

Notes and Comments

The question of Sunday schools is attracting considerable attention in the Catholic press of the neighboring republic. It is true that in most, in fact all of our schools, the religious instruction goes hand-in-hand with the B's, but for the boys and girls who have through a force of circumstances to go to work at a comparatively early age, there should be some provision made for the education of the young minds in the benefits of our faith. The only available avenue for this is by means of the Sunday school and the necessity for a more extended field for their usefulness in this connection is becoming more marked every day.

If there is anything that can make a Catholic proud it is the fidelity of the priest. He is both father, friend and confessor, and to him the tired soul turns when all consolation is denied elsewhere. Here is a case which we reproduce from the Vatican. It tells its own story and in telling it emphasizes the old story that the Catholic priest is the priest of God: "In the autumn of 1894, a priest, named Father Lutz, who labored in Baltimore, was found in possession of a large sum of money which was recognized as having belonged to a banker who had just died. He refused to give any account of how it came in his possession. Thereupon he was brought to trial on the charge of having stolen the money, but even then his only answer to the accusation was that he was no thief. Any further information he declined to give. The Court found him guilty of robbery and he was sentenced to ten years' imprisonment. Recently a paper belonging to the deceased banker was discovered, in which he stated that he had given the sum in question to the priest to be conveyed to a man whom he had formerly wronged. The money had been handed to the priest in the confessional and he sacrificed his honor and his freedom rather than betray the trust confided to him. He was now set free with an expression of deep regret from the Court for the mistake it committed. Strange to say a number of the papers which concerned the charge have neglected to acquaint their readers with the sequel.

A new route to the Klondike has been opened. It is by way of Cape Horn, and possesses the great advantage: it takes longer to get there.

A Vienna correspondent tells of a sanguinary Hungarian nobleman and magistrate, Baron Jacindy, who, thirsting for the blood of his enemies, numbering forty all told, has challenged the lot, chiefly consisting of officers in the army, to dual combat. To each is reserved the right of selecting his own weapons. Thirty-eight of the encounters have to end in retirement, seeing that in duel No. 2 the bloodthirsty Baron was severely wounded in the arm. He looks forward to breaking the family record, a noble cousin of his having fallen dead in his nineteenth affair of honor.

A New York man tried an original burglar trap the other morning. He put a chair over the robber's head and then placed him so the floor by sitting on the chair until the police came. The inventor of the trap weighed a trifle over 220 pounds, and the trap worked beautifully, but it is hardly likely to come into general use.

If the Shamrock A.A.A. people want to enter the Rugby field they will have to hurry up. The annual meeting of the Quebec Rugby Union will be held on December 4, and all applications for membership must be in by then. The Shamrocks ought to go in for Rugby, there are so many "kickers" in the organization that they would surely be successful.

Here comes another man with a new religion. Rev. Henry Frank is the man and the name of his sect is the Metropolitan Independent Church. This new organization for the teaching of religious and ethical principles has been formed to embrace, as the founder says:

All who, having drifted from the tradition and inspiration of the past, now yearn, with Goethe, for "more light."

All who seek a religion for conscience sake and who love Truth for her own sake.

All who have said farewell to Fear and can trust their future in the ministrations of Love.

All who, having rejected every creed, will bow only to the authority of genuine science, whether of the mundane or super-mundane sphere.

All who are interested in the solution of those mysteries involved in the world-religions, which are so replete with wisdom for the human race, and, once extracted from their impediments of error, will again illumine the path of progress and individual evolution.

All who love their fellow-man and would desire to co-operate with kindred spirits in seeking to promulgate such knowledge as shall tend to mitigate the wrongs of earth and alleviate human suffering.

All who would study a religion as wide as the heart of man, composite as the race, and luminous with the inspiration of the world's spiritual geniuses.

All who would seek a knowledge of psychic force, whose discovery shall be effected alone by the scientific method, and who would learn of the practical application of such forces to the functions and duties of life.

Frank naively announces that his church has no creed and teaches no dogmas, in fact is a very convenient arrangement for those people who would like a made-to-order religion. And if he has said that there's nothing new under the sun.

war and now Provincial of the Order for the United States. There are but twelve members. One of them is Father William A. Olmstead, who served with distinction throughout the war and was appointed General. He was a Protestant and was recently converted to the Catholic faith. Father Corby will also be long remembered for his gift of abolition under fire on the field of Gettysburg. He is another of the renowned Hancock's division. He and Father Couey, chaplain of the Thirty-fifth Medina, are the only two left of the eight chaplains who went forth at the beginning of the war from Notre Dame. He was with the men whom Gen. Olmstead said could fight the world, the same men who first called the general the 'kid' and afterwards followed him through the most perilous places and did the most glorious deeds of the war. [There is a branch of the Order at St. Laurent, and Father Carrier, one of the professors of the Faculty of the College there, was formerly a chaplain in the U.S. service during the war.]

A policeman and an "armless" beggar were the principal actors in a funny little comedy that was enacted on one of the city's principal streets the other day.

A man—most disreputable looking too, for his face was covered with a stubby beard, his eyes were dull and listless, his clothes hung in rags, and he was, to all outward appearances, armless—stood on the street. A tin can, suspended from his neck by a string, pleaded mutely for aid, ever and anon one of the empty sleeves flapping up, adding much to the piteous, miserable aspect of the beggar. "Too bad," muttered a little woman, and she dropped a coin in the tin. Then another and another contributor to the tin followed. And there was rejoicing in the beggar's heart, maybe. But it ended soon. A policeman turned the corner. He stood for a moment and looked at the beggar. The suspicious looking bulks attracted his attention. The way "caught on" to the policeman's scrutiny and then the transformation came. One arm suddenly slid into view from under the coat, and in a trice the money, lately deposited in the tin, was transferred to safe quarters; then another arm followed suit, and in a moment his beggary was making tracks for the nearest corner. The officer was after him, but the beggar humbug whisked out of sight before the man of law was fairly in the race.

An English paper has started an agitation for women jurors and the writer explains why. "Here," he says, "is a most extraordinary decision—such as no woman would give—delivered by a London County Court Judge between mistress and maid. A cook went out for the evening without her mistress's permission. Her mistress dismissed her on the spot. The girl sued for \$75 in lieu of the notice, and has actually obtained judgment for the amount and costs.

Down in Louisiana they have a peculiar custom, that of "shooting out the stars" each season. When fall arrives a national salute is fired by the regiment stationed at New Orleans and that is the signal for the departure of the useful straw. This edict is religiously observed, and any person seen with a straw hat after the firing of the salute becomes a mark for ridicule and a target for the street urchins. This year, owing to the yellow fever epidemic, the salute was not fired.

THE CELTIC MIND.

Miss SOPHIE BRYANT has a very fascinating article in the October Contemporary Review, on "The Celtic Mind." It is a peculiar title, so peculiar, in fact, that the writer feels compelled to apologize for criticizing more particularly the Celtic mind rather than any other national or racial mind. She says: "In this title there is a tacit assumption to which the cautious speaker may well take exception. It implies that something going to the root of the matter may be said about average Celtic nature that is not true of human nature generally—not true, in particular, of some other human nature with which we compare it." A thoughtful friend states the objection thus: "You speak of the Celt, by which you mean, practically, the Irish," he says, "as if the Irishman had characteristics exceptional in human nature. Now, in fact, he is very like the other Europeans; it is the Englishman who is so odd."

A THEORY ON THE PSYCHOLOGY OF THE TEUTON.

That strange variety of the human species. All knowledge is relative and we must speak of human nature as we know it, more especially as we know it in these western isles of Britain and Ireland. We know the Teuton by his divergence from the Celt, and the Celt by his divergence from the Teuton. When both are present, we pick each out from the other, much as one picks out the red men from the dark men in a crowd. It is not without interest to inquire into the psychological ground of the characteristics by which such selection

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At Notre Dame, Ind., a post of the Grand Army of the Republic was formed recently, and it is possible that the distinction of being composed of members of the Order of the United Sons of the Republic will be theirs.

is made. In a Saxon assembly we easily recognize the presence of a stray Celt, apart from accent or physique, and even after a long course of naturalization in England; I, for one, have recognized him at first sight times out of mind—by his gestures in every minute detail, the curve of his wrinkles, the movements of his eye, by his turn of phrase, by the tone of his feeling, by the form of his thought. Yes, whether he or the Saxon be the odder of the two, it is certain that each is an odd one to the other.

"I admit, therefore, that the psychology of the Teuton would be just as good a topic as the psychology of the Celt. But I submit that on the whole, and especially at the present juncture, the latter is more interesting. This is the age of the Celtic renaissance, and the Celtic renaissance is

LED BY THE IRISH CELT, whose gift it is to speak eloquently in the English tongue, and the English people is rubbing its eyes and rousing its ear to listen. So even for the duller words of the mere student there may be a little attention."

"It will be well to keep close to the facts with which we are most familiar—the facts, first of all, that make the extraordinary contrast between the English villager and the quiet peasant of the Irish hills. Of the Irish Celt, as most familiar, I would mainly speak, though not of him alone. I have met the replica of an Irish writer in one of the Italian valleys of Monte Rosa. I have seen a Highlander and an Irishman look like brothers on a platform, and I have discovered Irish affinities in Welshmen at first sight. Within limits the Celtic type stands out plainly in all its varieties. We are concerned not with the varieties, but with the type. We must remember, too, that though the Irish Celt stands fairly for the type, it is not every Irishman who is an Irish Celt. Nor need this multiplicity of Irish types confuse us because, after all, though I do not propose to argue it here, it is the Irish Celt that has given a

"CHARACTER" TO THE IRISH PEOPLE. "What then, in the first place, are the characteristics, as observed, of an Irish Celt? And in the second place, how can these be understood as springing from some psychological difference of human kind?"

In the first place, it strikes all observers that Irish personality is essentially positive. Hence its force and fascination; hence also its liability to exaggeration. Hence, too, its contradiction; hence, most important of all, the moral dialectic by which it sustains itself. Thus no genuine Irishman of the West ever takes inactively to pursuing virtue in the Aristotelian manner by steering in the mean path between two extremes. On the contrary, his manner of correction when he finds himself on one extreme horn—say, in a case of resentment—is to stretch himself over to the other horn—in the above case, a low feeling with the person who has offended him. And this healthy Irishman does for the most part instinctively. His capacity for swift transition from one mood to the opposite is the natural counter part of his positiveness: it has developed as the necessary alternative to abstract self control. Thus the moral dialectic of the Celt is conspicuous in being both positive and easily moved. It can hardly be said that he has any one characteristic without the suggestion of the opposite, as also a characteristic, springing to mind. The Irishman is self-assertive, true, but he is also instinct with consideration for the self-interest of others. As one springs from a vivid sense of the respect due to himself, the other springs from an equally vivid sense of respect due to others. If he allowed himself to boast unduly, his good manners will presently prescribe a pause to let you have your turn. He may talk much, but he seldom loses, as so many lose, his power of listening. He is

SELF-CONSCIOUS AND EASILY OFFENDED; but he is also other-conscious, and applies his high standard of respect due to others. His quarrelsomeness and his exquisite manners are of twin growth. He is uncompromising in his adherence to his opinion, while it is his opinion but he has a rare accessibility to the ideas of a rare. He is sensitive and easily wounded; he is elastic and easily recovers his balance. He resents with a quick instinct to take offence, but he is quick to see the olive branch, and even without it is apt to console himself with the philosophy of humor.

Contrasts and transitions come to his nature with ease. Thus, his way of going right is by the maintenance of pairs of opposite qualities in him. His way of going wrong is, of course, the universal way, by concentration on one of the two, only the positiveness of his nature makes him go even more wrong than others in the absence of the compensating quality. This is because he has less natural instinct for pure negative self control than other people. A noxious Irishman is like a biped who limits himself to the use of one leg. His correction lies in the development and use of the neglected leg. Irish human nature is too positive to yield easily to this treatment, merely to check its exaggerations is to sit on the safety valve.

IRISH HUMAN NATURE. From another point of view this positiveness shows itself in that chief inborn vice of Irish human nature, its in destructible irrepressibility. You may check its expression in fifty ways, but after the immediate occasion of repression is past, it springs to view again, as vigorous in all its multifarious humoring as ever. In political contests this gives the Irishman a certain advantage, not unfruitful in affecting the decisions of Government.

The writer cites the adaptability of the Irish race and instances the use they are now making of British politics and their success in turning them to their own advantage. To make the Celtic the most successful of human races, education is required, and no race requires it more. Positiveness, irrepressibility and adaptability, and an assertive personality, gives that extraordinary appearance of originality which even the most ordinary Irishman displays. They are ORIGINAL, EVEN WHEN COMING TO THE fore by mere expressiveness of personality. The writer credits the superiority of the French to the German to the Celtic

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of Celtic blood; particularly is this noticeable in the poetry, literature and art of the nation. All literature is expression—the expression of story, of fancy, of thought—and it is the most essential requisite of good literature that the thing to be said should be said so that in the mind of the reader it is the thing it was meant to be. There, in life, as I would suggest, the first explanation of the Celtic popular literary expression and literature is their gift of speech and literature is wider than its inductive aptness for collective expression in order. It includes a command of words an ear controlling all speech with its demand for rhythm, an eye stamping all through with the forms of the pictorial imagination. With these forms the arrows of thought are pointed and made to pierce the mind. The Irish orator, the Irish writer, the fluent, musical, graphic; he engages the eye, delights the ear, and strikes the imagination at least as much as he takes possession of the intelligence. Also, and for the same reason, he moves to feeling, and thus further wins the mind to his theme."

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PATENT REPORT.

Below will be found the only complete report of patents granted this week by the United States Government to Canadian inventors through the agency of Messrs. Marion & Marion, Solicitors of Patents and experts, head office 185 St. James street, Temple Building, Montreal: 592816—John M. Kechnie et al., Winnipeg, Canada, street sweeper. 593985—Edgar D. Kiener et al., Brantford, Canada, ball-bearing vehicle axle. 592810—Richard R. Mitchell, Montreal, Canada, flushing valve. 593023—William G. Kelly, Niagara Falls Center, Canada, snap hook. 593170—Monroe White, Vancouver, Canada, wind wheel. 592896—Monroe White et al., Vancouver, Canada, nut lock.

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C. M. B. A. of Canada. G.M.B.A. of Canada, Branch 26. (ORGANIZED, 15th November, 1893) 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 the month at 8 p.m.

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