

many dangers to salvation. Conscience, the fear of God, honesty—these are the guiding stars on which the eyes of their souls must be ever fixed.

THE GOD-FEARING PUBLICAN

In this business, as in many others, there are to be found two classes of people: the conscientious, honest, and God-fearing; and the unconscientious and dishonest. The former class is the model for the Catholic publican to follow; the other is a warning example to shun at all costs.

1. The upright and God-fearing member of the trade is one who, obedient to the voice of conscience and the Divine command, never allows intemperance in or about his licensed premises.

2. He firmly and—if I might say it in a sense—mercilessly refuses to supply drink to persons who are already under the influence of drink.

3. He never adulterates the liquor he sells.

4. He does not tolerate in his house impure, irreligious, or blasphemous discourses.

5. He never allows games, dances, or such-like amusements in or about his premises for the purpose of attracting young people and thus inducing them to drink.

6. He refuses drink to intemperate fathers, on whose wages he knows their wives and families depend for a living.

This is a picture of the God-fearing publican. He can conduct his trade honourably and bring up his family in virtue and respectability; he can prevent many and great evils; he can stand well in the eyes of God and his fellow-men; and he can win a great reward in the world to come.

AN EXAMPLE TO AVOID.

The unconscientious publican, on the contrary, has his heart and soul fixed upon the gains of his trade. He is determined to make money anyhow, lawfully or unlawfully.

1. He serves drink indiscriminately to all who ask for it—even to those who have the 'signs' of it upon them, or who are half-drunk, or quite intoxicated—with little care whether the unfortunates can get home safely, with little thought of their risks of falls from horse-back, or of being run over, or otherwise sent unprepared to their last account. The man that acts thus is the devil's accomplice in compassing the eternal ruin of the soul of a fellow-creature. This man's chief thought and aim is merely to avoid trouble with the police.

2. Again: he scruples not to keep drunken persons on his premises as long as they have money to spend—even though this may cause grief and tears and heart-breaking to the unhappy wives and children who depend upon the drunkard's wages for a living.

3. He encourages amusements of various kinds merely to draw people, young and old, to his bar.

4. He sometimes adulterates liquors and thereby makes illicit and unjust profits—every sovereign of which will hang like a mill stone around his neck in the world to come.

SUNDRY POINTS.

All trades and callings have their peculiar dangers and temptations. But the considerations I have placed before you will show that the calling of the licensed victualler has perils to salvation that are most urgent and pressing, and hence the great necessity that he should be an honest, conscientious, and God-fearing man. The Rev. Father then exhorted all publicans to follow strictly and faithfully the six rules mentioned above as being the guides and safeguards of the conscientious hotelkeeper. He took up each point separately and expounded it and enlarged upon it with great power seasoned by practical wisdom. He declared that it would be more tolerable for the inhabitants of Sodom and Gomorrah on the last day than for Catholic publicans who encourage drunkenness for the sake of gain. He set before his hearers the example of the pagan magistrates of Sparta, who, in order to inspire their youth with a horror of the vice of intemperance, exposed a drunken slave from time to time to their gaze in the public squares. On the first occasion that these noble youths saw the drunken slave they cried out: 'Oh, whence can such a monster come, who, with the face of a man, has less sense than a brute?'

Dealing with the old objection: 'If I refuse him drink, he will go to the next public-house,' Father Fauvel said: 'Well, let him go. What is that to you? If your neighbour makes up his mind to go to perdition, it is his own affair. You have to answer not for his actions, but for your own. The sin is the same for the drunkard, but not so for you. The rev. preacher likewise condemned the exorbitant rents or prices paid for licensed premises; but he warned his hearers that this was no justification for unjust or dishonourable or unchristian methods of trade. Nobody forced the licensee to rent a house or the owner to buy, and a business which cannot be carried on in an honest, upright, and Christian manner ought never to be undertaken. Let hotelkeepers, therefore (said the preacher in conclusion), understand and consider well the obligations of their very responsible position. They can effect much good, but also much evil. If they conduct their business on the lines laid down the blessing of God will be with them. But if for the sake of filthy lucre they allure to and encourage drunkenness the malediction will surely fall upon them that was spoken by the Prophet Isaiah: 'Woe to you that are mighty to drink wine and understand to make others drunk.'

MYERS AND CO., Dentists, Octagon, corner of George street. They guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous-oxide gas is also a great boon to those needing the extraction of a tooth. Read advertisement.—.

THE WAR IN SOUTH AFRICA.

A CATHOLIC AND NATIONAL CELEBRATION.

The *Requiem* Mass at the Pro-Cathedral for the fallen in the Transvaal war (says the *London Tablet*) was a particularly National, as well as a particularly Catholic, celebration. The Union Jack gains its full significance in that environment of Catholic ceremonial, and is seen to be most affecting when draping a catafalque before an altar. With its three crosses of St. George, St. Patrick, and St. Andrew, the flag does not in itself present any incongruous sight among sacred objects. The congregation present included some who had seen the colours obscured in the smoke of battle with less emotion than they then saw them obscured by the smoke of incense. The absolutions were given by Cardinal Vaughan, of whom it was not inappropriate to the moment to remember that he came of a family who were nearly all soldiers if they were not priests, from the days of Agincourt to those of the Crimea, where his own father served as a volunteer. The figure of Bishop Brindle, the much-decorated soldier-priest, who sang the *Requiem*, added completeness to a scene in which piety and patriotism united—the kindred points of Heaven and Home.

The atmosphere was charged with emotion, as well it might be with the almost hourly bulletins of death from the battlefield; and the appeal to prayer for the known dead—and for the possible dead—had sounded as a solemn invitation to others besides Catholics. A single indication will suffice. One of the Catholic worshippers, the wife of a very distinguished Commander, after the last prayer had been said, felt a hand upon her shoulder. She turned round to recognize the sister of an officer whose name has been printed among the most gallant of the fighters in South Africa, and who now lies there disabled by wounds which, as the fears and affections of his family at home insist, may mean death. One lady looked at the other with an exclamation of surprise: 'What, are you a Catholic?' 'No,' was the response; 'but I mean to be.' For the sister of a wounded soldier of the Queen there could be no doubt at that solemn moment, when sophistry had no standing-room, and there was silence about prayers for the dead at Westminster Abbey and silence at St. Paul's, as to what is in deed and truth the National Catholic Church of England.

CATHOLIC OFFICERS AT THE FRONT.

Among officers in the Boers' great take of prisoners at Dundee is Captain A. L. Kelly, of the Royal Rifles, a nephew of Father Miller, of St. Charles's College, North Kensington. He and other Catholic prisoners had with them their Chaplain, Father Lewis J. Matthews, who left Alexandria to join the forces in South Africa. Father Matthews, found in the front, was following the fine tradition of Catholic chaplains: a tradition conspicuously associated with the career of Bishop Brindle; with that of Father Bellord, who was wounded at Tel-el-Kebir; and with that of Father Collins, who, caught in the front rank at that same fight, had to explain—what was quite obvious, after all—that his horse had carried him thither.

Every day brings forward names of Catholics (says the *Tablet*) who have gone, or are about to go, to the front. Their name is legion. Major-General Clerly will have a Catholic comrade in command in Major-General Francis Howard, C.B., A.D.C., son of the late Sir Henry Francis Howard, of the Diplomatic Service, and nephew of the late Mr. Philip Howard, of Corby. General Howard reached Durban last Sunday. Captain John A. Bell-Smyth, of the King's Dragoon Guards, who is aide-de-camp to General Lord Methuen, will find among his fellow old-boys from Edgbaston, Mr. E. Longueville of the Coldstream Guards, Mr. A. Macnamara of the Royal West Surreys, Mr. C. Berkeley of the Welsh Regiment, Mr. W. Butler-Bowdon of the Lancashire Fusiliers, and Mr. E. Bellingham, to name no more. Indeed, the connection between Birmingham and the war—already noted in the coincidence that the General who fell first in 'Mr. Chamberlain's war' was connected by marriage and otherwise with the capital of the Midlands—seems to have a further illustration in the large number of Catholics gone to the wars from the Oratory play-ground. Indeed, a present boy writes from the school to say that it can boast of fourteen old boys in the campaign. 'Let us hope,' he adds, 'that an Oratory boy may win a Victoria Cross out there now that he has got the chance.' Other names occur, but we need not now do more than mention those of Mowbray Berkeley of the Black Watch, whose cousin has been already quoted, and Lieutenant Maxwell-Scott, of Abbotsford, with the Gloucesters, whose fate has for days been enshrouded in an uncertainty that means fierce suspense for his friends.

COLONEL SCOTT CHISHOLME.

The death of Colonel J. J. Scott Chisholme at Elandsagte throws into mourning many members of a Scottish family adhering to the Catholic faith. The son of Mr. John Scott Chisholme, of Stitches, Roxburghshire, he was born in 1851, entered the army when he was 21, serving first in the 9th Lancers, of which he had become major when, 10 years ago, he was transferred to the 5th, acting at first as military secretary to Lord Connamara in Madras, and reaching the rank of colonel in August of last year. Less than three months ago he vacated his command of the Lancers to raise the company of Imperial Light Horse in South Africa, which he commanded, and at the head of which, fighting with almost reckless daring, he died in the prime of his strength at the age of only 48.

ANOTHER CATHOLIC SOLDIER.

Another Catholic who gave his life for his country in the same action was Hubert Joseph Wolseley. If his name did not appear in the first list of the gallant dead, that was only because he had gone so far ahead to meet the foe that his outlying body was not found until some six days after it had fallen. The second son of Mr. Edward Wolseley, of Weybridge, and nephew of Sir Charles Wolseley, he