

ROMAN NOTES.

The Feast of the great Apostle of Ireland was celebrated at the Church of St. Isidore of the Irish Franciscans, where Pontifical Mass was celebrated at 10.30 a.m., accompanied by beautiful Gregorian music executed by the boy choir, and directed by the Abbe Muller. A panegyric of the Saint was preached during the Mass. In the afternoon, after Vespers, the Relics of St. Patrick were venerated. The Church was crowded at both functions. The Feast was also celebrated with great solemnity in the Church of St. Agatha, of the Goths, connected with the Irish College. After the Pontifical Mass the many friends of the college were entertained at dinner by the rector, Monsignor Murphy.

The Feast of St. Joseph, Protector of the Universal Church, was celebrated with the greatest solemnity in all the churches of the Eternal City, having been preceded by a Novena, by order of His Eminence the Cardinal Vicar, being a Feast of Obligation. The numerous Masses in all the churches were well attended. There were also an extraordinary number of communicants. The Feast was also, as usual, celebrated at the Home for the Aged Poor by the Little Sisters of the Poor, who besides the religious celebrations in honor of their great Patron and Protector, provide a grand dinner for their charges. His Eminence Cardinal Macchi and a great number of gentlemen and ladies assisted the good sisters in waiting on the old people. In the afternoon His Eminence Cardinal Macchi gave Benediction of the Blessed Sacrament, and assisted at a tea to the old people.

In honor of his Pontifical jubilee the Holy Father invited the members of his family in Rome to spend a day with him. There were the two Counts and Countess Pecci and their families, and other relatives, numbering altogether twenty-two. After early dinner all were received by the Holy Father, the children recited sonnets in honor of their august relative, to whom they also presented bouquets. The Holy Father was delighted, and spent a couple of hours in conversation with his relatives.

The sermons of the Rev. Basil Maturin, in the Church of San Silvestro in Capite, on Sunday and Thursday afternoons, at four o'clock, are attended by an enormous crowd of English and American strangers, who thoroughly appreciate the eloquence and earnestness of the eminent preacher. Father Maturin also preached on Friday afternoon at four o'clock in the Chapel of the Convent of the Cenacolo, via Stamperia. On the same afternoon the Very Rev. Father Myers, S.J., delivered a very eloquent sermon in the Church of St. George and the English Saints, attached to the Convent of the Poor Servants of the Mother of God.

During the past week the Very Rev. Father Magnier, C.S.S.R., gave a Retreat for English-speaking ladies, in the private Chapel of the Convent of Marie Reparatrice. About fifty ladies attended the exercises.—Correspondence London Universe.

Religion and Society.

Observance of the fourth commandment, which bids us to keep holy the Sabbath day, is of great importance both to religion and to civilization, said the Right Rev. Bishop Canevin in the course of a sermon which he preached in the cathedral on Sunday morning last. It forbids the performance of servile work on the Lord's day, as well as enjoins that it shall be kept holy. The Lord's day is a day of rest as well as a day of sanctification, of prayer and praise, of worship and religious instruction, of good reading and pious conduct. Servile work was the term which was formerly given to all kinds of hard physical labor, such as that which is performed by those who work on railroads and on rivers, in factories, mills and shops; and as it is the poor who, in the vast majority of cases, do this hard physical work, the fourth commandment shows God's great love for them, for He desired by it to give them one day out of the seven on which to rest from their labors and on which to worship and serve Him and be instructed in His religion. The maintenance of religion, which is the preserver of

human society, depends upon the due observance of the command to keep holy the Lord's day. It is the duty of employers, whether on railroads or rivers, in factories, mills and shops, or in households, to arrange the work so that those whom they employ shall have an opportunity to observe the fourth commandment. States and communities are bound to obey this commandment as well as families and individuals. In this state and in this city many working people, especially those engaged in factories and mills controlled by large corporations, are obliged to labor on Sundays the same as on other days. They are thus deprived of an opportunity of going to Mass, and of receiving religious instruction; they are deprived of an opportunity of obeying the fourth of God's commandments. It is difficult for them even to perform their Easter duty. This is wrong. People who work during the seven days of the week become brutalized in time; drunkenness, immorality and Godlessness of every description prevail amongst them; they become less and less civilized. In revolutionary times in France the Lord's day was abolished in order that Christianity might be destroyed in that country; and the result was that those who labored on the Lord's day as if it were an ordinary working day became brutalized and pagans. No man, be he a pauper or a millionaire, can continue to work during the seven days of the week year in and year out without losing regard for God and respect for human society. In fact, those who neglect to comply with God's command to keep holy the Sabbath day very soon cease to have respect for any law, human or divine. In these days we hear a great deal about the rights of labor and the rights of capital, and the rights of man; but we hear very little about the rights of God. Yet God, as our Creator, has certain rights which it is our solemn duty to recognize in a practical way. One of these rights is laid down in the fourth commandment; and those who fail to obey that commandment deny one of the rights of God—His right to our reverent service on the Sabbath day.—Pittsburg Observer

Sisters Insulted In Cincinnati

In these days when the secular press teems with accounts of nearly all sorts of wickedness, the public is almost proof against surprise in any publication of crime. Our own great city, however, enjoys the distinction (?) of harboring individuals who seem to be past masters in the art of surprising and shocking the community with an exhibition of vice so low and disgusting that it can not be fully described in the columns of sensational newspapers.

The daily journals of Sunday and Monday tell us that last Saturday night Mr. Moses Goldsmith, of Walnut Hills, gave a reception in honor of his son and the latter's recently wedded bride. Ballet dancers, robed as Sisters of Charity, according to the Enquirer, as Sisters of Mercy, as the "Post" has it, waited upon the door, and when the revelry was at its height threw off the nun's habits, appeared in pink tights and indulged in Oriental dances to the delight of the assembled guests. There was a banquet, at which Hon. August Hermann was toastmaster and Hon. George B. Cox, Hon. Judge Pfeiffer, Hon. Max Burghelm, Hon. Cudde Spiegel and the female guests responded to toasts. "Wine flowed like water," says the "Post." "It was a feast that the epicures of Rome might have attended with pride," says the "Enquirer."

Such bacchanalian revelry may be deemed just the thing by creatures of the Goldsmith ilk, but all decent citizens are shocked at the deliberate prostitution of the nun's habit which seems to have been very enjoyable to the participants in last Saturday night's carousal. It was a cowardly insult to a noble class of self-sacrificing women. Catholic sisterhoods all over this land are looked upon by all denominations with respect, admiration and love for the heroic work they have accomplished on the battlefield, in hospitals, pest-houses, orphan asylums and homes for the wayward.

It is difficult to fathom the depth of turpitude that could suggest that under the nun's robe is concealed the shameless immodesty of the brazen ballet dancer. The conception and its execution are worthy the brain and the morals of a pagan. Masses from excesses of vice which wrecks the mind while it saps the strength of the body.

The insult which Mr. Goldsmith and his convivial friends have flung in the face of Cincinnati Catholics

should not be allowed to pass unnoticed. We presume they can not be reached by process of law, but we know they can be punished on the pillory of public opinion. We know that the decent citizens of the Queen City will join us in our protest against the premeditated and outrageous insult to the angels of the battlefield and the gentle nurses of the hospital and the asylum.

Catholics are sorely wounded in their tenderest feelings, for to them the Sisters are brides of Christ, who, to show their love for their divine Spouse, devote their lives to the alleviation of human misery.—Catholic Telegraph.

Bureau of Forestry

The Division of Forestry of the Department of Agriculture has been raised to the rank of a regular Government Bureau. The importance of this step will be fully appreciated when we recall the rate at which our wooded lands are being depleted and the consequent necessity of preserving and if possible increasing their extent.

A thorough study of the timber question reveals the fact that the annual natural income of timber does not equal the output and that we are daily drawing on the surplus of the past. This becomes a serious question when we consider not only the effect on the climate, the rainfall and the floods that result, but also when we consider the effect on home industry and foreign trade. One item alone will bring to our minds the enormous consumption of wood. Our newspapers, magazines and books are printed on paper made from wood pulp, and acres of virgin woodland are required for a single issue of a metropolitan daily or a leading magazine. Our exports are growing, and manufactured articles that require wood form a large part of them. Lumber is sent across the Atlantic in shiploads, our paper goes to Europe and Australia by millions of pounds, American carriages and furniture are largely used in Europe, but railway and trolley cars are purchased in South America, New Zealand and in Asia, and American wood and pulp manufactures are used the world over. And to this American agricultural machinery which is in universal demand and we can form some idea of the rate at which our forests are being depleted.

The fact that the country is awake to the problem that confronts it is clear from the response that was universally given to the offer made by the Division of Forestry in 1898. This was an offer of expert services to advise and make plans for the management of woodlands. The response came from every State and Territory in the country and summed up embraced an area of 3,500,000 acres.

Another hopeful feature is recognized in the specific trend of American industrial life. The large corporations in every department of industry are producing not only the finished product but also the raw material, and thereby cheapening the cost of production. This same tendency is seen among paper manufacturers who are large consumers of wood. If they deplete the forest from which they take the wood they must move their mill, which means a large money loss. They are therefore obliged to take care of their woodlands that they may have a constant supply of wood for their paper pulp. So interested have some of these firms become in the preservation of the woods that although they control thousands of acres of forest they will not fell a tree that is under a foot in diameter, thus enabling them to use their pulp mill and forest indefinitely. They moreover employ skilled foresters to care for the trees.

Among the large consumers of timber must be reckoned the railroads. They require the wood for ties and telegraph poles, and as no satisfactory substitute has been found for wood as a railroad tie its increasing price is forcing the railroad companies to become practical timber growers, and in recent meetings of railroad managers there have been earnest discussions on the advisability of regular tree planting and cultivation on land secured for that purpose. This action by these companies opens up a field for trained foresters. The manufacturers of agricultural implements are adopting the same policy and some already have large tracts of woodland skillfully managed under advice received from the Division of Forestry.

The lumber companies are slower to adopt the scientific plan of staying by one tract of forest land and caring for it; still there is a gain in this direction, for in the Adirondacks, for example, it has been found profitable to adopt the advice

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of the Bureau and cut only trees above a certain size and to so do the work that the younger growth is not injured. Measures are also taken to guard against forest fires.

Thus the forest is preserved for a steady yield for hundreds of years.

The Government of the United States has forest reserves amounting to about fifty millions of acres. To care for these government reserves and for the large woodland tracts controlled by corporations men skilled in forestry are required, and it has been the aim of the Bureau of Forestry to encourage in our colleges courses that will fit competent men to undertake this work in an intelligent way, and while making a good livelihood, protect and develop this important source of many industries in the country. At present there are forest schools in Yale, Cornell, Biltmore, N.C., and in many of the universities of the Middle West. The importance of this work cannot be overestimated, and now that it is being put on a scientific basis we can look forward to the preservation of our forests that means so much for the material development of the nation.—American Catholic Quarterly Review.

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Ladies' Colonial Patent Leather Slippers, with gilt buckle, Louis XV. heels. Per pair.....\$1.95

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Misses' Fine Soft Dongola Spring Heel Laced Boots, with extension soles. Per pair.....\$1.05

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The Laws of a Great City.

Mr. Eugene A. Philbin is well qualified to write upon the theme he has chosen for his contribution to the current number of the "Messenger Monthly Magazine," and entitled "The Laws of a Great City." His long and intimate association with the courts of New York has afforded him many opportunities of getting at the facts which he has elaborated in his article with much literary skill. Touching upon a question which we have often dwelt upon in the columns of the "True Witness"—that of misrepresentation of prisoners in regard to religion and nationality, Mr. Philbin says:—

A careful analysis of the work done by our Church might show that untold sums of money were saved to the state by its good offices. As it is, we are charged in the statistics with every person of an Irish name who is brought to the bar of justice. While District Attorney I procured the conviction for murder in the first degree of a negro named Planagan, who was neither an Irishman nor a Catholic; but, of course, the enemies of the Church put him down as both. For many years it was the practice in our criminal courts to ask before sentence the religion of the convicted person. In many instances, particularly where the judge was of our faith, the answer would be "Catholic," even where the appearance of the prisoner

er would clearly indicate he was a Russian or Polish Jew. Upon my calling the attention of the court to the fact that the law merely required that it be ascertained whether the defendant had received religious instruction, to which the answer should be merely "yes" or "no," the practice was abandoned and the law followed. In reading such statistics, therefore, it may be well to bear in mind that the proportion of Catholics is not as stated. Then even if it were so, we all know there are many who are nominally Catholics and who have never been under the influence of the Church since early childhood. Nothing more strikingly shows the great moral agency of the Church than the existence of the many fraternal societies within its fold. When you see bodies of men like the Holy Name Society, the Knights of Columbus, the Catholic Benevolent Legion and many others monthly approaching the sacraments, you get only a partial idea of the great ethical force that exists.

None knows the weight of another's burden.

He that looks not before finds himself behind.

At first we hope too much; later on too little.

There is virtue even in the looks of a great man.

OUR CUBSTONE OBSERVER.

HE other day I asked me if I was as high as to what I was most suitable for. She said that I was a friend a silver egg was highly appreciated, same friend had sent a sent to another person, taken as an insult. I did inclined to give any advantage, in case what I would might not suit, or the effect of the silver above mentioned individual said that I was not an such matters, wherefore I be excused.

A BRIEF STUDY.—Now occurrence and this peculiar reflection. In the first began to think about the of eggs for Easter, and the strange manner in which son regarded such a gift. eggs should be eaten as diet at Easter, and why should be selected as representative of that season is something have not studied. I have rious origins for this curious they all seemed to me to puerile and even to be contemptible I have paid but attention to that phase of and I must admit that I deeply interested therein. idea of a person taking cause a friend had the mess to send him, or her, of present, or gift, at such afforded me matter for study. My first conclusion the person in question my "crank," or one so full of notions as to almost monomania. It is often gauge the effect certain in all kindness, will produce people of uncertain disposition. I have found that when you deal with persons of that it is always safer never to do them a kindness off less they have made it clear they would accept gladly it is preferable not to make, much less to do the th are people in the world, wures are so unique, every with suspicion upon that that is done them. They the Trojans of old, only their solid reasons, who Greeks even when bringing is not always easy to find natures, but once you have hint that such a weakness a person, your most happy will be to avoid doing that any outward kindness. T seem a peculiar advice com one whose pen has always charity, good will, and deeds. But, there is no ch doing that which will give no good will can result fr which creates a hard feelin is no friendly deed, if it wrongly construed.

Whisky Destroys

This is to be no sermon talism. The desire is to dis young men and others, not mental principle, but the in each individual. Strong drink is the curse lions in our modern civiliz There is throughout socie may be called a "whisky lev exist exists in every great in every small village. Th men classed as whisky drink drinkers, and, whatever th profess to believe, they know they are the pariah community. Whisky has many apologis are many arguments offe favor. But these arguments ble compared with those th be brought against it. You are told truthfully th The drinking nations of t are the great and successf A small handful of drinkin can subdue and control the ate millions of India, Egypt Perfectly true. The poweri do drink. But the powerfu als do not drink.