

RANDOM NOTES AND GLEANINGS.

A DAILY PAPER.—Publishers of newspapers printed in the German language are organizing a company to issue a Catholic daily newspaper in English, in Buffalo. Stock is to be sold at five dollars a share, and subscriptions are called for. No money is to be paid until stock to the amount of \$100,000 is subscribed for.

A SELF-MADE MAN GONE.—Ex-Mayor William R. Grace, of New York, prominent in Catholic circles in that city, died last week from pneumonia. Mr. Grace was one of the pioneers of Irish emigration to America, and during his long business career in the United States had accumulated a fortune.

MEAN ECONOMY.—We pity the man, woman or child whose sad plight it is to be buried at public expense in a city where an Alderman objects to the payment of \$8.00 for an adult and \$6.00 for a child, for funeral expenses. Such is the case in a leading city in the United States.

PRIDE OF RACE.—It would be well for all Irishmen and their descendants if they displayed the same courageous spirit recorded in the paragraph given below. Publishers of Protestant newspapers and magazines would be more respectful in their references to Irish Catholics and would esteem them as they deserve to be esteemed. Other races are always ready to accept us at our own valuation. The item is as follows: The publication of a cartoon in a South Bend, Ind., paper St. Patrick's Day was denounced by Rev. Father John F. Degroote at the St. Patrick's Day exercises as an insult to the Irish race and a proceeding of most contemptible nature. A public apology was demanded by the priest.

KNIGHTS OF COLUMBUS.—Msgr. O'Connell, the rector of the Catholic University, has extended a special invitation to dinner to the national directors of the Knights of Columbus on the occasion of the presentation of the chair fund.

WAR NEWS.—There is an old saying that cats are endowed with nine lives. To judge from the despatches a good many of the Russian war vessels must closely resemble cats from the number of times they have been mentioned as being totally disabled, and yet they are able each time to get back into something like fighting trim before the next visit of the Japanese squadron. Take, for example, the case of the protected cruiser Askold. It was reported that she was entirely destroyed by the first attack of the Japanese battleships and cruisers on the Russian fleet at Port Arthur. Next came a despatch dated February 14 which confirmed this destruction of the Askold, and said that she had sunk in thirty fathoms of water, that being the comfortable depth of 180 feet. About ten days later the Askold was again mentioned in the despatches; this time, however, she was covering herself with glory in materially assisting to repel an attack of torpedo boats. Since then, and within a day or two, this same cruiser has been reported as lost, and as being one of the fleet within the inner harbor at Port Arthur.—Boston Herald.

A SIDELIGHT.—Some little time ago in Glasgow there was a reunion of Connaught men in the City Hall, says the Sacred Heart Review, at which the Archbishop of Glasgow was present. In warning Irishmen against the danger of disunion, he told a story of Dr. Johnson which evoked much laughter, but which has a serious moral. Boswell once asked the Doctor: "How is it you always speak ill of Scotland and never of Ireland?" Johnson replied: "The answer is this. You Scotchmen are joined in a conspiracy to make little of everyone else, and to make much of yourselves. The Irish, on the other hand, are an impartial people—I never heard an Irishman say a good word of another."

ABOUT PRISONS.—From the report of Inspector of Prisons in Ontario we learn that the number of commitments in 1903 was 9261, nearly 1000 in excess of 1902. There were 38 deaths. Of the prisoners 1221 were females; 3397 were married and 5864 unmarried. Those who could not read or write numbered 1662 and 6363 were in temperate.

The cost of maintaining the jails in the province for food, clothing and fuel was \$57,252.84; for salaries, \$86,081.95, and for ordinary repairs \$7,122.23. The average cost of food, clothing and fuel was \$6.18 for each prisoner. The greatest number of prisoners at one time during the year was 1090; the lowest number 299. The average cost per day per prisoner was 24c.

CARNEGIE LIBRARIES.—From Toronto exchanges we glean that there is much difficulty in selecting a site for the proposed library for which the famous Carnegie gave a donation. One of the Aldermen stated that the offer of Mr. Carnegie should be rejected, and that the Council would never agree on a site. He would move that the matter be not considered further and that the Carnegie offer be declined. The motion was not entertained.

THE DAY IN P.E.I.—Rev. Father Gallant and Mr. P. J. Trainor were the orators at the St. Patrick's Day celebration in P.E.I.

A MEMORABLE DAY.—The fortieth anniversary of the founding of St. Joseph's Society was celebrated on March 19th at St. Joseph's Convent, Charlottetown, in a manner befitting the occasion.

PROTESTANT MISSIONS.—A report says that the American Tract Society have put into circulation 750,000,000 publications printed in every known language, to enlighten the domestic and foreign heathens.

DEAD MEN AT ELECTIONS.—At nearly all elections in this city there are not a few dead men represented at the polls by daring and foolhardy partisans, who risk their liberty for candidates who would not recognize them after the election. It would appear that the practise is in vogue in France on a much larger scale if the following item, which we clip from an exchange, is correct in all its details. It is a translation from a French newspaper, "Le Bien Public de Gaud." It is as follows: "During the elections at Orleans, in order to assure themselves of an easy majority, the gentlemen of the bloc (the Government party) conceived the funeral idea of causing themselves to be elected by the votes of defunct electors. This idea, though brilliant, appeared to certain persons as a little far-fetched, and a courageous citizen, one M. Lorillard, desired to rid the urns of this 'Dance of Death' contingent. The names of half a hundred persons who had departed this life appeared on the electoral lists; M. Lorillard procured the certificates of death of this mortuary phalanx, and armed with them presented himself before the justices respectfully praying them to lay the ghosts. In the face of such astonishing audacity the bloc trembled with rage, and M. Rabier, who saw himself threatened with the disappearance of his phantom army corps, immediately took the train to Orleans and in open court stigmatized the action of M. Lorillard as one sale besogne. After this sentence of the eminent orator, the duty of the magistrates was sufficiently indicated. Of the fifty defunct electors only four were permitted to return to the tomb; the rest remain at the disposal of the bloc to assist in overcoming the 'infamous reactionaries.'"

In regard to meeting such a condition of affairs in Montreal, the remedy is simple and easily applied. All deaths are now registered in the City Hall, and it ought to be a mere matter of clerical work to obtain returns from the Health Department and have the names cancelled in the books of the office of the Treasurer.

TO STEM THE TIDE.—Hundreds of wealthy citizens are striving to prevent what is scientifically termed the contagion of consumption, but few are engaged in the more laudable task of introducing civic reform in the methods of overcrowding in tenements or building sanitary homes which the poor may occupy at a reasonable rental. Our Aldermen are busily engaged in looking after other matters which tend to maintain their popularity and keep them in office. The Average Alderman is not inclined to study any question unless it is calculated to secure votes.

EARTHQUAKES.—It is little wonder that the earth quakes considering the daily and nightly happenings that are chronicled in the yellow journalism of the day. A Catholic American exchange says: "Several shocks of earthquake were felt in many parts of New England on last Monday morning. The extent and severity of the disturbance is said by scientists to show that it was the most remarkable in twenty years. The motion of the earth was most violent in Eastern Maine, where from three to seven distinct shocks were felt. Bar Harbor noted seven shocks of a violence sufficient to cause the fire-alarm bell to strike several times. Calais, Me., reported that buildings were rocked so as to shake pictures from the walls. From this point to Hartford, Conn., including all parts of New Hampshire and Vermont, as well as Massachusetts and Rhode Island, the trembling of the earth was noted."

A NEW INDUSTRY.—One of our Ontario contemporaries remarks: "An industry which, it may be reasonably expected, will have something of a revolutionizing effect in regard to building material, is that which will be in operation in Peterborough within a couple of weeks. This is the manufacture from Portland cement of blocks for building purposes to take the place of brick or cut stone. In the States and some parts of Canada this material has come to be largely used, and is recognized as having exceptional merit. The blocks, which have dimensions of two feet by six inches, with varying widths, are hollow and are non-conductive of dampness or frost, and as to durability are said to be away ahead of anything in the market."

RENOUNCED MASONRY.—The Associated Press sent this despatch from New York, 16th inst.: "By renouncing Freemasonry on his deathbed, Dr. William J. McDermott, a Freemason of 50 years standing, and of the most active members of the fraternity in the Bronx, has given a shock to the members of that organization. "Dr. McDermott was born of Roman Catholic parents, but when a young man he drifted away from the Church, and for half a century had nothing to do with it. Just after attaining his majority he joined the Masonic Order. "When he was taken seriously ill four weeks ago, he asked to see a priest. Father Parks was sent for. To him the physician expressed a wish to receive the Sacraments of the Church. "Commenting on the foregoing, the Catholic Union and Times remarks: "This is one of the many instances in which Catholics, when they come to die, call for a priest, renounce condemned secret societies, and are reconciled to the Church from which they lived so long estranged. "And the fear of such an ending is the very thing that makes Masonry hesitant and wary in promoting those who were once practical Catholics to high positions in its ranks. "It is never sure of the final perseverance of such persons, and it ever trembles lest the crucifix and the confessional dislodge the square and compass towards the close of the conflict."

IRISH EMIGRATION.—An appeal signed by many Irish prelates, and heads of various Irish national organizations has been published in the press. We take the following extract from it: "The Irish in America have a great

responsibility in this crisis in the fate of Ireland. It is estimated that the passages of more than half the emigrants are prepaid by relatives in the United States. It, therefore, rests with the Irish in America to decide whether emigration shall continue at the present abnormal rate. We are confident that they do not wish to complete the last conquest of Ireland, and we appeal to them to put a check on the practice of sending unnecessary prepaid passage tickets. Ireland at the present time cannot afford to lose a single one of her children. Apart from the economic loss to the country, the emigration of every adult means the withdrawal of a fighter from the nation's rank while the battle for racial existence is proceeding."

OPPOSED TO MEN'S CLUBS.—The New York Sun, in the course of a sketch of the newly appointed auxiliary Bishop of New York, Mgr. Cusack, says: "He is an advocate of social and athletic clubs for boys, but does not believe in clubs for married men. "Their place is at home," he said, and the stern features were more evident than the kindly eyes. "One of the unfortunate conditions of this generation is the popularity of men's clubs. They are run as restaurants and hotels, and in many cases are substitutes for the home. They rob children of much of the father's influence and in many cases prevent fathers and children from really knowing each other."

A MINISTER'S VIEW.—An incident characterized as "sensational" by a contemporary, tells how a minister of the Methodist church in Peoria, Ill., publicly rebuked a young soloist for singing an "Ave Maria" during the service on a recent Sunday evening. "Had I known," said he, "that song was on the programme, I would have requested the singer not to sing it." Seeing that the audience and choir were dumb-founded, the minister repeated the declaration, and added that the song was not one that should be sung in the Methodist Church and that he was sorry it had reached the ears of his congregation.

ABOUT TRANSGRESSORS.—The hurrying crowd in search of the means whereby to gratify their own ambitions seldom pause to dwell upon the causes which lead the young along the highway that leads to the prison doors. In a recent case before the courts in Buffalo, in which a lad was convicted and sentenced to life imprisonment, the District Attorney is reported to have made the following remarks: "Altogether too little heed and attention is paid by parents to the bringing up and education of their children. What is the result in a great many of these cases? These fellows are brought into the world, they are nourished until they can walk, and are then turned loose upon the community. They hang around street corners and frequent saloons, they get into older and bad company, and mingle with bad associates and the first we see of them is that they are arrested for corner lounging. We next find them in our police courts, charged with petty larceny. We next find they have been held to answer before the grand jury upon the charge of burglary, larceny, robbery, assault with intent to kill and other crimes of just as grave import. "Where do we next find them? We visit our reformatories and penitentiaries and prisons, and there we find this fellow who started out in the manner I have described, who received at the hands of his parents no more consideration than I have tried to portray to you, and there in that reformatory, in that penitentiary, or in that prison ends what might have been a useful life."

AN EARL'S EXAMPLE.—The Catholic Columbian calls attention to the example shown by the Earl of Denbigh in the following terms: "Following the fashion among nobility, each child has three or four given names, but we notice that every girl in the family has the name

"Mary" among her other names. England was once known as "Mary's Dowry." This Catholic English Earl seems to recognize that fact in the naming of his children."

GERMAN CATHOLICS.—The New York State Federation of German Catholics Societies will hold its annual convention this year in Rochester at the end of May. From the notice addressed to the members by the President and Secretary we take the following extract: "It is a violation of these rights to tax Catholics for a school system the benefit of which their conscience forbids them to enjoy. We will, therefore, unite with other Catholic federations in this State and country in demanding our just share of the money raised by taxation for school purposes. Standing together as one great and solid organization, which, by the number of votes it represents, will make a deep impression on the class of politicians with whom we have to deal, will gain for us that which their love of liberty and sense of justice should willingly accord us. "The solution of this important problem has been begun, and it is our duty to be vigilant in order that what the future may bring be not worse than we have at present."

ECHOES OF IRELAND'S DAY.—Below we publish an extract from some of the eloquent sermons and patriotic addresses delivered by priests in various cities and towns on this continent on the occasion of the feast of Ireland's Patron Saint: "Ireland is the only nation whose entire history is a history of patriotism. They were celebrating the triumph of Christianity. Whenever Patrick spoke the people bowed and answered a solemn 'amen!'—Rev. Father Cotter, Cincinnati. "The faith which Patrick brought to Ireland implanted in the breasts of its people a strong love of liberty and a deep hatred of oppression, a passion for freedom, and a frenzy against tyranny. And in every spot of this wide world where Irish courage and Irish valor have been most signally displayed, the cause and explanation of it has been the worship of the race for freedom and its hatred of oppression. To be free men and to enjoy the rights that follow freedom brought our ancestors into the field under Brian Boru, their country's freedom inspired the military genius of Owen Roe O'Neil and the heroic deeds of Patrick Sarsfield."—Rev. M. F. Fallon, O.M.I., at New York Banquet of Friendly Sons of Erin.

"The Irish may glory in their faith and nationality. In our day when men are apt to measure the conditions of nation and country by material progress, there has been many a sneer because the faith of the inhabitants of Ireland seemed to bring forth none of this material progression. The conditions of the Emerald Isle and those dark days were due to the fact that the Irish had stood by their faith. If they had been traitors to their faith, to God, and to the teachings of St. Patrick, it had been said that the conditions in Ireland would have been different."—Rev. Father Slaven at Utica.

"To-day the Irish race at home emerges from seven centuries of destroyed nationhood, moved by the spirit of nationality, with such practical unanimity that it constitutes in every sense except a mere legal sense, a nation. Let us not surrender to the argument of vanity that this could have been if the special favor of Divine Providence had been withheld from the race, and that it is due to an innate strength of character in the Celtic race. The individual Irishman is no such model of strength when left to his natural human guidance as that extravagant claim would argue. No. If left to its human resources it would be a marvel past our belief that the race could produce one member to-day in any land untainted by the spirit of anarchy and hate for all law and government. If the phenomenal strength of the national spirit of our race to-day is explainable on any hypothesis, it is only upon this: That as a reward for its sufferings in behalf of faith, it has been designed by a merciful Providence that the faith should be the instrument by which should be preserved to the race the boon of its

nationality. And this quickens into assurance the hope that that nationality shall some day be vindicated in human law."—Mr. J. J. Marony, at Columbus, O.

FIRE IN AN ORPHANAGE.—The frequent chronicles of fires in orphan asylums during the past year should put administrators and guardians of such establishments on their guard against such unfortunate emergencies. The most recent report comes from Providence, R.I., where a fire destroyed one wing of the St. Aloysius Orphan Asylum on March 20. The institution is in charge of the Sisters of Mercy, who behaved with such coolness that no panic ensued among the 200 orphans in the asylum.

THE WAY OF LIFE.—Possibly no man has ever spoken more beautifully, or more strongly, on the all-important subjects of life and death, than has the famous Bossuet. We have often meditated upon that wonderful passage, in one of his great sermons, wherein he tells exactly what life is. It was thus he spoke: "The life of man is like unto a road, the end of which is a frightful precipice; he is warned thereof from the first step; but the law has been spoken; he must ever go forward. I would like to retrace my steps: 'Forward, forward.' An invincible weight, an irresistible power drags me on; towards that precipice I must without cessation advance. A thousand obstacles, a thousand sorrows, weary and disquiet me on the way. If I could even only avoid that terrible precipice. Not so, however; onward I must walk, I must run, so rapid is the course of years. One is consoled, however, for he meets with objects that distract him; waters that flow by, flowers that fade. I would like to stop: 'Forward, forward.' And yet I see falling behind me everything that I have passed—a fearful crash, and inevitable ruin. One is consoled with a few flowers picked up in passing along, and which fade in the hands, between morning and evening, or a few fruits that are lost before well tasted. These are all mere enchantments; ever and always dragged forward, you approach nearer and nearer the dread abyss. Already is everything becoming effaced; gardens less flower-decked; flowers less beautiful, colors less distinct; fields less smiling; waters less clear; everything is tarnished, everything vanishes; the shadow of Death appears; you begin to feel that you are nearing the fatal gulf. But on, to its very rim, you must go; yes, seized upon your senses, your head one step more. Already has terror grown dizzy, your eyes become bewildered, but you must move on—'Forward.' You want to turn back; everything has fallen, everything has vanished, everything is gone. "I need scarcely tell you that the road I speak of is life, and that the precipice at its end is Death."

We can almost imagine the effects of such a passage as spoken by a master of all the arts of elocution and eloquence, such as was the renowned "Eagle of Meaux"—the wonderful Bossuet: "DEATH OF A PRIEST.—Rev. J. P. Morris, for twenty-two years pastor of St. Mary's Church, Nutley, N. J., died on Monday last week. He was sixty-three years old, was ordained with the late Bishop Wigger, and spent some years in Rome. Father Morris never drew any salary from the Church. He had a private income, more than sufficient to provide for his needs, and he gave freely for benevolent and charitable purposes.

IRISH FRANCISCANS.—Sir Thom Esmonde, M.P., has been informed by Victor Cavendish, Secretary to the Treasury of the British Government, that the report of the inspector sent to Dublin to examine the manuscripts of the Irish Franciscans, has been received, and the Historical Manuscripts Commissioners are considering how they can carry into effect his recommendations. His report states that there is three months' work to be done over and above the re-arrangement of the papers, which he considers advisable, before a report upon the manuscripts be placed in the printers' hands. Every effort will be made to complete its publication as soon as possible.

In the "American Catholic Review," Rev. A. has an admirable column on the title "Face to Face." Why the point of interest in the title I do not know, but it is not a question that suit Father asks, rather a question of a very position that he makes. The heading does not matter; the body of the article, and arguments therein that it is no easy matter such a contribution, it seems to be of great and to have its necessity the mosaic of the world will have to condense into a few lines. The author starts out with a statement that at no other earthly life of Christ more minute criticism age. "The textual critic, the higher critic, the historian, the antiquarian vie with each other in their search for light; they scrap evidence that leads to the life of Christ. The public of Berlin and New York whole libraries of literature are engaged in the same theme. The theodolite and the surveyor's pickaxe and the shovel stand requisition to give knowledge of the Holy and present, while the pen and the tourist's kodak take to the more minute place and scenery which would escape the student consequence, the historic the human character of been set into such clear hardly any century, except that of Our Lord Himself been as well acquainted of Nazareth as we are."

Thus does the writer us that we of our age face to face with Christ never were the people of centuries.

A DISTINCTION.—But the crucial test of the we ledge to-day. We know Christ, His appearance, the land He lived in, the associated with; the cloth the food He used, the st, gauge He spoke. But Christ, the Man. It is part of Christ, and no Christ, that appeals to of Indian, and that form of a thousand sectarian is this all; nor is it enough more important, the Divine Christ is ignored; but we the literature of our time neglects the Divine phase. Here let me quote passage, which constitute duction to the whole them the divisions of the following: "Modern science, compaign, and historical criticism joined against a true life. In the elements which en life of Christ we may three formalities; their su; their evidence, and the ity. Modern science tends their supernaturality; com lition invalidates their ev torical criticism denies th city. We do not say branches of learning neede due these effects. On th if true principles be adher will rather aid than impede dent of the life of Christ. ly maintain that, in poi our present day science t make of Christ a perfect parative religion leads Christian agnosticism; ma ticism inclines towards mal a legendary hero." These are the three p that Father Maas sets out lish and prove.

FIRST PROPOSITION.—said that modern science t lead us away from faith i divinity, because it tends the supernatural element in of the Master. Not as i scientists denied the possi miracles. Such a position too hard to defend. But e fic bent leads us to look f a explanation of even the traordinary phenomena. "The Bishops of Ripon en show his readers how they lieve in the veracity of th writers, and still disbeliev ports of miraculous occur "According to these prin only true miracles of health