence come our money the purest. I therefore claim that to-day in the whole world there is no political fund so honorably gained, so carefully administered and with a nobler object in view than the Irish fund."

"To what purposes do we devote the money sent over? We fight the enemy with it. Our organization, which is admittedly the most perfect in Great Britain and Ireland, is the United Irish League. I am able to speak with some knowledge of the valuable work done in England and Scotland by means of the League, how our people are kept together and the immense force they exercise for good in those countries. The enemy is a rich and powerful government and we have to fight that government in the courts and not on the land of Ireland. It is unnecessary to pursue this branch of my subject. You know that no matter what subscriptions you give, they are employed for Ireland, and that no matter how great they may be there are in the Irish party men who have made much greater sacrifices, who have suffered much and who in many instances have given up their most brilliant chances in life—to serve their country. An English member—and indeed politicians in almost every country of the world have ambition—something to win. The Irish member of Parliament has nothing to gain—nothing to expect—yes, he wins the respect and the esteem of his countrymen."

"The Irish party have an object in view. They are determined to win the legislative freedom of Ireland. We insist upon the right of the Irish people to the Government of Ireland—the privilege enjoyed by Canadians, Australians, etc. What extent must such a measure take? Parnell once truly declared that 'no man has a right to fix the boundary to the march of a nation.' Let Ireland know the proposal and Ireland will be ready with the answer."

"There are those who imagine that we have dropped our claim for Home Rule. Why, our very political existence is due to this claim—the first, the great plank in our platform. In all our agitation and efforts, in defeat as in victory, in measures accepted as well as in measures rejected, in and out of prison, at home as well as abroad—wherever we are—with us the first and the great object is national self-government."

"To those who would have us fight or resort to arms, we must, unfortunately, point to attempts made at different times during the last century, and failure. England is not weaker and Ireland is not stronger than on those occasions. What support we could rely upon from outside sources would indeed only help to swell the disaster."

"The Irish Parliamentary Party are not devoid of courage; far from it. They have given abundant evidence of it and they represent Ireland; they speak for Ireland. I repeat here what I have said elsewhere, that in Ireland there are only two parties. You must choose in as far as your sympathy is concerned, between one and the other. You have on the one hand Dublin Castle, with its horrible history of persecution and mal-administration. On the other hand, you have the Irish party with its record of reforms won, with victories gained and greater still within their grasp."

"We ask you to trust us. I cannot express all the gratitude. I feel for your reception this evening. You will understand why many subjects must naturally be reserved for our meeting on Monday evening, but I wish now anyway to thank you with all my heart for your generous treatment and to assure you that my leader and my colleagues will be cheered indeed to know that we have still a place in the great warm heart of Philadelphia Irishmen."

Blinkbonny



MR. A. J. HALE

On Friday evening Stanley Hall, the Harmon Academy gave literary entertainment real credit to the pupils. During the session of the classic High School, Mrs. Erskine, the late principal, is carrying on Binkbonny, which is a play, and centrally on brook street. Most of the High School boys are late principal. The proceedings occupy an enviable position, and a thoroughly complete youth, and his presence is men of repute. The performance of the play was a revelation for friends of the pupils. One did so well that it was particularly.

The proceedings were monologue most effective. Professor A. B. Feltman at the Academy allowed the comedy, in three acts, was cast:—

Tom Barlow, a friend of Harding, G. Anderson, Jack Harding, J. nephew, B. Wall, Joshua Harding, J. Wall.

Sir Rober Carton Smith, Jacques, a servant, Gaston Carton, S. A. Kilkenny, M. Pouget, a student, F. David, E. Dinoff, a professor, E. Cardinal, Fred Harding, J. R. Lynch.

FAITHFUL OF VE RECEIVED

William E. Curtis, "Record-Herald," graphic personal narrative occasion on received his old friend when they went down thousand strong.

Mr. Curtis speaks as one of the most interesting spectacles of the Pope to see the pilgrims were the Museo Lapidaria inscriptions, as it is one of the great collection, 2,131 feet in circumference, and in its name from tombstones imbedded. Most of them were Catacombs and other relics of Rome and first to the fourth century wall are those of other the epitaphs arranged with a view order. Those of husk are together; those of another place and slaves are also seems to be about the wall area covered inscriptions. It is a u