

and Evictions.

respondent of a daily says:— attaches great significance of the tenements on Lord De Roscommon Council refusal to pay rent, make a fierce Parliament over the matter. chairman of the Party, said to the Associated Party are forty tenants at many hundreds being proceeded entry thereabouts is who patrol the night, force them houses, and in a reign of terror. been peaceable so beddings of the Gov. extraordinary that being anxious lest

all the trouble is refusal to face the end of the Irish legislation giving to buy out Irish us restore the land. Lord Dillon's is next to that of was bought out by and the tenants land are paying different than formerly. tenants naturally wise, but Lord De sell on any terms. instead of endeavorment, poured olive." the former chairmanliamentary Party, with every word utmond. The trouble, moment confined involves a principle to Ireland. If the succeed it will be Government to our claims for the ment of the Irish The very existence on, and the whole sh national movey affected by the ding on the De laboring estates.

Inquiries.

were among the into Canadian trade Canadian Governon during the ruary 10th:— importing grained shes to correspond tanneries producing

were among the inanned and dried fruits y a provision and in Liverpool. firm desires to getion with importers xtile machinery in

nt in the Midlands of Bradford, and is open to act as agent for Cana-the trade.

ng an extensive ex-grocery and confed- having facilities ge agency business, from Canadian firms atation.

horse-clothing of le-girths, knee-caps, -belts, etc., wish to iness in Canada, and ed to importers of

pecting Canadian street-paving pur- or by a selling agent nce in placing such English market.

n at present doing a chair-stocks, backs, ask for names of rters of such goods

t of England woollen are looking out for a to represent them also desire to get wholesale houses in purchasing best cloths, n house exporting d fittings is desir- ing its business with

reason why men are e is that they divide attention among a objects and pursuits.

ttitled person to every persons in Russia. or leave God out of s, or he will leave us

ANNIVERSARY OF VICTOR HUGO

Last week a series of commemorative festivities took place in Paris, which lasted five days. It is not my purpose to dwell upon the details; but I will quote the cable report of the first day's ceremonies. It runs thus:—

Paris, Feb. 26.—The series of festivities to celebrate the centenary of the birth of Victor Hugo, which will last until Sunday next, opened with a grand ceremony within the Pantheon, under the auspices of the Government. President Loubet, M. Waldeck-Rousseau, the premier, and the other members of the Cabinet, the members of the Senate and the Chamber of Deputies, representative delegations from the institute and the other state bodies, including the leading lights of art, science and literature in France, and deputations from the various lycées and educational institutions were present.

The ceremony began shortly after ten in the morning, and was concluded at 11.45 a.m. The programme included eulogistic orations by M. Leygues, Minister of Public Instruction, and M. Hanotaux, president of the institute; recitals of several of Victor Hugo's poems by members of the Comedie Francaise, and the rendering of hymns, based on Hugo's works, by M. Delmas, of the Opera, and a choir of 180 men and women. The band of the Republican Guards and an orchestra, numbering 100 persons, performed the instrumental part of the exercise.

The scene within the Pantheon was most imposing and full of color, owing to the brilliant toilettes of the ladies and the uniforms of the officials. In all the public schools of France the day was celebrated by lectures on the life of France's national poet and by readings from his works by the professors.

HUGO'S GENIUS.—That Victor Hugo was a literary genius is beyond all dispute. He was a marvel of versatility, and, in many instances, his works evidence a profundity of thought, or rather of observation; his studies were from the book of nature, rather than the volume of logic; his ordinarily powerful reason was so over-shadowed, so swayed, so suppressed, so benumbed by his towering imagination and his unbridled sentimentality, that splendid vocation for good was entirely lost—to himself, to the world, and to the inimitable cause of Truth. He built up stately monuments of literary grandeur, that loom upon the horizon of the nineteenth century, like the pyra-

mids that stand on the desert's rim by the far away Nile. Like those pyramids, his wonderful mental structures are merely the mausoleums of the decaying and the dead; the shells that contain the perishable, the repulsive, the false; the sepulchres of exterior artistic beauty, that contain the noxious odors of moral and irreligious putrefaction. In a word, viewed from the purely literary standpoint Hugo was a child of genius; from every other plane—the loftier, the sacred, the eternally meritorious level—he was merely a perverter of human thoughts and a perfectly equipped enemy of man's salvation. As such, the ceremonies above described were in perfect accord with the paganism of his life, the fruitlessness of his marvellous productions, and the hollowiness of all his achievements.

A SAD SPECTACLE.—To any person, impregnated with Christian sentiment, having the remotest belief in an existence hereafter, possessing a faith in the immortality of the soul, surely no more depressing spectacle could be afforded than the one described in the foregoing description of the commemorative ceremonies of the Pantheon. The very name Pantheon, is suggestive of the paganism of ancient Rome; it is the embodiment, in stone and in mortar, of the absolute negation of God; it is the charnel-house, where-in the disbelievers in eternal immortality vainly seek to secure an earthly immortality that is a self-contradiction. All that surrounds the poor mortal dust that once contained the mind and soul of Hugo, preach the inevitable decay and the ultimate oblivion that must, sooner or later, come to the greatest, as to the lowliest, of human beings. "Les Miserables" were not half, nay, the hundredth part as miserable, in rags and in ignorance, as are the spirits of men, who base their future, their happiness, and their renown upon the acquisition of a place in the godless, soulless, prayerless, home of the two-fold death. The glitter of lights, all electric though they be, can never dazzle the vision of the departed poet; the splendor of ornaments, drooping flags, and graphic emblems, can bring no pulsation of delight to the heart of the silent one; the rounded phrases of a delightfully constructed oration can, in no way, awaken the pride, nor flatter the vanity, of the dead master of that same French tongue. No word of God, no thought of the soul, no reflection upon the only real and unperishable immortality; hollowness, weariness, silence and death.

St. Vincent de Paul Society.

In the current number of the "American Catholic Quarterly Review," there is a very timely article, from the pen of Thomas Dwight, of Harvard Medical School, on the special question of "The Trials and Needs of the Society of St. Vincent de Paul." The writer does not pretend to tell either the story of how the Society, so well known in the world to-day, was first founded, nor yet to trace its development throughout the years of its existence. Yet, he tells us that in connection with its original aim:— "Four facts stand out: the founders were laymen, they were young, they were men of education, they chose works of charity as the evidence of the Divine origin and mission of the Church. How well inspired was their choice, how wonderful their success is not to be discussed here, but did space permit, the story of the development of their works from visiting the poor at their homes to the carrying on of charitable works of all kinds would be well worth the telling. It is particularly to be noted that they worked not merely to relieve bodily suffering, but to make the poor better in all ways, and that the spiritual works of charity were prominent in their plan."

The writer states that his personal knowledge of the Society is limited

do good works, to help to save souls as well as bodies, to win graces, to gain indulgences, can be reckoned by no human bookkeeper. The loss to the poor, though not in dollars and cents, would be equally appalling; the words of kindness and encouragement, the Christian sympathy, the baptisms of children, the reformation of sinners, the families held together, the tottering faith supported. Who shall estimate the loss were these things left undone?"

Following up this train of thought we have these two deductions:— "First, that the aim and works of the Society are essentially supernatural, done for the love of God, our own sanctification and that of our neighbor; secondly, that with changing conditions the importance of almsgiving is less and that there is more and more demand for works requiring greater intelligence. This is the era of scientific charity; the name is new; but though St. Vincent de Paul would have expressed it differently, the idea of well-thought-out instead of emotional charity is one of his own."

After speaking of the various outside societies, whose work and aim seem to be proselytism, the author gives us something frank, clear and much needed, in the way of advice. It is an appeal to the younger men, and as we have no desire to encroach upon the complete chain of argument, in his article, with any comments of an unnecessary or superfluous kind, we simply give the full extract, and call special attention to it. He says:—

"Thus it is inevitable that our members should come into contact with those of other creeds, and most desirable that they should meet them with credit. For this purpose they must meet them as equals. It is best to admit frankly that the great majority of our members are not up to the requirements of this work. Let me try to make myself perfectly plain on this point. Neither riches nor education are necessary to make admirable members. Some of the best I have ever known earned their bread by manual labor. The personal friendship of some of these has been and is very dear to me. Were all such as they, the Society would be very different from what it is and much better. But even then there would be the admission to make that there are works both within and without the Society for which they have not the education. This is no more a reflection on them than it would be to say that they are not clad in purple and fine linen. They have what is far better, true and humble hearts; but it does not follow that there is not need of men fitted for higher work. The Catholic body is much stronger than it was in the early days of the Society amongst us. Apart from accessions through conversions, the sons of former members have grown up with much better education than their fathers. There are large numbers of young Catholics rising to distinction in the professions and in business. Those in our ranks are relatively few. We have tried to get them, and some have accepted the invitation. Why not more?"

The main aim of the article before us seems to be the defining of the respective positions of the parish priest, or spiritual director, and the society itself. This we can condense into two clear-cut passages. They run thus:—

"This brings us to a very difficult and delicate question which practically lies at the root of the matter. It is the relation of the parish priest to the conference. The question should not be avoided were it possible to do so, for the support of the parish priests is essential to the movement. At present there is great variation in the relations of the pastors and the conferences. As a rule, the best conferences are those that are in close touch with the pastor, who is also the spiritual director, who makes it a point to attend the meetings frequently and who is familiar with the regulations and the spirit of the Society. As a rule the worst are those in which the pastor takes no interest. Almost equally unsatisfactory to one having in mind the traditions of the Society is another type of conference which nevertheless may do fair work. It is that of which the members are but the agents of the pastor, with no more initiative or responsibility than errand boys."

"A crucial point in the discussion is this: admitting that the Society is a lay society, and assuming that it is composed of good material, what on the one hand is the limit to the activity of the conference? and on the other what is the limit to the pastor's responsibility for it? It is hard to define these limits for all cases and under all circumstances, but a general answer should present no difficulty. Theoretically

one might say that unless the conference should so lose its head as to introduce some custom prejudicial to faith and morals it can hardly go wrong in its charitable work; but practically its activity must be much more restricted. The conference must respect the wishes and the policy of the ordinary and of the rector in all matters. Catholic instinct, good feeling and common sense will be sufficient guides. The second question would be hard indeed to answer were the conference perfect, doing its work as well as it could be done, neglecting nothing it should undertake and aspiring to nothing it should not meddle with. But here below things do not go in that way, and the influence of the priest to guide, encourage and restrain, all without trenching on the rights of the president, cannot be overestimated. It is under such conditions that lay co-operation will be best developed, and that those most fitted for the work will be the most anxious for the chance to do it."

As it was not our purpose to either appreciate or criticize the article from which the foregoing extracts have been taken, and as space would not allow the reproduction of the text thereof, in full, we have merely taken such parts as appear to us of major importance and have summarized the extents, in order not to break the chain. But we have no hesitation in saying that very much that is to be found in the above might easily find application in regard to many other Catholic societies, both benevolent and otherwise.

TOPICS OF THE PRESS.

WEATHER AND MISSIONS.—On this subject the "Catholic Standard and Times," Philadelphia, remarks: "A most severe test of the sincerity of Catholic devotion has just been afforded in the recent visitation. All through the frightful weather the attendance in the Cathedral, where the Passionist Fathers are giving their mission, was enormous. Morning and evening, however the storm raged or the frost nipped, the devout people hastened to avail themselves of the means of grace presented to them. We would ask any comfortable, easy-going lady or gentleman or a non-Catholic persuasion what would they think of a proposal to get out of bed at 5 o'clock in the morning, when the thermometer is at zero and the streets crusted with treacherous veneer, in order to attend religious devotions—and this as a preliminary to a very long day of toil. Yet such is the habit of the thousands of humble workers who throng the Catholic missions—not merely in this city, but in every large centre. Much is said of the falling-off in Catholic strength, but while we have a sense of religion so overmastering, a faith so self-denying, no disappointments or drawbacks in other directions can justify despondency. It is an example that cannot fail to shame the weak-kneed and careless; and therefore those who afford it are blest in a double sense. They not only draw down upon themselves the reward of those who mortify themselves and make sacrifices for the love of God, but they serve to encourage the indifferent and shame them into the way of Christian manhood. Sweet, indeed, is the influence of religion when it can thus take the sting from poverty and transform the obscure and the unconsidered into the flower of the Christian army."

No other mission at the Cathedral was subjected to so trying an experience as the present one, and yet none has had more substantial results, so far as known at present. The number of those who have been either rehabilitated in grace or brought to hear the Church by the efforts of the mission preachers exceeds all expectation. It is profoundly gratifying to know that the seed has not fallen upon barren places, but has already yielded a plentiful harvest. It is these things which prove before men that our Holy Church is the one Living Church; it is not blood that courses through the veins of any imitators which style themselves Churches; it is only ichor.

BIGOTED PROTESTANT PRESS.—The "Catholic Columbian," of Columbus, O., where the notorious Margaret Shepherd recently delivered a series of her vile lectures against nuns and priests, in referring to the bigoted action of the secular daily press, says:—

"Then the action of at least two of the daily papers—the "Journal" and "The Press"—also struck us to the heart. These newspapers were appealed to by the most representative Catholics of Columbus to add nothing to the notoriety of the Shepherd creature, to give no aid

to the dissemination of her impurities to the corruption of their readers, and to have some regard for the rights and feelings of their Catholic patrons. What did they do? They exploited her, made a sensation of her arrest, treated her with as much consideration as if she were a respectable person, regarded as a matter of doubt the proofs of her vileness that were submitted to them, and scorned the request to uphold the cause of morality made to them privately by some of the foremost priests and laymen of the Catholic body in Columbus. Not upon shall we forget the course of these papers to us in this affair."

INSULTS FOR ST. JOSEPH.—This month is dedicated to St. Joseph. Some magazines and newspapers, having in view the main chance have taken hold of the idea that it would be a clever thing to say something funny about the Saint. The "Catholic Mirror," of Baltimore, points to one offender in this regard, none other than "Collier's Magazine." Our contemporary gives the remarks of the magazine as follows:—

"To gain all the benefits St. Joseph can bestow upon you he must be made a present to you, and when handed to you he must be feet foremost in his case. These small statues can be bought at any Catholic book store for from five to twenty-five cents. Many women have a pretty gold or silver case made for their tiny statues and attach them to their long chains. It is said that the Saint will bring you good luck and find a husband within a year. This latter clause, in these days of lightning divorces and marriages, may not be such a piece of good luck after all; but the Saint does his part. He promises a husband, leaving the quality unmentioned, and he expects you to do yours in selecting a good man." This rot, says the "Catholic Mirror," this distortion, this calumny deserves a severe rebuke, and it should be visited upon the offenders by every Catholic reader the publication may have.

GLEANINGS.

ASSISTED PASSAGES.—Of 1,000,000 Swedes who have emigrated since 1850, 850,000 have gone to the United States, and of these only 5 per cent. have returned home. Returns show that from 70 to 80 per cent. of these people have gone to the United States on prepaid passages, while the balance who have paid their own fares have mostly joined friends or relatives.

MORE FINNS.—The Canadian "Gazette" says:—The large number of Swedish-speaking Finns from Russia who went out to the Ottawa Valley in 1884, and eventually settled at Sudbury, near the nickel-mining districts, are now purchasing tickets freely and sending them home to bring their friends out.

COSTLY FUR.—The costliest fur is that of the sea otter. A single skin of this animal will fetch as much as \$1,000.

THE MOSQUITO.—The New Jersey Legislature has appropriated \$10,000 to exterminate the mosquito. It may succeed in getting one mosquito killed for that.

LETTER CARRIERS.—The New York "Herald," in an editorial reference to letter carriers, says:— "There is no class of public servants that works harder than the letter carriers and none that is so poorly paid. Their duties are such as can be performed only by intelligent, painstaking men, and men of unimpeachable honesty, since many letters containing money and things of value pass through their hands."

Those who have noted our local letter carriers struggling through the snow and slush during the recent blizzard were struck with the arduous nature of the work. The bill introduced by Representative William Alden Smith, of Michigan, proposes to increase the pay of the carriers in the larger cities. Starting with six hundred dollars salary for the first year it advances gradually until in the fourth year and thereafter it becomes twelve hundred dollars. Bad men must be weeded out before reaching the fourth year, and a hundred dollars a month is not too much for good ones. The bill should pass.

ABOUT STRIKES.—Here are statistics about strikes in New York State:— The total number of disputes recorded in nine months from January 1st to September 30th, was 126, involving 649 firms or establishments and 44,823 employees out of 62,536 the number employed before the dis-

pute. The number of active participants in strikes or lock-outs was 22,057, while 22,766 additional employees were thrown out of employment as the result of disputes. The duration of all disputes, measured by the aggregate number of working days lost by employees, was 815,079 days, of which 497,446 days were lost by those directly and 317,633 days by those indirectly affected. Of the 649 establishments involved, 504 suspended work for a longer or shorter period.

RUSSIAN MEAT.—English and Russian capitalists are interested in a plan to increase the exportation of Russian meat to England.

THE RECORDS of births, marriages and deaths for the State of New York during the last year were as follows: Births, 139,389; marriages, 64,680; deaths, 31,788. The death-rate was eighteen per 1,000 population. The mortality was 7,500 in excess of the average of the last five years, but the rate was the same as that of 1900. The infant mortality is unusually low, being 3,500 less than in 1900 and 2,500 less than the average of the last five years.

A WELSH COLONY.—According to the Canadian "Gazette" 500 Welshmen are leaving the Welsh Colony in Patagonia for the Northwest under encouragement of our Government.

A HINT.—Make an effort to send the name of one new subscriber to the "True Witness" this month.

Slang Phrases.

A learned German philologist has recently traced a number of these so-called slang phrases through half a dozen languages to their beginnings. Here is a partial list of them:—

"To give the cold shoulder."—It was once the custom in France, when a guest had overstayed his welcome, to serve him with a cold shoulder of mutton, instead of a hot roast, as a gentle hint for him to go.

"To kick the bucket."—The phrase dates back from the time of Queen Elizabeth. A shoemaker named Hawkins committed suicide by standing on a bucket placed on the table to raise himself to a convenient rafter. To kick the bucket was, of course, his last act on earth.

"Apple pie order."—A certain Elizabeth Merton, in Puritan times, was in the habit of baking two or three dozen apple pies every Saturday, which were to last her family through the week. She placed them in her pantry, labelling one or more for each day of the week. The pantry thus arranged was said to be in apple-pie order.

"A feather in one's cap."—It was once the custom in their wars with the Turks for the Hungarians to wear a feather in their caps for each Turk they had killed.

"Blackguards."—When the Horse Guards paraded in St. James's Park, London, a crowd of hooligans always crowded about to black their boots and do other menial work. Those attendants at the guard mount have long gone by the name of "black guards."

"Deadhead."—At Pompeii people who gained admittance to an entertainment without paying for admission, were called "dead-head," because the checks used for admission were small ivory death's heads.

An old Well Becomes Hot.

The people of Woodburn, Ky., have been greatly puzzled for several days by the strange action of a well in that town. The water in the well has suddenly become hot without any apparent cause. The citizens do not know whether the phenomenon is due to chemical action of some kind, or to heat from the interior of the earth. The well is about fifty feet deep, walled up, and about three feet in diameter, and was built by the Kirby Milling Company. Since the water became heated it has risen up to within ten feet of the top of the well, and is perfectly clear. The temperature is said to be about 100 degrees.—Cincinnati Enquirer.

Keep your company or none. Avoid temptation through fear you may not withstand it. Save when you are young to spend when you are old.