

## Jeremiah Curtin.

In the death of Jeremiah Curtin, at Bristol, Vermont, some days ago at the age of 66, there was closed a most industrious, useful and brilliant career and the world of letters will treasure his memory.

Born on his father's farm in the town of Greenfield, Wisconsin, Mr. Curtin became a great man, one of the greatest in the world in his chosen field. One of his last productions, his translation of Sienkiewicz's "On the Field of Glory," which bears on its title page the date of the present year, was dedicated to Sir Thomas G. Shaughnessy, our fellow citizen, and president of the Canadian Pacific Ry., who, like himself was a Wisconsin boy. Mr. Curtin was a scholar, but he was more than a scholar. He was an original investigator. As a linguist he exceeded the reputation of prodigies like James Gates Percival and Cardinal Mezzofanti. Percival is said to have learned thirty-seven languages. Mezzofanti was asserted to be familiar with sixty. Curtin acquired a working knowledge of no fewer than seventy. He had traveled all over the world. Wherever he went it was his practice to talk with the people in their own tongue. It has been tartly remarked that words are the coins of fools and the counter of wise men. With Jeremiah Curtin languages were merely the means to an end. He learned them for use as stepping-stones to other knowledge. He was a student of ideas. In the Science of comparative mythology it is doubtful if he had an equal; he certainly was without a superior. He rescued from the status of verbal tradition and set down in writing innumerable legends of the American Indians, the Gaelic-speaking Irish, the tribes of the Asian steppes. He could trace the nursery tales which charms the ears of American children to their origin in the cradle-lands of the Aryan race.

Some one observed of a scholar of the Dryad type, "That man has piled so many books on his head that his brains cannot move." Jeremiah Curtin was a scholar of another class. With all his learning, he preserved his freshness of feeling, his human sympathy, his ratiocinative and intuitional acuteness. He was a good son, a loyal brother, a true friend, an open-hearted, kindly-natured man. His human traits helped him as much as his scholarship in the execution of the peculiar tasks which he set himself to perform. He was enabled to gain the friendship and confidence of the humble folk who were repositories of the lore which he sought to obtain. Russian, Magyar and Irish peasants welcomed him as a brother. Indians and Burats received him into fellowship. Difference of race and age gave way before him, and wherever he went he had access to intimacy. Old women were among his friends. He said that he always found ancient crones, mummies and withered squaws the best story-tellers.

A large part of Mr. Curtin's work is comprised in publications of the Smithsonian Institution, and is familiar to none but specialists. Not all of his writings are connected with his name, though the books of which he was the avowed author constitute a formidable list. To the American public he became widely known by his original work on Ireland and by his translation of the "Quo Vadis?" of his friend Sienkiewicz.

It is recalled that "Quo Vadis?" draws most of its local color from Rome, and that it was while in the Eternal City that Curtin and Sienkiewicz formed that remarkable literary and personal friendship which brought them much of fame and something of fortune. Curtin had decided to visit Rome in connection with a strange literary quest. When he was a student in Harvard College, his first idea was to learn the Aryan languages—of all the languages that are spoken now or were spoken at any time by the Aryan stock from the Bay of

Bengal to the Bay of Massachusetts.

"A great friend of mine," he explained at the time, "Professor John Fiske, and myself talked these things over. At that time in our student plans we divided the work between us. He was to become the great man on mythology. I got at the mythologies and he went to history."

In his quest Mr. Curtin became an expert. The Gaelic languages were to him the most interesting of all those spoken by white men by reason of the very striking peculiarities that he found in them, and which became the more striking the more he studied them. He was accustomed to keep up his practice of the Gaelic by reading the New Testament in the Irish language. Then he was forced into the study of the Slav languages; but all the time he was engaged at these he studied Gaelic.

An adequate translation of a great book is a rare thing. It requires talent and even genius in the translator almost equal to the talent and the genius of the original author. There are in the English language few translations that have gained the approbation of scholars. The verdict on Pope's "Illiad" was "It is a pretty thing, but it is not Homer." Curtin's translation of Quo Vadis has won praise which seems to place it on a par with Florio's English Edition of Montaigne's "Essays" and Coleridge's version of Schiller's "Wallenstein." Curtin was a tireless worker, and in his translations he had the assistance of his wife. Together they often produced fourteen pages at a sitting. His wife was a young and beautiful girl when he married her in middle age. She sometimes accompanied him on his journeys, and was with him when he made his visit to the Kurds.

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## Will End Strikes.

The bill which Minister of Labor Lemieux, a Catholic, has before Parliament, for the prevention of strikes and lockouts, is being closely watched both by the United States as well as Canada, and leading journals in the United States declare that it will eventually be adopted there.

Under its boards of conciliation and investigation may be constituted, one member being selected by each party to a dispute and the third by the two so appointed, or by the Minister of Labor. Full powers regarding the summoning of witnesses are conferred on these boards. Until disputes have been referred to the board and fully investigated it is made an offence either to lock out or to strike.

After the board has made its recommendations the parties are free to accept or reject its findings. A special provision makes it an offence for any person to incite others to declare or continue a strike or lockout prior to or pending a reference of a dispute to a board of conciliation and investigation.

It is made an offence for employers to declare a lockout simply because any of their employees are members of a labor organization. Similarly it is made an offence for employees to strike simply because an employer employs non-union men.

As the bill has the support of the labor representatives and practically all the Liberals, it is almost sure of passing, though it may be slightly amended. A vital point about it is that the boards of conciliation will have power to summon witnesses, take evidence under oath, compel the production of documents and to commit for contempt.

Wimbourne, Ireland, is noted for many things, but its famous chained library is perhaps the most notable of its curiosities. The library possesses unique interest as being one of the earliest attempts to disseminate knowledge among the people. The collection was made accessible to the people in 1686 and numbers some 200 volumes.

The scarcity of books and the value of the collections are both indicated in the care taken for their preservation, and especially against loss of such treasures by theft. By means of chains and rods the books were securely fastened to the shelves and these chains, it is rather surprising to learn, were not removed until 1857, when the library fittings were repaired. Among the interesting works of the collection is a copy of the first edition of Sir Walter Raleigh's "History of the World," 1614. It has suffered from fire, and tradition says that Matthew Prior was responsible for its condition, the story being that, he fell asleep when reading it once upon a time, and the pages were burned by his candle. It has been neatly repaired and its mishap now adds to its interest. The oldest volume in the library is a fine copy in vellum of "Regnum Animarum." It is in manuscript and bears the date of 1341.

The Community known under the name of "Les Soeurs Missionnaires de l'Immaculée Conception," of Outremont, will apply to the Quebec Legislature, at its next session, for an act to incorporate the said Community and to authorize them to keep an establishment for the purpose of preparing young ladies for religious life and to devote themselves to teaching as a means of supporting such establishment.

Montreal, 24 December, 1906.  
TAILLON, BONIN & MORIN,  
180 St. James street.  
For the said Community.

NOTICE is hereby given that the Misses Marie Louise Lacombe, Marie Victoire Lacombe, Marie Anna Lacombe and Dame Marie Rose Lacombe wife of Camille Jérôme Grenier, and by him authorized, daughters of the late Dame Joseph Lacombe (née Marie Louise Durand dit Desmarais) and her universal legatees in ownership, and Simon Lacombe, son and particular legatee of said late Dame Lacombe, in virtue of her will and testament dated the 22nd of May, 1890, will apply to the Quebec Legislature, at its next session, to obtain from it an act for the purpose of authorizing the petitioners to sell, convey and alienate, wholly or in part, the property left to them in virtue of the said will, and to receive the price thereof, and to give good and valid titles.

N. PERODEAU,  
Attorney for Petitioners.  
Montreal, 19th December, 1906.

The corporation of the parish of Longue-Pointe will present to the legislature of Quebec, at its next session, a bill entitled "an act erecting into a town corporation the municipality of the parish of Longue-Pointe." The bill will contain dispositions:

To transfer to the new corporation all the rights and obligations of the actual corporation to divide the municipality into wards, to determine the number of aldermen and the eligibility of the members of the council;

Concerning the first general election, the place for the sessions of the council and for the office of the clerk and the posting of municipal notices, the valuation of real estate, the annexation of lands contiguous to the said municipality, the borrowing power;

To declare valid by-laws No. 88, No. 94 and No. 101 relating to the building of a tramway and to the widening of Notre Dame Street, as well as the bonds issued under said by-laws; to confirm the "Suburban Tramway & Power Company" in the possession and enjoyment of the right of way which was granted for its tramway; to authorize the council to prohibit parks and other similar enterprises for the purpose of amusement;

And for other purposes.  
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For said Corporation.  
Montreal, 24 Dec. 1906.

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ARTHUR CONTENT,  
Montreal, December 12, 1906.

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(By Seumas O'Kelly, in  
Even the blackbird that  
a swaying bramble to  
round eyes on her  
thought of fear. And  
none else was near he  
wings, wiped his yellow  
ly on the bramble, now  
and then on the other  
straight as a soldier at  
filled out his throat, muc  
might fill his bag, and  
an evening melody. It f  
with the breeze and sm  
bramble and throbbed  
away over the purple him  
ped with the first crim  
the sun going down in  
melody had come in on t  
the evening without t  
It was an accompaniment  
of the close of the day  
thoughts. So she dr  
stocking she was knitting  
for a minute, looked  
hedge, and smiled at the  
ed, red-beaked songster, i  
the bramble. Yes, it w  
peaceful day and a very  
tiful evening.

The song stopped sudden  
blackbird, with a cry of  
away over the hill clo  
crimsoning veil of the eve  
A footstep was breaking  
in the field the other  
hedge. The breeze broug  
hedge to the ears a deep,  
—the longing of some wa  
And her own bosom hea  
pense a deep sigh—the  
some weary heart wakene  
drowse of a great peace.

Then a man came out  
the hedge and broke the  
which the blackbird had  
sung.  
He was a very tall y  
with a rugged face, red  
great broad shoulders  
His eyes were large a  
and ever a puzzle. One  
whether they were a dark  
deep grey; and they we  
flecting the thoughts of a  
He stood still and to  
some—the thatched house  
wealth of rose leaves  
trailing over the white o  
the big stone seat near  
the woman with the ru  
face, the auburn hair, an  
tive lips, knitting a stool  
looked up, saw the man  
a start rose from her se  
"God bless the work, I  
said, walking over and  
hand in a grip like a vis  
"The same to you,"  
smiling a bright smile  
She was conscious of a s  
usual manner about Con  
"Were you at the fair?"  
"I was," he said.  
good fair, and we sold o  
did your father—I was  
him, and your mother to  
left you at the home to  
house."

"She did; 'twas easy t  
and I have everything read  
when they come home. I  
tired they'll be after the  
of the day and night."  
"sell?"  
"They did. He got  
shillings for the hogget  
teen pound for the milch  
"Thank God! It was  
he was saying he'd get  
delaying them?"  
"I don't know. I was  
first home."  
"Won't you come in,"  
nor, brightly, "and have  
tea? The kettle is si  
quarter of an hour on th  
I have a cake the heig  
knee in the oven. You mu  
try."

"I'm not then. I coul  
bit if you were to pay m  
"Oh, nonsense! You  
starred. And besides  
hear all the news. Sure  
be full of it after the  
whole countryside is  
marriages."

A cloud passed over C  
mot's face, leaving a dra  
his lips, and his eyes g  
coals in the dark.

"I heard no news," Co  
ther shortly. "And wh  
I don't believe in match  
all."

Just the very thing she  
thinking that very even  
she was not going to  
thoughts away, and es  
Con McDermot.

"Well, and don't you  
quer. Sure it's not goin

Just the very thing she  
thinking that very even  
she was not going to  
thoughts away, and es  
Con McDermot.

"Well, and don't you  
quer. Sure it's not goin

Just the very thing she  
thinking that very even  
she was not going to  
thoughts away, and es  
Con McDermot.

"Well, and don't you  
quer. Sure it's not goin</