

Dr. Osler's "Too old at forty" certainly does not apply to Irish-Australian barristers. The Hon. Townsend McDermot has just entered on his eighty-seventh year, and is still actively practising his profession in Ballarat, where he has lived for half a century. He is the oldest practising member of the Irish Bar, to which he was called in 1840. He also believes himself to be the only man now alive who was with Daniel O'Connell as junior counsel.

Mrs. Egan, mother of Dr. Maurice Egan, of the Catholic University, died Feb. 13, at Capitol Hill, Washington, D.C., Mrs Egan was born in Philadelphia in 1819, the daughter of Niall McMullen, and the niece of the old Don Juan McMullen, who founded the Irish colonies of San Patricio and San Antonio in Texas, under Spanish rule. Her mother was Bryde Johnston, a Philadelphia belle of the old regime. Mrs. Egan was a very attractive woman, retaining her charm and daintiness to the last. While with her son, who was tenderly devoted to her, she divided her time between her books and her Rosary. In his early years, she it was who noted and helped to develop his literary gift, reading Shakespeare to him when he was but a child, and following this up with the classic novels. She loved the "Imitation of Christ," and read from it for the last time only a few moments before she died.

Rev. Father Woodcutter held, last Sunday afternoon, a mass meeting of Hungarians in the Ontario Hotel, at which it was unanimously decided to take a census of the Hungarians residing in the city. The general opinion seemed to be that there must be at least one hundred Hungarian families in Winnipeg, and that, thanks to promised immigration, in a year from now there would be two hundred families. There is already talk of securing the use of the Holy Ghost Church for a regular Hungarian sermon on Sundays.

At six a.m. March 13, when the thermometer marked 8 degrees below zero, the following appeared in the Free Press:

"It was recently recorded in the Free Press, that during the recent balmy spell a buttercup in bloom had been picked, the date being Feb. 28 or March 1. This evidently was not the earliest, either, for Mr. F. C. Miller, of Edrans, who teaches at Deer Range school, eight miles north of Sidney, reports that two of his pupils found a buttercup plant with several flowers fully out on Feb. 24.

Rev. Sister Pominville, superior of Hospice Tache in St. Boniface, had a stroke of apoplexy last week, and is still seriously ill.

The next total solar eclipse is scheduled for Aug. 30, and the zone of totality will traverse Canada, but not the United States.

At latest accounts Mr. and Mrs. Nicholas Bawlf had visited Havana, returned to Miami, Fla., and gone to Hot Springs, Ark. They are expected home at the end of next week.

A recent number of the Scientific American (vol. 92, No. 9) describes in detail, with a photograph, the third largest aerolite in America. It fell in Kentucky in the early evening of Nov. 15, 1902, after a long luminous course through the sky over Ohio and Kentucky, and its light was visible even to observers in Tennessee. Before reaching the earth the mass broke into several fragments, three of which have been found as much as one and three-quarter miles apart. The largest piece, which is now in the Natural History Museum, New York, weighs 184 pounds, is chiefly composed of silicates of magnesia and contains no new mineral elements. In falling through space the inner mass of this meteorite must have brought with it the temperature of interstellar space, about 504 deg. Fahrenheit below zero, while its outer surface probably reached 7,200 deg. of heat. The few residents of the region where the meteorite struck the ground were much startled by the blinding light and the heavy detonations accompanying the fall. They spoke of the singing of the fragments as they flew through the air, and one eyewitness writes: "It sounded like a great buzz-saw ripping through a plank and coming at me through the air."

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SEPARATE SCHOOLS.

Questions From a Catholic.

Toronto, March 8.—The battle at Ottawa has incidentally brought up the question of the efficiency of separate schools, and the necessity for them from a Catholic point of view. In this connection the Rev. Father Cruise, in an interview, asks Protestants generally the following questions:

"1. Has the existence of separate schools in Ontario injured in any way the efficiency of public schools?"

"2. Does any denomination of Protestants in Canada seriously contemplate or wish for the establishment of separate schools for such denomination?"

"3. Is it against 'equal rights' that Protestants should not get what they do not want, what they would refuse to accept; namely, separate schools for each Protestant denomination?"

"4. Is it not absurd to say that there is as much difference between the religious opinions of Baptist and Methodists, or Presbyterians and Congregationalists, as between these and Roman Catholics?"

"5. Does not 'the man on the street,' with his practical common-sense, divide all Christians in Canada into two communities, Protestant and Catholic?"

"6. Is it not charitable to allow Roman Catholic children to receive instruction in their religion on week days, since it is practically impossible for them to receive such instruction in their churches on Sunday, on account of the peculiarity of the Roman Catholic church, which conducts divine service in a tongue not understood of the people?"

"7. Protestants may desire that the Roman Catholic church should cease to celebrate her services in the Latin tongue and adopt the vernacular, but is it likely this ancient church will change her usage in that respect, and should not practical men accept the situation as it is and make the best of it?"

"9. Does it not look like 'straining at a gnat and swallowing a camel' to be appalled at the sight of a child with a cigarette in his mouth, and yet to be indifferent whether such a child knows the ten commandments or not?"

"10. Why do some Protestants send money to the Grand Ligne mission in Quebec to spread the Bible among Catholics and at the same time these very persons are opposed to the existence of separate schools in Ontario, in which the Bible is studied and made the subject of examination for promotion, etc.?"

"11. Should not devout Protestants, in view of the religious teaching imparted in separate schools, bear in mind the words of St. Paul, 'What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice; yea, and I will rejoice.' (Philippians I, 18)?"

He adds: "The Baptists of the west in their protest against the separate school clause in the autonomy bills, say: 'It (the bill) violates the principles conscientiously entertained by Baptists—equal rights and separation of church and state.'"

Now if the state is to take any notice of 'principles conscientiously entertained,' is not that to a certain extent a union of church and state? Baptists talk about their 'conscientiously entertained principles,' which the government is warned to take into consideration. Have not Catholics conscience and principle, too? And as Catholics number 40 per cent of the population of the Dominion, does not equal rights require that their conscience be respected as well as that of the Baptists?"

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JEWS WITH IRISH NAMES.

There is an unwritten law on the East Side of New York, says the "Sun", among the immigrants from Russia and the adjacent regions of eastern Europe, that a man may change his name if he thinks it too long or too cumbersome to carry through life in America. Sometimes the changes produce surprises.

Thus under the name of Charles Connor on the card of an East Side business man appears an announcement in Hebrew characters. There is, in fact, nothing Irish about this Mr. Connor save the name.

In Essex street and the neighboring streets one sees on the shop windows among such names as Rosinsky, Folovitz, Schulumski, Levy, and Cohen, the names of Burke, McCarthy, Roberts, Jones, Smith, Baldwin, Green, White, Black, O'Brien, and Prens. The bearers of all these names are of the same race.

McCarthy has been for a long time a popular choice on the East Side among Hebrew immigrants who abandon names difficult to spell or pronounce. Lately O'Brien has come into use. There are any number of Sullivans and Fitzgeraldis.

OBITUARY

DEATH OF MGR. RITCHOT.

The Right Rev. Monsignor Ritchot, P. A., breathed his last at four o'clock on Thursday afternoon, March 16th. He was anointed for the second time by a Trappist Father the day before and received the Holy Viaticum. An obituary will appear next week.

A NOBLE EXAMPLE.

Just as we are going to press, we receive the following letter from a life-long conservative, an Englishman who was dismissed from a Federal Government position when the Liberals came into power:—

"Sir Wilfrid's educational bill has wiped out the bitter feeling I held against him over the Manitoba school question and loss of office. I am with him in this, heart and soul, Catholic first. And the Winnipeg Telegram will find out that there are numbers of Catholic Tories who are Catholic first, last and all the time. Success to the stand of the Review on the question. I pray for Laurier's success."

TAKING NO CHANCES.

The distinguished Abbot Gasquet of the Benedictine Order, who has lately returned to England, is a man of wit and humor, of which he gave some good samples in replying to a toast at a dinner recently in London, at which the company included the Archbishop of Westminster and a considerable number of the Catholic clergy and laity. Referring to his late visit to America, the Abbot told these stories:

"I have just come from a land of opportunities, as I heard an American professor call it at a meeting on the day after my landing. I was able to assure that meeting that I had already found America a land of opportunities. On my way to the meeting in the train a gentleman seized the opportunity and my umbrella. (Loud laughter). That is one characteristic of the American to lose no opportunity, and another is to run no risks, 'to take no chances,' as they say. I was told of an American who



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