

Notes of Irish News.

FROM OUR EXCHANGES.

THE EVICTED TENANTS.— It is not often that we read a manifesto signed by a Catholic Cardinal and a Protestant Bishop; but the charity of the Irish race is such that the good and great men, irrespective of creed, gladly unite for the pure sake of their fellow-countrymen. The following appeal speaks for itself— its object is to support those representative gentlemen, of all classes, who have combined in an effort to improve the condition of those evicted tenants who lost their homes during the late land struggle in Ireland. The manifesto is well worthy of perusal and it runs thus:

"The condition of those evicted tenants who lost their homes during the late land struggle in Ireland constitutes an evil which all who are concerned for the well-being of the country may well desire to end. The time is come when, without prejudice to any party interests, men of all parties may join in an effort to relieve them. To endeavor to restore them to their homes, where these are still available, or to provide for them elsewhere in cases where their former homesteads have passed definitely into other hands, cannot now be regarded otherwise than as an effort of philanthropy.

"These considerations have induced a few gentlemen, among whom are representatives of the landlord and tenant classes alike, to strive by friendly negotiation for the restoration of the evicted tenants to home and industry, and a committee has been appointed to act in their name. Their efforts have met with encouragement and approval among parties and classes otherwise widely separated. Hopeful, practical results have also rewarded their efforts. On the Clongorey estate their conciliatory offices have secured an agreement under which the evicted tenants will be reinstated and become purchasers of their restored holdings on satisfactory terms. Their holdings will be restored to them on November 2nd. On other estates also they have been met in a friendly spirit, which encourages them to hope for equally favorable results.

"But the restoration of the tenants is only a portion of the task which has to be accomplished. The houses of the restored tenants have, in many cases, to be rebuilt, and in almost all cases assistance in the stocking and cropping of their farms is essential in order to start them afresh on the pathway of industry. Without resources for these purposes the tenants when reinstated would have to face a struggle which for the majority of them must end in bankruptcy.

"The committee have therefore resolved to appeal to the friends of peace and good-will, irrespective of party distinction, for the means as well to restore holdings to, and where necessary build homes for, the evicted tenants as to help them in cropping and stocking their farms at the start only. Any money contributed in response to this appeal will be applied exclusively for the purposes specified.

"Contributions may be sent to the secretaries, Tenants' Restoration Fund, 29 Lincoln Place, Dublin, or to any member of the committee, who have been selected by the friends of conciliation to act in this matter in their behalf.

(Signed)
MICHAEL CARB. LOGUE.
PLUNKETT."

AGRICULTURAL WORK.— The following item is one of great interest and of deep significance—it indicates a new departure, a new phase, a new hope in Irish affairs, it points to the education, that is the proper training of the agricultural classes:

"An important conference of the affiliated societies of Westmeath, Roscommon and King's County in connection with the Irish Agricultural Organization Society has been recently held in the Father Mathew Hall, Athlone. There was a large attendance of delegates and the Rev. Father Hurley was called on to preside. The chairman having addressed the society, the Rev. J. O'Donovan, next addressed the meeting, mentioning amongst other things that it was the duty of these agricultural organizations to see that they were properly represented in Parliament. Resolutions were then passed impressing on farmers the desirability of joining in this co-operative movement, expressing thanks for the benefits which had already been derived from the agricultural organization and that a small sum should be annually allotted from the profits for the purpose of establishing and maintaining village libraries, etc. In conclusion a vote of thanks to the Hon. Horace Plunkett for the past service

rendered by him in the cause of co-operation was passed and enthusiastically responded to."

RIGHTS OF MINORITIES.— It will be remembered that it was to secure the admission of the Down County Council that Sir Thomas Esmond excluded all differences to Irish national questions from the "National Council." Here is an item of news which goes a long way to show how little appreciated are concessions made to Orangeism, and which indicates the spirit in which the country would be governed were the so-called loyal faction in the majority:

"The Committee of the County Down Infirmary have refused permission to the nuns of Downpatrick to visit the Catholic patients there. Can the annals of Orangeism exhibit a greater instance of beighted prejudice and intolerance? Yet these are the people who talk so glibly of the rights of minorities, and appeal so

present time to instruct the people in all those things, where were the agricultural teachers to be got, where were the scientific teachers to be got, where were the chemists to be got? They did not exist in Ireland and there was no possibility of getting a supply of them in Ireland to carry out the purposes of the Act. When Lord Cairnes was introducing the Intermediate Education Act into Parliament many years ago he used a famous metaphor when he said that primary education was the foundation, intermediate was the walls and university education the roof of the whole intellectual system. He (the Bishop) thought that while that metaphor was true in a certain sense, its converse was more in accordance with fact, that consequently primary education and technical education must rest on university education as their foundation. Technical education was being developed in England in a wonderful way.

His Lordship wrote a couple of years ago to the Secretary of the Lancashire County Council for a report of their technical education work, and he was sent a large volume setting forth what was done for the year before. It was something

anti-Nationalist. The Chief Secretary of Ireland had informed them that he finds it impossible to put Catholics into important Government positions in Ireland because of their want of education. Accordingly when he looks about to find a secretary, a high paid official of about £1,000 of £1,500 a year, to this Board, of course a Catholic could not be got. They were ignorant, they had not university education, and the Government must get a full-blooded Protestant and Orangeman for that position. Then they would want a number of scientific men to superintend the theoretic parts of the various works their different bodies would have in hands. They had no Catholic University or scientific institution in the country, and they would apply to Trinity College, who would give them a few of their best men, or they would apply to Belfast or to the North of Ireland, for gentlemen who would be wonderfully suited for the appointments. They would, perhaps, bring over a few Scotch or English who would perhaps enlighten the beighted Papists in Ireland, so that the whole intellectual power and the money power and the official power would be in the hands of anti-Irish-

of this modern legislation of this Unionist Government had been carried out. Then they informed the people openly that this was an alternative to Home Rule. The whole of this Tory kindness was for the purpose of killing the national spirit in Ireland, but his Lordship should say his firm belief was that the national spirit and the Catholic spirit in Ireland was too deeply rooted to be killed, by a process of that kind, and would survive the Tories and their legislation.

A CHURCH WITHOUT DEBT.

A correspondent in one of our exchanges tells the wonderful story of how Rev. Father Gessner, of Elizabethport, N.J., has constructed a \$100,000 Church without contracting a cent of debt. This feat of financing deserves to go on record, and if Father Gessner could impart the secret of his success to the world, it would be a boon of incalculable importance. It is thus the story is told: "St. Patrick's Church, Elizabethport, N. J., will be dedicated on Sunday. This remarkable edifice has been

enrichments of the sanctuary and two lateral embayed chapels are by Mr. Richard Bachmann. It was a very difficult to decorate the walls, ceiling and sanctuary so as to produce an ensemble of tones, shadings, blends and drapery in harmony with the noble lines of the architecture. "The church has a noble organ and a chime of eighteen bells, a facsimile of the grotto of Our Lady of Lourdes, new ecclesiastical furniture and vessels and all appointments of the highest type. Everything is of the best of its kind, from the building stone to the adornments of the sanctuary. When Father Gessner began to build the church he said that no service would be held above the basement until the edifice was completed inside and out and free of debt. Sunday's service will be the first held above the basement in an edifice nearly eight years under construction. During the past six months thousands of artists and lovers of the fine arts have journeyed from all parts of the continent to see this magnificent example of high Catholic art.

IMMODERATE DRINKING.

Its Treatment and Cure by Scientific Methods—Interesting Testimony.

Practical and sensible men who have spent years in unavailing efforts to stop immoderate drinking by legislation or other restrictive measures are becoming more and more convinced that drunkenness must be looked upon as a disease and treated accordingly. Moral suasion cannot turn the drunkard from his course because the continued use of stimulants tends to destroy the will power and were the victim ever so anxious to reform, he lacks the necessary resolution and determination. Prohibitory laws have been found worse than useless. A rational method of treatment which will remove the desire seems to be the only possible method of reformation. A good deal of prejudice exists in some quarters against such "cures" because of the evil after effects that sometimes follow the use of bicarbonate of soda. With the Dixon Cure Co.'s method, which is receiving a good deal of attention at present owing to the remarkable results obtained with it, this objection does not arise because being of pure vegetable origin it is absolutely harmless even to constitutions injured by long intemperance.

Men who have been confirmed drunkards for years have had the dreadful appetite for intoxicants entirely removed by a course of this treatment. As it may be taken at home without any interruption to one's daily occupation it is placed within the reach of many who cannot afford the time or money to be treated at an institution or gold cure sanitarium. Clergymen and others interested in philanthropic work are recommending unfortunates who are victims of the drink habit to use this cure and point to the scores of men who owe to it their release from the bondage of alcohol.

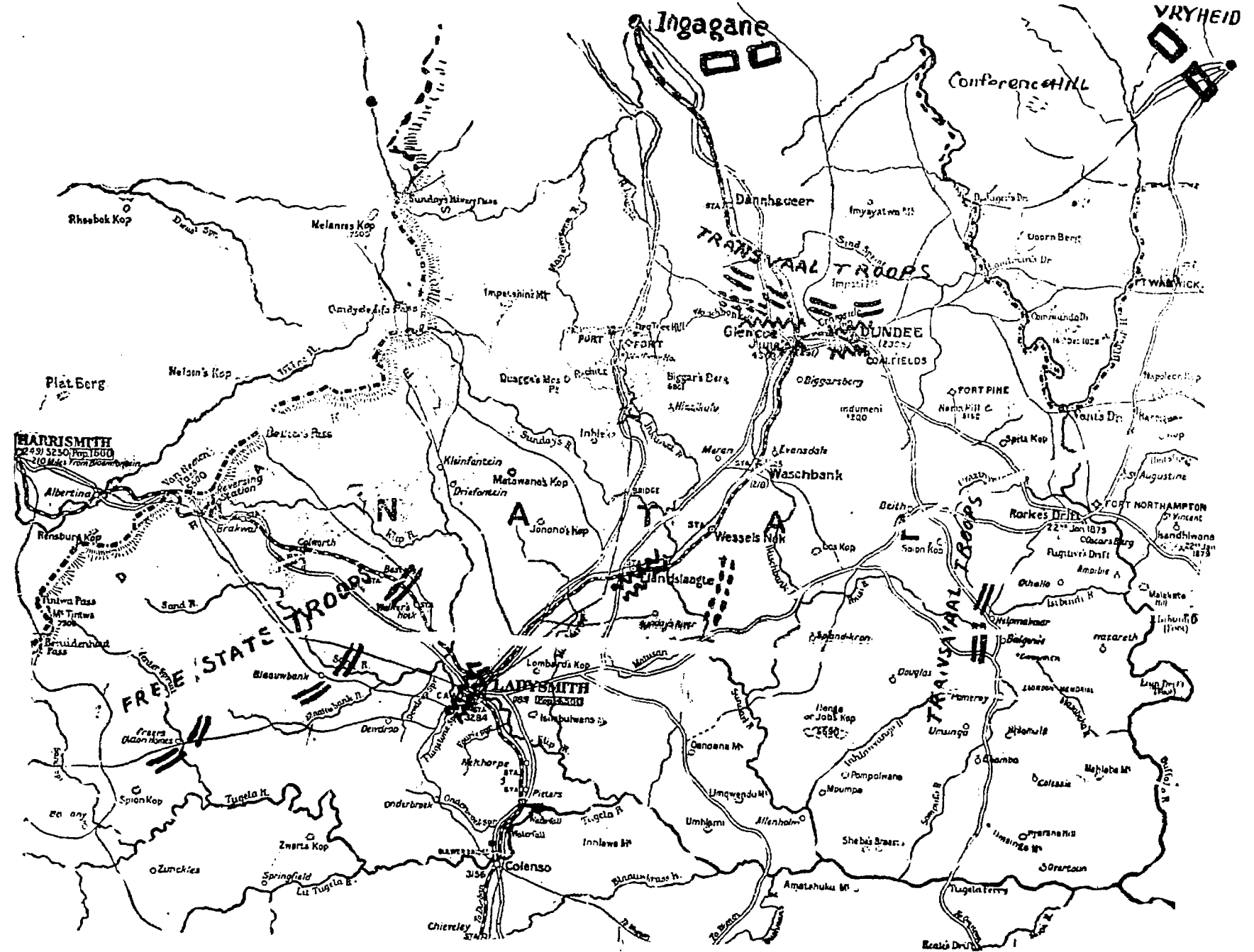
Mr. Lathin, local manager for the Dixon Cure Co., who have their offices at 572 St. Denis Street, Montreal, showed a reporter a few of the many grateful letters which they receive by every mail from wives whose husbands have returned to the paths of sobriety after taking the Dixon Cure, from mothers who can scarcely express their gratitude for the good it had done an intemperate son, and from patients themselves, who write in the same spirit of thanksgiving for the medicine that has proved their salvation. Of course these letters are confidential so Mr. Lathin did not mention any names but here are a couple of extracts:

"I am myself in the liquor business and felt compelled to take from 30 to 50 drinks of whiskey every day up till March, 1899, when I purchased your wonderful medicine. After the second day's treatment I felt the change, and after four days I was a new man and am glad to say that since then I have not taken a drink of any liquor or have I any desire for it although as usual am tempted or all day long. Your remedy certainly does what you claim for it and even more."

Another patient writes: "I can in all honesty say that I was a great deal worse than any average drinker of my experience. It was with me a habit of fifteen years standing. The thirst for drink haunted me day and night. I made the sternest resolutions to break off but they only lasted till the next time leaving me lower in my own self-esteem every time. I broke those resolutions. I was surprised to note the difference after using your treatment for only five days and when it was ended I was a cured man and have never experienced the least craving for liquor since. I most emphatically declare that after what it has done for me it is capable of curing the worst case, with the Dixon Cure any man who wants to quit drinking can do so."

Toilet Articles.

SPECIALTIES OF GRAY'S PHARMACY. FOR THE HAIR: CASTOR FLUID.....25 cents FOR THE TEETH: SAPONACEOUS DENTIFRICE. 25cents FOR THE SKIN: HYPEROSELANOLIN CREAM. 25 cents HENRY R. GRAY. Pharmaceutical Chemist 122 St. Lawrence Street, N.B.—Physicians' Prescriptions prepared with read promptly forwarded to all parts of the city. Every description of Job Printing done at this office.



SOUTH AFRICA MAP OF THE SEAT OF WAR

confidently, nor merely for toleration but for position and place, to Catholic majorities elsewhere."

ALIEN GOVERNMENT.— Recently the inaugural address of the Limerick Catholic Institute was delivered by Count Moore, M.P., who spoke on "Agriculture and Industry in Ireland." The Most Rev. Dr. O'Dwyer, Bishop of Limerick, presided. In putting the vote of thanks, that had been moved and seconded, to the audience, His Lordship pronounced a most telling and exceptional address. It is one of the most logical appreciations of the Irish situation that we insert it verbatim, as it is well deserving a careful study. His Lordship said that:

"For himself he quite agreed with Count Moore's remarks as to the duty that developed upon them to try and get for the people of the country all the advantages that the Act could give. It was their duty to use every legitimate means, put within their reach by God's Providence, to improve the material, moral, and intellectual condition of the people, and he thought nothing could be worse, nothing could be more immoral, than for any reason whatsoever, to go between the people of Ireland and any substantial advantages that this legislation might produce for them. At the same time he should say, that he was not so sanguine as to the results of this legislation as Count Moore, and the reason of his hesitation about it was, He did not believe that any progress could be made in technical knowledge, or in any knowledge, technical or general, by any action that was cut off in the greater part of its people from higher university education. When Count Moore speaks about teachers of arts and crafts and various industries, when he mentions the possibilities of various industries throughout the country, which the people had first to learn and then to realize, he should ask him where were the teachers in Ireland at the

wonderful. There was not a single industry practised in the whole county of Lancashire of which they had not a corresponding school to educate the people. The first step the Committee on Education in Lancashire took, was to put itself in communication with the Universities of Oxford and Cambridge, and also get a staff of competent teachers. They made provision during the summer holidays at the universities to send the primary teachers to the universities to be instructed there, and then bring back the knowledge and training from the universities to communicate it to the students in their own schools. Without universities they were powerless. It was the same in Scotland, which was a hundred years ahead of everything, so far as this world was concerned, when compared with Ireland. In education, they in Ireland were nowhere as compared with Scotland. Why? Because with the aid of popular universities the Scotch had the finest race of schoolmasters in the world. Yet this English Government that had taken the management of Irish affairs in their hands gave the Irish people a bill which theoretically ought to establish industries and prosperity throughout Ireland, but absolutely cut them off from the essential tradition that was necessary for that or any other scheme, solely and entirely because they had not yet shaken off the traditional intolerance and would not give the Irish people the full rights of citizens because they were Roman Catholics.

What would happen? How would that work out? When the representative body would come from the various counties and boroughs to meet in Dublin or elsewhere once or twice a year to discuss various projects of an industrial kind the real authority, the real power, and the money will be at the disposal of a Board nominated by the Government. Now, at the head of that Board, as a matter of course, would be some Unionist politician—a Protestant and an

anti-Catholic, who would come and work this industrial system throughout this country. If it succeeded his lordship would say to himself that it would be a social miracle, because if they cut off from it every feeling that was strong, deep and real in this country he could not see how it would have any prosperity. This Government, this Unionist Government, was the most anti-Irish, the most anti-Catholic Government they had for many years in Ireland.

His Lordship did not believe that any part of their legislation was conceived in the interest of this country. He believed that Count Moore and men like him were taking an honest and patriotic line in the position they were taking up in England to this Act, and for his lordship's own part, if he were a layman, he would join them and take out of this legislation all the good he could, and he thought it was the duty of the people to take all they could out of it. But he should say for himself he did believe that it would be powerless from the beginning because of the anti-Catholic and anti-Irish spirit that dominated the men who formulated it for the Irish people. When his lordship was looking over the Lancashire report on technical education the first thing that struck him was that they had at the head of the Education Committee a county alderman who was a Protestant clergyman. When the County Government Bill for Ireland was passing they went out of their way to give a slap in the face to the Catholic clergy of Ireland. Protestant persons in Scotland were eligible for County Councils, and in England Catholic and Protestant clergyman were eligible. But in Ireland, a Catholic nation the Government gave him the traditional insult, and said, "Your Catholic clergymen must stand aside. You dare not be trusted with any share in Local Government." That was the first indication with which the spirit

in course of construction since 1889, under the personal supervision of its rector, Rev. Martin Gessner. No debt has existed at any time, from the inception to the completion of the edifice. Father Gessner raised the money estimated at \$100,000 by architects, among his own parishioners. He refused to borrow on bond or mortgage. When money was not in hand, he stopped work until money accumulated to keep up the "pay as you go" principle which he maintained from the beginning to the end of building operations.

"The structure is in the mediaeval Gothic school of architecture from plans by William Schickel. The material is gray granite, with white dressed granite trimmings and granite columns and capitals in the interior.

"A striking feature if the church is the wealth of art glass by Mayer & Co., Munich, consisting of 48 windows glorious in color and superb in design. The nave windows begin with the marriage of the Blessed Virgin, followed by the Annunciation, the Birth of Christ, the Adoration of the Magi and other subjects in the life of our Lord, leading up to and terminating in the Ascension.

"All the statuary in marble is by Mr. Joseph Sibel, sculptor who journeyed to Italy for the express purpose of selecting in the quarries made famous by Michael Angelo, the marble for Father Gessner's statues. For the high altar Mr. Sibel has sculptured three exquisitely beautiful figures: St. Patrick, 6 feet 6 inches high, for the centre; St. Peter for the Gospel side, and St. Paul for the epistle side, each 6 feet high. These statues were made from life studies for form and drapery. The faces are idealized, and as they were modeled expressly for the place where they stand and in conformity with the architectural surroundings, they form an integral part of the altar, a feature unobtainable when ready-made statues are used. The mural decorative painting and