



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 fastened toward more elevated prayer to God.

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PURPOSE OF EXAMPLES.—I have cited these couple of examples just to show that hard labor and steady application do not kill men. Rather is it the lack of regularity in life and the presence of evil habits—not necessarily criminal, nor sinful—that cut short the days of so many.

AMONGST LAYMEN.—Nor is this long-lived system confined to the ranks of the clergy, whose austerity and pure lives should naturally tend to a lengthening of their span upon earth.

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.

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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."

To give an idea of what the church has to contend with, we transcribe a few extracts from the letter to which we refer in the above paragraphs. The lady says:—

"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 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.

"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.

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.

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.

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.

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.

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.

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

opened the way to greatness, fame and fortune, especially in the capital and their hereditary enemies, London.

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.

"Thus when the Irish arrived on American soil they became 'hewers of wood and drawers of water.' We have progressed under the splendid public schools throughout the vast and mighty republic yet the 'beasts of burden' (the Irish Catholic women especially) have to face the appalling debts contracted to erect parochial schools on borrowed money.

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?

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.

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?

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.

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.

our Church, and we are looked upon not as Americans seeking our rights, but as Catholics asserting the claims of our Church.

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.

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.

He leaves one son, Mr. E. A. Murphy, and three daughters, Miss Josephine Murphy, Mrs. Louis Terroux and Mrs. Fred O. Hopkins.

He was one of the founders of the Montreal Rubber Company, which is now known as the Canadian Rubber Company.

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.

Mr. Murphy was a splendid French scholar, and one of the very practical aims of his labors in the educational cause, was to have the both languages properly taught and studied.

The funeral, which was very largely attended, was an evidence of the great esteem in which the deceased was held.

The service at St. Patrick's Church was most impressive. The sacred edifice was draped in crape and relieved with lights.

The Mass was celebrated by Rev. Father McShane, attended by Rev. Father Martin Callaghan as deacon, and Rev. Father Spellman as sub-deacon.

S. of St. Patrick's Church. After the ceremony at the church the remains were conveyed to Cote des Neiges Cemetery for burial.

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."

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."

MR. REDDY is plies—he is all to be on the pounce.

THE "IRISH" course, all Irish more or less, but the member for K.

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IRISH

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

Now that we have space to spare, let us take a little time to look at the Irish in the House of Commons.

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THE STRANGE EXPERIENCE OF VICTOR LAFONTAINE.

For many years the very worst farm in all St. Polycarpe was that belonging to Victor Lafontaine. Victor himself used often to admit this fact when, on summer evenings, he leaned forlornly upon the top rail of his ragged fence, and contemplated with pensive gaze the melancholy details of his meagre estate.

receptacle. Victor, however, smilingly but firmly waved them aside, and with commands for their good behavior during his absence set forth for the third time on the way to town. His pace was rapid and buoyant, like that of a man bound upon some pleasing errand, but as soon as he was well out of view of his house he stopped, untied the bag with great caution, and after glancing once or twice half fearfully over his shoulder, opened its capacious mouth and peered long and eagerly into the depths within. What he saw there seemed to fill him with astonishment and awe, for at the close of his inspection his eyes turned devoutly heavenward, while murmured ejaculations of wonder and thanksgiving fell freely from his lips.

casual, "bears the impress of the mint of the United States. How do you account for that, my friend?" "I cannot account for it, M'sieu."

Our Boys and WHAT IS A S your idea of a s think of him as a out into some lon away from all th his time is spent in such penance? such saints, great God, like Saint or Saint Hilari Or do you think of the apostles of the Church, so stition, like Saint rick or Saint Leo present to yourself extraordinary gift who devoted his e entirely to the se who did much in glory of our Savi All of these kin saints, boys, and which the Church and which the chil like their Mother, them. And there countless members of saints, men at every part of the century and from color. "There is a book (tyology," and in ries, where the you piring to become some other Cat too, after dinner edition of the book is who are the recor day; and of some, given of their lives of the reading is a "And of many o confessors, and vir Now, in this lit summed up a great few of the saints a the deeds known to knows what He has the "Book of Life" who are happy with and all of these are saint we mean any living upon this ea heaven, and is enic of a holy life in possession of God. So you see that relatives in heav saints. Some of y over the death of y ther; but when yo had a good father that your loved one em, your sorrow is Even your little-br who died soon after Heaven, a saint of G you are helping to that of saving your Lord and Saviour. Are you a saint, read this? Do you saint? Do you mean Now, don't be afric questions, or to a answer. I didn't ask you were a great s saint in our Sain the question was you good and a frie your soul free from you feel that if you would, after staying gatory, go to heav that of saving your pose of saving your you are in earnest (honor bright, now, be always good? If honest "yes" to the are in the state of that's the same as b saint in the sight of what we all want. When you recite Creed, you say: "I Communion of Saints me the Communion of Church on earth with with the blessed with the suffering s tory. Those in purg heaven are really sa say, some already re ward, and the othe before long. We use of every good living Church upon this ea So you see the meanings of the wro person may have about the saints. B have different notion ty and about what m We must all be like t if we wish to share in reward. Their pr did good and avoid found the road to he kept walking right Our Divine Lord tells straight and narrow.



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chine and wringer it is not a difficult task. You will need plenty of soft water, heated until it is almost boiling hot. Dissolve a tablespoonful of borax in every bucketful and add enough soap to make a strong suds. The soap should be melted before it is put in. Put the blanket in the machine and pour the water over it. Use two or three waters, or enough to clean it thoroughly, having each water the same temperature, and prepare it in the same way. You will be surprised to see how much dirt will come out of an apparently clean blanket. Rinse in two or three waters until every trace of soap is removed, then run it through a wringer. Hang it on a line in the sunshine, where a gentle breeze is blowing, shaking it well to remove the wrinkles. Leave it until perfectly dry, then fold nicely and pack in a box or chest, putting in a generous piece of camphor gum as a moth preventive. Borax softens the wool, cleansing the blankets quickly and leaving them soft and fleecy. Never boil a blanket and never rub soap directly upon it.

- THE INVENTOR'S WORK. List of patents recently granted in Canada:— 71,049—Thos. Bell, Toronto, Ont., moth proof bags. 71,056—John Booker, Hamilton, Ont., cooking stoves connected to heating furnaces. 71,085—J. H. Hislop, Et. Easthope, Ont., harvesting sugar beets and turnips. 71,218—F. Philbert, Buckingham, Que., metallic shingles or roofing plates. 71,201—Alb. Drouillard, Windsor, Ont., device for ventilating urinals. 71,223—Wm. H. Fox, Toronto, Ont., invalid bed. 71,265—J. W. Carswell, Chatham, Ont., machine for drying peat. 71,279—B. L. Tanner, Mt. Forest, Ont., churn.

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