SATURDAY NIGHT.

BY OUR CURBSTONE OBSERVER.

Since last week's issue of the "True Witness' I have heard a number of comments upon my observations on "Saturday Night." A few of them were not what I could exactly consider as complimentary. I consoled myself, however, with the knowledge that if any of these critics were aware that the "Curbstone Observer" was present their remarks would have been most flattering. It is very amusing at times, to wear a mask; one hears so much that otherwise would, never be said. I feel, despite it all, a little mean; it seems to me that I am taking advantage of people, that I am eaves-dropping in a sense. Still, when a rare compliment is paid, I have to sit silent. ber of comments upon my observa-tions on "Saturday Night." A few knowledge that if any of these criis very amusing at times, to despite it all, a little mean; it seems to me that I am taking advantage of people, that I am eaves-dropping pliment is paid. I have to sit silent and pretend nothing, leaving the credit to the "Observer." So things are about equally balanced. One man said that I described Saturday night in Montreal just as if every citizen of the place was in the habit of get-ling on a spree that night.

It is just as well to talk out plainly: I did no such a thing, you
might as well say that when a
priest preaches against intemperance
he stigmatizes every member of his
congregation as a drunkard. Another person said that I must have
spent all my own Saturday nights
in saloons and like resorts, as I deseribe what takes place so well. It
does not matter a straw, as far as
the truth of my observations is concerned, where I spent my Saturday
nights. If I had never seen what I
described it would not have been so
exact or so likely to create comment.

As will be seen by last week's "observations," I mentioned that I would have more to say on the subject this week. I draw attention to this fact, because I don't want any of these hypercritical gentlemen and ladies (especially ladies) to imagine for a moment that their comments caused me to turn the medal over and study the obverse as well as the reverse.

Well: after all this rig-ma-role, I came back to "our mattons"—(individually speaking, I have a preference for calves). If Saturday night is the worst and most dangerous of the seven nights of the week,— as I think I abundantly proved last week—it is equally one of the most blessed and edifying nights in the seven. My mission is not to preach; I was never ordained for that purpose. My sphere is limited to occasional observations and the faithful recording of them—let others draw the morals and reap the fruits, if any there be. and reap the fruits, if any there be. Consequently, I will take an ordinary Saturday night, and tell what I saw from the hour of six till the hour of ten.

To be more precise, it was three weeks ago to-night! At six o'clock I tame up town in a crowded street car—so crowded that I got my new hat jammed to pieces, and an evening paper, that I had the misfortune to open, torn in two. Men, women, and children were on that car; all pushing and crushing, trampling upon each other's toes, and staggering to and fro with every jerk of the car. A few lads clung to the steps of the platform like barnacles to a ship; how they hung on is more than I can ever say. All were going home from work, or business, or some other daily occupation, and all were in the best of humor. After tea I strolled along the street, and I was surprised to see a great number of people moving in the same direction as the one I had taken. It looked to me as if the street car crowd and several other crowds had combined to form a procession. I followed in its wake. It led to the Je-

the Trist the language of Ireland, the Trish language and none other is the native speech of this country, English is the native tongue of the Saxon. That which is the Saxon's cannot be notive to the Irishman.

annot be native to the Irishman.

2. It is the language of our sires.
every generation of our race
toever dwelt in this land, Irish
is, until very recently, the every
y speech. It was in the by-gone
ys the vernacular of the kings and
toes. It was the tongue of the nos and sages of our isle. Of Pattt, Brigid and Columbkille, of the
tt of saints who in latter times
se in our land, it was the cussary speech. English in Ireland is
outcome of greed, injustice, and
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ABOUT THE CELTIC TONGUE.

FROM A REGULAR READER.

The following are twelve reasons why Irishmen should know, prize and cherish the Irish language —

1. It is the language of Ireland, the Irish language and none other is the native speech of this country, English is the native tongue of the Saxon. That which is the Saxon's cannot be native to the Irishman.

4. It is a heautiful and noble

acts of religion within the Church.

As I strolled slowly along Dorchester street, and drew near Dominion Square, I remarked a going and coming around the Cathedral that was unusual. Being ahead of time, I went in, for a few moments. I could not well count the number present, owing to the vastness of the temple, but I saw enough to indicate that what was going on in the other two churches was equally taking place there. After calling at the Windsor, I took a street car east on St. Catherine street, having business with a man on St. Denis street. Getting off at the corner there, I noticed two streams of people—one going up St. Denis, the other down St. Catherine. I found that the former was pouring into St. James' Church, the other into that of Notre Dame-de-Lourdes. I went into both of these churches before turning homeward, and in each were the confessionals besieged.

It was half-past nine as I came along Roy street, and at the corner of City Hall Avenue I met another throng. This time I found that they were devout people coming out of the Church of St. Louis de France. They had all been to confession there. It was ten when I reached home, and I felt very tired after my big round. I sat down in an dasy chair, arranged my pens. ink, pencils. and paper upon my table and began to conjure up some subject for "observajure up some subject for observa

I soon found myself away in the realm of day dreams—although it was then night—and I tried to calculate the number of people I had seen, at the Gesu, St. Patrick's, the Cathedral, St. James', Notre-Dame-de-Lourdes, and St. Louis de France. I could not recall sufficiently the details of what I had witnessed to estimate the exact number; but I knew they were to be counted by the hundreds. I then reflected that what I had seen in all these churches was exactly what was taking place, at St. Anhony's, St. Ann's, St. Gabriel's, St. Mary's, St. Bridget's, Notre Dame, the Blessed Sacrament, and a score of other churches and and a score of other churches chapels. Then the people who go out on Saturday night to pray in our churches must be counted by tens

and several other crowds had combined to form a procession. I followed in its wake. It led to the Jesuit Church on Bleury street. I went in with the rest, and I soon found that they were nearly all persons who had gone there for confession.

I remained a short time in the Church, and I noticed that four possibly five or six—confessionals were occupied by Fathers of the college, and that they had each enough work cut out for him to last till nine of ten o'clock. There were many present who seemed to have come for the purpose of saying the beads, making the Way of the Cross, or some other special devotions. As I was

Englishman.

9. It is the most powerful bulwark of Irish nationality. Though the Irish people should be stripped of all else, if they but cling to their native speech they could not fail, sooner or later, to become a nation in the fullest corrections.

the fullest sense.

10. It is the most effective means of recalling to vigorous life the decaying nationality of Ireland.

"If the tongue be Irish, the heart must needs also be Irish." An Englishman uttered these words, one not unknown to fame, Edmund Spencer, the poet.

lishman uttered these words, one not unknown to fame. Edmund Spencer, the poet.

11. It is the most essential factor, the most distinctive element of Irish nationality.

This is clearly understood and fully grasped all the world over. The English and many of the Americans have for some time been loudly proclaiming that they are one race, why? Because they speak the one tongue! The Germans and Austrians are drawing closer together day by day, and for exactly the same reason. The lesson of all history of all experience is, that a people whose mother-tongue any particular language happens to be, tends to absorb, all other peoples who speak it; it is a law inexorable and irresistible.

It is a law of native speech, that should a people cling to it, be proud of it, rely upon it, glory in it, it so stimulates, invigorates and fires them, so kindles and fans their divers energies, so develops and fosters self reliance amongst them, that they invariably and necessarily advance in material prosperity.

12. At this we need not marvel. The man who lacks self-respect and self-reliance seldom or never prospers. In Finland and Bohemia ma-

self-reliance seldom or never pros-pers. In Finland and Bohemia maself-reliance seldom or never prospers. In Finland and Bohemia material prosperity, and the work of
reviving the Finnish and Czech have
gone hand in hand; side by side have
they marched along; side by side have
they grown and prospered. In
Ireland on the other hand material
prosperity has declined with the decadence of the nation's language. The
advent and growth of foreignism
spell mishortume for the nation.

Montreal, 5th Feb. 1901.

Montreal, 5th Feb., 1901.

CATHOLIC EDITORS ON MANY THEMES.

THE FINANCIAL SIDE - Should the French Chambers decide on the suppression of the religious orders, says the "Catholic Standard and Times," the transaction will bring no relief to the taxpayer, but quite the reverse. The the reverse. The "Semaine Roligieuse" estimates that the suppression of the orders and the confiscation of their property would bring in to the State 30,000,000 francs a year, but would entail an annual expense of 270,000,000 francs for an allowance of a franc a day to 30,000 monks and 130,000 nuns, the support of 110,000 aged and infirm persons, 60,000 orphans, 12,000 penitent women and 68,000 lunatics, blind and deaf and dumb. All these persons the much-maligned orders now comfortably maintain.

THE KING AND IRELAND .- The new King of England, says the New York "Freeman's Journal," is by his admirers credited with capabilities and qualities which would justify the expectation of some substantial benefits accruing to his "subjects," either through his personal influence or through the exercise of his constitutional powers. It is said that "he possesses a very remerkable knowledge of public affairs," that he has "the power to do and say the right thing at the right moment," that 'he is a man of the world, has judgment, tact and common sense, a great knowledge of men and hates blundering and mudfiling." It is also said that he is a man of warm heart and benevolent disposition. the expectation of some substan-

Surely such a man in the station of King of England could do a great eal of good even in the matter of overnment reform, notwithstanding he restraints of the British constitution on the action of the sovering

a limb?

4. It is a beautiful and noble language. It is nobler far than English. The Saxon speech is like the beggar's small-clothes; not a fabric ever woven but has been made to contribute to its variegated patches. Like the Friar's historic firkin of butter, every European flag has its counterpart in its various and varied hues. More musical far than English is our mother tongue.

The Protestant Archbishop Usher, who wrote against it, has described it us one of the richest and most polished languages ever spoken on earth.

5. It is a subtle, fiexible and a Take for example the case of the Irish demand for Home Rule, supported as it has been by a majority of the electors of Scotland and Wales and by a large number of the electors of England. That would be a very fitting question for the new King to commend to the friendly attention of his Cabinet. It is commonly understood that he was in full sympathy with Mr. Gladstone's Irish programme and warmly approved of

speak English only Cardinal Logue says, that where Irish continues to be spoken, the people are "clean of heart, pious, modest in bearing, charitable, unassuming beyond the rest of the population."

6. It is a literary and scholarly language. The Irish language was a vehicle of scholarship and enshrined as vainly sought for in the English tongue as the cawing of the rooks.

7. When Ireland's renown was world-wide, when she was by the nations esteemed above others, Irish was the verpacular speech of the people. Just what we should expect. Where is the honorable, right-thinking, high-minded man, who respects or esteems himself who despises his father and mother? "The man who is ashamed of his mother is not worthy to be called a man." Of the mind, language is at once father and mother. Than devotion to the language of their race, nothing more stimulates and elevates the mind and thought of the people.

8. It is the most obvious and striking symbol of Irish nationality. When an Irishman goes to France, to Germany, to any foreign country, should he only speak the Saxon tongue, he is at once set down as an Englishman.

9. It is the most powerful bulwark of Irish nationality. Though the Irish people should be stripped of all the proposals. It is not difficult to canceive his taking up a position favorable to that policy of the constitution that Government must be and is in fact nearly everywhere throughout the Empire, irreland excepted, in accord with the will of the people. King Edward might point to Canada and Australia and New Zealand and Cape Colony as self-governed communities within the Empire, and cask Lord might point to Canada and Australia and New Zealand and Cape Colony as self-governed communities within the Empire, and cask Lord might point to Canada and Australia and New Zealand and Cape Colony as self-governed communities within the Empire, and cask Lord might point to Canada and Australia and New Zealand and Cape Colony as self-governed communities within the Empire, irreland excepted in accord with th

Parliament, says the "Catholic Record, London, Ont. Assuming that they did no! knife their own candidates, we may be pardoned for seeking the cause of this stranges condition of affairs. The strangest thing of all, however, is that the political orphans do not seem to mind it. They are becoming accustomed to it, or perchance they are thinking of emigrating to some land untroubled by the split wote gentry. But if they remain in this country and wish to rejoice in the rights of other citizens they will have to form up into fighting lines or the bigots will wipe them off the political map forever. The good petple who believe that the splitting of votes is an intelligent exercise of the franchise are few, and, as we are tdd, abhored by respectable Protestants. This, of course, may be indicative of increasing toleration, but it is very poor consolation to the Catholic voters. they did not knife their own candi-

A LESSON TAUGHT .- The Irish Canadian scores a good point in the following leading article which appeared in its last issne :-

peared in its last issne:

We are always ready to learn a good thing, to matter from what source, and when we, as Catholics, find a lesson in the actions of outsiders worthy of note we avail our selves of it. Thus in future we know we shall find our women at funerals, and especially at our funeral Masses. Hitherto it has been largely the custom for our Catholic women with any aspirations towards "society" not to appear at the funeral; or, if they permitted themselves to attend the Mass, by no stretch of privilege did they allow themselves to be seen at the burial; this was not considerand they allow themselves to be seen at the burial; this was not considered "good form." The funeral Mass and ceremonies at the grave were only to be shared by the women of the "poor Irish," and by those amongst us who have not acumen sufficient to see the advantage of conforming to fashion in this matter. Now, however, that Britain's Queen has gone fashion in this matter. Now, however, that Britain's Queen has gone to her rest followed by her daughter-in-law and daughters—one of them a queen and all princesses— walking humbly behind her bier, like the children of any poor crofter, now we know the fashion will change. Not only did those ladies thus simply walk, but the long and tedious journey by sea and land was also taken; nor did they waver in their allegiance to the dead until all was over, and the poor byrden in its coffin laid to rest.

suit. Nor were the women in all cases to blame. We distinctly remember an instance in which a daughter of the family wished and implored to be permitted to follow a relative to the grave, but a brother, despite all entreaties, prevanted her, because, as he said, it would seem like some old Irish woman's tuneral." The poor woman to be buried was an "old Irish woman's tuneral." The poor woman to be buried was an "old Irishwoman," and she herself had been grandly pioud of the fact, but that did not matter—she was not to have an Irishvoman's privilege of having mourness of her own sex with her on her last sad journey. We remember another case, in which a daughter begget to go to her father's funeral; her prayer, however, was vain; fashion said only men should attend, and fathion was obeyed. This custom has to us always appeared most cold and heattless, especially for Catholics, who believe in prayers for the dead. When outsiders would follow through love and respect, with much greater reason, should we share in the Equiem Mass and prayers. Now that the Royal family have set such an example of simplicity and would-be fashionable Catholics will feel that they can afford to do like-wise.

Quarry the granite rock with raz-ors, or moor the vessel with a thread of silk then may you hope with such kein and delicate instru-ments as hunan knowledge and hu-man reason th contend against those giants, the pission and the pride of man.

COOD NEWS comes from those who take Hood's Sarsaparilla for scrotula, dyspepsia and rheumatism. Reports agree that HOOD'S CURES

IN IRELAND. A Dublin correspondent of the New York "Evening Post" contri-

ures of the agitation now in course of progress in Ireland in connection with the land question. He writes: with the land question. He writes :—
Irish affairs include, indeed, mainly consist in, the Irish land question as to which a new movement is now in development. Agitation against the landlord system and excessive rents is perennial, and has always been the chief plank in the Nationalist platform; but now the agitation is led and voiced by a Unionist of Unionists, Mr. T. H. Russell, who for the last five yeers has been a member of the Conservative Government, holding office as Secretary to the English Local Government Board.

the English Local Government Board.

Russell is a Scotchman by birth, an Irishman by long residence, a temperance advocate all his life, a champion of the Union ever since the Home Rule movement began, a bitter opponent of such phases of the land agitation as the "plan of campaign," "boycotting," and the "norent" movement, and for many years looked on by the landlords as their protector. He is a Presbyterian, and represents an Ulster consituency. He has always taken a prominent and intelligent part in Parliamentary inquiries into the land question, has had no small share in framing recent land acts, and personally has been on friendly terms with prominent Nationalists. He may be called a poor man, but is rich in having simple tastes, few wants, and an independent spirit. On the eve of the general election he made a speech to his constituents denouncing the administration of the Irish Lands Acts as unjust and intolerable. He knew that the speech would mean the relinquishment of his office and salary of

speech would mean the relin-hment of his office and salary of 00 a year. His services to the the speech would mean the relinquishment of his office and salary of \$7,500 a year. His services to the present Government had been such that he was offered a non-political and permanent post with a higher salary, but he declined this, saying he preferred to devote the rest of his life to the Irish land question and to temperane.

Russell's position is that the Land Acts were just, necessary, and sufficient, but that the courts, manned with judges saturated with landlord prejudices and ignorant of the history of Irish land tenure, have consistently refused to give effect to the laws passed by Parliament. During the last twenty years, act has been piled upon act, each successive statute being an attempt to remedy the judicial decisions by which the administrators discovered that the plainest words meant exactly the opposite of what was intended, and what was conveyed by them to the man of ordinary intelligence. The present Land Commission Russell holds to be the worst of all in its constitution, presided over by a par-Russell's position is that the Land constitution, presided over by a par-tisan judge, and packed with men steeped to the lips in landlord pre-judice.

Judice.

There is nothing new in all this—the Nationalists have been scying the same thing for years; but it gives a new complexion to the complaint that it should be made by a late member of the Conservative Government, a pillar of the Union, and backed by the Protestant farmers of Ulster. "What is the use," asked Russell. "of passing an act of Parliament, and then appointing administrators opposed to its very conception who proceed to strangle it?" In 1881 Parnell made the same objection, in anticipation, saying that ance to the dead until all was over, and the poor byrden in its coffin laid to rest.

No one will try to deny that this attempt, at class distinction has been practised amongst us. Let anyone go back in his memory and brings before him the various obsequies of the poor and of those who see before him the various obsequies of the poor and of those who see beneath the shallowness of such things have accompanied their dead even to the last sad moment when the earth hides them from sight, while those who visibly strive for what they consider a place in the upper circle have been altograther absent— none of the confiscation of ould bring in to the Ofrancs a year, but annual expense of last near the Mass, have remained been the custom amonget as the Mass, have remained been that the system should be fashionable outsiders, so our would-be fashionable outsiders, so our would mended, and that the system should be ended by giving every tenant the right to purchase his landlord's interest at a price or rate to be fixed by Parliament. Thirty years' experience of the administration of English land laws in Ireland has brought. Russell to the same conclusion. The Land Commission, he contends, is a court of injustice. In view of the fall in prices, the reductions made in Irish rents leave the farmer worse off tnan ever. The tenant's improvements, which it was the object of legislation to exempt from rent, remain in substance the landlord's property. A gigantic lawspit in every parish is not only an intolerable burden on both landly'd and intolerable burden on both landly'd and intolerable burden on both landly'd cand tenant, but an enduring cause of unrest and social ill-will. Irish courts of justice filled with appointees of the dominant class will never do justice between landlord and tenant; they are incapable of doing it. Emigration, starvation, wages of farm laborers, discontent, and "disloyatly" are due to the fact that the rents taken by the landlords, of whom not one-half reside on or know anything of their estates, leave farmers neither a decent subsistence, mor the means of paying laborers a living wage. It is the interest of lawyers to encourage litigation, and to prevent the rapid operation of the Land Purchase Acts by raising questions of title and procedure; they are the one class that has benefited substantially by Irish land legislation.

T. W. Russell's proposal is that the landlords shall be compulsorily expropriated and at once. He is thus absolutely if accord with the claims and projects of the Nationalists, but he apparently intends to confine his agitation to Utster, and up to this has refused to address meetings outside that from the He late position in the Corpervative Government, his life-long chinection with the Union-lets, his horough acquaintance with

and riots which threatened to win by force what was refused by legislation.

In his interesting account of the anti-rent agitation in the State of New York, Mr. Cheyney concludes that "the whole history of agrarian contest shows that a system of landholding which has become disadvantageous to the community will finally be abolished, even if what appear to be individual rights have to suffer in the process." That agitation was not conducted and would not have succeeded without violence. In Prince Edward's Island, the abolition by law of landlordism was also practically obtained by violence. Travelling this year in the State of Baden, every farmer to whom I spoke of the apparent comfort and prosperity of the farmers and country villages told me it dated from 1848, when oppressive manorial rights and dues, class privileges, and unequal taxation were abolished, but not until mansions had been wrecked, courthouses and records destroyed, and terror struck into the class whose oppressions were complained of.

The disadvantages of Irish landtenure to both Ireland and England no longer need any proof. Generations of reformers have passed away without seeing their hopes realized, and now, after thirty years of continual patchwork legislation by the British Patliament, we have the same crysthat this evil, to remedy

British Patliament, we have the same cry that this evil, to remedy which men have labored their lifetime, spent years in prison or exile, suffered capital punishment, been execrated by those whose unjust privileges they attacked, cannot be mend-ed. It must be ended once and for ed. It must be ended once and for call. England has many difficulties now confronting her, and if her diffi-culty is Ireland's opportunity, the present Irish movement may be more effectual than preceding ones.

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Chelses, near Ottawa, Que.

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