

Irish Art Union.

BY "CRUX."

FTER such a long ramble in all the by-ways, that branch off from the main path which I had originally intended following, we are coming very near to the main object of this series of articles, and this mass of quotations. However, we may as well complete that which we have been doing during the past couple of months. Before leaving the subject of Irish art, and diving right into that of the "Irish Language and its Revival," we will read that short, but highly instructive article, with which Davis completed his essays on this subject, and which he dedicated to the consideration of Art Unions. It is not very long, and it will serve as a hyphen, or a transition, so to speak, from matters more or less indirectly connected with our subject to the consideration of the subject itself.

He tells us that Art Unions are a substitute for State patronage. The State can do much for art. It can furnish teachers and models to a large class, and it can enable an artist to live by great works. Private patronage does not encourage great works. They require much time, and occupy a larger space than suits the size of private dwellings. Their price is immense, not only from the labor they require, but because of the rarity of the men able to execute them. Wherever the arts have flourished, the State has been their chief patron. "So it was in Athens where art was a branch of public business. In Rome, the patronage was even more liberal, if not quite so just. When arts revived, they were sustained by the monarchs and ecclesiastical corporations of Europe. But, amongst their earliest, firmest, and wisest friends, were the little republics of Italy and the corporations of the Low Countries. Even now, there is more art of a high order called out by the patronage of the little court of Munich than by any people in the world. When we speak of high art, we mean art used to instruct and ennoble men; to teach them great deeds whether historical, religious, or romantic; to awaken their piety, their pride, their justice, and their valor; to paint the hero, the martyr, the rescuer, the lover, the patriot, the friend, the saint, and the Saviour—nor is it confined to expressing moral excellence. It expresses intellectual and physical might—the poet, the orator, the sage, the giant savage, the falling angel. Whatever can be painted or sculptured, of strength or sweetness, of grace or terror, of piety or power—that belongs to high art.

In priating State patronage so high, we do not assume it sufficient to produce great artists. Public passions, strong thoughts, condensed and deep education must exist (along with facilities to learn, and State patronage) to produce great artists. The perfect success of the little states of Greece, Italy, and the Low Countries in art, was owing less to their patronizing art than to the strong passions, the public spirit, the concentration and earnestness of character produced by local government. Polygamy is not more unnatural and debasing than central government. We do not hope to see art advance much till national character is restored by the break up of two or three of the huge and hateful empires.

Latterly a substitute for state patronage has been found, or supposed to have been found, in Art Unions. The clubbed guineas of thousands form a sum large enough to buy the costliest pictures. We do not think these unions can realize all their more sanguine friends look for. Some people subscribe to encourage art, most people to get pictures and prints. There is therefore a strong inducement among the managers of these institutions to have as many prizes as possible to distribute. Their motive is excellent. Their desire is to serve artists and satisfy the public. They are all gratuitous laborers in this excellent work. But the effect is to break up the fund into small sums and to prevent Art Committees from buying great, and, therefore, costly pictures, and, thus to discourage them. Perhaps even in this respect these committees are blameless; a petty style existed, and has not been got rid of, and it may be many years before they have the

opportunity of buying a picture great in design and execution. Still these institutions do and have done a great deal. They have given the guineas of tens of thousands to support artists who might otherwise have starved or painted portraits. They have put hundreds of pictures and thousands of fine prints into houses where a catch-penny London engraving, or nothing at all, would have reached. They have created an excitement about art. Men talk of it, read of it, think of it, and recommend it, who, ten years ago, would not have heeded its existence. Artists thus encouraged and honored are improving, and there is every hope that by the continuance of such support, and by the increase of public spirit, a school of eminent Irish artists will be created to illustrate their country's history and character, had to associate their fame with her's."

The Ceremonies of The Church.

Cardinal Gibbons preached at the High Mass in the Cathedral, Baltimore, on Palm Sunday. He said:—"As ceremonial worship will enter largely into the public worship this week, I shall devote a few moments this morning to that subject. I need scarcely say to you that all genuine devotion must be interior and come from the heart. 'The true adorer,' says our Saviour, 'shall adore the Father in spirit and truth. For God is a Spirit, and they who worship Him must worship in spirit and in truth.'

"Nevertheless, the rites and ceremonies which are employed in the church are not only useful, but necessary, and are demanded by the very constitution of our natures. Hence we find them sanctified by God in the old law and approved by our Saviour in the new law of grace.

"The angels being pure spirits, without a body, render to God a purely spiritual worship. The physical world around us, being composed of matter without soul of spirit, pays to the Almighty a kind of external homage. Hence the Royal Prophet exclaims: 'The heavens proclaim the glory of God and the firmament announces the work of His hands.' Another sacred writer cries out: 'Sun and moon, bless the Lord. Stars of heaven, bless the Lord! Lightnings and clouds, bless the Lord! Mountains and hills, bless the Lord! Ye works of the Lord, bless the Lord; praise and exalt Him above all forever!'

"But man, being composed of soul and body, partakes of the nature of the angels and the world of matter. It is, therefore, his duty and his prerogative to render to his Maker a twofold worship—the worship of his soul and the worship of his body—an internal and external worship.

"The Catholic Church is a very old and a very wise mother. She is enriched with the accumulated experience of centuries. She has studied human nature. She knows what is in man. She takes hold of him as God made him. She understands how to arouse the religion in his soul.

"Suppose that an emigrant from Germany or Poland, a stranger to our language, were to enter a church here where the service was restricted to an English sermon and a few hymns. Such a service would make little or no impression on him. He would not feel at home. But let us suppose the stranger walking through the streets of our city this Sabbath morning. He is attracted by the soft, mellow sound of the Cathedral bell, which awakened in him hallowed memories of his fatherland. He accepts its sound as the voice of heaven inviting him to prayer. He instinctively follows its echoes as a child follows the voice of a father. Casting up his eyes he sees the cross-crowned dome in the distance which speaks to his eyes, and, entering the church while, perhaps, a tear runs down his sunburned cheek, he exclaims in his heart: 'How lovely are Thy tabernacles, Lord of Hosts. My soul longeth and fainteth for Thy courts. My heart and my flesh have rejoiced in the Living God.'

"He sees the paintings of the saints and of the Lord of Saints whom he was accustomed to venerate at home. He beholds the altar ablaze with lights. He observes the officiating clergy in their sacerdotal robes—those quaint garments which look so strange to the outsider, but which to the eye of the initiated are as familiar as his mother's face. He listens to the plaintive, pleading notes of the 'Kyrie Eleison, Christe Eleison.' He hears the clear, ringing words of the 'Preface,' that masterpiece of musical composition—so simple, yet so sublime; so familiar, yet so majestic. He is moved by the

chant of the 'Passion' as it is alternately sung by the choir and the clergy in the sanctuary. He sees around him a multitude of kneeling worshippers like himself, and he feels at home, for he knows that he is in the midst of brothers and sisters who have one Lord, one faith, one baptism.

"Religion with a hundred tongues speaks to this man. She speaks to his intellect, his heart, his memory, his imagination. She speaks to his feelings and his emotional nature. She speaks to his eyes and to his ears. Even the incense whose odor is diffused over the church has its sacred associations, so that every faculty of his soul and every fibre of his heart is swayed and penetrated by the sweet influence of religion.

"If you say to me that this is sentiment and emotional religion I will grant it. But are not sentiment and emotion a constituent part of our being as well as reason, and were they not given to us to be exercised? Not on reason alone doth man live, but on his heart and feelings also. I have more faith in the man that is guided by his heart than in the man that is guided by reason. Take away the poetry from a man's nature, take away his sense of the beautiful and harmonious, and he shrinks into a cold, calculating machine. Eliminate emotion and feelings from humanity, and it is like blotting out the springtide and the flowers from the seasons."

A. O. H. and Dublin Convention.

At the regular meeting of Hochelega County Board, held on the 17th inst., the following resolution was unanimously adopted:—

That this County Board of the Ancient Order of Hibernians in meeting assembled tender our hearty congratulations to Mr. John Redmond and the Irish Parliamentary Party, and through them to the United Irish League for the success attending the Dublin Convention, fully endorsing the sentiments of said convention and the good work so harmoniously accomplished.

JAMES McIVER,
County Secretary.

HOW TO GAIN HEALTH

A Simple Plan that should be Followed by all who are Sick.

If you could buy back your health on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying:—Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without blood and nerves. They have cured cures in cases of rheumatism, partial paralysis, St. Vitus dance, indigestion, kidney trouble, anaemia, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use of limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, (as required for minor troubles) a fifty-cent box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dose is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, is it not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial? What the pills have done for other people they can do for you. Every dose makes the rich red blood that brings robust health and strength. They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

Do not waste money on ordinary medicines, or substitutes; see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post-paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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COFFEE ESSENCE
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GUARANTEED PURE.

Ports in Ireland And Fast Atlantic Service.

By a Regular Contributor.)

Not long ago, when there was a practical question of Mr. Devlin resigning his position in Dublin and presenting himself as candidate for Galway, it will be remembered that he was said to have declared his intention to exercise whatever influence he could bring to bear, to have Galway selected as the European terminal port of the proposed fast trans-Atlantic line, between Canada and Ireland. A short time afterwards Ald. Gallery, M.P. of Montreal, was reported to have addressed a request to the Canadian Minister of Trade and Commerce, asking that Kilrush, at the mouth of the Shannon, should be selected as that terminal port. Mention was made of this latter fact in the Canadian press, and the "Morning Post" of London, copied the same. The item came under the eye of a Mr. Tronsdell, who resides in the County of Kent, England.

This has been the means of the unearthing of one of the most interesting documents imaginable. Mr. Tronsdell's father had been for over thirty years collector of Imperial Customs at Kilrush, Limerick, and finally Belfast. In 1852, after he retired from the service, he wrote out a lengthy memorandum concerning the West coast of Ireland, and dealing, from a practical navigator's standpoint, with the subject. It is certain that fifty-one years ago Mr. Tronsdell could have no possible idea that ever there would be question of a rapid trans-Atlantic service, and that a port on the West coast of Ireland would be selected as the terminus. But there was, at that time, question of a Packet Station on that coast, and it was in connection with that matter, and, incidentally with the Royal Commission that had sat and investigated the question, that the veteran coast guardian prepared the memorandum in question.

Of the dozen or more large pages a considerable portion is occupied with illustrations of his contentions, of accounts of great wrecks, near Galway, from 1813 down to 1843, and of the pumber of vessels that he had personally seen saved by taking refuge in the mouth of the Shannon. As a reason for writing his paper—which is certainly now a relic and a valuable historical document—he said: "It appears now certain that the subject of a Packet Station is forcing itself on the consideration of the Government, and that a suitable locality is the only desideratum." He then tells how during his sojourn on the West coast of Ireland he "had witnessed many painful casualties between Cape Clear and Slim Head, and had an opportunity of ascertaining on the spot the causes that led to disasters often fatal to ships and to life." He says: "Providence has placed the Shannon as an asylum or refuge between the dangerous ship traps, Dingle Bay on the one hand, and Malbay, on the other. (The name of the latter meaning evil or bad). In the foreground stands St. Brandon, which, like the peak of Tenerife, rising as it were out of the sea, is seen for nearly a whole day before any other spot of land is discernible, enabling the mariner to shape his course according to his destination, and if bad or stormy weather prevail it points out the safe entrance to the Shannon."

Then, speaking of Galway, he says: "The foul and tortuous sounds through the islands in front of the harbor makes it very dangerous, especially at night. It is not on a cursory visit of a fine day that either Galway or the Shannon can be fairly tested. Let both be taken in all weathers, night and day, and it will be seen which the weary mariner coming from the Westward will prefer to run for. He will not surely be disposed to run past the Shannon to encounter the dangers of Malbay, when the same source he has been running on from America will take him right into the Shannon." After a number of cases, described in a vivid manner, the writer adds:—"Nature has done everything for the Shannon, which all the money in the treasury could not do for Galway. For instance, all the navies of the world might ride afloat in perfect safety in the Shannon. Could this be

done in Galway, where every steamer that ever has gone there has been obliged to keep the steam up to ease the ship at her anchor? The largest packet ship or man-of-war may at this moment ride afloat within the basin or natural dock at Hoynes, where a rope yarn would hold her in all weathers, when the strongest cables would part in Galway Bay."

Reading this peculiar document one would almost imagine that the veteran of fifty years ago had come back from the grave to fight over his battle in the cause of his chosen port of Kilrush, and that he had foreseen the day when the two ports—Kilrush and Galway—would be rivals in claiming the distinction of terminus for a great line of trans-Atlantic steamers.

According to the request of Mr. Tronsdell, of Kent, his father's document was returned to him. Evidently he cherishes it as a relic of his parent and as a strong piece of evidence in favor of the contention that the Shannon presents facilities and safety that cannot be claimed for Galway. It certainly was a strange discovery that resulted from Ald. Gallery's suggestion to the Canadian Government, and what effect the existence of such a document may eventually have upon the settling of the important question of an Irish port, is more than we can say. But we have found all the facts so peculiarly interesting that we could not allow the opportunity to escape without communicating them to our readers.

Labor in New York

An American daily newspaper presents the following pen picture of the conditions existing in various industries in New York. It says:—

Six thousand boiler makers, three thousand building material drivers, two thousand truck drivers, two thousand structural iron workers, five thousand shirt waist girls, five thousand excavators, two thousand coal wagon drivers and one thousand ship and machinery riggers in this city will strike if their demands for higher wages are refused on May 1. Five thousand members of the various divisions of the Laborers' Union Protective Society are also expected to strike on June 1 in case their demands for increases in pay are not granted.

Efforts are being made to avert a strike of fifty thousand garment makers on May 1. The New York locals of the International Brotherhood of Boilermakers and Iron Ship Builders have resolved upon a general demand for increased wages and union conditions. As yet the locals have received no answer from the New York Metal Trades Association, the members of which employ the boiler makers and iron ship builders in the numerous shipyards in this city and vicinity.

The locals demonstrated that they are not afraid of strikes when they ordered a sympathetic walkout involving six thousand boiler makers and iron ship builders in aid of four hundred boiler makers, who are still on strike in the shipyards of Townsend & Downey, on Shooters' Island, against the employment of non-union men.

The representatives of the unions have not been able to arrive at a settlement of the Shooters' Island trouble with the representatives of the New York Metal Trades Association, nor have they as yet been able to induce the members of the association to sign an agreement for increases in wages to go into effect on May 1.

The truck drivers of this city are organizing rapidly and have been admitted to the Central Federated Union. They have two thousand members in their organization now and are resolved upon a determined stand for increases in pay on May 1. The officers of the New York Housemiths and Bridgemen's Union, and of the International Association of Bridge and Structural Iron Workers are doing their utmost to get the employers to sign an agreement for 56¢ cents an hour. Conferences are being held.

Officers of the New York locals of the Shirt Waist Makers' Division of the International Ladies' Garment Makers' Union said yesterday at the headquarters of the striking shirt Hall, No. 276 String street, that waist girls in this city, at Hudson five thousand girls in the shirt waist industry will in May demand higher wages and the recognition of the union and strikes if the demand is not granted.

Five thousand rockmen and excavators, who have organized a union, have demanded \$2.50 a day for rockmen and \$3 a day for excavators. The demands have been refused, and the workmen threaten to strike.

The Laborers' Union Protective Society has determined upon a general demand for higher wages in New York city and vicinity, to go into effect on June 1. Should the demand be not acceded to strikes will be ordered.

The United Garment Makers of America have decided to refuse the union label on May 1, to all contractors and manufacturers using foot power for the manufacture of clothing in their shops. General Secretary White says that foot power is dangerous to the health of the clothing workers, as the constant exertion in a stooping position in cheap, ill ventilated sweatshops brings on consumption.

The clothing workers' officials by holding conferences with the clothing manufacturers hope to effect union agreements whereby strikes of fifty thousand tailors, clothing cutters, trousers makers, knee breeches makers, vest makers, shirt makers, cap makers, sailors' jacket makers and children's jacket makers can be averted.

Turkish Misgovernment

We have numerous times sought to reach the true source of Turkish bad government, and it would seem that political corruption, in that land, takes the form of a veritable plague of grasping robbery and legalized plunder. In a recent issue of the London "Times," a correspondent from Beirut, gives some most interesting details as to the methods of barefaced blackmail that prevail in the land of the Sultan. As these are most interesting we take from them the following extracts:—

"Those who watch events in Turkey are familiar with the more brutal methods of oppression and extortion, but cannot always understand the more polite methods of the corrupt officials in the larger cities. The people of Beirut, Syria, have just been treated to an extortion of blackmail that is worthy of being recorded. Some two years ago the Governor, Rashid Pasha, a man whose father and grandfather before him were all favorites of the 'Palace clique' in Constantinople and who has held his present post so long through the influence of that personification of misrule, succeeded in getting an imperial commission to come down and make a new valuation of all the property in the city. This commission set about and did its business in the approved Turkish way. Those who approached the members in the proper way and with enough gold in their hands succeeded in keeping the taxable value of their possessions at the old figure, while those who did not do so found the values of their houses greatly increased.

"According to Turkish law, when a man feels that he is being rated too high, or higher than his nearest neighbors, he can present a petition asking for a new survey of the property in question and theoretically obtain justice. As a matter of fact, hundreds did file their protests against the unrighteous discriminations and unfair increase, but all these petitions were filed and never heard of again. Seeing that the new tax lists will be issued after March 13, on the basis of the new valuation, the city began to get nervous about the matter. Careful inquiry concerning the date of the many petitions filed brought forth a curt answer from the Vail that none of them would ever be heard of and that all efforts to push them would be fruitless. At the same time a way of relief was pointed out to all who wished to avert themselves of it. Whoever wished his property valuation to go back to the old figure could have it so at once by paying to the Vail and his associates three times the amount of the increase demanded. The time being short and all hope of righteous redress being denied, the people have made haste to avert themselves of this door of escape and the unholy business is at this moment in full blast. We know one man, acting for himself and a few of his family, who has paid over 1,200 Turkish pounds into the Vail's hands, or rather into the hands of his accredited agent. It is estimated that the Vail will pocket in this transaction something like 50,000 Turkish pounds, or, as some estimate it, as much as 100,000 pounds. Of course, it is well known that he must share this unrighteous gain with his backers at the palace, or he could never venture to do such barefaced blackmailing."

Never part without loving words to think of during your absence. It may be that you will never meet again in life.

Abbe Gayraud On the Situation In France

In "L'Univers" of March 31, an eloquent letter by Abbe Gayraud, exposing the motives which have prompted Prime Minister Combes and his Parliament, who are simply French Free Masonry, to upon the religious congress have translated this letter. Readers may know exactly the actor of the anti-Christian now in progress in France, who represents Finis Chamber of Deputies, has action of being one of the most eminent members of the Frenchment.—Freeman's Journal.

THE LETTER. The deed has been done! They found in the Chamber of Deputies a majority so blind to the interests of the country, so devoid of political sense, so regarding the rights of their fellow-citizens, matter of religious liberty, that of the real role played by religious congregations, so by partisanship as to come to act of injustice of refusing to the applications for autonomy which, under the law, the State had a legal right to. They have done this that he able to perpetrate a gainst liberty and the Faith abolishing religious associations which have rendered to France home and abroad, such indispensable services—as the members of which now demand the liberty that is common to all citizens.

What were the motives that determined the votes of this majority? Were they influenced by sophisms heard in smoking rooms and in the privacy of the study about the incompatibility of religious vows with the modern life of the individual and the denial of the inalienable rights of the citizen? Do they believe that the character of education given by the religious associations is hostile to the Republic and that the moral unity of the country is thereby destroyed? Do they believe that the State has the right to instruct the minds of the young by the heads of families and their schoolmasters and that they think it is their duty to defend the secular clergy against encroachments of religious congregations, and censorship as to the orthodox sermons so as to preserve the purity of the faith? Do they truly believe that the religious congregations, having political views, have carried on a continuous political program. Finally, do the various agricultural and commercial prizes in which some of the congregations have engaged, their incompatibility with the cloister, or unjust, and dangerous competition occupations in which laymen engaged? In other words, do they believe that every member of a religious congregation, whether a brother or a sister, is a slave who should be liberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should be suppressed? Do they believe that a public malefactor should be driven out of the name, liberty, progress and civilization?

I have not the least doubt among Prime Minister Combes there will be found no intellectual ability as well as very limited talents who believe all these absurd and fatal calumnies which have been disseminated by the Masonic. They are incapable of making a distinction between a law which absolutely takes no cognizance of religious vows and a law which punishes them. These narrow persons know of no middle between authorizing these vices, interdicting them under penalty, imprisonment, exile, or death itself. As the liberty of their opponents annoys them, in their estimation, a Republic, the Republic, and democracy, and therefor