

PRIESTS AND INDUSTRIAL DEVELOPMENT IN IRELAND.

In our last issue we made an editorial reference to a magnificent and timely address delivered, a couple of weeks ago, at a meeting of the Mayo...

"To use a homely phrase, Ireland is finding her feet. Her history for some years does not show this on the surface, but the truth obtrudes itself here and there. Unreality and sham meet us at every turn: men shout at the street corners shibboleths that have no meaning; words are confounded with ideas; the cudged takes the place of logical argument; the opinions of the educated are ignored; unrest and helplessness have eaten into the hearts of many of our race. Distrustful age and foolish youth, bad farmers, unskilled artisans, few industries, uncultivated land, a neglected language, a decaying nationality, at first sight epitomize the Ireland of to-day."

Now we come to the real pith of the address, the all important question of the priest's position in regard to land industries. We allow Father O'Donovan to proceed uninterruptedly:— "The scope of this paper allows me to deal only with one phase of the great national renaissance—the industrial Ireland of the future. It may be asked what has the priest to do with industries? Has he not enough to do to guard his children in the faith in these perilous times? These questions may be answered by an assertion. For good or ill the Irish priest is a social factor second to none even outside the sphere of his spiritual duties. A result that has followed from the union of priests with the people for centuries. The priest's heart always went out in sympathy with the people when evil fell upon them, physical or social, as well as moral. He was their father in their temporal as well as in their spiritual needs, and it has yet to be proved that in helping the people socially the priest neglected his strictly professional work. The history of Ireland, with all its disasters, is brightened by the union of priests and people. To go back no further than the land struggle, no one strove harder than the priest to fix the farmer in the soil and to give him the independence he possesses to-day. To accomplish this the priest had to be a politician, for in political agitation alone lay the solution of the problem. Perhaps it should be said that the priest worked side by side with the politician in what was a moral agitation rather than a political one, for the agitation in which the priests of Ireland worked with the people in the past was not guided by tactics, but by natural justice. It was an effort to get legal recognition of the right of the tenant to some of the fruits of his unceasing labor. The issues were simple. The position of the farmer was manifestly unjust. Practically the whole industrial population of the country was subject to capricious and irresponsible eviction. This state of things necessitated the so-called political priest who was a necessity of his time, forced by the peculiar circumstances of the country to take a stand at the head of the people to enforce natural right. But now things have changed. The land question is not what it was. Politics and tactics have become convertible terms, and there is a shrinking from the mere thought of priests as tacticians. Public questions have become curiously complex. In the hands of men whose zeal outruns their knowledge the political test has been applied to economics, to literature, to nationality, even to morality and religion. Political methods, manifestly ill-considered and unwise, are loudly advocated. Men are divided as to what is best for this unfortunate country. There are numberless organizations, each in the eyes of its opponents, a sham. No matter how the expression of criticism is stifled with loud talk and personal abuse, there is no denying the fact that difference in purely political questions exist in Ireland even amongst Nationalists. Now, the priest must be all things to all men. His first duty is his spiritual duty to his flock, and it is hard to see how Irish priests can take part in modern tactics and not have their influence with at least a portion of their flocks lessened. This may not be a popular view; truth is often unpopular. Let me not be understood as agreeing with the "no priest in politics" cry; the priest, as a citizen, ought to have all of a citizen's rights, and ought to be allowed the unlettered

exercise of them, subject to no restraint beyond his own discretion. Of late years there has been a tendency with priests to aloofness in party politics. And rightly, for politicians are not remarkable for strikingly with gloved hands, and it ill befits one clothed with the reverence attaching to the Irish priesthood, unless forced by grave moral issues, to expose himself to the blows and the mud of later-day politics."

Regarding the past, the lecturer said:— "In the past economic development was impossible in Ireland. Successive Governments crushed all our industries. A vicious system of land tenure was the gravest of Irish agricultural. But with the tenant part owner of the soil, in many instances sole owner, with a Government willing to repair past injustice with help liberally, if still inadequately, given to revive Irish industry, a new era has come, and the economic building up of Ireland has become at once a possibility and an immediate necessity."

Passing over the references to the Land Acts and their workings, the Rev. gentleman comes to the industrial interests, and says:— "Apart from political considerations, the urgency of the industrial question cannot be denied. Every day our railway stations are crowded with youth of the country going off to build up wealthy nations beyond the sea, instead of staying at home to add to the wealth of their own land by productive trade. It is no longer to the point to say we have no trades. Perhaps in the past it was, but we should try to forget the past with all its memories of injustice, and with the help now held out to us by the Government, build up our ancient trades anew. Ireland was once a comparatively industrial country. Glass, paper, flour, leather, iron, and all classes of woollen goods were among the products of this country in the last century. These trades and others have almost disappeared. With the exception of linen, agriculture is the sole Irish industry. In agriculture methods we are hopelessly behind the age. But, bacon, and eggs are our staple products. We market our goods in England, but are easily beaten by foreign competitors, owing to the superiority of their products. We have all the natural advantages—proximity to market, superiority in soil and climate, but we lack organization and technical knowledge."

For nearly a column the lecture describes the industrial progress of Denmark, Belgium and other continental countries. He points out the dangers arising from State control, and he thus speaks of the subject in Ireland:— "The one force in Ireland to bridge the difficult is the priest. The ties binding him to the people are old and long, and have but strengthened with time. He has the confidence of the people to an extent that cannot be reached by politician or Government official. When the matter at issue is one of the welfare of the people, and can lead to nothing but their improvement, the priest can count on their unswerving support. If he uses his power wisely in the coming crisis he will once again prove his title to the people's gratitude, already owing to him for help in many past difficulties. The first duty of the priest will be to help in the organization of the people into societies for agricultural and industrial purposes. Much has already been done in this direction by the philanthropic body known as the Irish Agricultural Organization Society. But the recent establishment of the Department of Agriculture calls for immediate organization of the whole country. Personally I look to co-operative societies as most likely to be permanently beneficial, but if the unjust prejudice which has hitherto existed against this form of industrial development has not yet finally disappeared, societies of farmers, artisans, or others who stand in need of State instruction ought to be at once formed on any approved basis. Without some such organization agricultural teaching cannot be effective, as experience abroad has proved the impossibility of reaching individuals. The priest is peculiarly the man to help in this organizing work. He lives in a circumscribed district, knows the people and their needs, and can move the people to reasonable action if he is only earnest, energetic, and persevering. All over Belgium the priest is head of the parish co-operative society."

The closing paragraph and the picture of the ideal priest must not escape our attention. The speaker said:— "I think I have already indicated my ideal priest. He must be a man of faith and a man of action, uniting all the best qualities of those living types Father Sheehan has given us in that remarkable book which is itself full of the spirit of the new time, a combination of Father Dan and Father Letheby, strengthened by the experience of failure, but having a more exact knowledge of industrial methods. He must have a care for the people's bodies as well as for their souls. He must be fearless of criticism while he stands fast in the truth. He must have a large faith in the future, that no measure of belittling, or sneering, or attribution of false motives can weaken. After all who has the priest to work for but his people? The future of this country, materially, certainly, and perhaps, morally and intellectually, is dependent upon her industrial advancement. This has to be fought for, and if the priests of Ireland stand the heat and labor of the day against tremendous odds, when the

end comes and success has been reached, not only will the personal and social ties which bind priest and people be more secure, but the Church at Cliff Haven. They manifested not only a powerful love for music, but also a keen perception of its uses and its possibilities.

TERRIBLE TORTURE IN CHINA.

Very Rev. Dr. Magnien, president of St. Mary's Seminary, of Baltimore, and director-general of the Association for the Propagation of the Faith in the United States, has received from Mr. Favier, in charge of the Catholic missions in Northern China, letters relating the terrible persecution and torture of Catholic converts by the Chinese.

According to these advices Father Taine, in the district of Kien-tung, was compelled to see eleven of his Christians imprisoned under false pretences and tortured in the most horrible manner. For a month the mandarin wreaked his hatred against missionaries on these victims; to force them into a confession of being infidels he scourged and tortured them and suspended them by the thumbs and hair. A Franciscan missionary writes from Shanghai:

Three hundred and fifty stations have been destroyed. The death of the catechist Nan-Kuensis, of the village of Manchouan, was edifying. Seized at Ma-Kia-Cha-Wol, he was stripped of his clothes, beaten and bound. He was then questioned: "Are you a Christian?" "Yes, I am."

At this reply one ear was cut off. "Are you still a Christian?" "Yes, I am a follower of Christ." The other ear was then severed. The victim's third declaration of his Christianity was his death sentence. A stroke of the sword, severing his head from his body, placed him in the ranks of the martyrs.

Mgr. Raynaud, Vicar-Apostolic of Tche-Kien, writes from Peking: "In Tcheu we have lost fourteen stations along the way of the Cross. More than fourteen hundred families have been robbed."

A young Christian has been horribly killed. The executioner tore out his eyes and cut the muscles of his feet. He lives only to suffer. Another poor, sick man, unable to flee, was brutally taken from his bed, dragged to the mountain and buried alive. To deprive him of any possible assistance, the horrible precaution was taken of closing his mouth, eyes and ears with mud.

The last victim of hatred was a catechist, 20 years old. Three different times he escaped death. One day, however, he was sold by a miserable wretch; covered with blows, he won the crown of martyrdom by a stroke of the sword. These painful incidents should discourage our benefactors no more than they do the missionaries. China is passing through a crisis in her history, and we see beyond, through tears and trials, her triumph of the Cross.

CHAMPLAIN SUMMER SCHOOL.

CLIFF HAVEN, N.Y., July 16th, 1900. SECOND WEEK. — A person present at Cliff Haven in early July, in 1890 and 1900, cannot but marvel at the difference in attendance. In fact, present appearances are similar to those of much later periods of former sessions. Seemingly but one deduction can be made from these signs, and that is, that the percentage of increase in attendance this year will probably reach a far higher point than in any previous year.

Sunday, July 8th, was a day worthy of note in the history of the session, because it marked the beginning of a period when the Catholic Summer School is able to hold all its services on its own grounds. There was no High Mass on that day on account of the unfinished state of the new addition to the chapel. Pontifical High Mass, however, was first celebrated on the grounds on Sunday, July 15th, when Rt. Rev. T. A. Burke, of Albany, officiated. The sermon was preached by Rt. Rev. Mgr. Jas. F. Loughlin, of Philadelphia.

During the second week also began the courses in Shakespeare and in Dante, which have been provided by the Alumnae Auxiliary Association. The study class in Shakespeare was held each morning at half-past nine, under the direction of Dr. James J. Walsh, A.M., Ph.D., of New York. An hour later the same professor delivered a course of lectures on biology. The large attendance at both hours particularly at the earlier class, evidenced the high esteem in which this lecturer is held. The first thing which the student recognized in attending these courses was the marvelous versatility of the man. The possession of the scientific mind and the scientific spirit, did not debar him from a deep appreciation of the artistic, in all its forms. His studies in science and in literature were of greater interest and of more permanent value because of his broad knowledge in various lines.

The study of Dante during this week and the succeeding week is presented under the instruction of Rev. Dr. P. J. Mahoney, of St. Charles Borromeo's Church, New York. The difficulties which bestrew the path of the student of Dante have been carefully and intelligently unravelled by Dr. Mahoney, thus making his lectures extremely valuable to those wishing to know more of the great Catholic poet.

The evening lectures of the week were in two courses, of two lectures each: one by Thomas Gaffney Tasse, A.M., of New York, on "Early English Comedy," and the other by Prof. Wm. L. Tomlins, the famous choral instructor on music. A feature of the first course was the reading by Mr. Tasse, each night, of several scenes from "The Stoops to Conquer" and "The Rivals." The virility and the simplicity of Mr. Tasse's work in this line are especially worthy of note be-

cause of the infrequent evidence of these qualities in the efforts of many well known professional readers.

The lectures by Prof. Tomlins afforded great pleasure to the students at Cliff Haven. They manifested not only a powerful love for music, but also a keen perception of its uses and its possibilities.

The social gatherings of the week have been quite as charming as ever. A musicale at the Curtis Pine Villa, a reception at the Philadelphia, and a hop at the Champlain Club have drawn great numbers to participate in their pleasures.

The younger people at Cliff Haven have shown deep interest in the athletic contests this week. Aquatic, track and field sports have fully occupied their afternoons. To the successful athletes, medals of silver and bronze have been awarded.

On the whole, the second week of 1900, judged from every point of view, may safely be claimed to be one of the most successful in the history of the school.

The study class work in Dante and in Shakespeare will be continued during the third week under the present instructors. Dr. G. M. Bollmer, of the Catholic University, will deliver the morning lectures on "The Study of Languages." Hon. H. M. Glynn, member of Congress from Albany, and Prof. Tomlins will each speak two evenings, the former on "Stray Impressions," and the latter on some great works of music.

BEQUESTS FOR CATHOLIC INSTITUTIONS.

Catholic charitable and educational interests benefit handsomely under the will of Miss Elizabeth R. Blight, of this city, says the Catholic "Standard and Times," of Philadelphia, who died in the early part of last week at Atlantic City. The document, which was admitted to probate on Tuesday, after providing for a number of specific bequests, reads: "In view of the fact that under my father's will generous provision was made for my relatives, I feel justified in devoting a large share of my own property to charities of my own choice."

The specific bequests include the following: \$5,000 each to Archdiocese of New York, Bishop Horstmann, of Cleveland; Sisters of Notre Dame, West Rittenhouse Square; Catholic University, Washington; Trinity College for Women, Washington; for Masses for herself, parents and other deceased relatives. One thousand dollars is left to the Association of Perpetual Adoration and Work for Poor Churches. "The income of five thousand dollars is left to two friends for life, the principal to revert to the American Catholic Historical Society. In case private bequests of twenty thousand dollars and of ten thousand dollars and of ten thousand dollars to the Episcopal Hospital made in her father's will should fail, she as legatee makes them good."

All the residue of her estate is divided as follows: One-third to St. Vincent's Home, Eighteenth street, and St. Vincent's Home and Maternity Hospital; one-third to John's Orphan Asylum and the other third to the Catholic Protectory. A codicil provides that her executors shall purchase from the estate of her father the eastern portion of the farm in the Thirty-ninth Ward, and containing ten acres, which shall be transferred to Archbishop Ryan, who shall hold the property until it becomes more valuable, and then to sell it and use the proceeds for such object or objects as may in his judgment be most necessary for the diocese.

Miss Blight resided for a number of years at 1500 Pine street, and was a member of one of Philadelphia's best families. She formerly belonged to St. Clement's Protestant Episcopal Church, but became a convert to the faith many years ago. She was actively identified with the Association of the Perpetual Adoration and Work for Poor Churches, of which she was vice-president for a period of years. She was also prominent in the American Catholic Historical Society, St. Vincent's Home Aid Association and other Catholic societies.

ANOTHER USE FOR IRISH NAMES.

A man was arrested in New York the other day for malicious mischief and gave his name as Philp Schlichting. It was under this good Irish name that the incident was reported in the papers. When brought up for trial and placed under oath, the fellow swore his right name was Dittmar Schlichting!—think of that for an Irishman! There is in this city a young Italian pugilist who has adopted a name he disgraces—Tommy McCarthy. Another Buffalonian who follows the same delectable occupation is a Hebrew named Silverman, who saves his race the odium his occupation bears by using the name of Callahan. The great duke pugilist of Syracuse known as Tommy Ryan is in reality named Youngs, and has no Irish blood in him. How many more of those gentry have stolen Irish names I know not, but no doubt there are not a few. When a raid is made on questionable resorts, almost invariably well-known "men-about-town," pugilists, gamblers, City Hall men, etc., are in the lurch. A member of the detective force tells me that a large percentage of these men give Irish names, although many other nationalities would be shown were the right names given.

I believe I remarked once before that if I had my way, I'd take every one of these fellows who use Irish names to escape the disgrace of occupation or wrong-doing and—well, no matter what I'd do, but it would be something that would soon bring them to realize that they'd better quit sailing under false colors.—Correspondence Catholic Union and Times.

By merely knowing enough to refrain from braying at the wrong time many asses have had statues erected in their honor.

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ARCHBISHOP FECHAN AND PUBLIC SCHOOLS.

From Chicago comes the report that Archbishop Fechan notified Mayor Harrison recently, through Father Barry, Chancellor of the archdiocese, that the Catholic Church did not desire the appointment of one of its clergy as a member of the Board of Education. The Mayor had decided to name the Rev. Father McGuire, pastor of St. James' Church, as a trustee.

The Archbishop's reason for his stand is based on the fact that the Catholics of Chicago already have a school system, and they do not wish to assume the responsibility of the management of a board by having a priest on the Board of Education.