

# Curious Facts About Law Practice in New York.

**MORE LAWYERS** than cases," seems to be particularly true of practice at the Bar in this city. Yet of making more lawyers there seems to be no end, and the graduated from law schools will probably be more numerous this year than last. Compared with twenty years ago, the ratio of lawyers to cases is appalling, and deterring, perhaps, to ambition.

There is still less that is inviting in the manner of practice to-day. The courts are so conducted that not one lawyer in five hundred gets the public eye as an orator or clever practitioner, for in most civil cases the argument is contained entirely in typewritten briefs, seen and reviewed only by the justice.

It is significant that Choates, Evertes and men of equal prominence are not made now, and that the leaders in legal practice of twenty years ago have not been supplanted.

Where, then, are the lawyers who qualify year after year? Large numbers of them are on salary for corporations or in the offices of other lawyers, practically clerks under supervision, attending to the details for which the master brain has time. Clever, bright, even brilliant

though they may be, the methods of modern law practice has robbed them of their individuality and made them anonymous factors in the machinery that is known by its partnership or corporate title.

It is estimated that there are now nearly eight thousand practicing lawyers in the boroughs of Manhattan and the Bronx.

The young man who enters the ranks of the profession to-day with the expectation of reaping the honors and rewards by assiduous labor and conscientious effort will find himself confronted with a condition of affairs non-existent twenty years ago, and, if he but knew the real situation, might hesitate before embarking upon the experiment.

Twenty years ago the lawyer was recognized as an individual factor, and, if possessed of fair ability, the chances of success were very favorable. If he delighted in litigation and understood the faculty of making himself clearly understood to courts and juries, his services were in eager demand; or if he preferred the more quiet and lucrative business of real estate law, transferring titles to real estate, he was assured of a very comfortable income. With every transfer of a piece of real estate or the placing of a new or additional mortgage he was assured of additional fees. The individual lawyer was also retained to prepare wills and draw the various legal documents incident to the practice of the busy lawyer.

of the title companies the individual lawyer is almost entirely lost sight of. The result is that many of the older lawyers of the profession find themselves almost without a client.

As a natural result the companies absorb the incidental business.

Again, it is found in the creation of companies which make a business of furnishing bonds in cases requiring sureties. These companies also employ lawyers at salaries, and the effect of it is to turn business in that direction. There are also companies organized to insure against accidents which employ lawyers at a fixed stipend per week. There is also a company whose business it is to draw wills for nothing, upon condition that the company is named as executor.

The inevitable result of this is that business drifts to the great corporations. The individual lawyer finds his clients, one by one, drifting away, until he is at his wits' end to make both ends meet. Numerous instances might be cited of clever, painstaking lawyers actually sorely pressed because of the changed conditions and scarcely able to obtain the "where-withal for the necessities of life."

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is undoubtedly a step in the evolution of law business in keeping with the times, which demand aggregation of individuals to transact the every day business of life.

**OUT OF PUBLIC EYE.**—It must also be borne in mind that the day of eloquence is at a discount in courts of law, except, perhaps, in the case of the high-minded lawyer who is too often likely to look askance, both on account of the associations made necessary and also because of the uncertainty of pecuniary rewards. It needs no argument to prove that the class of criminals who daily appear before our courts are not able, in by far the great majority of cases, to compensate the lawyer for his work. Of course, these people are entitled to all the protection that the law affords, but in this mercenary age lawyers are not drifting to this class of work.

In civil courts a plain, concise statement of facts is all that is permitted and the time to present arguments is limited to a very brief period. The views of counsel are submitted in a written or typewritten brief, as the Court has not the time in the great press of business to listen to an extended argument. The outcome of this condition of affairs has led to a change in the

method of securing clients. Many reputable firms that years ago would have considered it beneath the dignity of the calling to engage in suits arising from accidents are actually "obtaining business" through solicitations—in other words, have a class of people called "runners," who secure retainers from the injured in street railways, &c. From this branch of the business quite a revenue is made. There are undoubtedly meritorious cases, but it is safe to assume that much of this business is mainly prosecuted with a view to extort money from corporations. The companies are always disposed to treat such cases with a purpose to do justice without litigation.

The name of "ambulance chaser" has been applied to lawyers who make a specialty of conducting these suits, and not without reason. There is scarcely a great accident in which lawyers or their representatives are not upon the scene and eager to secure a retainer, even before the extent of the injury is ascertained.

Witness the actions of numerous lawyers in the most recent tunnel disaster. It has been asserted that the persons injured actually offered to pay money and take an assignment of the claim with the expectation of obtaining much larger damages on account of public outcry against the company.—New York Herald.



Our Republic

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## WITH THE SCIENTISTS.

**FOR CATCHING FISH.**—A vessel which has been specially designed and equipped for catching fish by the use of the electric light has just been finished at Norfolk, Va., says the "Electrical Review" (January 4). "It is seventy-eight feet long, of light draft, and of large beam for its length. The purpose of having the vessel of light draft is to allow it to enter shallow rivers and places along the Atlantic seaboard, which are not frequented by regular fishing-craft. . . . The General Electric Company has constructed an arc light of high power, which is carried over the bow of the vessel, and the fish attracted by this light are caught in the nets attached to the vessel. This light is not submerged."

**BLACK AND GREEN.**—In a recent bulletin of the Tokyo College of Agriculture, Mr. Aso, a Japanese expert, shows, says the "Revue Scientifique," "that the difference of color between green tea and black tea depends on the fact that the first is obtained from leaves dried as soon as they are gathered, while in the case of the black tea the leaves are allowed to ferment before drying. Black tea therefore contains much less tannin than green does. Mr. Aso also shows that the original tea-leaf contains an oxidizing enzyme that is destroyed by a temperature of about 77° C. (170° F.). During the fermentation of the leaf in the production of black tea this enzyme oxidizes the tannin and gives a dark-colored product."

**AN ENORMOUS WHEEL** is now in process of construction at Paterson, and by spring it will be shipped to Michigan on a train of thirty cars, to take its place in the Calumet and Hecla Mining Company's works. The mills where the copper ore is ground are so large, and the debris accumulates so rapidly, that it takes a small army of carts and men to carry it away, and at great expense. It was therefore decided to build a snail-wheel to do the work. The apparatus will be set up at the stamp-mill in such a position that the buckets attached to the wheel will scoop up the waste as they revolve, and automatically dump their contents into an elevated trough of sluice extending from above the wheel, where water will wash the waste away to a long distance. It is really an enormous cog-wheel, and is revolved by a smaller cog which fits into the rim of the big wheel. The rim of which are 520 teeth. As the teeth of the cog-wheel must fit exactly, the tooth-cutting will require two or three months.

In appearance, the wheel, excepting for the teeth, resembles a huge bicycle wheel. The spokes are shaped like those of a bicycle, but consist of steel rods, two inches in diameter and 32 feet long. The hubs are also like those of a bicycle, and the axle is 27 feet long, 32 inches in diameter, and weighs 42,000 pounds. It was cast at the Krupp Works in Germany. The wheel itself is 65 feet in diameter, and swinging upon the inner surface of the rim will be the buckets, 4 1/2 feet long and 3 feet wide, formed like a dredging-scoop. There will be 550 buckets on the wheel, and it is calculated that each revolution will carry away as much as 50 horse-could drag. It will make ten revolutions per minute, and will require 700 horse-power to drive it. The motive power will be electricity.

**MILK IN POWDER FORM.**—R. S. S. Bergh, United States Consul at Gothenberg, Sweden, in a report to the State Department, says: "Dr. M. Ekenberg of Gothenberg has made a discovery which will be of importance in dairy farming. He claims to have invented an apparatus by which milk can be brought into the form of powder, like flour in appearance, but possessing all the qualities of milk in concentrated form, moisture excepted. It is said that this milk flour is completely soluble in water, and can be used for all purposes for which common milk is employed. The milk flour does not get sour, does not ferment, and in its dry state is not sensitive to

changes in the weather. It can be kept and transported in tin cans, barrels, bags, etc. The cost of production Dr. Ekenberg has estimated at about 27 cents per 100 grams, and he thinks that flour made from skimmed milk can be sold for about 13 cents per pound. At a recent meeting of the Academy of Agricultural Sciences, Dr. Ekenberg exhibited samples of the milk flour which received favorable comment. It is considered that the invention will be of the greatest importance for the utilization of skimmed milk, which heretofore has largely been wasted, but in the dry form can be transported all over the country without losing any of its original good qualities."

## CATHOLIC PUBLICATIONS.

Catholic directories are not lacking, especially in the English language, both in the United States and in Canada; but we doubt of any more complete ecclesiastical compilation could be made than "Le Canada Ecclesiastique." The work is for 1902, and published by our well known Catholic firm, Cadieux and Derome. Apart from the contents of the book, which are most admirably arranged, the typographical and engraving work are decidedly creditable. A glance at the table of contents would suffice to convey an idea of the scope of the volume, as well as of the immense amount of research and labor in arranging the details. However, a mere recitation of an index would in no way tell the value of the work to not only the clergy, but also the laity, and especially the journalists and professional men of the country.

The illustrations are really fine. On the cover is a sketch of the Cathedral of Montreal. Within are very beautiful engravings of Leo XIII., being carried from the Sixtine Chapel; Mgr. Saint Vallier, second Bishop of Quebec; Mgr. Lafleche, second Bishop of Three Rivers; the Cathedral of Chateaufort; the convent of Nicolet; Mgr. Lenace Bourget, second Bishop of Montreal; Mgr. Decelles, Bishop of Saint Hyacinthe; the Seminary of Sherbrooke; the Cathedral of Valleyfield; the University of Ottawa; the Oblate Church and mission house at Matkawa; Mgr. Charbonnel, second Bishop of Toronto; Mgr. Crinon, second Bishop of Hamilton; Mgr. Walsh, second Bishop of London; fourth Bishop of Toronto, and second Archbishop of the same; Mgr. Gaulin, second Bishop of Kingston; the Cathedral of Peterboro; Mgr. Walsh, third Bishop and first Archbishop of Halifax; Mgr. McDonald, second Bishop of Charlottetown; Mgr. Connolly, second Bishop of St. John; fourth Bishop and second Archbishop of Halifax; Mgr. MacKinnon, second Bishop of Arichat; Mgr. Tache, second Bishop and first Archbishop of Saint Boniface; Rev. Pere Lacombe, O.M.I., Vicar-General of Saint Albert; Mgr. Durieu, O.M.I., second Bishop of New Westminster; Mgr. Orth, Bishop of Vancouver; and a scene on the prairies of the Northwest representing a priest administering the last sacraments to a dying squaw.

We have given this list of illustrations simply for those interested in the ecclesiastical history of Canada, may fill in the details that necessarily occupy the space from the life of one prelate to that of another. One of the most striking features of the work is the detailed statements regarding the Catholic hierarchy of the world, the Sacred College in Rome, the various sacred congregations, the Apostolic and Diplomatic nunciatures, and the Sovereign Pontiff, reigning over all. The body of the volume contains full statistics concerning each diocese in Canada, and all the religious communities—male and female—in the country. The index may be almost called a complete treatise on the ecclesiastical progress inside the limits of our Dominion. This is the sixteenth year of the publication of "Le Canada Ecclesiastique," and we can frankly say that the improvement and progress evidenced by Messrs. Cadieux and Derome, is most noticeable in their latest production.

## NEGROES AND RELIGION.

Some short time ago the New York "Outlook," requested some investigation into unusual phases of religious life in America. Mr. Abbott proceeded to study the religious tendencies among the negroes; he visited many Southern cities and churches, and talked with a great number of people on the subject. We find by his report that he has avoided the Catholic negro population. His investigations seem to have been principally confined to the Methodist and Baptist denominations. As a sample of the results of this investigation we are given a number of accounts of the peculiarities of negroes in various churches. As a sample we take the following:

"In the cities of the South the great mass of negroes flock together in huge churches which often number two or three thousand members each. The chief service on Sunday is held in the evening, when the colored people are free from their work, which is largely menial. One Sunday evening in Charleston, S. C., I attended service at one of these churches. The church was Methodist. The building was crowded. The congregation was singing a hymn as I entered. Beneath the quavering appoggiaturas that rose and fell at the pleasure of individuals in all parts of the congregation, like the spray from waves dashing over shoals, I recognized with difficulty an old familiar psalm tune. An aged 'mammy' in a pew ahead of me was swaying back and forth, with her eyes half closed. Here and there throughout the congregation others were swaying in the same rhythmic fashion. The hymn was ended; the excitement was only begun. On the platform were half a dozen negro ministers. One came forward and offered prayer. More and more fervent he became; more and more he pounded the pulpit. Inarticulate cries and shrieks rose from the pews. The prayer ended, then came the first of the collections; there were three before the end of the service. Another minister preached the sermon. He began colloquially, referring a great deal to himself. Then he urged certain moral precepts. Before long he was wrought up, with hoarse and screaming voice, to amid the frenzy of the audience, he flung himself into one of the pulpit chairs with his legs crossed wildly in the air."

Now this may be very interesting, and even amusing, but we fail to see in what it enlightens us regarding the religious tendencies of the negro. As well draw a pen picture of a negro minstrel show, or of a camp meeting. We see clearly, by the above, that the negro is emotional, that he is easily impressed, that his fervor needs but slight fanning to be set aflame; but we know nothing, from this account of a church meeting, about the practical Christianity of the negro in his home life, in his private existence. We are not told of his principles, of his moral tendencies, of his regard to the teachings of Christ. Do you really want to know about the negro and his religious characteristics? Then go to the Catholic Church; read the annals, calendars, circulars and other publications connected with the various Catholic missions of the colored race. There you will learn the true story of the negro's faith, and of the Catholic Church in the ranks of her faithful. She alone, of all the religious institutions on earth, has taken the negro to her bosom and taught him that his soul was as much the breath of God as that of his white co-religionist.

## DEATHS IN OUTSIDE PLACES.

From our exchanges we clip the following records of recent deaths in various places:—

Sister M. De Chantal Darnall died Jan. 18 at the Visitation Convent in Frederick City, Md., aged seventy-two. She made her vows at eighteen, and celebrated her golden jubilee Dec. 6, 1898.

Sister Mary of St. Philomene, who died recently at the House of the Good Shepherd in Chicago, Ill., was one of the four Sisters who founded the institution there. She was over eighty years of age, and had entered the order in 1840.

The Rev. John Ryan, assistant at the Church of the Sacred Heart of Jesus, New York, died Jan. 22. He was thirty-seven years old, and was a graduate of St. Francis Xavier's College.

The Very Rev. John J. Power, D. D., vicar-general of the Springfield diocese, and pastor of St. Paul's Church, Worcester, Mass., died Jan. 27. He was born in Charlestown in 1829, graduated from Holy Cross College in 1851, pursued his studies at Aix in France, and was ordained in 1856. He was the first pastor of St. Paul's Church, the cornerstone of which was laid in 1869.

The Rev. Francis Xavier Kraus, professor of ecclesiastical history at the University of Freiburg, and previously professor of Christian archaeology at the University of Strasbourg, died Dec. 30, 1901. He was a widely known author, among the best known of his works being "Roma Sotteranea" and "Handbook of Universal Church History," which reached its tenth edition.

The Rev. John J. McNulty, pastor of St. Cecilia's Church, Boston, died Jan. 25, at the parochial residence of bronchial pneumonia. He was born in Armagh, Ireland, about fifty years ago, studied at All Hallows' College, Dublin, and St. Joseph's Seminary, Troy, N. Y., and was ordained in 1873. He built the Church of the Holy Rosary, South Boston, and was for sixteen years its pastor; then he was transferred to St. Cecilia's on the death of the Rev. Richard J. Barry.

Rev. William Walsh, of Knoxville, Tenn., whose death was recently announced, particularly distinguished himself during the yellow fever epidemics that swept over Memphis a quarter of a century ago. He was the founder of the famous Father Mathew Camps of Refuge, and was the leader of the brave band of priests and Sisters who faced death during that time of plague. Father Walsh died at the age of fifty-two. At the death of Bishop Rademacher, he was repeatedly mentioned as his successor.

The Rev. Michael M. Fogarty, rector of the Catholic Church at Palmer Falls, Saratoga County, N. Y., died suddenly from heart disease last week.

Alderman John O'Toole, 39 years old, one of the best known citizens of Altoona, Pa., died Jan. 21 of pneumonia, after a brief illness. He came to America from County Armagh, Ireland, when 9 years old, and resided in Altoona since 1856. He was elected city councilman in 1876, and since 1878 he has served as an alderman. He was a member of the Executive Committee of the Magistrates' Association.

Mrs. Winifred Carroll, the oldest woman in Montana, died in Helena, Jan. 22, aged 104 years. She was born in Ireland in 1797. She came to America in 1811. For more than fifty years Mrs. Carroll lived near Troy, N. Y.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

## AGAINST JUVENILE SMOKERS

A Bill will be introduced during the next sitting of the Manx House of Keys to prevent smoking by juveniles. Tobaccoists who sell to persons under eighteen years of age are to be liable to a fine, and youths under eighteen found smoking or otherwise using tobacco are to be subject to a fine or to a whipping. The author of the Bill is a smoker.

## RHEUMATIC PAINS.

**CAUSED BY AN IMPURE CONDITION OF THE BLOOD.**

**Liniments and Other Old Fashioned Remedies Will Not Cure—The Rheumatic Taint Must Be Removed From the Blood.**

The lingering tortures of rheumatism are too well known to need description, but it is not so well known that medical science now recognizes that the primary cause of rheumatism is impure or impoverished blood. The result is that hundreds of sufferers apply external remedies which cannot possibly cure the trouble. The only thing that will really cure rheumatism is an internal medicine that will enrich the blood and free it from rheumatic taint. The surest, quickest and most effective way to do this is to take Dr. Williams' Pink Pills, which are proved to have cured many of them after all other medicines had failed. The case of Mr. Philip Ferris, one of the pioneers of South Essex, Ont., is proof of this. Although Mr. Ferris is 76 years of age he is as smart as many men of 50. But he has not always enjoyed such good health. Mr. Ferris has the following to say about his illness and cure:—"For fifteen years I suffered greatly from rheumatism. At times I would have severe pains in the knees, while at other times pain would spread to my hips and shoulders. I tried several remedies which were of no avail until I began using Dr. Williams' Pink Pills. I took eight or ten boxes, and they completely cured the trouble, and I am now as smart as many men much younger. I have a great deal of faith in the pills for I know of other cases where they have been equally as successful as in mine."

Dr. Williams' Pink Pills make new, rich, red blood and strengthen the nerves with every dose. It is in this way that they cure such troubles as rheumatism, sciatica, neuralgia, headache and liver trouble, partial paralysis, St. Vitus' dance and erysipelas. Through their action on the blood they restore the color to pale and sallow cheeks and cure the ailments that make the lives of so many women miserable. The genuine always has the "pink name" "Dr. Williams' Pink Pills for Pale People" on every box. Sold by all 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.

## SUNDAY ELECTION MEETINGS

"La Semaine Religieuse" of last week contains an announcement, in the name of the Archbishop of Montreal, on the holding of political meetings on Sunday. For some time past the leaders of both political parties agreed to follow out the instructions and desires of the Archbishop and Bishops of the archdiocese of Montreal, in regard to this matter. It appears that on a recent occasion the rule was violated in this city. This isolated fact, which, like the exception that proves the rule, was the more remarkable on account of the rarity of the like, suggested to the ecclesiastical authorities the advisability of recalling the decision of a few years ago to the minds of the people. For very good and sufficient reasons, in the country districts, election meetings are tolerated on Sunday, provided they be not held during the hours of Church service, and that

those composing the assemblies do not occupy, for that purpose, the ground in the immediate vicinity of the Church. But, as far as the cities are concerned, all such meetings are strictly prohibited on Sunday. We need not go into the reasons for such a rule. In fact, they should be obvious to every thinking mind. In any case the notification has been given, and it remains for all concerned to submit to the sage decision.

## The Theory of a Baptist.

The Chicago "Standard," a Baptist organ, in giving advice as to what men are to believe and not believe, says:—

"Some very unsafe theologians are not only agreeable gentlemen, but actually seem to have gleams of eternal truth shining through the fogs of error. One must chiefly guard one's self, not against sincere, but sometimes unreliable teachers; not against unsound doctrines in the abstract, but rather against errors in one's own thinking and living—errors which make their way into one's own brain and heart and corrupt one's own vision of God and of God's truth."

So we are advised not to be on guard against unsound doctrine, in the abstract, but against errors in our own thinking. This is the fundamental mistake of all Protestantism. Now who is to tell us when we err in our own thinking? And about what are we supposed to think, in matters of religion, if not the doctrine, or treating of Christ? And if it matters not whether doctrines are unsound or otherwise upon what are we to base our belief? Unsound doctrine means an unsound teacher; to say that Christ might be an unsound teacher is tantamount to a denial of His Divinity; to say that any doctrines we hold do not come from Him, means that they are not Christian at all; to say that it does not matter whether doctrines are erroneous or not is equivalent to saying that it makes no difference whether we believe in Christ or not, no difference whether the doctrines we hold are truthful or otherwise, and that we must rely upon our own unaided lights to decide what we are to believe and what we are to reject. This is not only a teaching antagonistic to that of the Catholic Church, but it is even, on the broader ground, an anti-Christian declaration. There is neither logic nor common sense in it. If we are to disregard doctrine and be simply guided by our own individual current of thought, we cannot be long in reaching a state of chaos as far as all conception of religion and its duties may be concerned. According to this principle either each individual is infallible, or else there can be no certainty whatsoever as regards the truth. There is no escape from the dilemma. Of course, we Catholics know the alternative; but that does not change the fact that millions in the world to-day are dashing their hopes of salvation to pieces against this one rock.

## AN ENTERPRISING WOMAN.

Mrs. Jennie Conrad, of Newton County, Ind., owns and farms the largest farm in the State. She is also an extensive breeder of fine stock, directs the planting and harvesting of her crops and does her own selling and shipping.

Aunt Hannah—Oh, I don't think Amanda would do such a mean thing as that. I have always heard people say Amanda was generous to a fault.

Uncle George—When the fault happens to be hers, she is; not otherwise, not otherwise.—Boston Transcript.

Here is a piece of take from the San itor," which is ind the extreme. It r the annual renew most important of League of the Cross held in St. Mary Sunday afternoon, sands of cadets and junior branches will Cathedral from the in this city and suties. The League o ways thriving and taken in many new the past year and an inspiring one w pledge is given the by His Grace, the bishop. The Archbis the sermon.

A feature of the e congregational s entire organization, the League of the C the organ. Benedic Blessed Sacrament of the "Te Deum" services.

The following sch hours at which the will meet to mar