

IRISH NOTES.

A MEMORIAL.—A large and influential gathering was held recently in Lurgan having for its aim securing the necessary funds to erect a memorial window to the late Rev. James O'Hare, P.P. of St. Peter's Church. Father O'Hare had ministered to the spiritual wants of the parish, both as curate and subsequently as pastor, and who had endeared himself to the Catholics of Lurgan by his strict, unswerving integrity, his zeal in the furtherance of religion, and open-handed charity.

CHRISTIAN BROTHERS.—Speaking at a recent entertainment given in the Boys' Hall, Falls Road, Belfast, by the boys of the De La Salle Christian Brothers' School, His Lordship Bishop Henry said:—

He thought he was only voicing the sentiments of all the people, old and young, there present when he said they had had that evening a most interesting entertainment given by the boys of the Catholic Club and the pupils of the De La Salle schools. He thought they had all reason to congratulate the Brothers and their pupils on the evening's performance, and especially he would wish to congratulate the director of the entertainment, Brother Rupert. He had taken a great deal of time and trouble in training the boys to such a state of perfection as had been exhibited that evening. They had had beautiful songs, sung with the greatest possible accuracy, if he could judge; and they also had a musical entertainment by a string band that could compare with any of those that were in the city.

Brother Rupert deserved all the more thanks for having brought the boys to such perfection from the fact that they were only a short time engaged in learning the violin. He would wish to see all boys who had a taste for music devoting their time to learning that beautiful instrument. It was easily transferred from place to place, and when a person knew how to play it well, it whiled away many a happy hour when otherwise temptation might seize upon its owner. They had also in connection with the Catholic Boys' Club a brass band which was doing well, and which was capable of entertaining an audience, but the Brothers thought it better not to have it there that evening owing to the length of the programme. He would exhort parents who had the interests of their children at heart to educate them under the guidance of religion. There need be no fear that religion would take a back seat under the De La Salle Brothers. Their idea was the great idea that all education, musical, literary and scientific must be under the guidance of religion. That was the teaching of the Church as well.

Proceeding, His Lordship congratulated Father Lavery, who had charge of the hall, and said he trusted that the Brothers would continue to foster religion first as they were doing, and afterwards all those accomplishments which young boys and girls should learn. He wished all parents to take to heart the fact that technical education was necessary to enable young boys and girls to compete successfully with their fellow-citizens. Unless Catholics took to heart the necessity of technical instruction and devoted less time to amusement and more to acquiring those things necessary for advancement in life, they would be left behind and would become the hewers of wood and drawers of water as in the days of old.

Therefore let parents see that their children were properly educated, and let them keep their children as long as possible at school. At a great deal of trouble and expenditure of time they had been enabled to have a trade preparatory school for boys under Catholic direction, and if it succeeded and was sufficiently attended by the Catholic boys it might be that in that division of the city, and, perhaps, in that very hall, they would be able to open a technical trade preparatory school for the people of the Falls. He had to thank the De La Salle Brothers for the care and attention given to the boys. The report of their school was at the top of the list, and the way they were training the boys in all these accomplishments was highly creditable to them.

WILLIAM O'BRIEN.—In referring to the final decision of Mr. William O'Brien to remain in private life, the Belfast "Irish Weekly" says:—

The "Pall Mall Gazette" on Friday night published an interesting interview which one of its special repre-

sentatives had with Mr. John Redmond in Dublin. Referring to Mr. Wm. O'Brien's reply to the resolutions of the Parliamentary Party and the National Directory, Mr. Redmond expressed himself deeply grieved at Mr. O'Brien's decision, but said that, while Mr. O'Brien was an irreplaceable loss to the party and the National cause, his retirement would not in any way affect the unity of the party or of the Nationalists of the country. Nothing could have been better than the tone of the speeches delivered on Tuesday both at the City Hall and the League offices by men such as Mr. Dillon, who had differed with Mr. O'Brien regarding the working of the Land Act. A great force in Irish Nationalism had been lost. Mr. Redmond hoped it was only a temporary loss, but the cause went on as before, and would as before be pushed forward.

THE LAND ACT.—The application of the principles of new Act is a source of difficulty, judging by the following item:—

The spirit in which the landlords are acting in connection with the carrying out of the new Land Act and the transfer of the land to the tenants may be gathered from the resolutions of a representative public body in Sligo. A special meeting of the Board of Guardians of Sligo was summoned, and was attended by a large number of prominent ratepayers, to consider the attitude and conduct of his local landlords. The following resolution was unanimously adopted:—

That, as the Land Bill of 1903 was passed for the purpose of conciliation, prosperity, and contentment in Ireland, we strongly condemn the determined and combined action of the vast majority of the landlords in endeavoring to prevent the working of the Land Bill by refusing to sell or by asking exorbitant and unreasonable prices from the purchasing tenants, prices that the tenants could not afford to pay; that, as the tenants are anxious to buy and willing to give fair and reasonable prices, we call upon the Government to refuse assistance to the landlords, in the shape of police protection or assistance at the expense of the State or taxpayer; for the purpose of extracting exorbitant rents from the tenants; that we look on dual ownership as the sole cause of all the poverty, crime, and discontent in this country; and that we hail the present Land Bill as the only means to remedy these evils.

There is not a word of exaggeration in this language. Many landlords, by their demand of exorbitant prices, are doing what they can to cause the Act to break down.

A VIGOROUS REPLY.—In reply to a statement made by a professor of Trinity College, Dublin, in which it was asserted that much extravagance had been indulged in in church-building in Ireland, the Bishop of Limerick, writing to a Dublin newspaper says:—

My whole life has been spent amidst the inner workings of the Catholic Church amongst our people, and I can say that a more outrageously untrue or unfounded statement was never made, and that it is simply the projection from the Protestant prejudice and animosities in which Professor Tyrrell's mind seems to move on to the Catholic Church in Ireland, which he knows, and can know only on the surface and from outside.

His Lordship then submits to Professor Tyrrell's consideration a number of facts and views. The necessity of building Catholic churches since Catholic emancipation, he points out, is due to the fact that the sect of which Professor Tyrrell is so distinguished a member being identified with English domination in Ireland deprived the Catholic population of every church and house of worship which they possessed. Irish Protestants are not open to the charge of a blind and superstitious waste of money on building the house of God. Theirs was the true worldly wisdom of the cuckoo, and they are fully entitled to taunt us with our extravagance.

His Lordship points out that the ancient churches of Ireland were rich and splendid buildings, who, he asks, ruined them; who unroofed some, burned others, left them all desolate. Why have the old parochial and other churches of Ireland not survived for the use of the Irish people as they have in every other country in Europe? Why have we in the most ancient Church to begin as if we were settlers in some new countries such as the United States or Australia? Professor Tyrrell before taunting us with extravagance in building would do well to answer these questions first. Let him ask these venerable ruins; there is none of the "tall bul-

been laid low; they tell no lies, and if he only listens for a few moments to what they whisper in their desolation, he will probably find as we do some other object for his indignation than the devotion and generosity of the clergy and people who would replace them by others not less worthy of their sacrifices. Anyhow he would see the grotesque absurdity of an Irish Protestant raising the question at all.

Our Catholic churches, the Most Rev. Dr. O'Dwyer admits, have been built by the people, and on the whole by poor people. But who else was to build them? Take the County of Limerick—its valuation is nearly \$2,500,000 a year. Except about \$45,000 or \$50,000 a year, every dollar is owned by the Protestant successors of the old Catholic gentry whom they dispossessed. What have they given towards building the churches of the people? For the matter of that, what have they given towards the building of their own? I don't suppose, says His Lordship, in the history of the world that there ever existed a more selfish, worthless, unpatriotic class than these same Protestant landlords, and if Professor Tyrrell wants to find the secret of the impoverishment of the Irish people let him not mind his futile speculations about church building. Let him study the dealings of his co-religionists with their Catholic tenants, and he will learn where "the lives and the substance" of the poor "downtrodden people have gone."

The Most Rev. Dr. O'Dwyer goes on to point out that much of the money spent on Irish churches has come from America and Australia; that the greater part of the labor bill of the building trades of Limerick during the last fifty years has come from wages paid for building churches and religious institutions; and that church building has done something for art. In truth, writes His Lordship, Professor Tyrrell differs from us fundamentally in his view of what a Catholic Church is in itself, and in our belief he has no idea of the sense in which it is the house of God for us, and consequently he cannot understand the lavishness with which our people act towards it.

MR. O'BRIEN'S REPLY.—Mr. Wm. O'Brien, M.P., has communicated the following reply to the Rev. James Clancy, C.C., Killee, and Captain Donelan, M.P., who waited on him at Mallow Cottage, Westport, to present to him the joint resolution of the National Directory and the Irish Parliamentary Party:—

"I am distressingly sensible of the unusual and undeserved compliment paid to me by my late colleagues of the National Directory and the Irish Parliamentary Party. I thought I had done everything necessary to dissuade them from proceeding with what they must have felt to be a painful, however courteous and well-intended, formality. While I wholly sympathize with their desire to avoid disagreeable topics, I must, in fairness to myself, point out that that is what renders any reply on my part so difficult, inasmuch as the vague complimentary resolution which was come to in identical terms by the two bodies, excessively flattering as it is in its phraseology, has no relevancy whatever to the state of facts which necessitated my action.

The issue at stake is not one of personal feeling, but of restoring discipline, without which, in my judgment, no man and no party can accomplish anything considerable for Ireland. The joint resolution leaves that matter altogether untouched; and you must have observed that the organ of the revolt has not unannaturally noted the fact in jubilant, if I should not say insolent, tones. My chief concern in the entire matter is for the masses of our people, who stand wholly and most pathetically blameless in the midst of wrangling politicians, on the one hand, and unscrupulous and unteachable landlords on the other. I would require no other pressure than the interests of our poor countrymen if I could see any possibility of my being of use to them under the existing conditions of Irish public life.

With every deference to those of my old colleagues who take a different view without as full a knowledge of the facts, I can see no such prospect in my own case, although in the case of Mr. Redmond, whose position is an altogether different one, I can easily and even confidently anticipate that in the state of public feeling now awakened he will be able in the line of action he has chalked out for himself to count upon the "unabated confidence and loyal support" of which the Parliamentary Party were prompt to assure him.

My own position is briefly this—I am willing either to work for a programme which I believe in, or to step down and out into the ranks of the Irish Nationalists in favor of those who may have some wiser programme to press upon the country, but no man, not even I, may I be

permitted good-humoredly to add, not even if he threatens me with the fate of Cuchullain at the hands of the men he fought for, has the right to ask me to assist in destroying a policy which, in my belief, would have been the salvation of our race; and to do so in the interests of a rival policy, or rather (as it turns out) a non-policy or un-policy, which already, so far as it has effected anything, cost 20 per cent. worse bargains to the tenants of Ireland; has barred out the evicted tenants; has left congested districts derelict; and has destroyed most, if not all, the value of what has been done in the last twelve months to win over England to Home Rule.

Without going into details, upon which I have made up my mind not to enter, I do not expect my countrymen all at once to understand the full force of the arguments, which, after many months of anxious deliberation, have forced me to adopt my present course of action, but as time goes on, I have every hope that they will find the ultimate result to be to restore, as in no other way can it be restored, that steadfast and loyal comradeship in the party and in the country, without which it is not likely that many men will be found again to face obloquy and misrepresentation for the attainment of great national objects.

A HINT.

Sermonizers assign us many causes for the defections of the children of the Church. But in most cases the failure to read Catholic literature receives no mention. Yet in the Catholic homes that are closed to the Catholic paper and the Catholic magazine will be found the largest number of mouldy prayer books.—Church Progress.

A NOBLE LIFE ENDED.

Rev. Daniel Walsh, pastor of St. Paul's Church, Butler, Pa., was the thirty-fourth victim of the terrible epidemic of typhoid fever now raging in that town, says the "Catholic Standard and Times." Father Walsh sacrificed his life in the performance of his sacred duties. His work began with almost the first case of the fever, and from that on until he himself was laid low he was with his stricken people at all hours of the day and night. His death on the 3rd instant was followed by the announcement that he had passed away absolutely penniless, having given away everything he possessed.

Father Walsh was born near Cork, Ireland, forty-eight years ago. His studies for the priesthood were completed at the College of Maynooth. His first mission was as assistant at the Cathedral, Pittsburg, for which diocese he was ordained. Afterward he was assistant pastor in St. Patrick's parish, Pittsburg, and then pastor of North Oakland. In 1891 he became pastor of the Butler parish. He was most enthusiastic in his labors and a forcible preacher. His good work among the poor was untiring. In his congregation he had 2,000 members, and he had made arrangements to build a new church to cost \$50,000 next summer. For the last few months Father Walsh has been assisted by the Rev. J. A. Carroll, in relieving the distress caused by the fever.

A Providential Escape

Mgr. O'Connell, rector of the Catholic University, Washington, narrowly escaped death recently. An electric car struck a cab in which he was seated, demolishing the vehicle, hurling the horse backward to the bottom of an open sewer thirty feet deep and leaving the prelate unharmed on the brink of the excavation. The accident occurred a few hundred yards from the entrance gate of the university. The horse miraculously escaped injury, but was so tightly wedged into the pit of the sewer, on its back, that it could not be raised without the aid of a derrick.

Mgr. O'Connell, after satisfying himself that his driver was safe, looked over the edge of the deep sewer.

"It's an act of a merciful Providence. There is a God in Israel," he said tearfully and reverently. "I do not understand how I escaped with my life, or why the disaster was not an appalling one. It will always be a mystery to me, and nothing but the mercy of an Almighty God saved me, protected my driver and preserved the life of the faithful horse."

The cabman escaped with a sprained arm.

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VISITORS TO ROME, REDUCING THE FORCE.

(By a Regular Contributor.)

On Sunday last William Jennings Bryan, ex-Presidential candidate, and his son, were received in audience by His Holiness, Pope Pius X. They were presented by Mgr. Kennedy, rector of the American College in Rome. His Holiness spoke long and with deep interest about the Catholics of the United States, and Mr. Bryan expressed his great happiness at having been received by the Pope. If it be true that "all roads lead to Rome," it is none the less true that all men of importance, no matter what country claims them, are happy and proud to be received by the Vicar of Christ, and regard the honor as one of the crowning events of their lives. This may be, in some cases, entirely apart from any question of faith in the Church, or any confidence in the Pope as the spiritual guide of humanity. It may be a mere matter of curiosity, and something to subsequently talk about, just as would be a visit to the Sultan, or the Czar. But the fact remains that in the minds of all the Pope is a potentate, equal to in importance, and superior in many minds, to either Sultan, Czar, or King.

It is a tacit and voluntary, a practical and real acknowledgment that the Father of the Christian world holds a position unique in itself and above and apart from that of any other human being—be that other a temporal ruler or a spiritual guide. While the atmosphere breathed in childhood, and the education received in youth combine to alienate the religious faith of the man from the Church over which the Vicar of Christ rules, there is an undercurrent of admiration that all sane and cultured minds conceive for the venerable head of an infallible Church. And admiration engenders veneration; and veneration for the Head of the Church, leads to respect for, if not exactly belief in, the doctrines for which he stands and which his existence represents. It is thus that the mysterious ways of God are worked out, in a manner beyond our comprehension; it is thus that we often catch a glimpse, through the veil that hangs between us and the wondrous operations in the realm of Infinite Wisdom. We are enabled, at least, to make deductions, to draw conclusions. We see the chips and straws upon the surface of the water, and by the course they take we can judge of the direction of the current. In the whirl of the great world's affairs such an event as the one recorded above is of very small importance; so may we say of such isolated events as the visit of a king, or an Emperor to the Vatican; so also, in a way, we might consider that great outburst of non-Catholic sympathy when the life of the illustrious Leo XIII. hung in the balance. The world rolls on; events crowd so rapidly upon us that even the great facts of yesterday are forgotten in the maze of to-morrow's confusion. But each of those events is a chip on the stream of time, and the trend of them all indicate the direction of the great undercurrent of human life in the world to-day; and that direction is unmistakably Romeward.

(By An Occasional Contributor.)

According to an Irish correspondent, who cannot be ever accused of partiality for either that country or its people, we learn that the British Government is taking active steps to reduce the Royal Irish Constabulary. Of course, the writer praises, in every possible manner, that famous body of "guardians of the peace." Composed of some of the finest looking and most perfectly disciplined men in Great Britain, the constabulary has become famed as model corps. No doubt, the very best men, as far as physical appearance goes, have always been selected, and as a very strict examination has always been exacted before recruits were admitted into the cadets, it naturally follows that the members of the constabulary presented an attractive and imposing appearance. The close attention given to this special body of men—half soldiers, half police—was simply one wheel in a vast system of machinery, or rather one cog in a great wheel that the hand of the government turned, and which, like the car of the juggernaut, ground down to powder all obstacles that appear in its pathway. One of the main objects for keeping up such an exclusive standard, was to impose upon the stranger, and to create abroad, and even at home, the impression that the Irish were such a troublesome, dangerous, and difficult people to keep within the limits of the law and to prevent from rushing to excesses of crime, that it was necessary to have them constantly awed by the presence of a picked force. It was not that there was actually any need of such a Force in Ireland; but there was need of the appearance of a necessity for such a Force. Thus the Royal Irish Constabulary served as a pretense for severe action in regard to the people, and as a justification of the coercive measures that, from time to time, successive governments deemed it well to introduce.

The reduction of the Royal Irish Constabulary; the increased difficulty for cadets to obtain commissions on the Force; the acknowledgment that the expense of such an important body of armed men in that country is not justified by the condition of affairs in Ireland, are all evidences that prove, beyond contradiction, that the new system of conciliatory legislation is the one that should have been adopted generations ago, and, again, that the more the Irish people are entrusted with the management of their domestic affairs the safer the interests of the Empire, as far as they are concerned, and the less need there is of costly and cumbersome executive machinery in their regard.

In other words this course, now adopted by the Imperial Government, is a logical consequence of its Land Purchase Act and of its general spirit of conciliation and reparation for past injustices. Again, it is an evidence that a confidence exists that has been a stranger for centuries in all transactions between the two countries. But, above all, would it appear like a gauge of future confidence, that, if not interrupted, must inevitably end in Home Rule for Ireland and an incalculable benefit to the Empire.

New Archbishop
Of M

Right Rev. Sebas Messmer, whose appointment as Archbishop of Milwaukee to the late Archbishop's see was announced in the issue of the 12th inst., was born August 29, 1826, in the village of St. George, near the town of St. Charles, Mo. He is the eldest of five children. His first education was in the primary school of his native town, after which he spent three years in a "Real" school, in Rome, situated on Lake Como. In 1861 he entered the College of St. George, near the town of St. Charles, Mo., where he soon became a devoted, close observer of studies and strict observer of rules. He remained there until 1866, when he entered the University of Innsbruck, Austria, where he pursued a course of philosophy and theology for five years. On June 1, 1871, he was ordained to the priesthood for the American mission. Prior to leaving for Milwaukee he had applied for and received appointment from Bishop Newark, N.J., as professor of logic at Seton Hall College, Orange, which is also a seminary. In this position he remained until August, 1873, when he was transferred to the college at Newark, N.J., as professor of logic and philosophy. He remained there until August, 1875, when he was transferred to the college at Newark, N.J., as professor of logic and philosophy. He remained there until August, 1875, when he was transferred to the college at Newark, N.J., as professor of logic and philosophy. He remained there until August, 1875, when he was transferred to the college at Newark, N.J., as professor of logic and philosophy.

During the eighteen years of his administration in New Jersey, a considerable portion of his time was given to pastoral work in the Church at Newark. The congregation in the large school in the diocese, the attendance numbering some 1,000 children. It was in Newark where much of his most successful work was done, that he was requested, consecrated by the Pope on March 27, 1883, to hold the professorship of logic at Seton Hall, N.J., and to be pastor of St. Leo's Church at Irvington, N.J.

Being called in 1889 to the see of canon law in the University of Washington, D.C., he went to Rome, the better to prepare himself for the new responsibilities involving upon him. Canon law had been one of his classes in the seminary at Seton Hall, he devoted himself entirely to the study of civil law, and finally graduated from the Collegia Appollinare in Rome, D.C. In September, 1891, he entered upon his duties at Washington University, where until called upon to accept position at Green Bay, Wis. Some time prior to the Baltimore Plenary Council of 1884 he was elected as one of the eight theologians whose duty it was to prepare the draft of the constitution of the new council. It was also one of the secretaries of the council at its sessions, and in collaboration with the late Cardinal O'Connell, now rector of the Catholic University at Washington, he prepared for publication the constitution of that famous body which was published in 1886 and served as a model of scholarly and arduous labor implied in this work to a successor of the Pope conferred the title of D.D.

This, however, is by no means a few other scholarly works which bear witness to his literary and scientific attainments. Bishop Messmer was appointed the See of Green Bay Dec. 1891, but did not take actual possession of the diocese until April, 1892. He was the first president of the Catholic Columbia Summer Conference, Wis., and in a way with Bishop McFall, of Trenton, he has been a leading spirit in the American Federation of Catholic societies.—Catholic Standard and Times.

SOCIALISM.

In an interview with the American Journal, Bishop said:—
"Why should Socialism be so radical wrong has been done to erect its ladder of iron, which leads into the abyss of the United States there