

AMERICAN MONEY FOR IRELAND.

According to recent advices from London, syndicates are now being formed for the development of the various resources of much-neglected and much-abused Ireland. It is said that American financiers have thrown their covetous eyes on the mineral wealth of the island, especially on the coal deposits, and intend to steal a march on their English cousins by being the first in the field. There is a disposition in some London quarters to ridicule any movement having for its object the commercial and industrial development of Ireland, but we may take it for granted that, if any American financial magnates have become convinced that the hidden wealth and resources of the Emerald Isle can be developed with every prospect of good profits, they will not hesitate to go to work with their usual energy and perseverance. It would be a strange thing, indeed, if old Ireland should, in the twentieth century, be turned into a humming, industrial beehive through the efforts of Americans; if an unfortunate and long-suffering people should at last come to know the blessings and advantages of property, and if the oppressive rule of British landlords should be overthrown by an industrial revolution. Stranger things have happened in the past, and an Irish renaissance may not, after all, be such an Utopia as many of us are prone to believe.

It does not follow that, because Ireland has been neglected for so long by British capital and enterprise, a country with magnificent natural resources will forever remain miserably poor. Ireland is a finer country than England in some respects. She has most fertile soil and a good climate, despite some drawbacks well known to us. The island has many fine, natural harbors, and is most favorably situated in a geographical sense; there are also many navigable rivers and lakes.

Apart from agricultural and maritime considerations, Ireland's abundant waterpower may be turned to prosperous account these days of electrical power. But it is the country's mineral wealth which attracts the Americans, and also the Catholics. The most that Ireland has valuable mineral deposits has been known for a long time past. Yet, strange to say, British ironmasters, who seem keen enough to work the ores of Spain and Norway, have scarcely bestowed any attention on the immense stores of iron which Ireland, a close-by island, is known to possess. At one time in the past the manufacture of iron used to be an important Irish industry. That was when charcoal was used for smelting. When wood became scarce, the iron industry languished, though the resources of the island, in iron, had scarcely been tapped up to then.

As a prominent British industrial authority recently said: "There is coal in Ireland—lots of it, too. Indeed, I believe the country's resources in that respect are estimated at not far short of 200,000,000 tons." How comes it, then, that Ireland imports so much coal and produces so little, if any? She produces some, though only about 6 per cent. of her annual consumption. It is true that, in some places, Irish coal seams are thin, and that not all of them would pay to work, but the production might be very largely and profitably developed with capital and good management.

Ireland possesses both anthracite and bituminous coal deposits. The former is chiefly found in Limerick, which is, at present, the greatest coal-producing province of the island; the latter is found in Connaught and elsewhere. In the Tyrone coal fields, there are believed to be seams that might be worked at great pecuniary profit. Associated with the coal fields, there is very rich hematite iron, especially in Cork and Waterford.

Ireland has lead as well as iron and the lead is very widely distributed—usually in the form of galenite. She likewise has some copper and other mineral resources, and articles of commercial value, such as salt and clays for porcelain or coarse pottery.

It is certainly remarkable that a beautiful and picturesque island, which is so generously endowed by nature, should have been comparatively neglected by England, and should now be attracting the attention of foreigners.

Is there any special reason why the province of Ulster should be so much ahead, in industry and prosperity, of the rest of the island? Ulster is less favored in certain important industrial and commercial respects than other parts of the country. It may be objected by prejudiced critics that the population of Ulster is more energetic and wide-awake than that of the other provinces. To this it may be replied that, if exception is made of Ulster, there are wide areas which are almost depopulated, and where a vigorous class of people could start under up-to-date conditions on land, without the handicap of an unearned increment, the land going almost a-begging. Besides, if there be a less redundant population in Ireland than there used to be, there is also less shiftlessness and more opportunity. Even among the agricultural population of the present day there are signs of progress and an awakening, notably in the way of co-operative effort for the supply of markets. Labor is cheap in Ireland, outside of Dublin and Belfast, and there is no reason why, under intelligent direction, it should not become highly efficient. Indeed, the native Irishman might have the advantage of starting without the industrial prejudices of the Englishman, and might more

readily adopt the improved methods, such as American capital, for instance, would introduce.

It will be a topsy-turvy state of things when Ireland has become the industrial rival of the island across St. George's channel; when American capital has restored it to its proper position when its people have been rescued from oppression and poverty, and England has become a played-out country, living on traditions of the past, even if they are not wholly noble or enviable. — Francis A. Hunter, in the St. Louis Mirror

UNCHARITABLE CONVERSATION

The Lenten pastoral of Right Rev. Francis Mostyn, D.D., Bishop of Mevevia, England, is devoted to point out the obligation we are under to practice the virtue of charity and to avoid the contrary vice.

"As there are many ways of practicing this holy virtue of charity," he writes, "so there are many ways to which we can offend God by transgressing against His command. It is not our wish on this occasion to bring before your notice the various acts of charity which are incumbent upon us, but rather to warn you against the prevailing vice of uncharitable conversation—of speaking ill of our neighbor.

"The world thinks little of this vice; we meet it at every turn. Go where we will into society and listen to the conversation. What shall we hear? Seldom are the good deeds and kind actions of others the subject of conversation, but generally the faults, imaginary or real, of the neighbor who is absent. His secret and public faults are minutely examined; what one does not know the other does, and where information is wanting the imagination is called upon to supply it. It is wonderful how ready people are to attack the character of their neighbors, to magnify their good actions, to magnify their faults, and to suspect their good actions. It matters not what their position may be—superior, equal, or inferior—none are exempt from the cruel tongue of the slanderer and the calumniator. It is wonderful how anxious people are to criticize and find fault with the action of others, how keen-sighted they are to observe, how ready to publish to the world any faults that may come under their notice. But while they are so vigilant with regard to their neighbor's actions, they seem utterly blind to their own shortcomings, and resent most strongly any criticism or fault-finding that their own actions may receive at the hands of others.

"The fact of this vice being so common renders it all the more dangerous, for we are inclined to look upon it as something of little importance—as a mere imperfection, perhaps, in the sight of God. Let us not deceive ourselves, for to slander our neighbor, which is speaking evil of him knowing it to be false, or to make public his faults which are secret, or only known to a few, offends Almighty God in a greater or less degree according to the amount of injury we do thereby to our neighbor. There are occasions, no doubt, when it is our duty to speak of faults to those whose business it is to remedy such things, or to those whose own interests might be injured by being left in ignorance of these faults.

"It is not only those who are filled with hatred and ill-will who are guilty of this fault, but we find people who are otherwise leading good and pious lives, spiritual lives, subject to this vice. They can not restrain their suspicious thoughts, their rash judgments, nor can they always keep their slippery tongues in check. They will repeat things that they have heard for the sake of talk. These people will sometimes preface their remarks by such a useless expression as, 'Of course, I don't mean to be uncharitable, but...' as if they thought that these words would free them from all sins against charity, no matter what they may say regarding their neighbor. These words only show that in reality they are about to say is uncharitable, and that it were better left unsaid. Needless to say, such expressions do not diminish the sin in the smallest degree.

"There is another way of speaking uncharitably, which is only too common. We meet with people who try to please all parties, who love to carry stories about from one to another of what they have heard and seen, and thus cause much coldness and many misunderstandings between those who would otherwise be the best of friends. Such conduct is most reprehensible, and those who do such things will have much to answer for. The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace' (Ecc. xiv. 19).

"We may well ask ourselves why it is that so many conversations turn upon the conduct and faults of our neighbor, and why it is that we seem always ready to depreciate his good deeds and to proclaim his failings. If we look carefully into the matter the reason is easily discovered. It is because we are waiting in that humility which directs us to esteem others better than ourselves—in humility let each esteem others better than themselves' (Phil. ii. 3)—and in that charity which teaches us to love our neighbors as ourselves, and to do unto others as we would be done by. All things therefore whatsoever you would that men should do to you do you also to them' (Matt. vii. 12).

"If we would avoid speaking ill of our neighbor, if we would overcome the habit of publishing his faults, or of causing mischief by tale bearing, we shall do well to try, and put in practice the three rules which are often given us by spiritual writers on this point. The first rule is: 'If you

can not speak well of your neighbor do not speak of him at all.' This is a most excellent maxim, for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's regard will be under the influence of this prejudice. The second rule is: 'Do not say in the absence of your neighbor what you would not say in his presence.' For it is certainly unfair to say hard things or to aim a blow at the good name of one who by his absence is unable to defend himself. The third rule is: 'Say not of another what you would not have another say of you.' Let us endeavor to act in conformity with these rules, and we shall find that they will often put a check on our speech and save us from many a sin against holy charity."

SOME ASPECTS OF HEART DISEASE.

A lawyer was talking with a friend when a sudden pallor came over his face. Thrusting his hand quickly into a waistcoat pocket he drew out a small phial from which he poured two or three pellets into the palm of his hand and swallowed them. He was a stout, robust man, having every appearance of health. His friend exclaimed:

"Why, Jack, what's the matter? What are you taking those pills for?"

Jack smiled grimly. "There is something the matter with my heart," he replied. "Now and then the machine gets out of order. Some of the wheels don't work, or a cog slips. If, at those periods, I can get those little pellets of strychnine down quick enough, the difficulty is fixed up for the time being. But one of these days the poison will get in its work too late and then—"

The ellipsis was supplied by a look more eloquent than words. "What is the nature of your heart affection? Have you been examined?"

"Yes, I presume that in twenty-five years I have been examined by fifty physicians. But no two of them ever agreed as to the exact nature of my disease."

"What are your symptoms?"

"The first and most prominent symptom is the fact that I am constantly aware that I have a heart. Either it is beating so slowly that I can scarcely feel it or else it is racing like a Collier at full speed. At night I can hear it creaking and straining like an old schooner or off Point Judith in a storm. I have often smiled to myself in the dark hours just before dawn when I have been awakened by some frightful struggle on the part of my heart to keep up its natural rhythm, to think how some strong man, a baseball player or an athlete, who never knew he had a heart, would act if such an attack came upon him suddenly."

"Oh, it is only a case of dyspepsia," said his friend. "I often have green feelings around the heart myself."

"Yes, that's what all your friends tell you," said the lawyer, "they want to cheer you up. Heart disease is naturally depressing. Consumptives always believe they are going to get well, but a man whose heart is affected is positive that he won't live a week."

"I suppose the condition of your heart prevents you from running?"

"Yes, and any form of severe physical exercise, I wouldn't run a block for \$100. I am never in a hurry to catch a car. I usually run from two to three minutes to walk up the stairs of the elevated road."

"What effect does heart trouble have upon the mind?"

"Well, I suppose that depends upon the man. If he be of the highly imaginative type the consciousness of his heart is diseased is always depressing. There are times when he is perfectly quiet, or when the heart is gently stimulated by poisons such as strychnine or alcohol, that he is comparatively free from distressing symptoms. But the knowledge that his heart is weak never wholly leaves him. It follows him everywhere. He dare not drink because he is afraid of over-stimulation and consequent palpitation. He must not use tobacco, because the weed has a depressing influence upon his life power. He dares not permit his temper to get the better of his judgment. The heart is peculiarly susceptible to anger. Should a man grossly insult him he must grin and bear it, for both the passion of resentment and the physical effort required to place a blow would result in more injury to the man himself than to his enemy."

"I can see from your remarks that heart disease has some moral advantages."

"Yes, it certainly is a deterrent so far as alcohol, tobacco and anger are concerned. In fact, a heart physically bad is opposed to vice of any kind. It ticks up a row even if a man tries to do a little loving."

"Is there any pain?"

"Not in the sense that the word is generally understood. If your finger is caught in a door crack there is a vivid sense of suffering, but no fear. With heart trouble there is no acute pain, but plenty of uneasiness and an awful sense of weakness. Anguish is the better word to describe it."

"I have been walking along a street, feeling in my normal condition, when a chasm has opened in the sidewalk a thousand feet deep and I have stood on the brink trembling and sweating with apprehension. A feeling of such awful weakness and apprehension has come over me that I have been paralyzed, speechless. There was absolutely no physical indication that anything had happened, but the mental appreciation was frightfully appalling."

"scrutable manner, which the wisest of doctors can give no rational explanation of, it has stopped beating for the fraction of a second. But in that brief space of time all the organs of the body have been notified that something is the matter with the engine."

"You stand hesitating on the brink of another existence or annihilation, listening to see if the engine will resume its old-time beat. Then is the time that your clammy fingers reach for your waistcoat pocket. In your haste you take a double dose. Slowly the noble organ responds to the stimulus and you are saved for the time."

"I believe that I make no exaggeration in the statement that I have really to all intents and purposes, died a thousand deaths. But such is the wonderful elasticity of the mind, so buoyant is hope that after the most severe of these attacks it leaves no lasting impression. But I naturally try to get the little bottle out quick."—New York Sun.

THE SILENT SISTERS OF ANGLT.

One of the most curious institutions in the world is interestingly described by Sir George Newnes, Bart., in the "Strand Magazine," in an article on the Silent Sisters of Anglet. These sisters have made a voluntary resolve to live together for religious purposes in silence.

Anglet is a little village near Biarritz, in France, but on the borders of Spain. It is supposed that its name, which is obviously English, was given because during the Peninsular war many of the British wounded were sent over the frontier to this village; accordingly it was called Anglet, which has since become Anglet.

The institution was founded in 1847 by L'Abbe Cestac. His object was to cause women to give up the temptations of speech and sight.

Sixteen cells, made and thatched with straw, only seven feet high, wide and long, were the beginning of what is now an important religious institution. Although these cells of straw have long disappeared, the abstinance from speech, from looking, and from "curiosity" is maintained as strictly as ever.

The first impression on visiting St. Bernard is surprising. You expect to see a convent, and find no appearance of conventional life. All around you only see various buildings suitable for agricultural purposes. Soon you begin to distinguish. The considerable size of the chapel indicates a religious community. Everywhere you notice women, none but women, dressed alike, and actively engaged in various kinds of work. Some are cultivating the fields; others are looking after the animals; some are at the forge; some are building. The cultivators undertake the hardest work in the open air, while others, in the workshops, provide the necessary implements.

One of the first tasks of the Solitaires de St. Bernard was to fight against the general advance of the sand dunes, which, driven by the prevailing northwest wind, threatened to overwhelm their fields. To-day a curtain of pine trees extends from east to west across the old width of the territory, and the sands are stationary, the northwest wind having lost its power to move them. Dead, sterile land is now covered with a dense, luxuriant, productive forest.

There are forty-five silent sisters of Anglet, housed in a sort of nunnery, built on the plainness of tables and chairs and food, as well as a renunciation of the luxuries of life. Three of them have been there for fifty-three years, since the foundation of this extraordinary institution, and have kept silence during the whole of that time, excepting under two conditions. Once a year the bishop visits them, and they are allowed to speak to him, and once a year to relations or friends who come to see them. They may confess to their priests. What sins anyone who never speaks to or sees another may commit it is difficult to say, though sins of thought and heart may be as deadly as those of word or deed. They confess to the priest once a week.

"Then if they are ill it is necessary to tell the doctor what their ailments are, but in that case the Lady Superior is always present. The terrible monotony of such an existence is also broken in this way, that they are allowed to sing their prayers in chapel. With these exceptions their life is one of absolute silence. Some will, perhaps, not believe that they keep this vow; they work together in the gardens, or according to their capacity, at embroidery in the convent; it does seem almost incredible that women could work like that, year after year, without ever speaking a word to one another; but, after careful inquiries, I am able to say that the vow is kept with wonderful tenacity and religious fervor.

One instance taken from L'Abbe Cestac's book is that two of the Silent Sisters lived together in practically the same room (it might almost be called a cell), only divided by a partition, for no less than five years; they had never spoken to each other; they had never looked at each other. The elder one died, and she was laid out so that all the others who passed by could see her. When the woman who had lived at her side for five years came past the corpse she uttered a terrible cry of pain and sank to the ground. It was the dearest friend of her youth!

The forty-two Silent Sisters of Anglet are many of them wealthy, and they have given up everything to the convent; in more cases than one it is said two million francs, but the money is not all, or largely, spent upon the Silent Sisters. A few hundred yards away is another institution devoted to the reclining of fallen women—penitents, as they call them—and the Silent Sisters by giving up their dowries practically maintain that noble institution.

Advertisement for Mansfield shoes. Includes text: "Your Undivided Attention for a Second, Please." and "MANSFIELD, - - - The Shoest, 124 ST. LAWRENCE STREET, MONTREAL."

Market Report section. Includes sub-sections: "LIVE STOCK—About 800 head of butchers' cattle, 600 calves and 800 sheep and lambs arrived in the city markets during the past few days," "GRAIN—No. 1 Ontario spring wheat, about May, 73c; peas, 77c," "FLOUR—Manitoba patents, \$4.20," "FEED—Manitoba bran at \$13.50," "HAY—No. 1, \$11.50; No. 2, \$10.50," "BUTTER—Choice creamery, 19c to 19 1/2c," "EGGS—Good sized lots of No. 1 at 11c to 11 1/2c; No. 2, 8 1/2c to 9c," "CHEESE—Ontario, 9c; Quebec, 8c," "MAPLE PRODUCTS—New syrup, at 6 1/2c per lb., in wood; 70c to 75c per tin; sugar, 9c to 10c per lb.," "POTATOES—Jobbers' prices, 50c to 60c," "ASHES—First, \$4.30; seconds, \$3.90 to \$4."

Advertisement for JAS. A. OGILVY & SONS. Includes text: "The following is a list of items selected at random. They are all special value, but there are hundreds of other things just as meritorious on the shelves, we have not mentioned." Lists various fabrics and goods like "7-4 Bleached Twill Sheeting, 20c yard," "8-4 Bleached Plain Sheeting, 21c, 25c, and 28c a yard," "10-4 Bleached Plain Sheeting, 30c, 35c and 38c a yard," "8-4 Gray Plain Sheeting, 19c yard," "Striped Turkish Towels, special size, 23 x 52 in., 25c each," "Crochet Quilts, hemmed for use, 92c, \$1.10 and \$1.25 each," "Linen for Fancy Work: 18 in. wide, 25c a yard; 20 in. wide, 30c a yard; 36 in. wide, 40c a yard; Canvas and Crepe Linen Bleached, 36 in. wide, 75c a yard," "Boyleys, hemmed ready for Lace work, 3c, 3c, 4c each; 20c, 30c, 40c a dozen," "Seconds Table Napkins, 6c, 8c, 10c and 12c each."

Advertisement for HEINTZMAN & CO. PIANOS. Includes text: "The Finest Piano I have ever Used"—ALBANI. Popular to-day beyond all other pianos, because of their melodious quality of tone, their never disappointing durability, their general attractiveness and superiority. We have them in choicest designs, and great variety. Prices made very low and terms attractive." Also includes address: "LINDSAY-NORDHEIMER CO. Warerooms, 2366 St. Catherine Street."

Advertisement for THOMAS LIGGET. Includes text: "Beautiful ranges of Wilton, Axminster and Russian Velvet, Brussels, Tapestry and Wool Carpets and Squares, cool Summer Matings, Shades and Awnings, for the embellishment and comfort of summer and seaside homes. Floor and Window Coverings." Address: "EMPIRE BUILDING, 2474-2476 St. Catherine Street."

Advertisement for CARDINAL LEON'S ASSOCIATION. Includes text: "Vol. I. RELIGIO. In the June (National) Review, in the schools, an editorial on the subject and of those who have no insuperable way of a soul could be dealt removed from and muterican people difficulties that rain to disfigure vast majority ed to the intru teaching into tation tenable; to gain their opini their reason and port their cont present system."

Advertisement for A Word About Linens. Includes text: "Some of the choicest and most staple fabrics in our stock. The following is a list of items selected at random. They are all special value, but there are hundreds of other things just as meritorious on the shelves, we have not mentioned."

Advertisement for CHRISTIANITY. Includes text: "CHRISTIANITY olics have a well that what stands apprehension felt ants that Catho greater benefits t concession to Sions, would pref generation growi Sions, than that by a new departi alone could profit long before a me to make religio in education. The present syste reason that the I it, because it un of the Catholic c late that they h in not allowing u for the preservati Ultimately they B than we have. By vate schools ar crifices they are hol gether; they are s seeing among the suits. They regret elimination of re minds and the be change tide of of a personal an and growing cont as the inspired vo regard of moral p."

Advertisement for TAXATION WITH. Includes text: "On the simple sco should twice mil be shut out from taxes they pay for school system? W tion of children b vate schools at t parents, who hav share of taxes fo schools to which scientifically send Every parent sho select the school- livers, the tempa fare of his emplo cured, and he shi ing other people's"

Advertisement for THE RI. Includes text: "For each month tain special intet for our prayers and a particular name of the Sacred Ho all its members th even speaking to intentions, indica stands good for League usually co needs of all Catho"