

Random Notes and Cleanings.

ELECTRICITY.— To the observers of the rapid growth of the use of electricity in our large cities, the remarks of Hon. A. G. Blair, president of the Railway Commission, will cause no surprise. Mr. Blair foresees a great career for electric railroads, but not in the immediate future.

"One thing that will tend to protract the period before the adoption of electric power, is the enormous investment of capital in the present system. The companies could not afford to relegate their locomotives to the scrap-heap until it has been clearly shown that greater profits can be acquired by new machinery. A good deal is being accomplished in an experimental way, but something more than experiment is necessary."

LAYMEN NOW.— The report is made public in our Catholic American exchanges that laymen prominent in Church and State will be selected to look after the financial success and general progress of the Catholic University at Washington. At a recent meeting, the report says, of the trustees of the institution, this course was decided upon.

ELECTION EXPENSES.— A contemporary remarks: Is it true, as charged by Bourke Cockran, that \$16,000,000 were expended by the National Republican Committee at the last Presidential election? If so, where did it come from and whither did it go.

A MEMORIAL.— The Irish national memorial to Michael Dwyer and Sam McAllister was unveiled at Ballyglass, County Wicklow, on Sunday, May 8. The ceremony was performed by the Rev. P. F. Kavanagh, O.S.F., the historian of '98. The Lord Mayor of Dublin presided on the occasion.

REMOVE DISABILITIES.— A Roman Catholic disabilities removal bill has been introduced in the British Parliament, whose text shows the disabilities under which Catholics might be placed in the United Kingdom if certain laws were enforced. The object of the bill is to repeal certain penal enactments affecting only Catholic religious communities of men in Great Britain and Ireland, and to place the members of those communities in the same position, in respect of the right to acquire property, as that now occupied by the members of all religious communities of women. It reads:

Be it enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. Notwithstanding any Act of Parliament to the contrary, it shall be, and shall be deemed to have been, lawful for Jesuits and members of other religious orders, communities, or societies of the Roman Catholic Church (described in certain Acts of Parliament, including the Roman Catholic Relief Act, 1829, as the Church of Rome) bound by monastic or religious vows, to reside in the United Kingdom.

2. It shall be lawful, and it shall be deemed to have been lawful, for Jesuits and members of other religious orders, communities, and societies of the said Church, consisting of men, and bound by religious or monastic vows, to take and acquire property in like manner and to the same extent as, but subject to such limitations and disabilities as now affect the members of any religious order, community or establishment consisting of females bound by religious or monastic vows: Provided, however, that nothing in this Act shall extend to any property in which it has been judicially determined that it was illegal for Jesuits or members of other religious orders, communities or societies as aforesaid to take or acquire the same: Provided also, that nothing herein contained shall extend to any property given by deed or

will, or otherwise, to Jesuits or members of other religious orders or communities or societies as aforesaid, which property is now in the actual possession of the person or persons beneficially entitled thereto on account of the gift of said property having been void under the law as existing before the passing of this Act.

3. There shall be repealed as from the passing of this act so much of any Act of Parliament as makes any provision for the suppression or prohibition of Jesuits or members of other religious communities, orders or societies as aforesaid, and also and more particularly, the enactments set forth in the schedule hereto to the extent in the third column of that schedule mentioned.

CATHOLIC EDUCATION.

Rev. Father A. Fretz, pastor of the Church of the Holy Ghost at South Bethlehem, Pa., writes to The Review, St. Louis:

"It seems to me that in the ques-

tion of making our parochial schools free, a very important consideration has been entirely overlooked. I think we ought to stand for the pay schools. The generation now growing up is eventually to be the support of our parishes. In order to be a strong and secure support, the young people must acquire the spirit of sacrifice which is an essential fac-

tor in all religious and moral life, no less than in the life of the Church.

"It can be acquired only if the germ is implanted early in youth and carefully trained. Instruction alone will not suffice for this end. We must teach the children and let them do. If a child brings its pennies to school from month to month and hands them to the Sisters, this is practical instruction to the effect: Child, you must support the Catholic school. If the child learns this lesson through six or eight years, it will later on easily learn to do his duty towards the Church. For this reason I, for my part, induce the children to bring me a penny each Monday for twenty-five consecutive weeks, for the Indian missions. For the same reason I exhort Catholic parents, when they desire to have a Mass said for the dead to send the stipend through their children. In this way the children accustom themselves to perform deeds of charity, and the parents may rest assured that if they depart this life, their children will continue to support Church and school. 'Jung gewohnt, alt gethan,' as the German proverb has it. As soon as my school children begin to earn money they willingly contribute their mite towards the fund for a new Church building. Even school children offer to contribute from their savings. Thus they grow into the fulfilment of their duties, as it were, and while I hear many conferees complain that their young people will do nothing for Church and school, I must say that but few of mine shirk their duty.

CLERGY AND POLITICS.—Mgr. LeCroix, Bishop of Tarentaise, France, in a letter to the clergy of his diocese, has given an account of an audience granted him by the Pope, April 17. Among the questions discussed was whether the clergy should intervene in electoral conflicts. There was difference of opinion on the subject even between the Bishops themselves, some advising abstention, others intervention. Mgr. LeCroix, among the former, basing his attitude upon instructions by Leo XIII. He has now received similar counsels from Pius X. In almost the same terms the Pope added:

"When I was Bishop of Mantua and afterwards patriarch of Venice, I found that conflicts between the people and the parish priests almost always originated over some question affecting elections.

"In those delicate matters the faithful were very susceptible and suspicious when the priest attempted to encroach upon their independence to induce them to vote a particular way and, above all, when he is so imprudent as to reproach them, after the elections, with having cast their votes on the wrong side, he arouses bitter animosity, which infallibly compromises his sacred functions.

"Nothing could be more laudable on the part of a priest than to take advantage of his rights as a citizen and vote in accordance with his conscience, but if he unhappily should rush into an electoral fray he might soon lose that esteem and sympathy which he needs for the fruitful exercise of his spiritual mission. This rule applies not only to Italian priests, but to the clergy in all countries in which universal suffrage is in force."

KING AND IRELAND.— One of our exchanges, in referring to the recent visit of King Edward VII to Ireland, says:

"King Edward has returned from Ireland immensely enthusiastic over his visit. He was received with respect and cordiality everywhere, the manifestations being spontaneous. The London Times actually has lectured him severely for his sympathetic speeches, which, it fears, will inspire hopes of concessions to the Nationalist demands, which it declares impossible. It reminds him, moreover, of his limitations as a constitutional sovereign and of the danger of overstepping his prerogatives.

The secret of this astonishing outburst is that the ascendancy party in Ireland has become aware that the King has been privately discussing Home Rule with prominent Irish Unionists, indicating that at least he has an open mind on the question. In addition they consider that he neglects the Orange loyalist section of Ireland to cultivate the good opinion of the Nationalist population.

The King is determined to work for the pacification of Ireland, and he now is in constant communication with Irish Secretary Wyndham as to measures to be adopted to stem the tide of emigration, which is draining the life blood of the country.

The Irish Unionists, at the outside one-sixth of the population, fear that if it becomes known that the King is not afraid of Home Rule, its passing would be swift and certain."

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.

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GUARANTEED PURE

NOTES OF IRISH NEWS.

A PROTEST.— At a meeting of the Standing Committee of the Archbishops and Bishops of Ireland, held in Dublin last month, the following resolution was unanimously adopted, and was directed to be published:

Resolved—That the principle of "an all round equality of treatment" in the award of public funds" between the Training College in Marlborough Street and the three then existing denominational training colleges, as laid down by Mr. Balfour in his letter addressed to the Commissioners of National Education in Ireland on the 25th November, 1890, applies with full force to the claim of a "free homes" which has been made on behalf of the Training Colleges of Belfast, Limerick and Waterford; and we regard the refusal of the Government to admit this claim as not only unfair to the managers of those colleges, but as a grievous wrong to the colleges themselves, and through them a serious injury to the primary education throughout the country.

We are convinced that no false economy could be practised than that which would deprive training Colleges of the means of bringing their work to the highest degree of efficiency. We have to regard the withholding of the grant to which those colleges have so manifest a claim as calling for a doubly emphatic protest, in view of the fact that whilst that grant is being withheld a grant of £50,000 as a building fund is being made to the Government training college in Marlborough Street, a proceeding which we feel called upon to protest against on many grounds, amongst others the following:

1. It is a violation of the settlement made in the year 1890, with the assent of all parties interested.

2. We believe that in this matter the Irish Government have yielded to political and sectarian pressure.

3. The Marlborough Street Training College was originally established as a place of "mixed education" for teachers of different religious professions at a time when it was hoped by the Government that "mixed education" would be accepted by the country. That hope has long since been abandoned. The national schools are almost universally denominational; training colleges have been founded by the aid of Government for Catholics and Episcopalian Protestants, jointly representing 88 per cent. of the population. To maintain this Marlborough Street College as it still stood in its original relation to the system of national education in Ireland is simply a false pretence. It is now maintained at the behest and for the purpose of one or two small Protestant Nonconformist bodies.

4. We consider, too, that the direct management of a training college of their own is not a suitable function for the Commissioners of National Education. That is inconsistent with the equal and impartial interest which they should take in all colleges that are engaged in the task of training teachers for them.

5. The maintenance of this college in Marlborough Street is not only a violation of sound educational principles, but is a wanton challenge to the great body of the Irish people, Catholic and Protestant, who regard it on moral and religious grounds as open to grave objections.

ANTI-EMIGRATION.— That a vigorous campaign has been inaugurated against emigration to America, may be inferred from the following extracts taken from a report of the proceedings at a recent meeting of the Anti-Emigration Society, held in Dublin:

"Reports were submitted of the work done for the society by the Rev. John Nolan, P.P., Aboghill, County Antrim. Father Nolan has been collecting funds in the United States for a Church and schools in his parish, and has been working in the anti-emigration cause at the same time. Speaking at San Francisco, Father Nolan said: 'The Anti-Emigration Society has no conservative policy. It does not propose to interfere with any of the existing organizations in this regard. The work we set before ourselves is simply the

dissemination of plain, unvarnished facts in regard to American life, and the fierce struggle that exists in America in the various fields of development. We seek to save our native land from being bled to death and do not believe there exists a single Irishman worthy of the name who would desire to see his mother land grow pale and wither away, even though her children might contribute, however materially, in building up this mighty Republic. We cannot allow Ireland to be sacrificed even for America. If we did so, the inevitable future of the Irish race would be extinction. There are thousands of our countrymen in America who bitterly regret the day they left their native land. There will always be a close link of friendship between the two countries. But it has now come to a time when, in the name of the Irish Hierarchy, priests and people are forced to appeal to our kith and kin beyond the seas to leave their friends and relatives at home, and let us toil and struggle to build up our crippled industries, and work out the regeneration of our country. If the Irish race is to be preserved from annihilation it must be preserved in Ireland. The first law of nature is self-preservation, and self-preservation should be the watchword of the Irish race, as it is the watchword of the Anti-Emigration Society."

"It was reported that thousands of leaflets had been sent out since the last meeting for distribution at schools, church doors, and at athletic meetings. It was decided to print a fifth leaflet dealing with tenement life in New York.

The following are the leaflets already published:

"No. 1.—The warning of the Bishops against emigration.

"No. 2.—Mr. John Redmond on the hardships of life in America.

"No. 3.—The Bishop of Waterford on the dangers of emigration.

"No. 4.—Mr. Michael Davitt on the national peril of emigration.

"Leaflet No. 4 is issued chiefly for distribution in America.

"The signature of Sir T. H. Gratian Esmonde, M.P., was received for the appeal "To the Irish in America."

SOME STATISTICS.—The Irish Weekly, in referring to the heavy drain upon the population through emigration, says:

"The emigration statistics for 1903 prepared by the Registrar-General for Ireland, a copy of which has been laid upon the table of the House of Commons, are especially interesting for the proof they afford of the fact that all attempts to stem the tide of emigration have up to this been in vain. It is a serious problem. Last year 90.8 per cent of the emigrants embarking at Irish ports went to the colonies or to foreign countries, and 9.2 per cent went to Great Britain. The percentage destined for the United States was 84.2 as compared with an average of 83.5 during the four preceding years. Canada received 1493 Irish emigrants in 1903, as against 732 in 1902, 569 in 1901, 472 in 1900, and 897 in 1899; whereas the total departures for Australia were only 380 in 1903, as against 496 in 1902, 1216 in 1892, 1821 in 1891, 2338 in 1890, 3038 in 1889, 3110 in 1888, and 2896 in 1887. Altogether 40,659 persons emigrated from Ireland last year, 39,789 of these being natives, and 870 persons from other countries. This is an increase of 258 upon the total for 1902, and it reveals an exodus at the rate of 9.2 per 1000 of the estimated population at the middle of the year. From May 1, 1851, when the collection of statistics on the subject began, until December 31, 1903, the aggregate number of emigrants from Irish ports was 3,961,011 (2,058,907 males and 1,902,104 females), the highest point reached being 190,322 in 1852, and the lowest 32,241 in 1898. The percentage of emigrants between the ages of 15 and 35 was last year 80.9. This is one of the most appalling features of the waste of national life, the loss of the most useful and vigorous of the population.

In Memoriam.

GEORGE JOSEPH DALY
Died October 1st, 1902.

Where thousands are sleeping my boy is at rest
And 'tis over a year since we buried him there,
And we took a last look at our dearest and best,
When we lowered his coffin with sorrow and prayer.

'Tis over one year since, yet ne'er comes the night,
To his mother or me that our boy is not near,
We see him so cheerful, so peaceful, and bright,
His face beaming love to the friends he left here.

Our son, our dear George, was so good and so wise,
He lived as he died, kind, obedient, sincere,
And Oh, when I think the last look from his eyes,
I ne'er can forget it for many a year.

We pray for the good, and the wise, and the true,
We ne'er forget George when we say the night prayer,
We pray to rejoin him when death calls us two,
And God in His mercy may end all our care.

F. D. D.

Let us carry our heart through life as we would carry a torch, with our hand about it, lest the wind should extinguish it.

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