

and, writes "Edith's... notable features... devotion... remarkable when... raised by a work... There are still... can remember the... at Blyth were... or Morth... near Mass. Now... churches at Blyth... and Annisford... will be another... to such build... priests' houses...

OF COLUMBUS. sent a second... 250 to Archbishop... fund for the erec... house for Italians...

VENARIAN.—Mr. a native of the... Ireland, died last... at the age of...

DER.—Thirty-two... to the well... Order of the Re... vows on the... at St. Mary's... Md. Nearly... number bore Irish...

URCH.—Shortly... a recent Sun... in an Ita... Damage to... was caused... deduced. It is said... ated by a taper... altar covering.

Y.—There is now... in the city of... which it is... \$500,000.

IRISH.—On the... visit to Spiddal... school children... in their know... Doctrine, by... His Lordship... Irish priest and... ciency of the... gave hope that... ge would soon...

TE.—John Fla... world's famm... ad a foot and... former best... sixteen pound... feet at Celtic... tly.

S REPLY.—In... audience com... York State... Alexander P... Catholic World... use to a recent... drew S. Draper... of the Univer... Commission... the State of... boyle quoted Dr... the graduating... month, in which... need not ex... stand aside... e. They are... and you will... They will leave... leave them... ed: "This docu... so eminent a... ic school, is... can and un... naught the... and mutual help... out of a strong... extending the... This greed is dis... the Christian... This is the... cting the great... industrial...

—A strike in... New York... Monday last... nmen.

STER.—From... that a pas... an engine... through a... It is reported... ere lost.

OUR CORNSTONE OBSERVER On Monks' Pictures

A writer in the Cleveland Catholic organ says: "The richest man in the world" has a monk picture in his parlor. If these dealers could see it, the sight would be an education and an inspiration. The monk is a botanist. He stands in a garden. His brown robe against the background of green shrub and tree, makes a pleasing contrast of color. He holds in his hand a scarlet flower which he has just plucked and upon which his interest is concentrated but his face is the wonderful study. It beams with the simplest affection and delight of a child on beholding a cherished playmate after a long absence. It further shows interest which is higher than human, for love of the Creator and His works illuminates his countenance as he examines carefully each petal and seeks for further knowledge of its delicate beauty.

Who has seen this picture once for a brief ten minutes never forgets it, and looks with horror on the miserable and grotesque distortion that are offered for sale as ornaments.

VILE CARICATURES.—This suggests to my mind many examples of a very different character. Coming down one of our leading thoroughfares the other day, I noticed, in a window, a picture representing a wine cellar, and a monk, seated at a table, his cowl thrown back, and a flask of red wine in front of him, a half-filled glass in his hand, and an expression of the most abominable kind on his face, as he gloated over the delights he anticipated. I need scarcely say how badly I feel whenever I meet with such abominations. I am perfectly willing to acquit some people of intending the enormous injustice that they perpetuate. But I feel that such blame is attached to Catholics who frequent those places, encourage those dealers, and in many ways show themselves either amused at the pictures or else indifferent to them.

THE HARM PRODUCED.—It can be truly said that such pictures, whether used as advertisements or as objects of special sales, can do the monks no harm: those alive to-day are but little affected by such ridicule and slanderous caricature. No more would a caricature of a man's dead father or mother affect the departed parent, but I judge it would be calculated to produce strange and perhaps violent impressions on yourself—nor would it serve the purpose of the artist to come your way. It is not the injury done the monk that is the worst; it is the injury done the people, and especially the young people of the day. I can imagine a

Catholic family hanging up such a picture in the parlor or dining room of the house. I know of two Catholic homes in Montreal where such pictures are to be found. There may be more, for aught I know. It would be interesting to analyze the teachings in such a home. In fact it would not be calculated to produce very edifying impressions. However, I will briefly attempt one case.

A POSSIBLE SCENE.—We can easily suppose a child of five or six, or even nine or ten years of age, suddenly asking the father, or mother, to explain the meaning of that picture. Already has the child been told the meaning of the Notre Dame de Liesse, or the St. John the Baptist, the St. Patrick, or the Holy Face, or any other religious picture on the walls of that home. Naturally the same spirit of curiosity would lead the child to inquire about that caricature of the monk. Having done so, it would be highly instructive and interesting to know how the parent would reply. There are only two ways: either by a lie, or by the truth. If by a lie, sooner or later the child would learn the deception thus practised upon him and would lose that respect which is due to the parent—and lose it with good reason. But how is a Catholic parent going to tell the child the truth? Surely not by making the matter worse and leaving the child under the impression that the picture is a faithful representation of the monk, or of all monks. No more could the parent say that it is false and a slander. The child might then ask why it was kept in the house. Just imagine the effect produced on that child's mind by such a distortion. In after years if that young person should happen to read evil and infidel books regarding monks, nuns and others of their high and virtuous grade, he would feel inclined to say that all the bad said about the monks must be true, for he saw a picture representing the same, when a child, in his father's house. What a responsibility for a parent!

CONCLUSION.—My conclusion must be brief, nor does it demand any extensive comment. The only thing for Catholics to do is to refuse to ever buy such abominations, and to refuse to deal with the people who use such debased and debasing means of advertising. If all Catholics would take this stand, it would not be long till, like the stage Irishman, the pictures of this kind of monks would entirely vanish. It is to be hoped that the Catholics will act wisely and determinedly in the premises.

with their brave defenders, took shelter upon the historic Rock of Cashel, and the hopeless fight was continued. At last Inchiquin sent a proposal to the commander of the soldiery. He would grant him and his companions permission to depart, with arms, ammunition and honors of war on one condition, that he would abandon the clergy and the citizens to his mercy.

"Back to the renegade Inchiquin," cried the noble commander, "you who have come thither to insult me and my garrison. Tell him that we, true Irishmen and soldiers, can never listen to terms so base. That we would sooner consecrate our lives to God on this glorious Rock of St. Patrick than see its holy sanctuary profaned by dogs."

The garrison held out till the last but when the rock was taken so great was the slaughter that the aisles of the cathedral were blocked with the corpses of the slain, and the soul of many a martyr ascended to meet its God. Father Boyton, a Jesuit, was slain, with the Sacred Host in his hand, while administering to a dying soldier. Strange scenes were enacted. The great crucifix was beheaded for treason, its hands and feet being burned off; the pictures of holy monks and Kings of Ireland were torn into fragments, sacred vessels and vestments were cast upon the floor or worn by drunken soldiery. Women, clinging to the statue of St. Patrick, were killed, with hundreds of soldiers, citizens and priests. It was a general extermination, and the Puritan leader, undismayed by the catastrophe, in his ignominious folly, arrayed himself in the mitre and crozier of the holy King Cormac and declared that he

was not only Governor of Leinster, but Archbishop of Cashel. "When the Puritans, under their apostate leader, Inchiquin, took possession of the Rock, they found Father Barry, in his Dominican habit, but with a sword in his hand. It is recorded that the Colonel leading the assault was so struck with his brave and noble appearance that he cried out to him: 'I see you are a brave man, and I promise you safety if you will cast off that dress which we hate.'"

"My dress," answered Father Barry, "is the emblem of Christ and His passion and the banner of my warfare. I have borne it from my youth, and will not put it off in death."

"Monk, be more careful of yourself," retorted the Colonel angrily. "If you fear not to die, you shall soon have your way, but if you desire to live cast off that traitor's dress."

"Never," exclaimed the priest, warmly, "shall I cast aside my holy habit. And here to your face I tell you that this habit is not the dress of traitors or cowards, but of true men and good, who know how to die for their country or their creed."

"Hold, sir!" cried the Colonel. "If you foolishly look for martyrdom, we shall soon satisfy your desire."

"Since so excellent an opportunity is offered me," said Father Barry, "of showing my love for Him Who suffered on the cross for me, I must not lose it. To suffer for my devotion to my country is my joy, and to die for my holy religion is my gain. I fear neither you, nor Inchiquin nor your band of Puritan vipers."

QUESTION BOX.

Who was St. Brendan, declared by some writers to have been an early discoverer of America? Saint Brendan was a native of Kerry, where he was born towards the close of the fifth century. His early youth was passed under the care of St Ita, who devoted himself to the special care of the young. When St. Patrick was journeying through Kerry he prophesied the birth, sanctity and greatness of St. Brendan. While the account of his voyage to America cannot be relied upon absolutely, there is nothing at all improbable in it. The incident is usually related as follows: We are informed that St. Brendan, hearing of the previous voyage of his cousin, Barinthus, to the Western Ocean, and obtaining from him an account of the happy isles he had discovered in the far West, determined, under the strong desire of winning souls to God, to undertake a voyage of discovery himself. And aware that all along the western coast of Ireland there were many unchristians respecting the existence of a Western land, he proceeded to the Islands of Arran, where he remained for some

time holding communication with the venerable St. Enda, and obtaining from him much information on what his mind was bent. Having prosecuted his inquiries with all diligence, Brendan returned to his native Kerry; and from a bay sheltered by the lofty mountains now known by his name, he set sail for the Atlantic land, directing his course towards the southwest, in order to meet the summer solstice. After a long and rough voyage, his little bark being well provisioned, he came to summer seas, where he was carried along, without the aid of sails or oars for many a long day. This, it is thought, was the great Gulf Stream. He brought his vessel to shore either near the Virginia Capes, or somewhere along the New England coast. Landing here he, with his companions, marched steadily for fifteen days into the interior of the country, when he came to a large river, thought by some to be the Ohio. This river the apostolic adventurer was about to cross, when he was accosted by a person of noble presence, who told him that he had "gone far enough, that further discoveries were reserved for other men, who would come, in due time, and Christianize all that pleasant land." This voyage took place about the year 540 of the Christian Era.

St. Brendan, after his remarkable voyage, returned to Ireland, where he founded the celebrated Abbey of Clonfert. He died in the year 577, at the venerable age of ninety-four. Donahoe's Magazine.

CAUSE OF TEMPERANCE.

However pessimistic temperance people may become occasionally over the failure, or small success, of their efforts to bring about a complete reformation in the drinking customs of society, there is a well marked trend toward a greater degree of sobriety in this country. The New York Sun which is a close observer of social conditions, had an editorial in one of its issues last week about the tendency toward temperance which is a feature of life in the United States to-day. It says

"It seems that a large English wine importing company report a notable diminution in the sales of wine during the last year, more particularly champagne and claret. This reduction is attributed to various causes. It is said to be due to the shortness of money, especially in the upper middle classes, to the present fashion of drinking whisky and soda at dinners rather than champagne, and to the decline of claret in favor. These causes may have contributed to the result, but the main and most important cause is less drinking in the classes from which especially comes the demand for expensive wines. Dinners of the more elaborate sort, which used to last several hours, with a long list of wines on the bill of fare, have now been cut down to about an hour only, and the quantity of wine consumed is reduced greatly. This change of custom has taken place both in England and this country, and its effect on the wine trade must have been considerable."

A like disposition to keep within the restraints of temperance extends to all self-respecting men throughout society. Clubs can no longer rely on profits from their bars and wine-rooms to pay a large part of their expenses. An immoderate drinker has become a marked man in a club. Drunkenness is disreputable. The strain of modern competition compels sobriety in those who would stand up against it. A reputation for sobriety is necessary capital for every man who has his living to make in any industry. Intemperance is not then ever a bar to getting and keeping employment, and there is less tolerance for it.

This does not mean, of course, that there is no longer need for temperance societies and temperance work. We must not lull ourselves into a sense of fancied security. We know, though the New York Sun does not appear to recognize it, that the Catholic total abstinence movement, and the sound and sane principles on which it bases its work, have had much to do with the present tendency towards temperance. But organized and individual effort must not be allowed to slacken. The work must still be kept up.—Sacred Heart Review.

BISHOP GLENNON ON ADVERTISING.

Catholic educators have not yet learned the art of advertising their wares, and consequently people outside of the Church have no adequate idea of the magnificent educational system which she has built up in our midst.

THE DIVORCE BILL.

BY "CRUX."

It is not probable that I can add anything new to all that has been written upon the Divorce Evil. I am under the impression that, at one time or another, in these columns, have appeared all the arguments from both the religious and social standpoints against that plague. But it is interesting to view it from the lawyer's point of view. I have before me the report of an address on this subject. It is too lengthy, even though most interesting and instructive, to be reproduced in these columns. But I will attempt a synopsis of it. It was at the annual gathering of the Indiana Bar Associations at Fort Wayne, Ind., a week ago last Thursday, that Hon. William P. Breen, president of the Association, delivered this address. It may be proper to remark that Mr. Breen is a leader in a great many important Catholic movements.

THE LAWYER'S QUESTION.—Mr. Breen opens by asking if the lawyer who drafts a petition in a divorce court, and who knows and foresees all the cruel consequences of what he is doing, should not ask himself: "Is there no way of avoiding the disruption of this family?" Every lawyer of experience has seen agonizing cases where a mother, in impenetrable mental distress, has bidden farewell to her child in the shadow of the court room, or where a father, alive to the paternal instinct, with a heart too full for expression, has despairingly imprinted a parting kiss on the lips of his own soul. He tells how in the com of the harrowing scenes that become nightmare memories, when the fires of passion die out and the calmness of the afterthought oppresses the soul. He tells how in the comparatively young man and woman both believe in the failure of marriage, because they think it has failed in their cases. But after, later, better and cooler, reason asserts itself, and expunges the memory of former troubles, trials and divorce, and brings back the two destitute souls to communalistic union which they formerly enjoyed. Then he tells how many a judge on the bench, if the impetuous oath of his office did not prevent it, would come down and have a quiet chat with the two poor victims and teach them to "bear and forbear" and to be again happy and united. But what his sentiment and conscience would dictate, he must forego, because he is there to pronounce the decision according to the law.

FATE OF CHILDREN.—One of the most beautifully touching passages is that which deals with the fate of the children. What becomes of these little ones in the majority of cases? He asks: does the example of a father, and a mother, separated, inspire them with zealous and appreciative emulation of the good in either parent? In the majority of cases children of divorced parents degenerate from the paths of honor, rectitude and morality, because of the absence of the directing hand of a father or the generous influence of a mother, both of which are indispensable conditions, in the absence of death, in the composition of a well-ordered home.

APPALLING GROWTH.—I will now quote a couple of passages in full because they are so constructed and contain such matter, as not to be open to a summarizing process. The first deals with the growth of divorces in America and says: "The growth of divorces in the light of statistics, is appalling. In 1867 the number of divorces granted in the entire United States was 9937. In 1886 the number had

grown to 25,535. And the total number during that period of twenty years aggregated 328,716, of which Indiana's proportion was 25,193. In 1870 the number of divorces granted in Indiana was 1170; in 1880, 1423; in 1890, 1721, and in 1900 4669. In the year 1900 the ratio of divorces to marriages in the State of Indiana was one divorce to every 5.7 marriages in the entire State. The population of the Republic, from the years 1867 to 1886, increased about 60 per cent., while the increase of divorces in the same period was 157 per cent. It is impossible to obtain full statistics since the year 1886, but those at hand indicate that divorces, in percentage, have vastly outrun the percentage of increase in population."

NOBLE EXAMPLES.—"There is something admirable, something exquisitely dignified, something splendidly heroic in the conduct of a wedded pair who, having found themselves mismatched and unable to live with mutual comfort, prompted by a high sense of propriety and the good of their children, keep their troubles from the world and refuse the panacea of divorce which our law at present affords."

THE BEST DIVORCE LAW.—The following I will quote in full, and I will make no apology for the space it occupies, for it is rich and important:

"If anyone asks the question, 'what is the best divorce law?' there is but one answer: 'There is none.' The great profession of the law will not stand in the way of a reform which is demanded by a sense of our higher civilization, even though the change may affect their emoluments. The lawyer has always been found in the march of progress, regardless of the sacrifices entailed.

There may be cases in which it may seem that a husband or wife bears a heavy burden (or the relief of which a divorce seems the only proper remedy, but the greatest good to the greatest number should be the objective point of every law, and individual cases of hardship cannot be considered if their consideration involves the retention of a system engendering demoralization of society and the perpetuity of an evil which will not lessen, but will grow to such a force as to threaten the existence of the body politic.

Many men regard these suggestions as too radical, but the fairest days of the Roman Republic were those in which divorce was unknown. And he who has at heart the future good of his country, and who, looking into the vista of future years, casting the horoscope of the Republic which we all love so well, and placing her upon the plane of leadership in intellect, culture and strength, cannot fail to notice one obstacle all along the way which interferes with his anticipations and his best and highest hopes, and that one obstacle is "divorce."

"The statute for divorce 'a mensa et thoro', can be made applicable to every case of marital infidelity, but experience will demonstrate that there will not be one limited divorce where to-day twenty-five absolute divorces are granted.

"With the abolition of absolute divorce, more careful thought will be indulged in; the contracting of marriage; family difficulties will be met with the old-time spirit of forbearance and thoughtful judgment which was in vogue one hundred years ago in this country; the family will be conserved; the home, with its traditions, and memories, will be preserved, and our heaven-kissed country will grow stronger as the ages roll on."

CANADIAN PATENTS GRANTED TO FOREIGNERS.

Below will be found a list of Canadian patents granted to foreigners through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C. Nos. 88,330—Alexandre Ambert, Lyon, France, means for connecting rails. 88,352—George Frs. Jaubert, Paris, France, the preparation of oxidized gun. 88,359—Ernst Simon, Vienna, Austria. Method of producing from amber or ambroid mouthpieces for cigars and cigarettes, pipe stems, etc.

88,430—G. A. W. Alexander, Melbourne, Australia. Machine for washing clothing and wool. 88,431—Frank Staines, Melbourne, Australia. Portable draining tray for domestic purposes. 88,432—Franz Beck, Brussels, Belgium. Heating by hot water. 98,449—Leon Ribour, Le Vesinet, France. Odometer for hydraulic turbines and other motors. 88,465—Stephen Hy. Manners, Newport, Australia. Attachments for bicycles, boats, etc. 88,484—Adolf. A. Guriner, Berne, Switzerland. Process for the production of colored photographs and photo-mechanical prints. 88,525—F. Jottrand and F. Schmidt, Brussels, Belgium. Process for brazing and welding metal.

MONASTIC HEROES OF IRELAND.

Under the caption "Some Monastic Heroes," Miss Anna T. Sadlier contributes to the current number of the Rosary Magazine an able article replete with striking and touching incidents of the sufferings of the Irish for the faith and particularly of the followers of St. Dominic. We take the liberty of reproducing the following extract: "It may be fitting to conclude this sketch by an account of the martyrdom at Cashel of Father Richard Barry, likewise a soldier in that illustrious white-robed battalion which from century to century has fought so gloriously, forever in the front ranks of the army of the Lord, side by side with the followers of Ignatius the brown robed disciples of the gentle Francis, the Benedictine and the Augustinian, Cistercian and Vincentian. They are the heroes of the Great Commander, the picked soldiery of the King. It is important that this be borne in mind, in these days when the powers of hell seem let loose against the Religious orders. "A luminous page in Irish annals is offered by the gallant fight which preceded the surrender of Cashel and the martyrdom of Father Barry. The town of Cashel, poorly fortified, was besieged by the Earl of Inchiquin, with 7000 men. The little garrison numbered 800. When the defence of the town was useless, the inhabitants