

RANDOM NOTES AND GLEANINGS.

THE PASTOR'S TRUE FRIEND.—Some of our spiritual guides seem to be indifferent to the fact of the importance of the Catholic press. An exchange remarks:

Pastors who do not encourage their people to read a Catholic paper generally have a large number of unpaid bills in their books. Catholic people who take no interest in the growth and progress of the church at large generally spend little time in their parish church. Keep young Catholic people together, get them acquainted and we will have fewer mixed marriages.

A QUEER CONCLUSION.—Remarks a Catholic exchange:

Every Catholic girl should be taught to cook, sew and superintend a home. If this were done, there would be more happy marriages.

If our young men observed the laws of the Church with half as much zeal as they consider their personal enjoyments, the alleged evil of unhappy marriages would shortly be an unknown occurrence. Our Catholic girls are not the cause of all the unhappiness in domestic affairs.

ENTERPRISE OF JESUITS.—The Jesuits have opened a new college in New Orleans. It adjoins Holy Name church, and has for its president Rev. Albert Biever. The new college is in the handsomest part of New Orleans and will be distinct from the downtown college, which is now overcrowded. Present buildings on the grounds will be used temporarily and later a handsome stone building will be erected.

A NEW CHURCH.—One of the first Catholic Churches to use the steel skeleton plan of construction will be the new St. Joseph's Church at Danville, Ill., the corner-stone of which was laid on Sunday, August 21, by Bishop Starha, of Lead, South Dakota. The Church will cost \$100,000, and will seat 1000 persons.

THE WAR.—The Russians have skillfully evaded the wily Japanese at Lio Yang and are now mustered at Mukden. A despatch says: The general staff, naturally, is reticent about Kuropatkin's plans, especially whether he intends to stop at Mukden. His decision probably will depend upon the intentions of the Japanese. Contingent preparations will probably be made to evacuate Mukden, and there is considerable evidence that Kuropatkin, if compelled to go north, will make a stand at the Lung, where the Russians wintered last year. Tieling is forty miles north of Mukden. At this point there is a narrow defile with the Liao river on one side and mountains running almost down to the railway on the other. Steps are being taken to guard against a possible attempt to cut the line there.

CAPITAL AND LABOR.—A Catholic exchange remarks:

One of the most serious questions of the day is the condition of the laboring poor, not in this country alone, but in every part of the civilized world. The rapid concentration of wealth into the hands of a few, and the immense strides to power of great corporations, makes the serious consideration of the labor question of vital importance to Catholic Christendom.

The attitude of the sects towards labor shows no strength. Protestantism in its multitudinous forms, all strong in regulating doctrines and practices, but essentially weak in carrying any out, can do nothing. It instinctively sides with wealth against poverty, and is fast losing the hold till of late possessed by some of its sects over the artisan class. Catholicity stands in a different position. It has definite doctrines, points that arise in daily life are decided by fixed principles. The clergy of the Catholic Church can exercise little influence over the capitalist. The great soul-less corporations are not controlled by Catholics, so that the influence of the Church cannot reach them. Where Catholics have acquired wealth it seems especially to harden their hearts to the natural instincts of benevolence; and over this class the minister of God finds that the promises and menaces of the Gospel have lost all power. The field of labor of the priest is especially among the poor; he is known and welcomed in the apartments of the operatives; the children attend his schools; the pa-

rents approach the sacraments he administers; he comes to know their hopes, their trials, and naturally sympathizes with them.

A VIEW OF FRANCE.—A writer in discussing some phases of the terrible condition of affairs in France touches upon a feature which is beginning to show its outlines in other countries besides France. He says:

"Our Catholic contemporaries are naturally devoting a good deal of anxious speculation to the strange problems presented by the evils which have fallen upon French Catholicism. There is indeed room for painful reflection. We have a great and ancient Catholic land, with a vast school system organized by scores of thousands of the most saintly monks and nuns of all the greatest orders and with a body of Catholic newspapers, which used to be quoted for their outspoken doctrine and fervent piety throughout the world. The Monde, the Univers, the Croix, are the most religious of religious newspapers. Their zeal is above suspicion. Yet there is France to-day deprived of all its religious schools and in spite of its religious newspapers, reading more and more every day worldly journals, too many of which are bitterly antagonistic to Christianity itself. In the words of the Reverend Rector of the Catholic University Institute of Paris, 'The mass of Catholics speak of the Good Press with open contempt.'"

"Another high ecclesiastical authority relates that the Catholic public will not read the Croix even when presented gratuitously, and nobody will advertise in a religious newspaper. The Abbe Naudet stated of the Monde that its losses were £400 a month! Hardly any Catholic paper has a circulation of more than 20,000 and what is that, in comparison with the non-Catholic papers, with their circulation of millions of readers?"

It is evident that this is one of the most terrifying features of the situation. When even French Catholics refuse to read pious newspapers, the outlook is indeed grave. It has been suggested that the tone of the Good Press is too preachy, that Catholic men of business, men of education, men of the professions, require a paper which will give them information, news, practical reflections, essays on contemporary art and letters and, as the Good Press despises such worldly and secular trifles, they have to go elsewhere. Besides, there are many Catholic laymen who prefer to get their sermons from a priest instead of an editor, and from a pulpit instead of an editorial. Pious reflections do not compensate for want of news about politics, letters, and society. When people want a life of the new Prime Minister of Prussia or Russia, they are not satisfied with a life of some holy saint of some centuries ago. Meantime the situation is extremely grave."

A TIMELY HINT.—The Catholic Universe says:

The schools exist and are kept up to assist parents in duties which belong primarily to them—the instruction and the education of their children. There should, therefore, be alert, intelligent and persevering cooperation on the part of the parents with the school teachers.

HOME RULE.—The Irish News remarks: Day by day it is seen that in the near future the great question of a Home Rule settlement will thrust itself into the prominence it held a few years ago in English politics. Even the views of Tory statesmen and politicians have recently undergone considerable modification on the same head. They too recognize reluctantly that the English Parliamentary machine is overweighted and incapable of discharging the work it is called upon to do. Consequently the burden of a communication to the Press the other day by Lord Hugh Cecil was—devolution. He argued that if the British Parliament is to become an efficient legislative engine there must be a delegation of some of its powers to subordinate assemblies. This is certainly not an approval of our Irish notion of Home Rule.

IRISH INDUSTRY.—In a recent address delivered in Letterkenny

Courthouse, Most Rev. Dr. O'Donnell, Lord Bishop of Raphoe, called public attention to the great wastage of powers which occurred in Irish rivers and waterfalls, the fact being especially true of Donegal. At the well known seaside resort of Buncrana the hint has been taken to heart. An enthusiastic meeting, attended by all the prominent residents, was held to consider a scheme to light the town by electricity. Mr. W. Doherty, J.P., County Councillor, presided. Mr. Swan, millowner, Buncrana, explained a project to obtain energy by means of two turbines, each of about fifty horse power. In times of scarcity of water, say, in a very dry summer, he would supplement the turbines by a powerful engine. The speaker's son was being specially trained to look to the plant, and he promised a good, steady, brilliant light, not as a philanthropist altogether, but because he was anxious to give his townsmen good value and have a good profit. Resolutions approving of the scheme were adopted.

TO BE A CARDINAL.—In well informed Catholic circles it is stated with much reserve that Archbishop Bourne will be one of the new Cardinals created at the next Consistory, which will be held in November, and His Grace, who is now in Switzerland, will leave England for Rome about the end of October.

A TRUE CATHOLIC.—The current quarterly Records of the American Catholic Historical Society contains the following impressive narration in an article on 'The Catholic Church and Popular Feeling in South America,' by James J. Walsh, Ph.D., M.D.—"Senor Macario Ossa is a member of the Conservative party in the Chilean House of Deputies, and on a famous occasion took a distinguished part in the discussion in that branch of the legislature with regard to certain governmental principles of policy and the attitude of the State towards religion. One of the Radical members of the House, a man of recognized talents, expressed with great energy his opposition to the legislative approbation of certain privileges accorded to the Church. In the ardor of the debate he expressed himself with great bitterness, and, indeed, did not spare even certain blasphemous utterances. Then there took place a scene that perhaps could only happen in a Latin country, but one that must have been extremely impressive to the onlookers. Scarcely had the Radical taken his seat when Don Macario Ossa rose to his feet and obtained the privilege of the floor. After referring in the most amiable and courteous terms to the member who had preceded him, he said he could not fail to be affected with the greatest surprise and almost horror at the discourse pronounced by his friend, the honorable member who had just taken his seat. He could not but deplore the fact that the honorable Chamber of Deputies of so Catholic a nation as Chile should have to listen to such phrases, and in it there should be offered such grievous insult to the Deity. Directing his words then to the President of the Chamber, he asked permission to offer up an act of expiation for the blasphemy. In the midst of the most profound silence, and with breathless attention of the whole Chamber, Senor Ossa knelt upon the floor, and, with his arms in the form of a cross, slowly and deliberately in a loud voice recited the Creed. The impression produced was such that the discussion proceeded no further, and the question of the Church's rights, when taken up on the following day, received due consideration without more ado."

CATHOLIC EDUCATION.—In a recent address, Bishop McQuaid said: The Catholic Church stands for two great principles. The first is the education and enlightenment of her children. The second, she demands that religious and secular education go together. When the soul leaves the body the body crumbles to dust, and when religion is taken from the school the school crumbles and fails to impart the proper education to its pupils. They say that the parochial school is un-American, but I would say that up to about 1820 all the schools in America were denominational. The Catholics, Presbyterians, Methodists, Baptists and Episcopalians had their schools. Each religious denomination received a share of the school money. For example, in New York city on the site where the new St. Patrick's Cathedral now stands, there was a Catholic school supported by the state, and yet this country was American then as much as it is to-day.

SOME STATISTICS.—The Department of Agriculture in Ireland has just issued its report for last

year. It shows that the wheat area which a half a century ago covered 445,000 acres, has been reduced to 37,000 at present. Green crops have shrunk 10,000 acres since 1902. Ten thousand acres of flax have gone out of cultivation since 1901. Cattle were 118,000 less than in 1902, and sheep were less by the great number of 270,000.

EDUCATION.—An inspector of schools in Antigonish, N.S., says:

If our province is to maintain the proud positions which her sons have achieved for her in the past, if we are to prepare worthy for the great future which our geographical position on the Atlantic seaboard of a vast dominion seems to assure us, or if we are to turn to the best account the great heritage which has been handed down to us, whether as citizens of Nova Scotia or of the half continent which is impatiently waiting to take its place among the great nations of the world, we must see to it that the children of the farm and of the workshop shall receive, in a generous spirit, the blessings of a good elementary education and the opportunities that will enable each one to reach and to do the best that is in him, according to his natural gifts.

SECULAR SCHOOLS.—In referring to the aim of French secular schools, the Liverpool Catholic Times makes the following observations:

"Catholics in this country often wonder why men like M. Combes and his followers are so eager to secure a system of purely secular education for France. Their wonder may be dispelled by the testimony of M. Dequaire, a school inspector, who, in writing to a newspaper, puts quite frankly the true object which those who demand lay schools have in view. It is not, he says, to teach children to read, write, and cast accounts; that is a superficial conclusion. The true insight into the purpose of the secularists will show that they believe they will find, at a very early period, the best weapon against Catholicism in the lay schools, the aim of which is to train up a generation of freethinkers. They have no intention whatever of observing a benevolent neutrality in matters of religion. Their one hope is to find in the lay school a mould wherein a child, born a Christian, can be thrown, to emerge a renegade to the faith of his baptism. We are quite sure M. Dequaire is right. Unless men had such an end in view they would never work with unceasing ferocity against a system of education which, while it brings up good citizens, brings up good Catholics too. And perhaps his opinion has a pertinence even among us here in England."

THE HUMBLE WORKER.—It is not always the one whose name is the most loudly proclaimed and whose fame is the most widespread that performs the greatest and most effective work. In the Catholic Church, above all, are there thousands of men and women of whose existence the world knows almost nothing, yet who are delving away, laboring day and night, in order that Truth may become known, or that humanity may be made happier, or that the secrets of science may be revealed, or that souls may be raised to God. They live thus apart from the glitter and glare of worldly triumphs, and they do not sing their praises and no historian records their deeds. Of these great and humble men we have not a few examples here in our own land. If Catholic laymen of wealth would emulate the example of the humble workers even in a small degree, what a mighty influence we would wield in temporal affairs.

OUR LOCAL SCHOOLS.—The classes of the various parochial schools opened on Tuesday, and from all we can learn the attendance was good.

THE POLITICIANS are anxiously waiting for the announcement of the general elections. Many people who pretend to know, say that the dissolution of Parliament may be announced during the course of the next ten days.

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THE FOUR MASTERS.

It is to be regretted that there are a large proportion of Irishmen for whom the name of "The Four Masters" has but little interest or meaning. The very name seems to carry with it somewhat of a puzzle which does not help to create interest as to whom they were, what they did, or why they were so called. Such a state of affairs shows ingratitude, unintentional or otherwise, to those immortal characters, and a culpable neglect of the history of Ireland.

The names of the "Four Masters" are: Michael O'Clery, chief; Conary O'Clery, his brother; Cuoogy O'Clery, a distant relative, and Fearfassa O'Mulconry.

They compiled from scattered manuscripts and documents relating to Ireland, in her own language, what is now called the "Annals of Ireland," or the "Annals of the Four Masters." These annals are a systematically arranged chronology of events in Ireland, from the Deluge to A.D. 1616. The patron of this great work was Fergal O'Gara, lord of Moy O'Gara and Coolavin, in the County Sligo, who first conceived the idea of collecting the materials, and communicated the same to Michael O'Clery, who, with the others, made the compilation for which they were liberally rewarded by O'Gara.

The work was commenced on the 22nd day of January, 1632, in the convent of the Franciscan Order in Donegal, and it was finished in the same convent on the 10th of August, 1638.

One of the great institutions of Milesian Ireland was the office of ollamh (pron. Ollav.), or historian, which was hereditary in every clan. It was the exclusive duty of these historians to keep a record of all transactions relating to the clan—its history, achievements, triumphs, etc. It was from one of the families who held this office to the royal O'Donnells for some hundreds of years that three of the four masters sprang.

Some of these ollamhs were men of great eminence not only in history but in general literature. The great-grandson of Cormac O'Clery was called "Diarmuid of the Three Schools," because he kept a school of literature, a school of history and a school of poetry. The reigning prince of the O'Donnells was pleased to make a further valuable land grant to the extensive ancestral possessions of this celebrated scholar around Kibarron Castle as a mark of appreciation and to help to maintain the schools and the hospitality for which the place was noted. The school at Kibarron flourished down to the "Flight of the Earls," in the fateful year of 1607. Then, for the first time in the history of Ireland, the despoiler could exercise his will unchecked throughout the land. The lands of Kibarron became the property of the alien, and the school shared the fate of so many other sanctuaries of Celtic learning in Ireland.

The celebrated group of men who have been called "The Four Masters" included three of the illustrious stock which began with the wanderer from Tyrerawley—Brother Michael O'Clery, Conary O'Clery and Peregrine O'Clery. Brother Michael in his youth was known as "Tadhg an t'Sleibhe," that is "Tim of the Mountain," a name which has a special significance when we remember that that youth synchronized with the struggle in which Red Hugh took such a prominent part.

He had been an accomplished Irish scholar and antiquary before he joined the Franciscans at Louvain, in France, about the year 1607. He was soon afterward sent back to Ireland by Father John Colgan, lecturer of theology in this monastery, to collect material for the great work, "The Lives of the Irish Saints," which is associated with Father Colgan's name. Brother Michael fulfilled his mission to perfection, but did also a great deal more. He collected materials for the "Annals of the Four Masters" and three other works—"The Succession of the Kings of Ireland," "The Book of Conquests," and "The Martyrology of Donegal." The three latter works were completed before the annals were begun.

Conary O'Clery was a layman with no earthly possessions save his books and learning. Beyond his connection with the annals there is little or nothing known of him.

Peregrine O'Clery, the third of the group, was the last historical ollamh of the O'Donnells. He had written a life of Hugh Roe O'Donnell, which from its merits, was largely drawn upon in compiling the Annals. At one time he owned some landed property, but like so many of the "mere Irish," was dispossessed after the

THE FOUR MASTERS.

fashion of the day. He finally settled in the barony of Erris, County Mayo, where he died.

Fearfassa O'Mulconry, the fourth of the Masters, was descended from the great stock of the O'Mulconry's, of Ballymulloney in the County Roscommon. They were historical ollamhs to the O'Connors and men of the highest repute in all matters of their profession. Fearfassa was an eminent Irish scholar, and antiquarian.

Besides the four mentioned, there sat at the same table to give assistance and advice Peregrine O'Dulgan, ollamh to the McDermotts and O'Rourke's, and Maurice O'Mulconry, brother of Fearfassa, who remained with the others only a month.

After four and a half years' unremitting labor the great work was completed on the 10th August, 1638. The Annals of the Four Masters, besides their inestimable historical value, remain as a living monument of the self-sacrifice and devotion to duty which are so common in Irish history.

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SCENES IN IRELAND

Rev. L. C. P. Fox, O.M.I. interesting "Reminiscences of Years of Missionary Life," edited by Donahoe's Magazine, two scenes in Ireland, one of special interest to our readers recalls the name of an ollamh who presided over a school at Kingston for a long period much zeal and success. Fox says:

Let me now ask you for to accompany me for a few days in the direction of the County Wick. There is a parish called Tournamenan in which there are two scenes in Ireland, one of special interest to our readers recalls the name of an ollamh who presided over a school at Kingston for a long period much zeal and success. Fox says:

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OUR BOYS AND

LITTLE ACTS of courtesy and sunshine into life. Who the day brighter from showed him, or even from "good morning?" The pretty anecdote speaks:

As a young lady walked down State street on a ber day, her attention to a deformed boy cobbler carrying several bundles thinly clad, twisted his strangely as he walked before him with a vacant before the cripple reached