

FIXTURES FOR FORTY HOURS' DEVOTIONS

In the Archdiocese of Montreal.

The "True Witness" is enabled this week through the courtesy of Rev. Dr. Callaghan, Assistant Chancellor of the Archdiocese of Montreal, to present its readers with the official programme of the "Forty Hours' Devotions," throughout the Archdiocese, commencing with the present month of March, and concluding with the end of the year 1899. The data has been taken from the Official Ecclesiastical and Civil Calendar for the year 1899.

MARCH.

Wednesday, 1st	Boucherville.
Friday, 3rd	St. Pierre es-Liens.
Sunday, 5th	St. Joseph of Montreal.
Tuesday, 7th	Terrebonne.
Thursday, 9th	St. Damien.
Saturday, 11th	St. James of Montreal.
Monday, 13th	Ste. Anne du Bout de l'Isle.
Wednesday, 15th	St. Norbert.
Friday, 17th	Mother House of the Congregation.
Sunday, 19th	St. Patrick's.
Tuesday, 21st	St. Janvier.
Thursday, 23rd	Lanoraie.
Saturday, 25th	St. Jean Baptiste, Montreal.
Monday, 27th	Ste. Dorothee.

APRIL.

Saturday, 1st	Providence. (L'Assomption).
Monday, 3rd	St. Jean de Dieu Asylum.
Wednesday, 5th	St. Croix Grey Nuns.
Friday, 7th	Hochelega Convent.
Sunday, 9th	L'Assomption College.
Tuesday, 11th	Sault au Recollet Convent.
Thursday, 13th	St. Laurent Convent.
Saturday, 15th	Joliette College.
Monday, 17th	Rawdon.
Wednesday, 19th	Cote St. Paul.
Friday, 21st	Cote des Neiges College.
Sunday, 23rd	St. Eusebe.
Tuesday, 25th	Ile Bizard.
Thursday, 27th	Lacolle.
Saturday, 29th	St. Laurent.

MAY.

Monday, 1st	Anneciation du Lac.
Wednesday, 3rd	Ste Julie.
Friday, 5th	St. Valentin.
Sunday, 7th	Montreal College.
Tuesday, 9th	Seminary of Philosophy.
Thursday, 11th	Seminary of Theology.
Saturday, 13th	St. Gabriel's, Montreal.
Monday, 15th	Longueuil.
Wednesday, 17th	St. Lambert.
Friday, 19th	Notre Dame de Graces.
Sunday, 21st	St. Remi.
Tuesday, 23rd	L'Acadie.
Thursday, 25th	Ste Theodosie.
Saturday, 27th	St. Charles, Montreal.
Monday, 29th	St. Urbain.
Wednesday, 31st	Ste Monique.

JUNE.

Friday, 2nd	St. Paul Hermit.
Sunday, 4th	St. Joseph's Cathedral Street.
Tuesday, 6th	St. Isidore.
Thursday, 8th	St. Basile.
Saturday, 10th	St. Anthony's, Montreal.
Monday, 12th	St. Galmier.
Wednesday, 14th	St. Henri de Mascouche.
Friday, 16th	L'Esplanade.
Sunday, 18th	St. Louis de France.
Tuesday, 20th	Contrecoeur.
Thursday, 22nd	St. Charles.
Saturday, 24th	Hochelega.
Monday, 26th	St. Gabriel de Brandon.
Wednesday, 28th	St. James the Minor.
Friday, 30th	Mother House, Providence.

JULY.

Sunday, 2nd	He de Poils.
Tuesday, 4th	Chaunby.
Thursday, 6th	St. Julienne.
Saturday, 8th	St. Vincent, Isle Jesus.
Monday, 10th	St. Paul de Joliette.
Wednesday, 12th	Lachenais.
Friday, 14th	St. Alexis.
Sunday, 16th	Lavaltrie.
Tuesday, 18th	Ste. Elizabeth de Hongrie.
Thursday, 20th	Lac Masson.
Saturday, 22nd	Sherrington.
Monday, 24th	St. Esprit.
Wednesday, 26th	St. Luc.
Friday, 28th	St. Hermas.
Sunday, 30th	St. Barthelemy.

AUGUST.

Tuesday, 1st	St. Hippolyte.
Thursday, 3rd	Sault au Recollet.
Saturday, 5th	Ste. Brigitte.
Monday, 7th	St. Alphonse.
Wednesday, 9th	Berthier.
Friday, 11th	Bordeaux.
Sunday, 13th	Rev. Fathers of the Blessed Sacrament.
Tuesday, 15th	O. M. I. Novitiate.
Thursday, 17th	Jesuit Novitiate.
Saturday, 19th	Monastery of the Precious Blood.
Monday, 21st	St. Cleophas.
Wednesday, 23rd	St. Theodore.
Friday, 25th	St. Come.
Sunday, 27th	St. Augustin.
Tuesday, 29th	St. Michel des Saints.
Thursday, 31st	St. Ligouri.

SEPTEMBER.

Saturday, 2nd	Ste. Anne des Plaines.
Monday, 4th	Ste. Lucie.
Wednesday, 6th	Ste. Melanie.
Friday, 8th	St. Cyrien.
Sunday, 10th	St. Jacques l'achigan.
Tuesday, 12th	St. Blaise.
Thursday, 14th	Ste. Marie Salome.
Saturday, 16th	St. Ann's, Montreal.
Monday, 18th	St. Michel de Napierville.
Wednesday, 20th	Ste. Adele.
Friday, 22nd	Laprairie.
Sunday, 24th	L'Assomption.
Tuesday, 26th	St. Placide.
Thursday, 28th	St. Philippe.
Saturday, 30th	Maisonneuve.

OCTOBER.

Monday, 2nd	St. Felix de Valois.
Wednesday, 4th	St. Eustache.
Friday, 6th	Ste. Genevieve.
Sunday, 8th	Ste. Therese.
Tuesday, 10th	St. Constant.
Thursday, 12th	St. Edouard de Napierville.
Saturday, 14th	Mile End.
Monday, 16th	St. Jerome.
Wednesday, 18th	Pointe Claire.
Friday, 20th	St. Roch.
Sunday, 22nd	Dorval.
Tuesday, 24th	St. Jean de Matha.
Thursday, 26th	Ste. Beatrix.
Saturday, 28th	St. Edouard, Montreal.
Monday, 30th	Ste. Emmilie.

NOVEMBER.

Wednesday, 1st	The Good Shepherds.
Friday, 3rd	Varennes.
Sunday, 5th	St. Henri, Montreal.
Tuesday, 7th	Lachute.
Thursday, 9th	St. Joseph du Lac.
Saturday, 11th	Joliette.
Monday, 13th	St. Martin.
Wednesday, 15th	St. Bruno.
Friday, 17th	Vercheres.
Sunday, 19th	St. Vincent de Paul, Montreal.
Tuesday, 21st	St. Saviour.
Thursday, 23rd	St. Jean St. John's.
Saturday, 25th	St. Edmond.
Monday, 27th	St. Lin.
Wednesday, 29th	Nazareth Asylum and all the churches and chapels.

DECEMBER.

Friday, 1st	St. Nicholas.
Sunday, 3rd	The Cathedral.
Tuesday, 5th	St. Thomas de Joliette.
Thursday, 7th	St. Leonard.
Saturday, 9th	The West.
Monday, 11th	St. Francois d'Assise.
Wednesday, 13th	Ste. Sophie.
Friday, 15th	The Carmelite Monastery.
Sunday, 17th	The Providence Refuge.
Tuesday, 19th	Lachine.
Thursday, 21st	Pointe-aux-Trembles.
Saturday, 23rd	St. Laurent College.
Monday, 25th	Rev. Franciscan Fathers.
Wednesday, 27th	St. Ambrose.
Friday, 29th	Novitiate of the Christian Brothers.
Sunday, 31st	Novitiate of the Brothers of Charity.

A LESSON IN IRISH ECONOMICS.

Lecture Delivered by the Rev. T. A. Finley, S. J., before the Members of the Catholic Commercial Club, Dublin, Ireland.

Speaking in this hall and before an audience in sympathy with the views which most frequently find expression from this platform, I may assume that I am addressing an assembly composed chiefly of Irish Nationalists. From the term "Nationalist," as I use it here, I exclude all suggestion of partisan or party meaning. For my present purpose I would define an Irish Nationalist as one who aims at maintaining the distinctions of race, of character, and of traditions which mark off the Irishmen of Ireland from other peoples, and who develop what is worthiest and most effective in the individuals thus differentiated, so as to promote and secure for them undisputed supremacy in every department of the public life of their own country. This definition does not commit us to the acceptance of any one of the many political programmes which at the present moment compete for our support. It does not bind us to decide which of them makes most largely for the welfare of Ireland. It does, however,

constrain us to the view that whatever be the political institutions established amongst us, and in whatever relations these may stand to the larger organization of the British Empire, these institutions should be administered and controlled by Irishmen, for the benefit primarily of their fellow countrymen.

But political institutions, be their character what it may, do not make the life of people. They have their importance no doubt, but among modern civilized communities it is not by the special character of political institutions that the strength or vitality of a nation is gauged or determined. No one would assert that Germany is powerful because she is imperial; or France wealthy because she is republican; or England commercially and industrially great, because she maintains a constitutional monarchy. It would perhaps, be nearer the truth to say that the people of a country now-days makes its own character, and this character, when made up, reacts upon, and largely

determines, the character of its government. There was a time in European history when the courage, the enthusiasm, the military spirit of a people fixed its place in the scale of nations. In the present age, wealth, rather than prowess, is the passport to supremacy. A Mohammedan invasion of Christian lands was possible in the days of Charles Martel or of John Sobieski, for the issue then was between the valor of Christendom and the fanatical courage of the warriors of Islam. But such feats of conquest are possible no longer. The issue now would be decided by Maxim and long-range guns, and Christendom has the wealth which can furnish these engines of war, and Islam has not. Fanaticism can go but a little way to redress the inequality. If fanatical devotion inspiring a host could match the expensive mechanisms of destruction directed by a few regiments of well-fed, well-paid soldiers, the battle of Omdurman would have to be described in history otherwise than it will be. Nor will the patriotic enthusiasm and self-sacrifice of civilized men avail to make their cause successful, unless the enthusiasm and the self-sacrifice are backed by wealth. The world pays tribute to the heroism of the Spanish sailor in the late conflict with the United States, and recognizes the ability of Spain's naval commanders. In these qualities the navy of Spain was not unworthy the skill and daring which centuries ago made the western Atlantic the "Spanish Main." But skill and daring were of no effect against

the armaments which the wealth of the United States created, and the use and exercise of which they could afford to practise in times of peace. We remember the verses with which a few years since the bellicose Briton excited himself to defy the power of the Isar. They were odiously vulgar, but they were truthful echoes of the time—"We've got the ships, we've got the men, we've got the money too." Men count for something; but they are only one of three factors on which success depends; the ships and the money are each of them equal, if not of greater importance.

We are, I think, too ready to forget these prosaic truths in Ireland. We seem at times to be swayed by the belief that mere patriotic zeal, demonstrative professions of loyalty to our country, devotion which is deemed effective in proportion as it is self-sacrificing, will avail to accomplish the regeneration of Ireland. Our enthusiasm is so engrossing that it will not permit us to contrast our actual resources with the many forces against which he have to contend. We will not stay to reflect that such shoals of a national life as are left to us can be maintained only by a struggle against potent material influences, which, in many ways and by many channels, are working for our extinction as a nation. Some few months ago I stood on one of our city pavements to watch a procession winding through the streets in celebration of an anniversary which one of our Nationalist parties was hon-

oring. A body of men rode by on horses variously caparisoned. One of their horsemen dropped out of the line of march, and drew up near the spot where I was standing. His horse, a broken-kneed hard worked animal, recoiled himself readily to the halt. The rider, to whom also hardship and hard work were evidently familiar, was a man of grave and earnest face. He had done his best to make a show worthy of the occasion. But circumstances, it would seem, had been against him. His costume could hardly be described as a Sunday suit, and he had not been able to provide a saddle. He had, however, a broad green scarf across his shoulder, and in his hand he carried a spear made out of a wooden lath, and decorated at the head with a piece of green ribbon. He tucked his spear under his arm, drew a clay pipe from his pocket, and having lighted it after some effort resumed his place in the ranks, smoking placidly as he went. The incident was not laughable, it was all pathos. The solemn earnestness of the man, his poverty, so strangely furnished to do honor to party whose politics were for him the best expression of patriotic effort, the resolute gravity with which he performed his part in the ceremony of the day, were all too sacred for mockery. In his own way, and as his poverty allowed him, he was making profession of that devotion to country which the history of all races, and especially of our own has taught us to hold in reverence. I had seen enough of the procession.

Half an hour later I was permitted to observe a parade of a different kind. A great crowd, more numerous it seemed to me, than the procession in the city streets, covered a pier at Kingstown Harbor, watching with keen interest a British fleet which lay at anchor in the bay. Steamers plied between the Kingstown quay and the warships, and there was eager struggling at the quay to secure a place on the outgoing steamers. The war vessels were preparing to put to sea; clouds of smoke issued from their funnels, and sailors hurried to and fro upon their decks. The black hulls lay deep in the water, but out of the white-painted fitting along the decks the throats of the great guns opened towards the shore. The monster engines of destruction were silent, but their mouths gaped ominously towards every point of the compass at which Irish soil rose out of the sea. I could not help setting in contrast with this array of perfected material power the wooden spear of the horseman in the procession; and as the force of the contrast grew the echoes came back of fervent speeches which I had listened to and admired, urging our nation to rise in its strength and fling of the yoke of the stranger assuring us that we had but to adopt some political policy of resistance to make our country "glorious and free," and invoking the memory of Brian Boru or Hugh O'Neill or Wolfe Tone, in confirmation of the assurances of freedom. But, alas! there before us were the eighty-ton gun and the wooden spear, prosaic symbols of the two powers which this enthusiasm would set in conflict. And there, too, was the certainty that, granted the conflict, the final word in it would be spoken decisively through those black tubes, by which in the last resort England asserts her claims or enforces her purpose of sovereignty.

I am not suggesting that we should forget the glories of Brian the Brave, or blot out from our people's memory the deeds of Hugh O'Neill. I am drawing attention to the fact that enthusiasm excited by the achievements of the past will not avail to make good the lack of material power in the present. I would fain argue that in our struggles for the existence of our people as a nation, we should use the methods and weapons of our own age; that we should endeavor to make ourselves strong by the means which nowadays gives strength and influence to civilized communities; and that from the greater examples of the past we should learn to expend a portion—a large portion—of our patriotic energies in creating the resources without which in the controversies of nations no disputant can make himself heard. It has been said of Hugh O'Neill that his education in the ways of English State policy, added to his steadfast devotion to the fortunes of Ireland, made of him the most formidable champion of Ireland's claims who has appeared in the course of her history. That lesson of the past we might read for our distant benefit. England is today relatively to Ireland, what she was in the days of Hugh O'Neill, a great and growing power, the neighbor and in many ways the rival of a weaker nation, with this difference, however, that nowadays the movements of growth in England and of decline in Ireland are more rapid than when O'Neill was chieftain in Ulster. England has mastered the arts by which material power is established and maintained; she has done this so

thoroughly that she has taught to every progressive nation in the world the ways of progress; they are progressive in the measure in which they have adopted their methods. If we wish to be practical, to be strong with the strength of our own age, we, too, must consent to learn in the school where Hugh O'Neill was taught. We need not any more than he abate a jot or little of our patriotic devotion, but we must, after his plan, contrive to make our zeal effective as well as devoted.

Now, what is the secret of England's greatness; what is the source and cause of national greatness in every country which holds a place of recognized influence among civilized peoples? Assuredly it is efficient industry, a trained and enlightened power of wealth-production. Since the time of Queen Elizabeth it has been the aim of England to supply and command the markets of the world. She has triumphed by her economic policy, and by this policy all civilized nations who are striving for a share in her greatness are endeavoring to exalt themselves. The struggle between peoples and races is now in the markets of the world, and it is success in this sphere which decides which are the fittest to survive. We may not regard this as an ideal form of national greatness, but it is, whatever be our judgment of it, forced upon us by the condition of the time. If we will not adopt it we have no alternative but to retire from the struggle of existence. If we cannot maintain ourselves as a nation in this sphere we must surrender hope of enduring at all. But, it may be asked, is it still possible for us to secure a place in the industrial and commercial world of to-day. We are far behind in the race; we have no manufacturing or commercial traditions, our energies were blighted and paralyzed long ago by causes for which we were not responsible and which we were powerless to resist. And we are, besides, a nation small in numbers and economically weak, by the side of the greatest economic State of modern times from which we are alienated at many points, and to which we stand in a kind of hereditary antagonism. Is it possible under these conditions to achieve the national greatness and the guarantee of national existence which depend upon successful industry?

I reply: what others have done we also can do. Belgium and Wurttemberg are States smaller than Ireland. They are separated by an artificial frontier from great manufacturing nations. Yet they have almost within in our own memory risen to a high rank among industrial nations and have become formidable competitors of their neighbors. But, it will be urged these countries have the natural resources which fit them to become great in manufacture and commerce, and we are poorly provided in this respect. We have no stores of coal or iron provided for us by nature; we have nothing but agriculture to rely upon, and how can we hope to build up a stable edifice of national greatness or establish the security of our existence as a nation on such a basis?

Again, I reply, as before, what others have done we also are capable of accomplishing. Denmark is a country not larger than the province of Munster; its industry is almost wholly agricultural. Nevertheless, it has risen from almost the lowest place in the scale of wealth-producing nations, to occupy a foremost position. And this has been accomplished within the present century, and under the pressure of political disasters, which to a people less tenacious of life would have been overwhelming. Like the Danes, when the movement towards industrial greatness began, we have at least our soil and its resources left us—and we have both greater in extent and richer in the materials of agricultural wealth than the Danes had.

Why should we not do for ourselves and for our nationality, at least as much as they have done. We fear the excuse sometimes urged that we are destitute of capital, and we are familiar with the suggestion that we should look to the inflow of foreign capital and foreign enterprise as the true means of our industrial regeneration. There is quite capital enough lying at interest in the banks and the post office of Ireland to equip all the feasible industries we could set up. Besides, we must remember that it is industry that creates capital, not capital industry and that if we seriously put hands to the enterprises of genuine industry, we shall soon be masters of capital, not its hired servants.

The inflow of capital may be a blessing or a curse. If with the capital comes to the people of Ireland a higher and better knowledge of the processes of industry; if its expenditure lifts them to the condition in which they shall be skilled in the more scientific methods of production; if when it comes they can rise and do rise to places of position and control, then, by all means, let it