

VETERANS . . . Of the Last Century.

By "CRUX."

SHELVING MEN.—This century still very young, has dawned for many of the prominent men of the nineteenth century. If we look carefully into the various spheres of life we will be surprised to find how many of the veterans (as I would call them) of the last century survive and enjoy remarkable strength and exhibit unabated activity.

semblance of the opera and the theatre are thus removed from the choir and the poetry of the faithful is fostered in a more elevated prayer to God. Archbishop Elder is a gentleman of most pronounced simplicity, and the avoidance of all display is his never-deviating rule. As a proof of this, no better illustration can be given than his refusal a few years ago of the Hon. Bellamy Storer homestead in the beautiful suburb of East Walnut Hills, Cincinnati.

A STRIKING EXAMPLE.—The most impressive example that I could mention is Leo XIII., the aged and wonderful Pontiff. He has passed the Scriptural period by over twenty years, these have been twenty years of untold work, worry, anxiety, activity and practical labor. Even were the Holy Father in the full enjoyment of his liberty, (which he is not), still would the duties of the exalted office which he holds, be sufficient for the youngest amongst his assistants.

ARCHBISHOP WILLIAMS.—Another of these venerable princes of the Church is Most Rev. J. J. Williams, Archbishop of Boston, who was born of Irish parents, in that city, in 1822. He began his education in a Primary school, under Rev. James Fittou, in 1833, Bishop Fenwick sent him to the Sulpician Seminary of our city. In 1841, he graduated in philosophy at the Montreal Seminary. In 1845, after a brilliant course of studies he was ordained priest in Paris. It was in February, 1866, that, on the death of Bishop Fenwick, he was created Bishop of Boston.

OTHERS NOT SO PROMINENT.—Still looking inside the pale of the Church, we find a goodly number of men whose heads have worn the mitre and upon whose shoulders weigh the responsibilities of episcopal rank. Like the Venerable Mgr. Moreau, the aged prelate of St. Hyacinthe, who is now upon what is supposed to be his death-bed, there are others by the score whose lives have been marked, for good and usefulness, the larger half of the recently departed century. One special case stands forth in broad relief upon the page of American Catholic history. I refer to His Grace Archbishop Elder, now in his eighty-second year.

ARCHBISHOP ELDER.—The 22nd March last was Archbishop Elder's eighty-second birthday. Cincinnati's grand old prelate was born in 1819, in the historic city of Baltimore, Maryland. He made his brilliant course of studies at Mount St. Mary's College, Emmitsburg, after which he was sent to Rome to prepare for the priesthood. He was ordained on March 29th, 1846. On May 3rd, 1857, he was consecrated Bishop of Natchez, Miss., by the Most Rev. Archbishop Kenrick. In 1880 he was transferred to the See of Cincinnati as Bishop Coadjutor with right of succession. On the death of Archbishop Purcell, in 1883, he succeeded to the diocese of Cincinnati.

THE CROSS OF SUFFERING, and the trials of an embarrassed diocese were accepted by Bishop Elder in preference to the peaceful serenity of episcopal life on the Pacific coast. It was his true friendship for Archbishop Purcell that made every affliction a joy, and every difficulty a comfort, so that with the earnest cooperation of a devoted clergy and loyal Catholic laity, success crowned his labors and to-day the Cincinnati diocese ranks among the foremost of the dioceses of the United States. The laws of ecclesiastical discipline are strictly enforced both toward the priesthood and the people; examinations of the junior clergy are held each year, and the clerical conferences are now so fixed a matter that no priest will suffer himself voluntarily to be absent from their attendance.

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THE ENEMY WITHIN.—It has ever been acknowledged that an open enemy is preferable to a masked foe. Against the former you can arm yourself; against the latter there is no security. Since the days of Judas the Church has always been forced to contend with enemies claiming to belong to her communion, bearing the name Catholic, making a profession and a parade of their religion, but at the same time violating the most elementary precepts, the most simple and common principles, the most rudimentary teachings of that Holy Mother, They are Protestants in practice as well as theory, while claiming to be Catholics, at least in name.

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before our eyes. It is a letter addressed to a large New York paper, and signed "A Catholic" and "One of the United Irish Women." The subject is "Catholic Education." Of course, it is a mere mercenary letter, and so foreign to the spirit and dogma of the Church, that we entertain grave doubts as to the genuineness of the signature; in a word, we do not believe that "A Catholic" is any more a Catholic than she is a Turk or a Hindoo.

opened the way to greatness, fame and fortune, especially in the capital and their hereditary enemies, London. "Afterward the stream of emigration continued from Ireland to the New World, few of these immigrants knew their A B C's, because there were only Protestant schools for them to attend in Ireland."

"Let every citizen of New York rise up against the impending calamity of placing Catholic education under the control of the bishops and clergy. Irish women should be foremost in their protest. For it means that the schools for their children will be under the so-called religious corporations of women, and subjected to the rules and regulations which those orders enforce."

This is a most ungenerous presentation of the emancipation case and its subsequent effects. But her theology (excuse the mark) is clearly as much at fault as her history and philosophy. She says: "No matter where learning is obtained, it is the greatest weapon that man has ever used for self-protection and as a moral force." This is false, absolutely so. It matters a very great deal where learning is to be obtained.

This should suffice to prove the selfish and mercenary motives of the writer. But when she attempts to turn the sufferings and persecutions of the Irish race, in the cause of faith and education, into a weapon against themselves, we very naturally suspect her nationality as well as her faith. It is exactly with slanderous and cowardly enemies of this class that the Church has to suffer and contend. Another extract will show how easy it is to falsify history:—

There is a pretty sample of an Irish-Catholic teacher for you. Is it any wonder that the Church is misrepresented by Protestants, when those professing the faith are capable of such shameful falsehoods and baseless assertions? We have no intention to comment upon this fabrication; we merely reproduce it to strengthen our own assertion that amongst Catholics, and especially Catholic teachers, "a little learning is a dangerous thing." It is because these untutored Catholics—unworthy of the name—take upon themselves to air their private views at the expense of exactness that we find the Protestant press so frequently repeating old-time calumnies clinging to them as if the Church were responsible for such errors.

Let all Catholics remember that from '98 to 1822 all Irish Catholics in Ireland were deprived of education and the clergy prevented them from attending Protestant schools. Even though Protestant schools produced a Grattan, an Emmet, a Wolf Tone, and a Sarfield, who espoused their cause.

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FEDERATION OF CATHOLIC SOCIETIES.

The process of education in regard to the formation of a federation of Catholic societies in the United States is still going on. His Lordship Bishop McFaul in a letter addressed to the Hon. P. J. O'Connor, Supreme President of the Catholic Knights of America, furnishes an earlier chapter to the discussion. His Lordship writes:—

civil, civil and religious. These objects must be kept within proper bounds. It might be better, perhaps, not to embrace them all, in the beginning. Our religious rights in so far as they are included in the rights of American citizenship, should be amply sufficient for the federation, until the aims and the methods of the organization have become familiar.

In reply to your courteous letter regarding the Federation of Catholic societies in the United States, let me say that my position has never extended beyond that of an adviser. The movement, however, has been advocated by many leaders among the societies, but only recently has attracted public attention. A committee on plan and scope of constitution, etc., met at my residence on April 10 last, for the purpose of determining the best course to pursue. The data in hand were insufficient to enable the members to draw up a feasible plan of Federation. The formation of a constitution suitable to so large an organization is not an easy matter, seeing that the societies have different aims and interests, and are, besides, composed of diverse nationalities.

3. Shall national federation be formed on diocesan, archdiocesan or State lines? This is a most important question, and should receive the serious thoughts of the societies. Much may be said in favor of State lines, and then again strong reasons are urged in favor of diocesan, as this method will eliminate all danger of conflict regarding diocesan interests. It will be necessary to consider in this connection, how the central federated diocesan, archdiocesan, and national bodies or boards, shall be formed; because it appears that the societies shall touch only in the central body if harmony is to be preserved.

In my opinion, the Federation cannot succeed if a constitution be adopted which will allow the several societies to approach too closely. There should be a central body forming, as it were a hub, in which the societies, by taking membership, will become the spokes. This method preserves the identity of each society and prevents rival organizations from clashing.

4. Should your society appoint a committee of men experienced in Parliamentary matters to draft a constitution, then meet the sub-committee already in existence, and endeavor to formulate a constitution for national Federation, to be presented to ecclesiastical authority for criticism and approbation? The committees from the various organizations should communicate with Mr. Thomas P. McKenna, Long Branch, N.J. In the meantime, discussion of the questions already referred to should be continued to excite interest, and State or diocesan federations proceed wherever the bishops are not opposed to the movement.

1. Is there need of Federation? The answer, it seems to me, must be in the affirmative. Passing over other reasons, this to my mind is the most important—the possession and the enjoyment of the full rights of citizenship. We all know how Catholics are discriminated against; that we should possess freedom of conscience in public institutions, and that the school question should be settled on some basis which would satisfy the conscience of Catholics. Why should a system of schools be maintained at common expense wherein an element exists, which prevents us from obtaining the benefits of those schools; why should we be compelled to bear the burden of a system which is obnoxious to our convictions regarding education— which we hold should embrace the whole man, cultivate both his moral and his intellectual faculties—make a good as well as a wise man or woman?

I look upon this undertaking as very important. If it is begun and continued on legitimate and conservative lines, it will be productive of the greatest good; but should it embrace features which cannot commend themselves to the wisdom and prudence of the clergy and the laity, the result will be deplorable. By taking sufficient time for the views of the societies to manifest themselves and by forming a constitution, which will, so far as possible, coincide with the views of all, success may be attained. When the committees, from at least the principal national organizations have met and adopted a constitution, the National Convention of Federation can be called, and the members thereof will have something to work on, and to put into final shape. These committees should have met and finished their work before the first of October.

I might refer to the Indian schools, chaplains in the army and navy, representation on the boards of public institutions to provide for religious worship, and to guard the faith and the morals of the Catholic inmates. The Press, however, has made our people so familiar with the injustice perpetrated upon Catholics at home and in our new possessions, that it is unnecessary to develop these subjects. They must, nevertheless, be referred to in order that our Catholic laymen may recognize that the "policy of silence" has allowed us to be pushed to the wall, and encouraged our enemies to deprive us of our rights as well as prevent us from enjoying them.

There is another point to which I would like to call special attention. When we Catholics unite in a body, we select a name which includes, as a rule, the word "Catholic." Sometimes, of course, the nature of the work renders this necessary, but there are occasions when the use of this term misrepresents our position. No one hears of a "Methodist" or of an "Episcopal Debating Society," but with us, whether the society be religious or merely composed of Catholics, the name "Catholic" is often put in the foreground, and not always to its credit. It is partly due to this that the sects can advance their claims before legislative bodies, and are not thought to act otherwise than as Americans exercising the prerogatives of citizenship. Whereas, when we advocate any measure, our citizenship is overshadowed in the minds of others by

2. What are the objects to which Federation should be devoted? So

our Church, and we are looked upon not as Americans seeking our rights, but as Catholics asserting the claims of our Church. This is an unfortunate position, and an obstacle to the attainment of justice. Too much emphasis cannot be laid upon the fact that this is not a movement instigated by the Church. It is a laymen's movement in defense of the rights of citizens. It embraces also social features, and is not confined to mere civic rights. The desire is to form an organization of laymen who will, among other things, aim to defend and protect the religious rights included in American citizenship. It is evident, nevertheless, that it should follow lines which would not merit the disapproval of the Church, because the hierarchy of the United States is thoroughly American, and will not countenance anything tending to the formation of a Catholic party. In fact, Federation must not interfere with political affiliations.

S. of St. Patrick's Church. After the ceremony at the church the remains were conveyed to Cote des Neiges Cemetery for burial. To the members of the bereaved family the "True Witness" extends its deepest sympathy, and joins in the prayers for the repose of his soul.

The Delusion of the "Moderate Drinker."

The "Banner of Gold," a paper advocating scientific treatment for inebriety, publishes in its February issue a very sensible editorial, pointing out the delusion of those who think they can "drink or let it alone." To such it says, "Let it alone." Continues our esteemed contemporary:—

THE LATE MR. P. S. MURPHY.

One of the most familiar figures in Montreal has disappeared forever. By the death of late Mr. P. S. Murphy, our community loses a man whose career has been identified with the commercial and educational progress of this city for over half a century. In the commercial world, during the earlier periods of his life Mr. Murphy occupied a very prominent place; and especially during the last quarter of a century has he taken an active and beneficial interest in the grand cause of education.

Of all the delusions that beguile the unwary, perhaps none is as frequent or as dangerous as the sweet hallucination of the inebriate that he can "drink or let it alone." On other subjects he may be fairly logical and seem possessed of a reasonable degree of intelligence, but on this one proposition both reason and common sense appear to be a perpetual condition of total eclipse. A demand for intoxicants is the controlling impulse of his actions, and the various excuses he makes for yielding to the demand are the pretty fables by which he hopes to win forbearance. Unfortunately, his notions find ready credence. His friends believe him when he tells them he can drink it or let it alone. They believe him and they condemn him accordingly. If he can let it alone, why does he continue a practice which brings wretchedness to his family and disgrace to himself? If he can stop it if he wants to, why does he neglect his business when its condition requires his closest attention? The times are stringent; only the most painstaking care can carry him safely through the financial struggle, yet he dulls his intellect and warps his judgment with alcohol, and then blames fate for the disaster that an unclouded brain might have averted. Perhaps a heavy sorrow has fallen upon him. It would try the stoutest heart. If ever he needed the sustaining strength of a clear mind and a strong purpose, that time has come. But the delusion is too great; he must stimulate himself by drink or he must drown his sorrow. His unflinching panacea promises relief, but it never meets its obligation. It will, perchance, stung him for a time, but the temporary oblivion is followed by a period of painful sentimentality and genuine heart-sickness that are more distressing than the original cause for mourning. When things were going well with him he was accustomed to drink for sociability, for friendship. He believed it brought him enjoyment, and he gave occasional exhibitions of his capacity for more than the bondage of appetite by brief seasons of total abstinence. These rare experiences were blazoned to his friends with a great flourish of trumpets. They proved, or were supposed to, the absolute independence of the moderate drinker. But business machinery does not always move smoothly. Moderate life, even though free from all friction, is not always exempt from the ravages of disease or the blightings of sorrow. And any unusual tension is quite apt to convert the social glass, or the occasional bracer, into the constant stimulant of the overworked and the sedative of the sleepless. Such a man may admit that he is drinking heavily, but insists that he cares neither for the taste or effect of the liquor, which he intends to give up as soon as the usual stress is relieved. He is sincere in his belief. He has no doubt of his own unaided ability to control what he thinks at the worst could be only a vagary of appetite. He knows nothing of the diseased condition caused by excessive and continued drinking. At last he makes the effort. He can only reduce the number of drinks; he cannot stop altogether. Nervous and trembling he perhaps resorts to some drug to bridge him over the interval between drinks. He is not accustomed to drugs and the effect is unsatisfactory. Again he returns to liquor and postpones the difficult task of giving it up. Again and again he makes the effort, but each time the results are more discouraging. If he is exceptionally obstinate or strong-willed he may conquer the habit of drinking, but he will not overcome the desire or craving, for that craving is nothing less than the absolute demand of his system for the alcohol which has nourished nerve, cell and tissue until it has become a necessity.

The deceased Mr. P. S. Murphy was born in Corris, Carlow, in 1820, and was a son of the late Mr. Daniel Murphy, well known as an accountant in this city. His elder brother was the late Senator Edward Murphy. In 1851 he married Miss Jane Amelie Perry, daughter of the late Mr. Allen Perry, of Coteau Landing. She died some time ago. He leaves one son, Mr. E. A. Murphy, and three daughters, Miss Josephine Murphy, Mrs. Louis Terroux and Mrs. Fred O. Hopkins.

THE "IRISH" course, all Irish more or less, but the member for K one who has got touch of that trait that is to say, o language. I remember experiment—and, remarks, which are short. Mr. Spence in Hansard printers. I am bound was a good deal opinion, even amongst the Irish what Mr. O'Donnell is quite a mistake the hon. member only attract attention. He can talk quiet English, to own language. well is a man of good English men saying much, I know that he has been teacher and has the Royal University the most cheering with the reorgan that so many of are men of brains and Mr. O'Donnell naments.

Mr. Murphy always took a deep interest in all matters concerning education. For more than thirty years he was a member of the Catholic Board of School Commissioners, and was up to the time of his death a member of the Catholic Committee of the Council of Public Instruction of the Province of Quebec. He founded the P. S. Murphy endowment prizes at the Montreal Polytechnic school, and at the Catholic Commercial Academy. For his services to the cause of education, he was decorated some years ago by the French Government as an "Officier d'Academie."

A BOOK FOR MOTHERS.

The service at St. Patrick's Church was most impressive. The sacred edifice was draped in crape and relieved with lights. The organ, under the direction of Prof. Fowler, rendered the solemn Requiem Mass, preceded by Chopin's Dead March. The Mass was celebrated by Rev. Father McShane, attended by Rev. Father Martin Callaghan as deacon, and Rev. Father Spellman as sub-deacon. In the sanctuary were Mgr. Racicot, V.C., Rev. Father Devine, S.J., Rev. Father Coffey, S.J., Abbe Bourassa, secretary of Laval University; Rev. Fathers Quinlivan, S.J., S. Leclaire, S.S.; and McGrath, S.

Containing Much Information as to the Care of Children, and the Treatment of Ills that Commonly Afflict Little Ones—Given Free. "Baby's Battles; A Message for Mothers" is the title of a very handsome little pamphlet just issued by the Dr. Williams' Medicine Company. It is devoted entirely to the care of infants and small children and tells the mother how to aid her little ones in the emergencies of every day life. It describes the ills that commonly afflict children and tells how to treat them. This little book should be in every home where there are infants or small children. All mothers who send their name and address on a post card to the Dr. Williams' Medicine Co., Brockville, Ont., will receive a copy of this book free of charge. Mention "True Witness" when writing.

IRISH

A recent issue of the paper contains an interesting series of Ireland's representation in the House of Commons much interest to

Now that we have space at our disposal, like a poet to heal the blows well to examine the fruits and to a want manner to make no excuse. I begin with Mr. He is in every respect resourceful, having seldom seen quickly learn to art-of-question following up his by shrewd suggestions. O'Donnell picked that is to say, I list, but he has for the stupid sort of man come back seat. He corner when the away, and he is in his favor thirty-two years he is highly educated the Incoeur's medal at h before being ad Among his other is heard, every the fact that he Innishowen; and if he sits on the thing like the sitting on minister the House he up ably good coron

MR. REDDY is plies—he is all to be on the pounce turned Mr. Bern the House—much man's surprise, there is one gift able one in the Irish possess u and that is the g cheer all together no suggestion claque when they reader may have theatre when a rises into the first ed and a god in the House to Well, when the Ir the volume of so same way and th of the ways Mr. is heard, clearly "Hee, hee, hee, all too conscious ity of conveying but there is some inspiring in the tion of wigs on t training, and all the rest of breaks in. It ma to hear him.

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MR. JOYCE, I think, is what is kn ter. He has been comes straight to by no means unbl bly. He is one of most-ard, and like lists, he is genial voice is as resonan Burns, and after Bury for five min that here is a man clear as crystal. I est effort was a s 2 and 3 and 4 in ing an all-night simple candor will ed to the speaker pilot" to help him on the shoals and limentary procedu peal of that sort.