

EDITORIAL NOTES.

THE Emperor William, speaking recently at Karlsruhe, in reply to an address read to him by the Grand Duke of Baden, announced that the German Empire stands arrayed in fresh armor as a hero whose special task it is to watch over the peace of the world. Germany will have plenty of work if this is its mission on earth.

It is stated on high authority that the Encyclical of Pope Leo XIII., which is expected to be sent to the Bishops of the world during September, will make provision for the next Conclave which must be held for the election of a successor to the present Pope, and will recommend to the Pope who will be elected a continuance of the policy which has been pursued by Pius IX. and Leo XIII. since the destruction of the temporal rule of the Papacy. The Holy Father, it is said, will make a review of the results which have been obtained and those which may be expected to follow from the acts of his Pontificate.

THE proposal to build a suitable residence for Archbishop Satoli, the Papal Alegate, has been taken up by the Archbishops of the United States, and immediate steps are to be taken to put the design into practical shape. The plan of purchasing a building for him is not to be carried out, as no building not designed for his purpose would be suitable, inasmuch as his residence must have offices and other appurtenances adapted to the duties of an Apostolic Legate. These would not be found in any private house which might be purchased, so that it will be necessary to erect a new building for him. He is still occupying, with his subordinates, a suite of rooms in the new Catholic University at Washington.

It has been decided that the Russian fleet will soon visit Toulon, and the Paris *Figaro* states that in consequence of this movement, which is supposed to imply a menace to Italy in case of the outbreak of a general war, the German Government has asked for and obtained from Italy the promise of a small island in the Mediterranean to serve as a coaling station for German vessels of war. The island thus to be ceded is to be converted into a rendezvous fortress such as Malta is to England. It is said that England was first asked to cede such an island for the purpose, but as the cession would certainly have met with great opposition in England the proposal was not favorably received.

It is expected that Ireland's day at the Chicago Exposition will be one of the most enthusiastically celebrated festivals of the Fair. The 30th of September is the day appointed for it. The Secretary of the General Committee appointed to organize for this celebration is Mr. John T. Keating, who announces his expectation that Irish nationality will "demonstrate to the world the splendor of the genius of the race and its glorious virility, and that in a free land the torch of the one is lighted at the sun, and the fountain of the other is the bosom of liberty." He exhorts Irish men and women to "attend the Exposition on that day in numbers so grand as to make the occasion truly a demonstration of the race and an event of which the memory will be proud and lasting. Nearly one hundred of the representative Irishmen of Chicago sign this appeal along with Mr. Keating.

THE barbarous practice of hazing was very near becoming the occasion of a great tragedy at the High School of Davenport, Iowa. It has been customary at this school to slide down a hill with a couple of other boys on top of him, every freshman who offers any resistance, and the clothing of the freshman is, of course, utterly destroyed by this treatment. The boys on their entrance to the school uniformly wear their old clothes, as new suits would be ruined. Recently a boy named John Wilson resisted, and on being pressed hard drew a revolver and fired it into the crowd that was harassing him. No damage was done, but the practice of hazing is thought to have been completely broken up by the occurrence. We are glad to say that such barbarous practices do not prevail in any Catholic educational institution that we know of.

Donahue's Magazine is fast advancing to the front rank of publications. Last month there was a very interesting sketch of John Boyle O'Reilly, the man who, alone and beset by a thousand obstacles, won fame and a place in

myriad hearts because he had the courage of his convictions, because he was a foe to hollow cant and servility and because he was a gentleman, one "unmoved by the much loved chant or the social sneers of disgrace—a free-born spirit who drew no line between class or creed or race." No man of this generation had more influence upon his fellows. We do not say that there have not been greater writers and poets, but we do say that as a possessor of all those graces and qualities that make a man O'Reilly was peerless. You see his nature in his poems. Crude oftimes and lacking technical finish, yet they show forth that hatred of wrong and oppression that distinguished the great Bostonian. Long may his memory live!

JUDGE THOMAS CANTY, of the Supreme Court of Minnesota, a thorough Protestant, has administered a severe rebuke to a certain Traynor, who attacked the Catholics as citizens. The judge belongs to that class of citizens who believe that truth and charity should characterize the interchange of the mutual relations of citizens. He laughs at the idea that Orangemen favor the separation of Church and State and referred to the clamorous opposition to the disestablishment of the State Church in Ireland. Ridiculing the assertion that the Catholics are endeavoring to establish a State Church in America, the judge says: "If the Catholics should gain ascendancy in our country we can raise in two hours, in broad daylight, an army that would crush them in a day, and we would not need the assistance of back-door sneaks, midnight plotters and political conspirators." Verily Mr. Traynor went down from Jerusalem and fell among thieves who stripped him of his masquerading dress. It may do him and others of the same ilk a world of good.

"JUDAS" CHAMBERLAIN has failed to stem the tide of Home Rule. He is a good debater, but he is no gentleman. His tactics during the progress of the Bill were, to say the least, ignoble and unworthy of a man with any pretensions to education and breeding. He reminds us now of one of Bowercauth's characters in the drama of the Shaughraun. They who have seen it recollect the villain who ingratiates himself into the confidence of the peasants and then swears their lives away. Harvey Duff is his name; perjury is his favorite instrument, and so fearful are the men of him that they talk in measured sentences and with bated breath. The hour of retribution comes at last, and the reformer's throat is seized by the merciless hand of the Shaughraun. How he begs for mercy—the insidious, cowardly informer who had none for the homes he desecrated and for the brave spirits rotting through him in English dungeons. He looks up at the face of his captor, but in its rigid lines he sees no pity. Chamberlain is every whit as much a traitor as Harvey Duff. Gladstone has him by the throat, but he will let him live. It is enough of punishment for a man to bear the name of Judas and the approbrium it implies.

WHY I AM A TOTAL ABSTAINER.

(By Rev. Walter Elliott.)

My pledge shows that I am in earnest. It is a practical protest before God, to my own soul, and to all my friends against the vice of intemperance.

What is so hateful as this vice? Drunkenness deprives a man of God's precious gift of reason. Reason in man is a spark of God's intelligence. It establishes the bond of union between man as creature and God as creator. Drunkenness dethrones the reason, and leaves man a prey to his vilest passions. God made man a little less than the angels; the drunkard makes himself a little less than the brutes.

Moreover, this horrid vice extends its blighting curse over man in his other relations. It is ruin in prosperity, and despair in adversity. Cowardice, hypocrisy, theft, cruelty, murder, contempt of God, and hatred of man go along with it and follow after it. Disease of body and imbecility of mind are notorious results of drunkenness. Whoever loves humanity hates drunkenness.

If you love religion you hate drunkenness, for drunken Catholics disgrace the church, and if they die drunk, as too often happens, what other fate but eternal loss can await them? "The drunkard shall not inherit the kingdom of heaven."

Whoever loves his fellow-man with a practical love will do something to stamp out that vice which deprives men of their highest natural good, destroys their happiness during life, and damns them to eternal perdition hereafter.

The first step in practical opposition to any vice is the practice of the opposite virtue. If I hate drunkenness, I hate everything that leads to drunken-

ness. If I love a clean, sober life, I will cultivate every agency that makes for temperance, and thus induce the practice of that virtue in others. Temperance is one of the great cardinal virtues. Total abstinence is its heroic form. Every soldier has his flag; those who make war on drunkenness unfurl the banner of Total Abstinence. Every disease has its remedy; according to the highest speaking authority in the Catholic Church, the "proper and truly efficacious remedy" for intemperance is the practice of total abstinence.

It was in this way that our Lord Jesus Christ saved the world. He not only practiced the virtue contrary to the vice He attacked, but He carried the practice of it to a heroic degree.

He combated our aversion by His poverty; our impurity by being born of the Immaculate Virgin, and by leading a virginal life; our angry passions by His perfect meekness and forgiveness; our love of drink by His thirst upon the cross.

Not only Christ's life and doctrine, but the sound sense of mankind demands that sincere aversion for any vice should be shown by the conspicuous practice of the contrary virtue.

Do you not see the need of thus making war on intemperance? Do you not know how widespread an evil it is?

What family is either without its drunkard or some one who is in danger of falling into drinking habits. What neighborhood is without its plague-spot—the saloon? What community without its steady stream of terror, crime and misery due to drunkenness. The pathway which leads from the saloon to the poorhouse, from the saloon to the insane asylum, is strewn with wrecks of humanity who are the accursed victims of alcohol. Therefore, every family should have its member or members who are conspicuous for the practice of total abstinence. Every neighborhood should have its band of valiant men and women who protest publicly against the vice of drunkenness. Every community, civil and religious, should have its organized, permanent, and if need be costly, crusade against the saloon.

Courageous men and women are everywhere needed to protest against drunkenness, and to labor to suppress it. I have taken the pledge in order to be the better fitted to assist in this good work.

If you love a happy home, be a practical total abstainer, for it is the most efficacious means of showing your detestation of the family's deadliest foe.

If you love the people of God, take the pledge; for drunkenness is the worst enemy the true faith has this day to contend against.

If you have the good of society at heart, touch not the intoxicating glass; for most of the evils we have to deplore in our social and political life are the progeny of this prolific mother-vice—Intemperance.

Every element of Christianity in me sharpens my anxiety for the welfare of my brethren. The drunkard is my brother; he needs good example to reform: I have made up my mind to give it. We might know that we have passed from death to life, because we love the brethren (1 St. John iii, 14). I may be too poor to give money for the reform of drunkards, but I can give what is more precious—a good example.

The family that cannot profit by a total abstainer among its members is hard to find. The parish that is not greatly helped by a Total Abstinent Society is hard to find.

It is good to be a total abstainer. "It is good not to eat flesh, and not to drink wine, nor anything whereby my brother is offended, scandalized, or made weak." (Romans xiv, 21).

It is not sinful for me to drink moderately, but for the drunkard to do so is a deadly peril. If he is going to be saved he must totally abstain, a task often as difficult as martyrdom. I will help him to do it by keeping him company. Even a saint dreads to stand alone.

Heavenly wisdom says, "Woe to him that is alone." (Eccles. iv., 10). But when struggling with evil or contending with any overpowering passion, poor human nature looks for a comrade. The heart cries out in danger or in weakness, help me! I am going to answer that cry. I am determined that no drunkard shall relapse for want of my help. If he is driven by necessity to take the pledge, I am driven by charity to keep him company. "The charity of Christ urges us." (2 Cor. v., 14).

Scorned and despised, the drunkard needs a friend to share his compulsory abstinence. Where is the friend who will extend the resistless hand to help him? I will do so by my total abstinence. I will pick him up from the slough of despond. I will cleanse him, and strengthen him; I will speak tender words of encouragement to him. I will be the drunkard's good Samaritan. "But I do not need to abstain!" Yes; what my brother needs I need; and if any man needs help then the help he needs is the help I need to give him.

Unless the Catholic religion exhibits a practical morality superior to that of all other Churches she can never advance among the people. In practical every-day life a tree is only known by its fruits.

The Church that earnestly and successfully makes for sobriety, the Church that sets itself over against the saloon, need not argue much to convince one that it has a saving mission. We must exterminate drunkenness among Catholics.

When I take the pledge I do a Christ-like work. "Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop and put it to his mouth" (St. John xix).

A total abstainer joins with Christ Jesus in that agonizing cry. He will not permit the dying Saviour to be alone in that awful thirst. The sympathy which wells up from the bottom of a human heart compels him to unite his own self-denial with the agony his Lord suffered for poor drunkards.

For a man to say, I am strongly in favor of total abstinence for those who need it, and am willing to encourage and strengthen them by taking the pledge, is only saying I am a sincere and earnest Catholic.

For a man to labor to create a public opinion against intemperance, and all that leads to it, is only saying, I am a wish-wisher of my race.

THEY COULD NOT SCARE HIM.

A Protestant Rebukes His Co-Religionists for Their Anti-Catholic Malevolence.

The following extracts taken from a letter written to the Spencerville, Ohio, *Journal* by a non-Catholic, Mr. A. B. Brees, an old school Baptist, are both timely and reasonable. The sound sense of his arguments must appeal to every unprejudiced mind.

THE CATHOLIC SCARE.

There is nothing more strange than that reasoning and well-informed men should lend their aid to the disturbance of the public mind and to either wilfully misrepresent, or, by silent consent, favor the malicious falsehoods repeated over and over again to promote a widespread prejudice against the Roman Catholics.

It is possible that a religious people, at this day, who claim only about 10,000,000 communicants in the United States, including women and children confirmed, could dream of rising in a religious massacre of more than that number of Protestants who have all the power of civil authority and the arms of the government to sustain them? The population of the United States exceeds 62,000,000 people. If, therefore, Catholics are 10,000,000, men, women and children, this leaves them to oppose 50,000,000 of equal power per individual at least.

While dwelling upon this subject would it not be well for every Protestant citizen to consider two very important things?

1st. If these reports are not true, we are doing our own Catholic neighbors a great wrong by silently accepting such reports and allowing them to bias our minds to their prejudice and our own sense of safety.

2nd. If they were true it would be wise in us to inquire into the causes that led them to entertain thoughts of violence toward us, and seek to promote a return to amicable and honorable relations again.

As the first of these thoughts, I repeat I have no fears; but as to the second I have good and undeniable evidence that the Catholics have the most to fear. Please suppress your surprise and patiently read, and I will show you positive evidence.

1st. Protestants have a dominant power in all the Government departments of our country.

2nd. Protestants are striving by every means, private and public, individually and organically, to deprive Catholics of the free and full benefits of Government patronage and protection.

3rd. Protestants are endeavoring to procure legislation to force Catholics to send their children to common schools supplied with Protestant Bibles, or to furnish them schools at their own expense, which by their choosing the latter, deprives them of the benefits of public monies, and thus enable Protestants to education their children at Catholic expense.

4th. Protestants are engaged in promoting a spirit of strife and denominational advantage over Catholics by circulating sensational rumors that have no ground in fact or in proof, but designed to promote ill-feeling, strife, and, if possible, to eventually cause them to adopt retaliatory measures that will give Protestants a coloring of excuse to vent their feelings of spite against them.

Surely, Solomon said very truly, "There is a generation that curseth their father and doth not bless their mother."—Prov. xxxii.

Protestants have received all the creeds, rituals, orders and successions, either directly or indirectly, from the Catholics and are, therefore, dependent upon them for their existence and nursing, and there should be better feeling between them.

Full religious toleration is the only base of religious and civil liberty. A. B. BRES.

It is stated that the Gladstone Government will make disestablishment of the church in Wales the principle of a Bill in the autumn session.

The House of Lords is by no means a secure element of the British constitution. The struggle of the "long parliament" for English liberty was accompanied by the abolition of the Lords by vote of the House of Commons in 1649. For eleven years England was ruled without the Lords. But in the Restoration in 1660 the act of 1649 was treated as null and the lords revived.

AN ANTIDOTE FOR APAISM.

"The True American" Defends the Sisters of the Good Shepherd.

Catholic Columbian.

Catholic and non-Catholic lovers of truth and fair play will welcome the sturdy little sheet that makes its initial appearance in this city this week as "The True American," under the editorship of E. Mettles. Mr. Mettles is not a Catholic and his paper is not a religious sheet, but he is a believer in justice and right, as the purpose declared in his introductory editorial shows. Mr. Mettles says:

"When man is degenerate, public faith broken, public honor violated, the patriotism of our fathers forgotten and greed, hypocrisy and slander takes the place of religion, and adherents become traitors to the Constitution of our Nation and State, and this treason becomes a virtue to these hypocrites, who pretend to be Nazarenes, then is it a time for honest men to come forth and battle as did our forefathers for their overthrow. To this end will all efforts of The True American be aimed."

The first number also gives some facts in regard to the establishment of the Sisters of the Good Shepherd in Columbus, the urgent need for their presence and the indifference with which the deplorable evils they came to correct were regarded, even by men styling themselves ministers of the Gospel, or the brutal methods of correction employed. The article is substantially as follows:

A SCRAP OF HISTORY.

It was during the dark hours of the Rebellion in 1862-3, when Abraham Lincoln was putting forth every means, to fill the ranks of the Federal army, to enable him to end the fight for the life of our nation, that the prostitution of young girls became of common occurrence, and thousands throughout the land became followers of the camp, and our own Camp Chase, four miles west of the city, was invested with hundreds of these unfortunate.

They were looked upon as a common nuisance by the officers in command, who sent out squads of soldiers and gathered them in. The commandant then ordered their heads shaved and that they be consigned to the Tod Barracks, military prison. We saw in one day six ambulance loads taken to that place after they had undergone this operation. They were kept there for nearly two weeks, when they were turned loose to roam the streets of our city.

It was at this time the City Council took the matter in hand and appointed a committee to confer with the Protestant clergy of the city, to see if there could be anything done to provide against the great and growing evil. After due deliberation and discussion these *sacred and holy disciples* of our loving Saviour, Jesus Christ, gave their answer: "Let them alone where they are—there is the place for them." This answer coming from professed Christians, and those who claimed to be teaching the Gospel, astonished the Committee, and to say that they were surprised and indignant, is but putting it mildly.

The committee having received this reply from the Protestant clergy, then called upon the Rev. Father Homestege, of Holy Cross (Catholic) Church, and laid the matter before him. He lamented the deplorable and terrible condition of the evil that had fastened itself upon our city and its people, and regretted very much that he was powerless to provide means or take any action to relieve the community of the foul ulcer that was engraving itself upon them. His answer, however, was of a more Christian character. "I will write to Archbishop Purcell (this then being in the Cincinnati diocese) and lay the matter before him and see what plans he will propose to aid in confronting the evil."

In due time the Archbishop, in answer, said that he owned two acres of land on North High street, and if the city would erect a building thereon and build a work house, he would send a band of the Sisters of the Good Shepherd to take charge of the buildings erected. Then these women and young girls, when arrested, could be sentenced so long in the work house, or if they chose, and should have any disposition to reform, they could, if they desired, enter this "House of the Friendless," and all efforts would be made by the good Sisters for their reclamation. The City Council having no legal right to erect a building upon any but city property, and not having the means if they so desired, much less a work-house, let the matter drop. Not so, however, with the Archbishop. He saw the great need of such an institution here, so he sent a band of the Sisters to Columbus, rented a house from J. M. McKee on East Spring street, where they remained for nearly a year.

The different mayors of our city in their time have each sent scores of reckless young girls just starting out

on their downward course to this reformatory, and the Mayors were not alone in consigning such ones there, but our Probate Courts have done likewise. Eventually the McKee house became too small to accommodate the number consigned to their care, and they were compelled to seek for a more commodious building. This they found on the West Side in the Sullivan Mansion, which they rented for several years, and eventually purchased. It has grown ever since its establishment. It from the first was never intended as a founding hospital, nor was it to be an educational institution, but if the inmates wished to be educated an opportunity was given them. The main object of this place was to succor the weak and fallen, urging them to break off their lives of shame and point them to a better life. That great good has been accomplished by this institution none can deny, if they are honest, but nothing better can be expected from such narrow-souled, cracked-brained bigots as the Rev. (?) Divines, J. C. Jackson, Homer Smith and the immaculate Adam Fawcett, a follower of the Saint of Geneva, John Calvin, who laughed and gloated over the death agonies of Michael Servetus, and who declares that if a Catholic priest goes to heaven, he wishes to go to hell, to which place no doubt he will be consigned by a just God, if he does not break off his connection with the workers of treason, the A. P. A., and quit his persecution of those who show by their works a more Christian spirit than himself.

"KIT" ON HIS HOLINESS THE POPE.

TO THE EDITOR.—In the *Mail* of the 9th Sept., that talented and versatile writer "Kit," in giving her experience on the Midway Plaisance, at the great World's Fair, speaks about the model of St. Peter's as follows:

"Inside are the familiar Vatican Guards in full uniform, and you look about wondering who Leo XIII., in his white robes and triple crown, with the beautiful, refined face and burning eyes, through which one can almost see the lovely soul shining, will be carried in his great chair, with the huge fans of peacocks feathers waving on each side."

It is pleasant to read this spontaneous outburst of a generous Christian heart side by side with the forced editorials and other articles that appear in the columns of the *Mail*. Would that the sentiments here expressed prevailed in the editorial rooms of that journal, where that uncompromising monster expediency rules supreme! It is also pleasant for Catholics to see such kindly expressions in regard to one they love and reverence, from one not of the household of the Faith. What a pleasing contrast to those misguided people who speak of our beloved Pontiff in terms anything but complimentary! God bless you, Kit! This is not the first time you have given expression to sentiments that show you have a heart, a soul, a mind that is not tainted by that spirit of intolerance that is, alas! too prevalent in these days. You dare to do right—dare to give honor to whom honor is due, and to do what you can to stem the torrent of prejudice and bigotry that is sweeping over this otherwise happy country! L. K. Sept. 1893.

ATTENTION!—We direct attention to the advertisement in another column, of the Convent of Notre Dame, Westport, Ont. This educational institution has been in existence only seven years, and has already become distinguished, holding as it does, a foremost place in the departmental examinations. Besides, every advantage is afforded to young ladies desirous of receiving a solid and useful as well as a refined education.

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Margaret L. Shepherd

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