

## NEW PUBLICATIONS.

(By a Regular Contributor.)

This week I turn from my old "Almanacs" for a change to something still older, but very interesting. I have before me a volume, published in 1813, and the contents of which will certainly be new to the vast majority of the readers. Here is the title: "The Irish Catholic; A Patriotic Poem: in Five Cantos. Dedicated by Permission, to the Right Hon., The Earl of Fingall, by James Sylvius Law." It was printed by Joseph Smyth, of Belfast, and published by H. Fitzpatrick, Capel Street, Dublin, in 1813.

The Dedication and Preface will give a better idea than any analysis of mine could of the scope and character of this extraordinary poem. It will, therefore, quote from these preliminary pages for this week, and will in succeeding issues cite some of the remarkable passages in the five Cantos. There are some fifty pages of notes at the end, that are all of the greatest historical value. It will be remembered that this poem was written between the passing of the Act of the Union, and the securing of Catholic Emancipation. To properly appreciate it the reader will have to transport himself to that period of transition.

## DEDICATION.

To the Right Honorable the Earl of Fingall:

My Lord:

I am fully sensible how much honoured I have been in obtaining permission to dedicate the "Irish Catholic" to a nobleman so universally, and so justly esteemed, as well for his uniformly patriotic conduct, as for those less brilliant, but equally endearing and attractive virtues of private life. It must afford a truly pleasing reflection to an author, that, in the person of his patron, he is enabled to look up to one of the brightest ornaments of the Irish name; and how trifling soever the merits of the composition may appear to the generality of my readers; as name so beloved as that of the Earl of Fingall must be a sufficient recommendation to its reception with the world, being persuaded beyond the possibility of a doubt, that it could not be placed under a more salutary shade, or a more friendly umbrage, than beneath the paternal care of Catholicity's most noble, Irish patriarch, and the indefatigably zealous champion of her cause.

I do not mean to offend your Lordship's wisdom and good sense, with such fulsome panegyric as is too common to dedications; neither do I intend to enlarge on the greatness of your ancestry or your own many excellent qualities. Of the former, every individual who is the least conversant with the ancient Biography of Ireland, must be acquainted; and of the latter, no Hibernian can be otherwise than willfully ignorant, when they are most legibly and indelibly engraven on the heart of every true Irishman in characters of gold.

I am, my Lord,

With the warmest feelings of veneration and gratitude, your Lordship's most obedient, and most devoted humble servant,

JAMES SYLVIVUS LAW,

Belfast, January 12th, 1813.

## PREFACE.

(As there are eighteen large pages of Preface, and as I do not wish to come back to this portion of the work, space forbids the reproduction of the entire essay, so I will merely take the most striking passages.)

In presenting the "Irish Catholic" to his countrymen, the Author indulges the expectation, that he will be graciously received in the land

of his nativity. He does not send him forth to shew himself to the Irish public in the tinselled drapery of flowery fiction, or in the borrowed garments of Grecian or Roman poets; but in the dress more becoming an Irishman—the genuine Toga of unsullied Truth. Countrymen! do not despise this (perhaps unprepossessing) appearance; suffer him not to pass unnoticed; he goes forth among you to shew his wounds, and recount his miseries. Behold him bearing on his shrinking shoulders the unwieldy burden of the Penal Laws—his former wounds bleed afresh at the recollection of past and present injuries—his arms wear the ponderous chains of slavery—he rests on the broken shield of Liberty, and weeps over her faded glories.

(We will skip all the details of the persecutions under Elizabeth, Cromwell and others, and hurry on to the main subject of the poem—an appeal to the Prince of Wales, the heir apparent. In the poem itself we will see how the poet maps out for the future King a course exactly such as that which King Edward VII has, of his own accord, adopted.)

The author speaks not with any design to awaken slumbering indignation within your souls, or to create enmity in your hearts; no, his mind does not engender ideas so cruel. He addresses you with the laudable intention, that his words may, not only affect his brethren; but that they may also reach the ears, and strike the senses of intolerant power. Often has the "Irish Catholic" plaints been heretofore uttered in vain; he now appeals with confidence to him, who, next to heaven, can redress his grievances, and reward his services. He dreads not that his supplications will fall, any more, on the cold ear of insensibility, for he reposes his fondest hopes in the breast of the promising scion of Royalty, who will not let them perish, if he attend to coronation vows, impartial justice, admonitions of reason, the rights of subjects, and the dictates of wisdom and political prudence.

(Then comes several additional pages, written since unanimity began to reign among Irishmen of all creeds. Great praise does he give the Presbyterians and High Churchmen for the patriotic manner in which they espoused the cause of Catholic emancipation. Finally he thus closes his lengthy preface:)

How far the Author has succeeded in the annexed production he leaves to the judgment and candor of his impartial countrymen; and he anxiously hopes, if it possesses not the power of pleasing, it may at least have a claim to their forbearance. He flatters himself that they will do him the justice to believe that when the theme of this poem began to operate on his imagination, he sat down to write, actuated by the purest motives, the most honorable intentions: National love and Patriotism were his directors: Catholic Emancipation was the object in view: And the approval of the Irish Nation the ultimate end of his highest expectations. To obtain this his pride will be ennobled, and the happy labours of his Muse amply rewarded.

He finally begs of his fellow-countrymen to read his poem divested of prejudice and without giving way to any malevolent criticism.

It seems to me, after all, that the most important part of all this old work is neither the preface nor the poem, but the notes at the end. There is a mass of most valuable historical information in those notes, and I will not close this volume until I shall have extracted some of it. Next week I will give a few extracts from Mr. Law's "Irish Catholic," just to let the readers have an idea of this quaint and wonderfully strange poem.

If not properly au fait with les convenances, she is betrayed by her manner at table.

There is a correct way of doing everything, no matter how trivial, even to helping one's self to salt and butter.

The rows of knives and forks on each side of the plate are a thing of the past, together with oddly shaped knives and forks; many smart hostesses do not even use a special fork for oysters. Only the knife and fork are placed for each person, and are changed for fresh ones

with each course. They are placed exactly one inch from the edge of the table.

The salt cellars, one at each corner are also placed very near the edge of the table. In helping to salt, take some on the side of the plate; don't put it on the tablecloth; don't sprinkle it over the viands, but take a little as needed. It is considered a reflection on the cook to make too lavish use of condiments. The Frenchman will tell you that Americans do their cooking at table—such an elaborate ceremony do they make of salting and peppering every bit of food.

Bread is always broken in small pieces, never cut, and never crumbled into soup or sauce. Oysters and clams are eaten without bread. Don't butter an entire slice of bread, but a small piece as you eat it.

Soup is taken from the side of the spoon, which is filled by drawing from the edge of the soup plate opposite. Don't fill the spoon with the movement towards you.

Wield knife, fork or spoon as quietly as possible. Don't let fork or spoon jangle upon the dish.

In using the knife and fork, a movement of the wrist, not of the elbow, is the proper thing. Some people seem to think that vigorous exercise with the elbows aids mastication. The handle of the knife should rest in the centre of the hand, and no part of the hand should touch the knife above the handle. In using a fork only half of the handle, and that half farthest from the prongs—is covered by the hand.

Don't leave the knife and fork at sixes and sevens on the plate at the end of the meal. Place the fork a little to the left of the plate's centre, with the ends of the prongs down and the knife to the right of the fork and parallel with it. Let the edge of the blade be turned to the fork.

There may be people who take fish or soup twice, just as there are persons who believe in the regeneration of Turkey. This is a bad breach of table etiquette. By so doing you delay the appearance of the second course, to the great inconvenience of your fellow guests, and to the chagrin of your hostess.

In serving soup, one ladleful to each plate is sufficient.

A knife, if of silver, is used for fish, in conjunction with a fork. The old fashion was a fork, aided by a piece of bread. If the knife is steel don't touch it to fish. The King of England takes his fish with two forks. All vegetables are eaten with a fork, and asparagus with knife and fork, although it may be taken up with the fingers, if one prefers to do so. A safe rule at table, however, is never to touch any bit of food with the fingers, olives and hors d'oeuvres generally excepted.

All pies are eaten with a fork only, and also most puddings, except custards, which require a spoon. Cheese is eaten with a fork. Peaches and pears are peeled, cut in half, then broken by the fork and thus eaten. An orange may be cut in half and eaten with a spoon.

Ice cream is eaten with a fork in America, in England a spoon is used. With all deference to English customs, a safe rule is, eat nothing with a spoon that can be taken with a fork.

A hostess does not press a guest to eat more, nor assure her that there is an abundant supply; it were invidious for her to doubt it. Where considerations of health do not forbid it, it is courteous to partake of a little of every course.

No guest passes a plate, or offers to serve anything unless requested to do so.

To detect oneself in a solecism is, as a rule, as mortifying a thing as can happen. Under such circumstances, men and women behave very differently; and so betray themselves in the sequel more than they do in the act.

A young woman with an undue amount of indiscretion and lack of experience was invited to luncheon at a fashionable house. Bouillon was served in cups. The girl thought it was tea and asked the maid for sugar. Before she put it into the bouillon the hostess, by whose elbow the young woman was sitting, said:

"That, my dear, is bouillon."

"Yes, I know," retorted the guest, "but I always take sugar in mine."

As a matter of fact, she had never taken bouillon in any way, and had not the remotest idea what it was; and she made her mistake all the more glaring by not following the plan which indicates breeding—simplicity.

Abraham Lincoln had an experience not entirely dissimilar to that of the young woman in question. At a dinner party at which he was present there was a saddle of mutton. When the butler passed a glass of jelly Lincoln took it and ate its contents. Another glass was passed from dinner to dinner and each took a spoonful. Lincoln observed this, and with

a characteristic quiet laugh said: "I seem to have taken more than my share."

There was no apology and no embarrassment. A particularly fastidious woman who was present said afterwards that the sad-looking and rather awkward frontiersman was, by nature, a better gentleman than any one she had ever met, even in places where men were supposed to be gentlemen as a matter of course.

One of the fundamental rules to observe is the manner of sitting down at the table.

In a certain recent book a young girl writes to her mother: "I am sure you made a mistake in what you told me, that all well-bred people behave nicely at dinner, and sit up, because they don't eat a bit. Lots of them put their elbows on the table and nearly all sit anywhere on their chairs."

Do not sit on the edge of the chair nor sideways. Nor should the back rest continually on the back of the chair. An easy upright position is the proper one. The feet should rest on the floor, and sit far enough away from the plate to be able to use the knife and fork without awkwardness. "It is worse than a crime; it is ill-bred," the society woman will tell you about the care-less manner of sitting. Nothing points out the ill-bred woman more quickly than the position she takes when she sits down to table.

## HONESTY AS A POLICY.

(From the Catholic Universe, Cleveland.)

Honesty as a policy cannot compete in staying powers with honesty as a principle. Some of our business men and some of our professional men and quite a number of our politicians practice honesty as a good policy while they do not give it much thought as a duty and as a principle.

Honesty as a duty teaches us that it is a sin to take or keep, that which is really the property of another. It is founded on the command "Thou shalt not steal." Property, though dumb, is graphically said to cry out for its owner.

This age is one in which "Security companies" and "bond companies" flourish in insuring at so much per \$1000 the honesty of "trusted" employees. Old-fashioned honesty does not lead the procession; it is rather too feeble and too halt for the fast pace of modern life. The education of the day "calculates" to make people "smart," it has not much to do with conscience in theory or in practice. Moral teaching is not in the curriculum of the "up to date" education.

The public has come to look upon political life and political action as having its mainspring in cupidity. "How much will it cost to put the bill through?" is reckoned as an expense, "How many votes must we buy?" is figured upon by corporations who seek rights, favors or privileges.

The revelations of corruption in cities and in legislatures has been brought out and proven in Philadelphia and Pittsburgh, in St. Louis and Minneapolis, and elsewhere.

By way of illustrating how difficult it is for a man to remain honest while in the Ohio Legislature, Congressman Beidler tells this story: A sturdy upright member from one of the country districts was approached by a lobbyist, who asked him to vote for a certain bill, hinting at a handsome money consideration. The indignant member, who was opposed to the measure, began to voice his anger when the lobbyist said the other side was spending a good deal of money to defeat the bill. The member at once said he should not take sides at all, whereupon the lobbyist suggested that he stay away when the vote was being taken. The country legislator, thinking that was a good idea, did so. On his return the lobbyist handed him \$500 for absenting himself. "Great Scott!" said the astonished member, "is there no way for a man to be honest here?" and then he pocketed the \$500, just like an old-timer.

The Duke of Norfolk, Premier Duke of England, and the leading Catholic layman, was married on Monday in London to the Hon. Gwendolen Mary Constable-Maxwell, eldest daughter of Lord Herries. The Duke is 57, his bride is 27.

Notices of Births, Marriages and Deaths will be inserted for Ten cents. Each notice must be prepaid, and bear the name and address of the sender.

DEATHS.

FOGARTY—In this city, on Feb. 22nd, Honora Quelch, beloved wife of the late Patrick Fogarty, aged 82 years.

Solemn Requiem Mass was chanted at St. Patrick's Church, Interment at Cote des Neiges Cemetery, R.I. P.

O'CONNOR—In this city, on the 22nd, John O'Connor, aged 24 years and 9 months, youngest son of the late Thos. O'Connor.

Funeral was held from his brother-in-law's residence, James McInerney, No. 30 Emily street, on Wednesday afternoon, Interment at Cote des Neiges cemetery.

## Dr. De Costa Dying.

It is reported in the press dispatches from Rome that the Rev. B. F. De Costa is dying. Dr. De Costa is the Episcopal clergyman who embraced the Catholic faith and who, after the death of his wife in 1900, went to Rome to study for the priesthood. He was ordained November 29, the ceremony being hastened on account of his feeble health. The Doctor has reached a venerable age and has been in failing health for several years.

## TOPICS OF THE DAY.

It begins to look as if electric lighting will soon put gas lighting in the shade. Certain statistics furnished by the Electrical World and Engineer are in support of this suggestion. Gas lighting is an old industry. Gas producers showed a singular lack of enterprise in neglecting to stimulate the demand for their product until electrical competition came and made the gas men hustle for their business. A generation ago the people of the large cities should have been using gas stoves and improved gas burners, but there seemed to be no enterprise in the gas industry.

Detroit is confronting a sidewalk situation which reminds one of a period in the history of Chicago when accidents from damaged sidewalks furnished the principal business of the hospitals and the circuit courts. There is no question but the municipal Government has been dangerously indulgent to citizens, especially the owners of large tracts of unproductive realty. Wooden sidewalks were allowed in a moment of misguided indulgence, and a wooden sidewalk becomes soon a source of danger to pedestrians. Many people are more or less hurt. Some are entitled to damages, many are not, but the liability of the city stimulates duplicity and greed, and the way that damage cases are rolling in suggests that getting hurt by bad sidewalks is becoming a lucrative industry.—Detroit News-Tribune.

## Temperance Men Elect Officers.

At the regular monthly meeting of the St. Gabriel T. A. & B. Society, held on the 7th instant, the following installation of officers for the ensuing year took place:

Rev. Director and President—Rev. P. McDonald.  
1st Vice-President—P. O'Brien.  
2nd Vice-President—H. Humphrey.  
Recording Secretary—W. H. O'Donnell.  
Financial Secretary—E. J. Colfer.  
Treasurer—P. Polan.  
Librarian—E. Myles.  
Grand Marshal—L. Conroy.  
Executive Committee—Messrs. John Lynch, Jos. Burns, John McCarthy, James McCarthy, Michael McCarthy, Wm. Orton, Timothy Sullivan, Jas. Phalen, James Kane, John Harrington, Richard Collier and Alex. Grant.

## MARRIAGE OF A DUKE.

The Duke of Norfolk, Premier Duke of England, and the leading Catholic layman, was married on Monday in London to the Hon. Gwendolen Mary Constable-Maxwell, eldest daughter of Lord Herries. The Duke is 57, his bride is 27.

Notices of Births, Marriages and Deaths will be inserted for Ten cents. Each notice must be prepaid, and bear the name and address of the sender.

DEATHS.

FOGARTY—In this city, on Feb. 22nd, Honora Quelch, beloved wife of the late Patrick Fogarty, aged 82 years.

Solemn Requiem Mass was chanted at St. Patrick's Church, Interment at Cote des Neiges Cemetery, R.I. P.

O'CONNOR—In this city, on the 22nd, John O'Connor, aged 24 years and 9 months, youngest son of the late Thos. O'Connor.

Funeral was held from his brother-in-law's residence, James McInerney, No. 30 Emily street, on Wednesday afternoon, Interment at Cote des Neiges cemetery.

## Professional

FRANK J. CURRAN. LOUIS E. CURRAN.  
**Curran & Curran**  
Barristers and Solicitors,  
Comm'rs for Quebec & Newfoundland,  
SAVINGS' BANK CHAMBERS,  
180 St. James Street,  
Phone Main 127. Montreal

**R. F. QUIGLEY,**  
Ph.D., L.L.D., K.C.,  
ADVOCATE, BARRISTER and SOLICITOR,  
Member of the Bars of New Brunswick and Quebec.

—WITH—  
**Brousseau Lajoie and Lacoste,**  
Advocates and Barristers-at-law.  
PLACE D'ARMES, Montreal.

**C. A. McDONNELL,**  
CHARTERED ACCOUNTANT,  
180 ST. JAMES STREET.  
..Montreal..

Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty.

TELEPHONE 1182.

Building Association in Aid of  
St. Michael's Parish.

By a resolution passed at a meeting of the Fabrique of St. Michael's dated the 3rd of January, 1904, and with the approval of His Grace the Archbishop, the Fabrique binds itself to cause to have said in St. Michael's during four years two masses a month according to the intentions of those who contribute 50 cents yearly.

These two masses are said for members of the Association towards the end of every month. They are said with the intentions of those who contribute fifty cents a year. Contributors may have any intentions they please, they alone need know what their intentions are; they may change their intentions from month to month—they may have a different intention for each of the two masses in every month, they may have several intentions for the same Mass, they may apply the benefits of the contribution to the soul of a deceased friend—These tickets are excellent "In Memoriam Cards" to present bereaved relatives.

Communications may be addressed to the Pastor, Rev. J. P. Kiernan, 1602 St. Denis street, Montreal, P.Q.

## KIND THOUGHTS.

If a man habitually has kind thoughts of others, and that on supernatural motives, he is not far from being a saint. These men are rare. Kind thoughts are rarer than either kind words or kind deeds. They imply also a great deal of thinking about others without the thoughts being criticisms. This is rarer still. But kind thoughts imply also a contact with God, and a divine ideal in our minds.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way, and come on earth, and sang on undyingly, smiting the hearts of men with sweetest wounds, and putting for the while an angel's nature into us. Kind words cost us nothing, yet how often do we pledge them!—Father Faber.

## ANOTHER LESSON.

The will of Mrs. Maria Beck, of St. Louis, who died recently, contained many charitable bequests for the benefit of the Church and religious institutions. Among other bequests she left \$1000 to the Kenrick Seminary and \$1000 each to the Little Sisters of the Poor, St. Vincent's German Asylum, and the Confraternity of the Church of Our Lady of Perpetual Succor.

## Household Notes

TABLE MANNERS—Under this heading in an American daily newspaper, in its special weekly blank issue, offers the following hints:

Nothing indicates the well bred person more than table manners.

A woman may pass muster by dressing well, and may sustain herself tolerably in conversation, but

BLIVION.

tern Messenger, a established six aluth, has suspensious editorial page too limited, even torial and business stand that the Mess capital stock, in the bank prior of the paper.

stop. Lockouts ore. He went into ort with vehemence He said that he eed in this great sident—a statement e written to be those who knew it.