

Ireland in the Sixteenth Century.

The following account of a visit to Ireland early in the 16th century is contained in a letter of the Papal Nuncio, Francesco de Chiericati, written on August 28th, 1517, to Isabella d'Este, Marchioness of Mantua, and quoted in the Life of the Marchioness, by Julia Cartwright, says, a correspondent of the Dublin Freeman's Journal:

"You must know that we left London with letters from the King (Henry VIII.), and after travelling five days, reached a city called Chieristria (Chester), and crossed the sea in a day and night to Dublin, one of the three metropolitan cities of Hibernia. It is full of people and ships, which export salt fish, leather, horses and cattle, and take back wine and merchandise.

"Here we were courteously entertained by the Archbishop and the Count of Childaria (Kildare), the Mayor of the island, and we went on with letters from them to Dro-more, a city in a pleasant plain, and five miles further on to Donacall (Dundalk), once a famous city, but now in ruins. After another day's journey of twenty-four miles we reached Armacana (Armagh), the seat of the Primate, which has an abbey of canons, but is very desolate. Here you find yourself in the midst of savage people, and leaving the sea, begin to enter the hills. Twenty miles further we entered the walled city of Clonagh (Clonagh), which is full of thieves, and twelve miles from that, another town called Omagh, also full of thieves.

Then we entered Tyrone, a country full of forests, lakes, and swamps, where the dominion of England ceases and a native count reigns. There are many rivers, where in May and June pearls are found hidden in the oysters on the rocks. During the two months clouds of black fog settle on the rivers in the early morning, and when the sun rises they melt into dew, and if by accident a drop falls into an open oyster, it congeals into a hard white substance. These are those pearls, and the people find so many of them that they drive a thriving trade.

The island of Hibernia is beyond Scotland and England, and is a third larger in size. The air is very temperate, and warmer than that of England, which is very curious.

"The King owns about a third part of the sea coast; the rest of the country belongs to different lords, who are little better than peasants. They call the Pope their king, and stamp the keys and triple tiara on their coin. The Count of Childaria is the chief lord, and he is a wealthy man and as civilized as an Englishman, and the maritime cities are also civilized. The country is poor and only produces fish, cattle and chickens. An ox is worth a ducat (6s 8d); a pair of capons are sold for twopence. Fish are hardly worth paying for.

"The people are clever and cunning and very warlike, and are always quarrelling among themselves. They live on oat cake, and mostly drink milk or water. The men wear cloth shirts dipped in saffron from head to foot, shoes without stockings, and a grey cloak and felt hat, and are closely shaven, excepting on the chin. The women are very white and beautiful, but dirty. They wear the same saffron-colored shirts and red caps as the men on their heads. They are very religious, but do not hold theft to be wrong, saying that it is sinful to have property and fortunes of our own, and that they live in a state of nature and have all things in common. And for the same cause there are so many thieves, and you run great risk of being killed or robbed if you travel without a large escort. In the Northern Highlands, I hear, the people are still more savage; they go naked, live in caverns, and eat raw flesh. This is all I could find out about the island of Hibernia and the Well of St. Patrick, and although it is not of great interest, I send this account to your Excellency, knowing the inquiring nature of your mind, and that you not only like to hear important things, but to learn the smallest details regarding foreign lands."

It is quite evident that the Nuncio obtained his information, not from the natives themselves, but from prejudiced English sources. The statement, for instance, that not half a century before the time of the great Shane O'Neill, who was, as we know,

an accomplished scholar, able to converse with Queen Elizabeth in French and Latin, the people in Northern Ireland "went naked, lived in caverns, and ate raw flesh," or that the Irish chiefs were "little better than peasants," is plainly absurd.

The Irish Christian Brothers.

I am pleased to be able to state, writes the Rome correspondent of the Catholic Times of Liverpool, Eng., that the results obtained in this year's examinations by the boys and young men attending the schools of the Irish Christian Brothers at Rome have been such as to distance, if possible, those of preceding years. To state this is to pay the highest tribute to these most capable educators, for it is not untrue to say that Catholic educational institutions are discriminated against at Rome and throughout Italy, here as everywhere half the Church's battle being in the schools. So little injustice is there in this statement that one can point to the laws regulating the conditions of examinations, and additional proofs it is not necessary to invoke. When, therefore, the pupils of the day and evening classes of the Irish Christian Brothers, who carry their commercial and technical courses up to the license, or matriculation, rank with the best, it is easy to see how successful the idea of the late Cardinal Jacobini has proved. He was Vicar of Rome for only a brief period before his death, five years ago. Remembering the achievements of these educators at Gibraltar, he hastened to bring them to Rome in order to make headway against the tide of irreligion in the schools.

IRISH IN CHURCH RITUAL

(From the Irish Catholic.)

During the past week two interesting Church ceremonies—performed in Irish, so far as Catholic Church ritual permits—took place—a baptism in Belfast and a marriage in Dublin.

On Sunday, 3rd instant, in the Church of the Sacred Heart, Oldpark road, Belfast, the infant son of Seaghan O'Caithin, a well known worker in the Language movement, was baptized, the ceremony, so far as the rubrics of the Church permitted, being in Irish. The baptismal ceremony was performed by the Rev. G. Nolan, M.A., B.D.

On Wednesday, 7th instant, numbers of Gaelic Leaguers and those interested in the Language movement, assembled at the Church of St. James, James' street, to witness the marriage of the popular Gaelic Leaguer, Mr. E. T. Kent, to Miss Frances M. O'Brennan, of St. Joseph's, S.C.R., Kilmallick. The ceremony was performed in Irish by the Rev. P. M'Enery, C.C., Westland row.

Miss O'Brennan is a grandniece of the late Most Rev. Dr. Kirby, Archbishop of Ephesus, who for 50 years as vice-rector and rector of the Irish College, Rome, kept alive the old tongue amongst the Irish students in the Eternal City. By special message from the Vatican, His Holiness Pius X. graciously blessed the happy pair on the morning of their marriage.

Can Eat Anything Now.

How many Dyspeptics can say that?
Or perhaps you are dyspeptic and don't know it.

Have you any of these symptoms?

Variable appetite, a faint gnawing feeling at the pit of the stomach, unsatisfied hunger, a loathing of food, rising and souring of food, a painful load at the pit of the stomach, constipation, or are you gloomy and miserable? Then you are a dyspeptic. The cure is careful diet; avoid stimulants and narcotics, do not drink at meals, keep regular habits, and regulate the stomach and bowels with BURDOCK BLOOD BITTERS.

Miss Laura Chicoine, Belle Anse, Que., says of its wonderful curative powers:—"Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine, and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."

FRENCH NOVELIST ON FRENCH POLICY.

The account of a visit to Jules Verne, the prolific French novelist, whose works have been translated into every tongue, made a short time before the old writer's death by Dr. James J. Walsh, of New York, appeared in a recent issue of The Dolphin. It is interesting as embodying M. Verne's views on the religious situation in France.

"We had not been long in conversation with him, indeed only long enough for him to find that we too were Catholics," says Dr. Walsh, "before he expressed his sincere sorrow at the present state of affairs in his native country, and told of his fears that the present movement may be, as in the period before the French Revolution, only the prelude to some serious social outbreak in the next generation, which was likely to suffer from the absence of definite religious training.

"M. Verne wanted to know at once what was the state of affairs in America with regard to freedom from teaching and the possibility of having religious schools. I told him our present conditions and of the complete liberty to establish denominational schools, though of course I added that those who sent their children to these schools, besides paying the tuition necessary, were forced to pay also their share of the taxes for the support of the common schools. He realized how precious a privilege it was to be able to have our own schools. It was not a little difficult, however, for him to understand that the American spirit of fair play, of which he had heard and thought so much, would impose this double tax for school purposes, for such it practically amounts to, on those who chose to have their children educated under religious auspices. He seemed very glad to learn that I thought it possible that developments of more just feeling was coming in this matter, and that as denominational hospitals now receive State aid, so denominational schools would be eventually helped by State money.

"He recurred again and again to the thought that, though the United States and France were sister republics in which freedom was supposed to flourish with corresponding luxuriance, there was no longer any question of the teaching of liberty in France. Religious teaching abolished, it seemed to him only a short time until practically all moral education would be at an end. He repeated several times that the great buildings of France had emblazoned on them the words, Liberty, Fraternity, Equality—liberty, fraternity, equality in the French Republic; that, indeed, the republican government of France was in certain ways as bitter a tyranny as any under which his loved country had ever been ground down, and that as for fraternity and equality, they were words, words and nothing more.

"For M. Verne the Free Masonic associations represent the source of most of the present troubles in France. He was convinced that the lodges were destined to work harm to his country, unless their influence for evil is recognized and their further progress, which is practically a religious crusade, is prevented. He considered that they were utterly irreligious in spirit and that indeed the Freemasons are endeavoring by substituting certain quasi-religious observances and rites to draw men entirely away from any other form of divine worship of the Deity. Their leaders are endeavoring to usurp the authority held by the authorities of the Church, and to use the success they may acquire to uproot all dogmatic religious teachings.

"It was for the freethinkers, however, that M. Verne reserved his sternest indignation. He said that while pretending to be freethinkers themselves, they seemed not to realize that they should also include the privilege of free thought for others. A person is perfectly free according to them to condemn all religious practices, but he is not free to commend such practices or take part in them. If he does either of these things, he is to be looked upon as unworthy of the privilege of free thought and therefore to be distrusted and discountenanced in every way. There must be no freedom of teaching as regards religion, because that is not the form of free thought of the freethinkers. The title 'free' to which they lay claim is mere satire on true liberty and is meant to express only that they are free to enjoy their way of thinking, but to refuse to listen to, much less try to understand, those who differ from them in any way.

"We had been pleasantly discussing these things for some time when

FATHER'S FREE
NEURITONIC
KOHNO MED. CO.
100 Lake St. CHICAGO
Sold by Druggists and
per bottle 1.00 for 6.

Madame Jules Verne came into the room. Her entrance was evidently prompted by a rather natural curiosity to see a visitor from America, who had come to call on her husband, but manifestly more in order to be assured that her Jules was not being imposed upon by some inquisitive foreigner who was only a curiosity hunter. It was very evident that her solicitude for her husband must constitute one of the most important occupations of her life. Their thoughts on the religious question were evidently a familiar affair, and she shared with him the intense indignation with regard to recent unfortunate developments. The views of Mme. Verne have something of an interest of their own, because she spoke evidently the mind of the French women of her generation. She dwelt with special emphasis on the cruelty with which religious orders had been treated. Here are gentle women, she said, many of them daughters of the best families of France, who have chosen as their vocation to teach the children of the nation in a way that would make them happier and better. After having spent many years at their vocation, after having taken vows to continue their lives at it, after having found their happiness in teaching, which they saw to be so fruitful of good, they were suddenly turned out, as though they had no rights at all to their own happiness, or to the occupations that they had chosen in life. These women did not ask a material reward for their services. They claimed only the privilege of working in the way they thought best, and there was no one even of their enemies who dared impugn their motives or the noble character of their lives. All this counts for nothing, however, under a government that proclaims liberty. They are not allowed to live together in the way they have chosen, but are compelled to leave their country and find refuge among strangers.

"Mme. Verne said there was nothing sadder in all the history of the persecution inaugurated against the Church than this exile of France's daughters, who wanted to stay and work for their country, and to train up the future mothers of France, but who would not be allowed to do it in the way they chose. It was not that they were accused of working harm. On the contrary, even their enemies acknowledged the good that the religious were doing. It was not that the people of the country objected to them in any way. On the contrary, they were ready to shed their blood for the nuns. But the government authorities, blinded by a frantic hatred for everything religious, were planning for their own purposes to have teaching without religion, and so the beautiful religious life of France must come to an end.

"Sadder than all, she went on to say, this is not only true with regard to their teaching orders, but in many places also for the orders for women who are devoted to the care of the sick, the old and the poor. These, too, must go. This, notwithstanding the fact that it would be very hard for many years to supply their places, and it would cost enormous sums of money to a people already overtaxed, who should have to supply their places by mercenaries less capable and devoted to duty.

"It was very evident that Mme. Verne felt very strongly on the subject, and her indignation furnished her with burning words, to mark the shame and disgrace which the politicians had brought on her fair land. One could pardon her for blaming the men of France for failing in their obligations to form a united front against the political measures forced into effect by the new radical and determined leaders who were supported by the secret societies."

TWO NOTED CONVERTS.

Dr. Chamberlain, one of the founders of the Toho University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of philosophy in that university.

EMINENT IRISH AUTHORESS.

Emily Lawless, of whom the honorary degree of Doctor of Literature was conferred by the University of Dublin, is eminent as a historian, a poet, and a novelist. She is a granddaughter of Valentine Lawless, the second Lord Concurry, who occupied a prominent position in Irish public life from the '98 period till his death in 1853.

Morrison & Johnson
Advocates, Barristers and Solicitors,
ROOM 587 - - TEMPLE BUILDING
M. J. Morrison, LL.B. A. R. Johnson, B. CL.

T. J. O'NEILL,
REAL ESTATE AGENT,
180 ST. JAMES STREET.

Loans, Insurance, Renting and Collecting of Rents. Moderate charges, and prompt returns.

Bell Tel. Main 3552 Night & day service
CONROY BROS.
228 Centre Street

Practical Plumbers, Gas and Steamfitters
ESTIMATES GIVEN.
Jobbing Promptly Attended To.

Established 1864.
G. O'BRIEN,
House, Sign and Decorative Painter
PLAIN AND DECORATIVE
PAPER-HANGER.

Whitewashing and Tinting. Orders promptly attended to. Terms moderate.
Residence, 75 Avenue St. Lawrence, Montreal.
Bell Telephone, Up 205.

LAWRENCE RILEY,
PLASTERER.
Successor to John Riley. Established in 1866.
Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to.
15 PARIS STREET, Point St. Charles.

SELF-RAISING FLOOR.

PRODIE'S CELEBRATED
SELF-RAISING FLUOR

Is the Original and the Best.
A PREMIUM given for the empty box returned to our Office.
10 BLEURY ST., Montreal.

PATENT SOLICITORS.

PATENTS
PROMPTLY SECURED
We solicit the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts. Preliminary advice free. Charges moderate. Our Inventors' Help, 125 pages, sent upon request. Marion & Marion, New York Life Bldg. Montreal; and Washington, D.C., U.S.A.

SYNOPSIS OF CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the Northwest Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him.

The homesteader is required to perform the conditions connected therewith under one of the following plans:
(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon a farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

N.B.—Unauthorized publication of this advertisement will not be paid for.

W. W. CORY,
Deputy of the Minister of the Interior.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1863; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansy.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, J. H. Kelly; Rec., Sec., J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; treasurer, M. J. Ryan, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

C.M.B.A. OF CANADA, Branch 26—Organized 13th November, 1883. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. F. Wall; President, J. M. Kennedy; 1st Vice-President, J. H. Malden; 2nd Vice-President, J. P. Dooley; Recording Secretary, R. M. J. Dolan, 18 Overdale Ave.; Assistant Rec. Sec., W. J. Macdonald; Financial Secretary, J. J. Conigan, 825 St. Urban street; Treasurer, J. H. Kelly; Marshal, J. Walsh; Guard, M. J. O'Regan; Trustees, T. J. Finn, W. A. Hodgson, P. J. D'Arcy, R. Gahan, T. J. Stevens; Medical Advisors, Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. G. H. Merrill.

OFFICIAL CIRCULAR
CATHOLIC MUTUAL
Benefit Association
GRAND COUNCIL
OF QUEBEC.

Organized at Niagara Falls, N.Y., July 3, 1876. Incorporated by Special Act of the New York State Legislature, June 9, 1878. Membership 63,000 and increasing rapidly. More than \$14,500,000 paid in Benefits in twenty-eight years. Reserve Fund, November 25th, 1904, \$1,477,799.99. The C.M.B.A. is Sanctioned by Pope Pius X., and Approved by Cardinals, Bishops and Priests, several of whom are Officers.

For Information Address:
P. E. EMILE BELANGER,
Supreme Deputy,
Secretary, Quebec Grand Council,
55 D'AIGILLON STREET, QUEBEC, Qa.

A. R. ARCHAMBAULT,
Supreme Deputy,
Organizer for the Province of Quebec,
OFFICE: 1592 NOTRE DAME STREET.
Residence: 747 ST. DENIS ST.
Phone Tell East 2011.

CHURCH BELLS.

30,000 McSHANE BELLS
Belling Round the World
Memorial Bells a Specialty
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

MENEELY BELL COMPANY
TROY, N.Y., and
177 BROADWAY, NEW YORK CITY.

Manufacture Superior CHURCH BELLS

ROOFERS, Etc.

ARE YOUR STOVE BRICKS IN

BAD ORDER?

DON'T WORRY!

"Presbrey" Stove Lining

WILL FIX IT.

5 lb. will repair.....25c

10 lb. will renew.....40c

This is the best Stove Cement in the market to-day, and is fully guaranteed.

GEORGE W. REED & CO

ROOFERS, &c.

875 Craig Street

THE TRUE WITHNESS is printed and published at No. 25 St. Andrew street, Montreal, Canada. The True Withness is P. O. Patrick F. Cronin, Toronto, proprietor.

The search for the true is believed to lie within the ed bulk of an ancient Sp in Tobemory Bay, at the Mull, off the Scottish coast on steadily. The ship, wiously referred to as a