

FIRE DEPARTMENT CHAPLAINS.

From time immemorial there have been army and navy chaplains, but it has been reserved for New York City to initiate the practice of appointing chaplains to the fire department. These are not clergymen, whose duty it is to read prayers for, or give instructions to the brigade, rather are they priest and minister, who must don the uniform and face the perils and accidents so numerous in the fireman's career. We met with a most interesting and edifying, as well as highly encouraging account of this new departure, published in one of our American exchanges, and we select some passages from it, as a lesson that might well suggest imitation in every large city on the continent.

Amongst other things the report in question says:

"The chaplains of the Fire Department, Rev. William Smith, of the Fathers of Mercy, and Rev. James Le Baron Johnson, in the uniform of chief of battalion, are becoming familiar figures in New York city. While each has a driver and buggy kept at his own expense and ready to respond to the third alarm, not infrequently one chaplain picks up the other on the way to a fire.

"I never met Father Smith," said Chaplain Johnson "until we were appointed to the chaplaincy, and now well, we are Damon and Pythias." The good fellowship between the chaplains is not without its effect upon the firemen, with whom they are in closest touch.

It is scarcely seven months since the position of chaplain was created, New York remains the only city in the world that provides spiritual consolation for the members of its Fire Department. That it was a long-felt want is shown by the good the chaplains are doing. Long before his appointment Mr. Johnson, at present one of the assistant rectors of Grace Church, endeared himself to the department, and through his efforts twelve firemen were confirmed by Bishop Potter.

"My duties," said Father Johnson, "are naturally less arduous than Father Smith's, as eighty per cent. of the firemen are Roman Catholic. His influence among them is wonderful. I shall never forget the first fire we attended. The men were most profane. Father Smith reproved them.

"Who the — are you?" they demanded.

"The chaplain opened his uniform, 'At the sight of his priestly garb the men fell back. 'Ah, it's you, father,' they said, and the silence that followed was impressive. I have seen him administer the last rites of the Church to a dying fireman on the East side, in the presence of the worst of rables. Every head uncovered, every knee bent, and no one can tell the influence it had on that hardened fathering."

Every night the chaplains visit together an engine or hook and ladder house. The men draw up in line and give them the salute accorded a chief of battalion. Then they pass down the line, with a handshake and talk for each man. The opportunity for practical temperance work is unlimited, and much has been accomplished. Their presence at a fire is not only comforting and assuring to the firemen, but it has a quieting effect upon the inmates of burning buildings. Hysterical women often subside when the chaplains appear or when they learn of their presence in the house. Often they save life by taking the injured in their buggies to the

hospital — injured who otherwise would have to wait for an ambulance and suffer by the delay.

How much the influence of the chaplains is due to their virile, magnetic personality is best known to the firemen. Both are young, up in field sports and at a fire never shrink from the danger line. Before taking orders Chaplain Johnson became, while he was in Tacoma, so interested in the work of the Fire Department that he spent two years in an engine house, and one night nearly lost his life at a fire.

"You had better go, father," said the chief to chaplain Smith, at the recent burning of a vessel. "There's great danger here."

"Do you stay?" asked the chaplain, "and the men?"

"Certainly."

"Then here's my place," was the reply.

"Can you swim?" asked the chief.

"Yes."

"Now is the time." And as the burning boat sank the chaplain leaped from her side, to be caught by a fireman.

The third alarm brings out the chaplains, although they frequently respond to a second alarm if they are near the locality. They keep their rubber boots, coats and white helmets in the bottom of their buggies to don when they reach the fire. They report at once to the chief, after which their movements are as free as those of the firemen.

"My driver," said Chaplain Johnson, "always knows where to find me. I tell him where I shall beat such and such a time, and he makes for the nearest engine house."

"Our household," said Chaplain Smith, who is English rector of St. Vincent de Paul's church, where his oratorical gifts attract large congregations, "now listen as anxiously as I do for the fire alarm."

Writing on this subject in the Catholic Columbian, Lida Rose McCabe, says:

New York is the only fire department in the world that has chaplains. The precedent was established last March, shortly after the Windsor hotel holocaust. The war had brought about increase of chaplains in the army and the navy, and the time was opportune for Commissioner Scannell to introduce the office to the fire department, as eighty per cent. of the men are Roman Catholics. After the Windsor fire Commissioner Scannell wrote to Archbishop Corrigan suggesting a chaplain. In a letter commending the bravery of the firemen, the archbishop designated Father Smith for the position, while Father Johnson who was personally known and extremely popular at all the engine houses, previous to his taking orders in the Episcopal Church, consented to serve the Protestant contingency.

The chaplains have the ranks of chaplain of battalion. They serve without salary. Each provides his own uniform, horse and buggy at his own expense. The driver detailed to each, are men on the payroll of the department, who are otherwise employed when not in the service of the chaplains. This spiritual provision of far reaching effect, therefore, about increase of chaplains in the chaplains wear badges provided by Mr. Johnson. Their duties are manifold; and often fraught with danger equal to that of the chief and fire ladders. Counting the engine and hook and ladder house there are some 120 distinct houses visited personally by the chaplain.

under Genghis Kahn numbered but 800,000. The Huguenot migration from France in the eighteenth century, did not exceed a quarter million; yet, singular to say, the historians have paid more attention to it than they have to the great Celtic trans-Atlantic migration of the nineteenth century.

"From 1840 to 1860, two million Irish immigrants settled in the United States; from 1860 to 1880, one million; and another million from 1880 to the present time; the tide of immigration, which was accelerated by the famine of 1847, to 'a million a decade,' has averaged a little over half a million a decade since 1860."

"Had the Irish migration been directed to the virgin forests of the northwest, it might have founded here a dozen great Irish-American States of the Union. Economic conditions and divers other causes, decreed that it should end its journey among the New England and middle States. Here, at the close of the century, reside three-fifths of the Irish immigrants and their descendants. Something over a fourth of this immigration found its way to the twelve agricultural States called the North Central States: Ohio, Indiana, Michigan, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Kansas, Nebraska and North and South Dakota."

"In the twelve North Central States, above mentioned, nearly a third of the Irish-born people are engaged in agriculture, a percentage not greatly below that of their neighbors of other racial extractions. In Iowa, for instance, according to the census of 1890, there were over fifty thousand people of Irish maternity pursuing gainful occupations, twenty-five thousand of whom were engaged in agriculture. In Dakota, of fourteen thousand people of Irish maternity pursuing gainful occupations, twenty-two thousand were engaged in farming."

COLONIZATION SCHEMES.—Now on the question of Irish colonization and the great success attained by a few energetic pioneer Catholic Bishops in the Western States, we have the Hon. W. J. Onahan writing us follows:

"The Irish Catholic Colonization association of the United States was established in Chicago in 1879-80, and was organized under the general laws of Illinois. Its declared objects were 'to promote, encourage and assist the settlement of Irish Catholic citizens upon lands in the States and Territories of the United States.' It was a stock company with a nominal capital of \$100,000, of which \$83,000 only was actually subscribed in amounts varying from \$100 to \$2,000 by several hundred Catholics in the principal cities of the east and west. Certificates of stock were issued in due course to the subscribers.

"The capital, small though it seems now, was not obtained without laborious effort on the part of the promoters. While the association was not organized nor carried on with a view to profit or money-making, it was at the time understood that the interests of the shareholders should be protected and that the stock would be ultimately redeemed at par.

"Moreover, the assurance was given that the association would, in all likelihood, be enabled to pay to the investors interest on same at the rate of six per cent per annum."

"With the amount of capital thus provided, the directors purchased two tracts of lands—one in Greeley County, Neb., and one in Nobles County, Minn. The land was laid off in quarter sections and was offered for sale to actual settlers at a certain advance over the price paid for it so as to cover and provide for the necessary expenses of the association and for the payment of interest, etc.

"Houses were built for the settlers in the Minnesota colony and thirty acres of land broken on each quarter section so as to enable the settlers to provide for a sod crop the first season."

"In a few years the land was gradually taken up by actual settlers in both colonies. Those came principally from the east. There were in fact few or no immigrants."

"The undertaking you may be sure had its trials and vexations for all concerned. Indeed, because of its peculiar character as a quasi-religious and benevolent scheme—it gave no small share of anxiety and trouble to its promoters and managers. I could write a long chapter of experiences on that score. However, the up-shot of the enterprise was this: the colonies were successfully established. One thousand families, in round numbers, were fixed on the

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land, and within ten years each of the colonists had paid in full for his land and obtained deed for the same. The stockholders were reimbursed in full—that is, the stock was paid off at par with six per cent. annual interest, or dividend on same. Finally the Association was wound up and went out of existence some years ago. This is, in brief, the history of an interesting experiment in colonization within recent memory.

"The active promoters of the enterprise were Archbishop Ireland, Bishop Spalding, the late Bishop O'Connor, of Omaha, with other Bishops, priests and prominent Catholic laymen."

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COUNTY SYSTEM OF ROADS.

The question of good roads, which has been occupying the attention of several counties in Ontario, was discussed at a recent session of the Council of York County. The report of the special committee considering the question of adopting the county system of roads was presented on assembling after luncheon, and Mr. W. Campbell, Provincial Road Inspector, followed it up with an address on the proposed system.

Mr. Campbell pointed out that if the county was to take over the principal roads of the township and maintain them, construction could be carried on at a reduced cost to the townships. One question they would have to consider would be that of abolishing the statute labor system. In its time the statute labor system had done a great deal of good, as it was the only system that could operate in the time of the pioneers. As operated at present, however, it usually meant a pathmaster putting in a few days' work with a gang of men without any plan, and all they could do was fill up a few of the holes on the road. Permanent roads could be built in the county at from \$500 to \$3,000 per mile. The most of the roads could be made permanent for \$500 per mile. They must have modern machinery, which would cost considerable money. He advised the appointment of a properly qualified road commissioner if a county system were adopted.

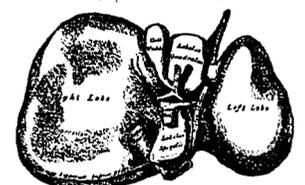
The report of the special committee on a county system of roads stated that the time had come when the county should either take the leading roads over or see that they were properly maintained by the townships. As the Counties of Victoria, Oxford, Grey, Elgin, and others were considering the adoption of a county system, it was recommended that definite action be deferred till the January session, and in the meantime the opinions of the other counties will be secured either by correspondence or a conference. The report was adopted by the Council.

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7. Have you no energy?
8. Do you have cold feet?
9. Do you feel miserable?
10. Do you get tired easily?
11. Do you have bad flashes?
12. Are you a night bladder?
13. Have you a pain in the back?
14. Is your flesh soft and flabby?
15. Are your spirits low at times?
16. Is there a bitter taste after eating?
17. Have you a burning in low life?
18. Is there throbbing in stomach?
19. Do these feelings affect your memory?
20. Are you short of breath upon exercise?
21. Is the circulation of the blood sluggish?

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IRISH IMMIGRATION AND COLONIZATION.

At this hour, when the Canadian Government is actively represented in Ireland by a gentleman whose business it is, not to induce Irishmen to emigrate, but rather to influence those who must or will emigrate to turn their attention to Canada, it may serve as a lesson for all interested to know how extensive has been the influx of Irish people to the United States, during the past century, and how some of the Western Bishops adopted means to secure Irish colonization. In a recent issue of the "Catholic Citizen," of Milwaukee, we find an instructive editorial on the question of Irish immigration to the United States during the past hundred years. The following extracts from that article may astonish many who have not studied the subject in a practical manner. The article says:

"During the present century four and a half million people of Irish birth emigrated to the United States and at the close of the century there were more than five million Americans of Irish parentage—a number greater than the whole white population of the United States at the beginning of the century.

"The close of the present century, too, finds more people of Irish parentage in the United States than in Ireland. Ireland has sent more colonists to North America during the nineteenth century than all Europe sent in three hundred years, from the time of Columbus to the beginning of this century. As compared in numbers all the previous great migrations of history dwindle into insignificance when placed side by side with this Irish migration. The successive migrations which overturned the Roman empire did not aggregate within a million of nineteenth century Irish immigration.

"Less than a million people followed Alaric and Attila, the Vandal migration which overspread Spain and northern Africa, is never estimated at more than a million. The great tribal movement of the Tartars

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