

Irish Immigration.

The statistics of emigration from Ireland, which have just been presented to Parliament, deserve the most earnest consideration of Catholics on both sides of the Channel. As we read them, they are distressing. On one point alone do they furnish a single ray of comfort: they show that in 1901 the emigrants were fewer in number by 7,287 than in the year previous. In all other respects they are saddening. In the year 1901, the total number of emigrants amounted to 88,870, of whom over eighteen thousand were females. The significance of these numbers will be appreciated when we state that 80 per cent., both of the men and the women, were between the ages of fifteen and thirty-five! The meaning of this is that it is not the old and infirm who have left their native shores, but the manhood and womanhood of Ireland that has been departing to other lands. Ireland, we thus see, for the same features have been shown in the emigration statistics of past years—is being gradually drained of its young blood and weakened of its strong sinew. The productive and reproductive strength of the country is going elsewhere. Men and women who, had they remained at home would have been the stay of the civil and ecclesiastical prosperity, and the hope and pride of their native land, carried that hope elsewhere and sought, even while they carried, prosperity abroad. Eighty per cent. of these emigrants turned their faces to the United States, seeking that welfare which they found not at home; sixteen per cent., or a little over six thousand, made their way to Great Britain, and apparently stayed here.

These figures are instructive. No one needs for a moment doubt that the great bulk of these emigrants were Catholics. As such, they went to swell the ranks of the Church in America, a fact which should be borne in mind by all who so exultingly dilate upon the increase of Catholicism in the United States. For ourselves, while rejoicing in the prosperity of the Church under the Stars and Stripes, we cannot but regret that the edifice of its prosperity is built up by the materials which have so largely for half a century now been conveyed from Ireland. If America is the richer, Ireland is the poorer. The strength of the Church in America has been purchased at the price of her weakness in Ireland. In this we are but repeating the views of distinguished prelates in both the countries affected. Bishops, American as well as Irish, have lifted up their voices in warning, and have tried to stop the great stream of emigration. American prelates know and proclaim the difficulties and dangers which await the Irish emigrant on his landing in the New World. Irish prelates recognize that unless the people can be kept at home, and the manhood and womanhood of Ireland be preserved for that country, the prospects of the Irish Church must one day suffer an eclipse. The very principles of natural increase of population will work to the disadvantage of that section of the nation which sees its young and strong people leave the land. Ireland at present is in the great majority Catholic, but the non-Catholic minority is very strong and very prosperous. Without trusting the vaticinations of such that tell us that in a period of years not extensive Ireland may have to display a majority which will be Protestant, we are conscious that the gradual depletion of the Catholic manhood must tell injuriously on the position of the Church in no long time. The whole question is one which should attract from Irish ecclesiastics even more serious attention than has been given to it hitherto. No effort should be spared to retain the people at home. The man who prevents emigration by warning and advice is doing a great work for the prosperity of the Church in Ireland. The Faith of Ireland and its continued prosperity is as dear to us and as essential as any advantage that may result to America from the emigration of Irish men or women to its shores.

And we in this country may note with instruction the fact that over six thousand of these emigrants in 1901 came to Great Britain. They are the numbers for one year, and to them must be added the numbers for long years past. This steady stream has increased the Church here, and should not be lost sight of in any calculations of the increase of the Catholic population. It is a stream, too, of an important character. Pure, simple, full of faith, fresh generally from the country districts, these emigrants settle as a rule, in our large cities, where, while they swell or maintain the numbers of Catholics in the various

parishes, they are soon exposed to the disintegrating influences of city life. No one who knows the conditions under which so many thousands of our Catholic poor live and labor in the large towns of England and Scotland can close his eyes to the dangers which they run. Few priests, with any extensive parochial experience, in either of those countries, would hesitate to proclaim their opinion that it would be better for these emigrants could they be induced to remain in the more religious surroundings of their birthplace. They have better chance there of preserving the Faith, which, do what men will, is so easily lost, or for a time forgotten, in our great centres of population where the merely material aspect of life is the chief consideration for most. Gladly would we witness a determined effort to keep the poor emigrant at home. A strong Ireland, with an impregnable Church, is a far greater necessity for the prospects of Catholicism in England and Scotland than many Catholics among us consider. While the Church in Ireland is a power, the Church in England has always a support in the day of trial on which she can rely. Majorities tend naturally to assimilate minorities; even Jews recognise this truth. And it should never be forgotten by Catholics here that their prosperity has been founded on, has been year after year increased by, the Faith of Catholic Ireland. Let Ireland keep her people, and so benefit the Church here and at home.—Liverpool Catholic Times.

Household Notes

GOOD COFFEE.—The first necessity for good coffee is pure water—although coffee will go far toward making bad water palatable, as troops on the march are gratefully aware. For the breakfast cup in comfortable homes, fresh filtered water gives to the full the delicacy and aroma of the berry.

For two weeks after the filter was set up in our house the family wondered how the grocer came to send such superlative coffee at the same old price as the rough, ordinary stuff we had been drinking resignedly at thirty-five cents a pound. That was when coffee was cheaper than it is now. When the grocer assured us it was the same coffee he had sold for a year, it dawned upon us that the filter was to be thanked for the improvement. Try it. Buy a stone filter and say nothing about it. Let the family find out for themselves what makes the coffee better as well as several other things.

When the water begins to sing in the tea kettle, pleasantest of inanimate home voices, the coffee pot should go on the back of the stove to heat through before making the brew. A cold pot, or one merely warmed by scalding out, does not develop the best flavor of the beverage. The pot should be hot enough to slightly roast the ground coffee and hiss when the boiling water is poured in. Then you get almost the benefit of freshly browned coffee and the quick "vif" flavor.

But there is a choice in 25-cent tin coffee pots—namely, one with no soldered seams or, at least, no drops of solder clinging inside, and a round spout instead of a broad one. Then you will attach a cork to close that spout and keep it in as long as coffee is in the pot. Remember, the spout must be corked before the ground coffee goes in. So you imprison the exquisite aroma, which else goes drifting through the house, the pleasantest sort of matin summons, but a dead loss to your cup of coffee.

I hope you are no so lost to all sense of advantage as to buy coffee ready ground. There are people who buy five pounds of best Mocha and Java, have it run through the shop mill after any old Rio or Maracabo or "breakfast coffee," carry it home in a paper bag, scenting the commuters' train with it, and yet believe they drink coffee. They may as well take to cereal coffee and drink burnt juice at less expense.

Suppose you are making coffee in the simplest way, as nine-tenths of the families generally make it—in a tin pot—without filter or eggs to clear it. The pot should be drawn to the front of the stove, the ground coffee whisked in the water, just on the boil, poured hissing in, cover and cork shut tight on the precious aroma and the pot set where it will keep hot as possible, yet not boil, till you are ready to send it to table.

Ten or twenty minutes will make little difference; the soul of the coffee is inside the pot and will stay there. If it simmers or boils in the least it will grow of bitter strength. If it stands on the grounds, uncooked, without boiling, it will gain that flavor as if tobacco had fallen

into it which you have the unhappiness to meet sometimes at table d'hôte breakfast or lunch, especially if you get in late. If it stands, filtered, with open spout, it is an amiably flat coffee, a family coffee, such as one endures at the table of young housekeeping friends.

But coffee closely stoppered is good in ten minutes or less and all you need to settle it is to handle it carefully, pouring out the first half cup to clear the spout of grounds. But do not settle coffee with fish skin, whatever you do to clarify it. That insults the flavor of good coffee. And no epicure will tolerate pouring coffee from the pot in which it is made into another one for the table, as there is too great loss of the essence.

I hope you have your cream jug set in a bowl of hot water five minutes before the coffee is taken up, and that cream and sugar are in the hot cup, to have the topaz brown fluid poured upon the cream. No other way is a finished order of fine coffee, unless you are epicure enough to drink it clear, as mature Christians and men of the world learn is the highest form of coffee. But do not force yourself to take it so.

The taste for clear coffee, like the taste for silence and solitude and reading Lardner's essays and Marlowe's tragedies, develops itself. If you can honestly enjoy any of these things, life holds some kindness for you.—Shirley Dare.

THE ART OF LETTING GO.—We held on to a great many things last year which we should have let go—shaken off entirely. In the first place, we should expel from our minds completely the things which cannot be helped—our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and we should learn it at any cost. It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling-block, or a hindrance should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to seek entrance. We want all we can get of sunshine, encouragement and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures and wholesome thoughts—the only things which can help us on in this world—we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

ABOUT TEMPER.—There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the licence, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away and the exhibition he made of himself. He will recall the amazement on the faces of his friends and the silence which they adopted as a protective measure, and the soothing language, which they used, as if they were speaking with a baby, and the glances which passed between them. He will not soon hold again with them as strong as he did before this outburst, nor will he have the same claim upon their confidence as a sound and clear-headed man. He has acted like a frothy, peevish child, and has for the time forfeited his title to manhood and the place of a man.

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ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 23rd March, 1902.—Males 345, females 49. Irish 225, French 133, English 23, Scotch and other nationalities 13. Total 394. All had night's lodging and breakfast.

Revival of Home-Spuns in Ireland.

In the little thatched cottages in Donegal and Connemara looms and spinning wheels are busy manufacturing homespuns for royal wearers. The kings and queens of Europe have decided that these manufactures are fit for court attire, and the peasants of the north and west of Ireland are reaping a golden harvest.

Two years ago Queen Victoria ordered a large quantity of Irish home-made woollens. This immediately created an outside interest in the goods, and a few weeks sufficed to set all the idle looms in motion. Orders are now being received from every city in Europe, and several lots have been exported to the United States. A large order recently came from Persia, and even in Australia the homespun is not unknown. The peasant weavers are rapidly becoming prosperous compared with their circumstances a few years ago. The new market for their goods has claimed every yard they manufacture, so that while royalty flaunts the homespun the cotters are content with the cheaper mill article.

For hundreds of years the peasantry of Ireland clothed themselves in garments of their own manufacture. Less than fifty years ago no wedding wheel heading the list of presents from the parents of the bride. Even in "poor old Ireland," however, machinery has made such strides that had Queen Victoria delayed much longer in placing the first royal order for the homespun the sound of the loom would not now be heard in the land. As it is, old wheels are being dusted and renovated; fingers that had almost forgotten the duties required of them are being quickened to work again, and young hands are rapidly becoming expert with practice. The workers are quite as interesting as the study of the cloth they manufacture, and their abodes are always a great attraction to the tourist.

Donegal is the centre of the present activity in homespun circles, and the cottages along the mountain sides are filled with the hum of busy workers. The entire family spend the winter months at reel, wheel and loom. When the days lengthen and the sun grows more genial work on the little patch of ground necessitates a decrease in their production. Potatoes must be planted, a few cabbage plants "dibbled" in the ridges and a root or two of oats "trrenched." Then follows the haymaking season, with its delightful weather and cloudless sky. No matter how many orders royalty may send for homespun these hardy hill folks will "take things aisy in summer days." These simple peasantry live to please themselves and their pleasure is usually the fulfillment of a general desire to take their own time for doing things. They like the sunshine and the growing meadows, the green pastures and the moss-covered banks; there is something in the whetstone that calls them to the hedgerow when it is white with blossoms, and not for gold would they miss the small birds' chorus. Therefore, it follows that the homespun harvest will be reaped only when the rain beats pitilessly on the roof and the wind moans and groans in the wicker chimney.

A cottage owning a loom may always be known by its unusual length. The loom fills one end of the cottage, which is only one story in height. Additional floor space for spinning wheels makes a greatly increased frontage necessary. This is done at the expense of proportion and gives the abode a squat appearance, that is deceiving. The walls of the cottages are whitewashed a couple of times each year and are remarkable for their cleanliness.

The machines used in manufacturing the homespuns are amazingly crude in appearance. They are very serviceable and enduring, in spite of their lack of finished workmanship. Looms are handed down from one generation to another, and the secret of the age of most of the spinning wheels belongs to the workers of another time. All the machines are permeated with the odor of burnt smoke, and the natural color of the wood used in their construction has long since been dyed black by the burnt peat.

It is astonishing with what accuracy these century-old machines operate. On one of these looms was woven the Irish linen presented to Queen Victoria on the occasion of her jubilee in 1887. The linen was said to be the finest ever manufactured.

Predictions have been made to the effect that the homespun industry will again spread over the whole of Ireland. Little surprise will be caused by this, at least to those who have followed the growth of the lace industry during the past few years. In many districts it has been almost impossible to engage servants on account of their being busily employed working the most costly Irish lace and other kinds of fancy needlework. Schools have been established at different centres of population for instruction in lace-work, and as many as fifty pupils attend single seminaries daily. Special sales of Irish home-made products have been held with great success in London, Dublin and Belfast.

The lace and homespun industries are closely allied. The peasants of the south have practically a monopoly of the lace business, while the homespun weaving centres in the north. Years ago large quantities of woollen fabrics were manufactured near Belfast, but the cottage looms have long since been ousted by the big factories employing thousands of men and women.

Most of the homespuns are sold to the merchants of the many small villages dotting the country. They are then purchased in bulk by the big retailer, who receives orders from all parts of the world. At present an attempt is being made to deal directly with the people without the interference of the middleman. As there is every chance of its succeeding it is to be earnestly hoped that the weavers themselves will reap the profits.—William Bullock, in the Gael, New York.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 855.—Dame Emma Savage, of the parish of St. Martin, District of Montreal, has this day, instituted an action in separation as to property against her husband, J. Pierre Marchildon, of the same place.

PIOHE & CORDEAU, Attorneys of Plaintiff. Montreal, 17th Feb., 1902.

NOTICE.

The Montreal & Southern Counties Railway Company will apply to the Parliament of Canada at its present session, for an act extending the delay for the construction of its Railway, enabling the Company to use any motive power; to make connections with other railways on the Island of Montreal and elsewhere; to make agreements with other companies; to construct, maintain and operate vessels, vehicles, elevators, warehouses, docks, wharves and other buildings, and to dispose of the same, and amending the Company's Act in such respects as may be necessary for its purposes.

LAJOIE & LACOSTE, Attorneys for the Company Montreal, Feb. 8th, 1902.

NOTICE.

Application will be made to the Parliament of Canada at its present session by the Lake Champlain & St. Lawrence Ship Canal Company for an act declaring the corporate powers of the Company to be in full force and extending the time for the completion of the construction of the Canal and amending the Company's Act in such respects as may be necessary for its purposes.

LAJOIE & LACOSTE, Attorneys for the Company Montreal, Feb. 8th, 1902.

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Society Directory.

A.O.H., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; Fred. J. Devlin, Rec.-Secretary; 1525F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary; 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m. and 8th Thursday, at 5 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanagh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P.P. President, Wm. E. Doran; 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in Rehall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seignours and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—Organized, 13th November, 1873.—Branch, 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; P.P. Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Searns; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; C.M. Secretary, J. H. Feeley, Jr.; Medical Adviser, Mrs. H. J. Harrison; E. J. O'Connell and G. H. Merrill.

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NOTES

AN AMERICAN CATHOLIC PRESIDENT.

very interesting syndicate which he foretold a future President for the United States, the Swiss, French and Italian Republics are of special interest to us, above all as they some peculiar prejudices which do not frequent under the observation of the attention of the general We will reproduce three from his letter, and add word of comment. He says:—

"Talking of the Catholic I may mention that the dent of Switzerland, M. Z. longs to that creed, and distinction of being the fidei magister of the Swiss. The latter has from time immemorial been identified with the Catholic Church, and this with the fact that at the time of the Sonderbund, or war of secession in this country (analogous to the Swiss identified themselves with the Sonderbund, creates a strong prejudice Catholics being allowed office of President of the Republic."

There is something very cant in the fact of Switzerland home and cradle of Calvinism accepting a Catholic President so much is it important to the President should be elected might chance to happen certain circumstances—as the dark Calvinistic prejudice could hear nothing good to a great extent by the perience of a Catholic citizen. Speaking of France quis of Fontenay, says:—

"Although there is nothing in the constitution of the French Republic, yet the fact remains that Catholics have been elected until now, and that of being started at the time of Faure's election to that he was a Protestant regarded as fatal to his prospects and proclaimed Catholic."

This paragraph is calculated to awaken a feeling of surprise and astonishment. We can learn that no man, who Catholic, could expect to be elected as President of the Republic, and yet that of the French Republic forced to submit to the dictation of sectarian legislators. Still a significant fact that he is not being acceptable to the Catholic. Then comes the feeling of assurance in the France may be torn by parties and may be the grand and general sentiment, yet she remains the "first daughter of the And beyond all these considerations, the oft-repeated statement, is either Catholic, or is not Catholic. If the Catholic people fall away from their allegiance, they fall into a rank infidelity—but they