

GLIMPSSES OF IRISHMEN OF BY-GONE DAYS

This day, the 6th February, is the anniversary of the death of Dr. William Drennan, who died in 1820. It is quite possible that his name has ceased to be familiar, but his songs should not be forgotten.

When William Orr was hanged at Carrickfergus, Octobe 14th, 1797 — Drennan wrote that wonderful ode to the memory of the dead patriot:—

"O, wake him not with woman's tears."

Drennan was born in Belfast, May 23rd, 1754, and in 1778, after taking his degree of M. D. at Edinburgh, practised his profession for a couple of years in his native city; then for seven years at Newry; and finally he removed to Dublin, in 1789.

Being impressed with the necessity of Catholic Emancipation and Parliamentary Reform, he established the Society of United Irishmen. He published the prospectus, in June, 1791. In 1794 he was on trial with Archibald Hamilton Rowan, for his "address of the United Irishmen to the Volunteers." Rowan was defended by Curran, but was fined and sent to prison for two years, while Drennan, who had really been the author of the paper, was acquitted. He then returned to Belfast, and there formed a literary and patriotic club that included in its membership, Wolfe Tone, Peter Burrows, Russell, Thomas Addis Emmet, Stokes and Neilson. In 1805, with two others, he started the Belfast Magazine, with which he was connected till 1814. In 1815 he published his "Fugitive Pieces." Drummond says that, "he wrote some hymns of such excellence as to cause a regret they were not more numerous, and in some of the lighter kinds of poetry he showed much of the playful wit and ingenuity of Goldsmith."

However, his name will remain forever attached to one poem, and through it he will go down to the future as one of Ireland's glorious galaxy of patriot bards. We reproduce that poem in memory of its author:—

WHEN ERIN FIRST ROSE.

When Erin first rose from the dark swelling flood, God bless'd the green island and saw it was good; The emerald of Europe, it sparkled and shone, In the ring of the world the most precious stone, In her sun, in her soil, in her station thine blest, With her back toward Britain, her face to the West, Erin stands proudly insular, on her steep shore, And strikes her high harp 'mid the ocean's deep roar.

A HELPFUL CATHOLIC SOCIETY

The Illinois Charitable Relief Corps is an organization composed of Catholic men and women "to visit the sick and friendless in hospitals, to comfort the afflicted by words of sympathy and acts of kindness, to assist, protect and so far as our means will permit, provide for the needy, the widow and helpless orphan, and to better the condition of all in need of charitable relief, irrespective of race or creed."

The above quotation is taken from Article II of the Constitution of the order. This work has been carried on by this society since its organization, July 2, 1894, and many a person has been benefited by the work of its members. Without show, but quietly, steadily and perseveringly the members have been carrying on the work in the different fields as outlined above. This work is extending so much, and the good derived from it is so vast that it is felt if the work were better known many more members could be obtained and the work increased.

The corps has two probation officers in the Juvenile Court. These officers have dependent and delinquent boys and girls entrusted to their care and supervision. Some of these dependents are placed in institutions

But when its soft tones seem to mourn and to weep, The dark chain of silence is thrown o'er the deep; At the thought of the past the tears gush from her eyes, And the pulse of her heart makes her white bosom rise. O! sons of green Erin, lament o'er the time When religion was war, and our country a crime, When man in God's image inverted his plan, And moulded his God in the image of man.

When the interest of state wrought the general woe, The stranger a friend, and the native a foe; While the mother rejoic'd o'er her children oppress'd, And clasp'd the invader more close to her breast, When with pale for the body and pale for the soul, Church and state joined in compact to conquer the whole; And as Shannon was stained with Milesian blood, Ey'd each other askance and pronounced it was good.

By the groans that ascend from your forefathers' grave, For their country thus left to the brute and the slave, Drive the demon of bigotry home to his den, And where Britain made brutes now let Erin make men, Let my sons like the leaves of the shamrock unite, A partition of sects from one foot-stalk of right, Give each his full share of the earth and the sky, Nor fatten the slave where the sergent would die

Alas! for poor Erin that some are still seen, Who would dye the grass red from their hatred to green; Yet, oh! when you're up, and they're down, let them live, Then yield them that mercy which they would not give, Arm of Erin, be strong; but be gentle as a dove; And uplifted to strive, be still ready to save; Let no feeling of vengeance presume to defile The cause of, or men of, the Emerald Isle.

The cause it is good, and the men they are true, And the Green shall outlive both the Orange and Blue, And the triumphs of Erin, her daughters shall share, With the full swelling chest, and the fair flowing hair, Their bosoms heave high for the worthy and brave, But no coward shall rest in that soft-swelling wave; Men of Erin! awake, and make haste to be blest! Rise! arch of the ocean, and queen of the West!

and others are left at home under the supervision of the probation officers. Many of these dependent children are adopted into good families and given all the advantages of a home. Others are reared and educated in families, although not legally adopted. In this work the corps has the co-operation of the priest of the parish where the child is placed. A complete record of each case received from the court is kept at the office of the society, 609 Journal Building, so that in after years a child can be located.

A delegation of eight or ten members visits the county poor house every Sunday, and spends much time in the consumptive wards. Here they distribute fruit and candy to the inmates and, for a time at least, have them try to forget their condition and feel that some one takes an interest in them. Many a child of the Church who has been wayward or careless for years is anxious to talk with these visitors, after being approached in the right spirit, and tell them something of himself, and ultimately he is induced to see good Father Basselman and make his confession and die fortified with the last rites of the Church. Very often non-Catholics seeing the care and attention of the corps visitors, feel that such unselfish work must have a right basis and they inquire about the society and the Church and finally are received as members into that church whose people regularly visit them.

From fifteen to twenty teachers

have been going to the John Worthy school every Sunday for almost four years, instructing the Catholic boys there in catechism and Bible history. There are about 250 boys of Catholic parents in this institution, and at 10 a.m. every Sunday the members of the corps are there for the Sunday school classes. The surroundings of some of these boys, when out of the institution, are such that very little of their faith is learned, but while they generally show a disposition to learn and are attentive to the instructions given. An entertainment for their benefit and pleasure is given all the boys in the institution by the corps twice a year.

Five teachers also go every Sunday to the Parental School in Bowmanville for the same purpose as to the John Worthy School. This institution is for truant boys, and is in existence only a short time. At present there are about 100 Catholic boys confined there. At both the John Worthy School and the Parental School boys of all nationalities and creeds are confined, but the corps looks after the Catholic boys alone.

The corps felt that the prisoners in the jail should not be forgotten and waited on the good Fathers of the Holy Name parish to have a priest say Mass in the jail. One of the priests now visits and says Mass in the jail every second Sunday, and it is edifying to see the congregation present. A delegation from the corps is always present to assist at Mass and furnish music. The corps committee takes this opportunity to help and advise the prisoners and distribute Catholic literature, beads, scapulars, etc., among them.

A meeting of the society is held every month in Fraternity Building, 70 East Adams street, at which the members hear reports from the committees and delegations of the work done in the past month, and where a musical and literary entertainment is rendered. The funds of the society are derived from membership dues of 25 cents per month, from the proceeds of an annual entertainment and from donations from charitable persons. It can be seen that it does a noble and a helpful work.—Charles O'Donnell, in the New World, Chicago.

With Our Subscribers

Managing Director True Witness.

Dear Sir,—Enclosed please find one dollar subscription for a new subscriber whom I have captured for you.

I have read that article re "critics." Here are two classes of critics, competent and incompetent, or in nearly the same thing in other words, friendly and unfriendly. The friendly critic always means well, and is not offended when his suggestions are not adopted, whereas, the unfriendly critic who has nothing to learn, foams and rages.

Yours truly, R.

CATHOLIC PROGRESS

Some weeks ago we referred to the fact that certain writers in the larger magazines have been trying to show a falling off in the Catholic Church in the United States, and advanced various reasons why the Catholic population has been on the decrease. We pointed out that the very contrary was the case and that the development of our Church in the neighboring Republic has been phenomenally great within the past quarter of a century. As an evidence that we are right in this contention, we take a few extracts from Wiltzius's Official Directory of the Catholic Church in America. This edition is now fresh from the press. It places the number of Catholics in the United States at 11,887,317; and these have 11,186 churches to attend and support. There are 986,988 Catholic students in the country, who have seven universities, 75 seminaries, 379 boys' colleges, 646 girls' colleges, and 4,000 parochial schools, in which to secure education. The orphan asylums number 2,501, and they house 36,648 orphans. The number of charitable institutions number 741, and the children in these institutions aggregate 1,136,890. The total clergy number 13,267, of whom 9,900 are secular, and 3,327 are religious.

It is, however, to gauge the whole by an important part; thus if we take the diocese of New York, we meet with figures that are astonishing. We quote the following from Wiltzius. The Catholic population of that diocese aggregate 1,200,000, whose members support 289 churches. There are six orphan asylums in the diocese, with 2,115 inmates; 67 charitable institutions, and 75,712 children cared for. The New York diocese has one seminary, having 120 students, and 108 parish schools, with 52,845 pupils in attendance. The clergy numbers 754, of whom 528 are secular and 226 religious. The diocese of Brooklyn has a Catholic population of 500,000, with 154 churches, and 342 priest, 290 being secular and 52 religious. Educational institutions include one seminary, having 45 students, three colleges for boys and fifteen for girls. The parish schools number 68, with an attendance of 35,651. There are twelve orphan asylums and 3,695 orphans. Charitable institutions in the Brooklyn diocese number eleven, while the children in Church institutions aggregate 40,640.

These figures may not be of great interest to those who are unacquainted with the religious statistics of thirty years ago, but an interesting study would be the comparison—and that comparison would certainly constitute the very best refutation of the ill-willed people who wish to create the impression that the Church is falling in the United States.

Heroic Missionary Work

Under the peculiar heading of "The Catholic Mission in the Arctic," a Boston journal recently published an interesting correspondence regarding the diocese of Prince Albert. In view of the deep interest the Catholics of Canada take in the missions in our Northwest we will reproduce an extract from that communication.

"Prince Albert (Northwest Territories), includes the cathedral and the 'palace' of His Grace, Monseigneur Pascal, the Catholic Bishop of a diocese bounded on the south by the same parallel of latitude on Saskatchewan Territory, on the West by longitude 109 degrees w. up to Clearwater River, northwest of Lake Athabasca, thence diagonally north-eastward to the junction of longitude 100 degrees w., with the Height of Land between the Arctic Ocean and Hudson Bay, thence eastward to Hudson Bay and northward to the Pole. Over this enormous territory are scattered the missionaries whom His Grace directs. He, himself, travels far and wide every year over his wilderness, sometimes by sledge and dog train. He is, perhaps, the gentlest old man who ever presented the appearance of having been smoked over ten thousand camp fires. Possibly the French letters of introduction addressed to 'Sa Grandeur, Monseigneur Pascal, St. Albert,' accounted in some degree for his peculiarly gracious demeanor to the heretic who presented them. In his old cassock he sat in the shabby little sitting room of his square brick house, the 'palace,' and told sweetly the history of his education, priesthood, travels and aspirations.

"Born in France he came to Canada in 1869, spent in Montreal five years of preparation for his mission, started on it in 1874, went by rail from Duluth to Moosehead; then took wagon and for three months journeyed steadily northward into the arctic MacKenzie River wilds. The plains were of the black with buffalo. Savage Indians, eager for grub at the price of everlasting damnation, often heavily levied on the missionary's supplies.

"Years and years he spent there. Exactly when he was ordered to the southerly region was not asked, but he succeeded to the bishopric some eight years ago, if his broken but fluent English was heard aright. It proved much more comprehensible than his interlocuter's French.

This extract gives us at once a picture of Mgr. Pascal, and his surroundings, and an idea of the happy impression created upon a Protestant mind by the heroic missionary who has carried the cross into the wilds of the North and has done more than one man's share for the civilizing and Christianizing of the barbaric aborigines.

The Catholic Press.

Some people take a Catholic paper for the "good of the cause." They say: "We must support our own press." They say: "The Catholic paper stands up for my religion and makes it respected in the public press and so protects my self-respect."

These are good reasons. They are sufficient in themselves to make it the duty of every Catholic to take a Catholic paper.

If, in addition to this, you wish to "take an interest in good reading," and to be "well-informed on Catholic topics," then do not be without a Catholic paper in your home even if it cost you ten dollars a year.—Milwaukee Catholic Citizen.

THE WEEK'S ANNIVERSARIES.

(By An Occasional Contributor.)

Sunday was the last day of January, and it recalled two important events in the Parliamentary history of England. On the 31st January, 1799, the resolution introducing the Act of the Union, was proposed by Pitt, in the British Commons. Fifty years later, to the day, on the 31st January, 1849, the Repeal of the Corn Laws and the inauguration of British Free Trade took place. The other anniversaries of that day are not very numerous; but amongst them may be mentioned the death of the Most Rev. Richard O'Reilly, Archbishop of Armagh, in 1818; and the birth of James G. Blaine, the American statesman, in 1830.

The first of February is a day upon which many important historical events are commemorated. In the year 525, St. Bridget, or St. Brigid, of Kildare, died. This feast, both religious and national in character, recalls Moore's delicate allusion to the perpetual lamp that burned "on Kildare's holy shrine," in honor of that patron saint. On the 1st February, 1547, one of the most notorious characters in history, ended his strange and unenviable career—Henry VIII. of England. If the day of a saint's death is commemorated as that of the entry into eternal life, certainly there is no occasion for any one to celebrate the 1st February in honor of that monarch. In 1691, on the 1st February, Pope Alexander VIII. died. On the same date, in 1792, Cremona was saved by the Irish Brigade. Some time ago a detailed account of that famous siege was given in these columns. In 1796, on the 1st February, Wolfe Tone landed at Havre from America; and that might be considered as the opening of the patriotic career that ended in death, and the whole of which was consecrated to the cause of Irish independence. On the 1st February, 1864, President Lincoln called for half a million soldiers to prosecute to a finish the war between the North and the South. One year later, on the 1st February, 1865, the city of Charleston, S. C., was captured. On the 1st February, 1884, the famous "silver-tongued orator," Wendell Phillips, closed his brilliant career in death.

The 2nd of February recalls the death of the renowned musician, Palestrina, which occurred in 1594. On the 2nd February, 1754, was born the most remarkable statesman, wit, and public genius of France, the great Talleyrand. In 1769, on the 2nd February, Pope Clement XIII. died. In 1825, on the same date, Astolide Ann Proctor, the talented daughter of a most talented Catholic family, died. On the 2nd February, 1862, Fort Henry, Tenn., was captured after a terrible struggle, by the Union Forces.

The third of February commemorates the execution in London of Silken Thomas and his five uncles in the year 1537. On the 3rd February, 1809, the great musician Mendelssohn was born. On the same date, in 1811, the noted American journalist Morace Greeley was born. On the 3rd February, 1871, James McCune Pratt, an Irishman, who became re-

known as a chemist, died. On the same date, in 1881, Michael Davitt, the Father of Land League, was arrested for a third time in connection with his Irish agitation.

On the 4th February, 1798, Galvani, the discoverer and originator of the Galvanic battery, ended his career of usefulness and scientific research. On the 4th February, 1824, O'Connell started the Catholic Rent. On the 4th February, 1829, the bill was signed for the suppression of the Catholic Association. On the same date, in 1833, John O'Keefe, the dramatic writer, died. In 1861, on the 4th February, the Southern Confederacy was formed. And on the same day—the 4th February, 1861,—the Peace Congress met in Washington.

The fifth of February commemorates a great number of memorable events, and amongst them quite a number of important deaths. On that date, in 1738, Count Arthur Dillon died. On the same day exactly, Savannah, Georgia, was first settled. In 1771, on the 5th February, Father Lingard, the historian, was born. Even down to our day Lingard's history is a text book that is highly prized and widely used in Catholic schools. On the 5th February, 1836, Richard R. Madden, the well known author, died. On the 5th February, 1877, John O'Mahony died in New York. The mention of this event is all that can be made, for to refer to O'Mahony's career would be to review the history of the '48 movement, that of the Fenian agitation of 1867, and the story of the romantic differences between O'Mahony and Stephens—the "Head Centre." On the 5th February, 1844, O'Connell delivered his great speech at the State Trials. It was his last mighty effort; the last thundering appeal of that potent voice. On the 5th February, 1881, that learned cynic, Thomas Carlyle closed his eyes to this world. In going forth Carlyle left behind him splendid evidence of his great talents and irrefutable proof of their perversion.

The sixth of February is also a day of many anniversaries, but there is not space this week to enter into details concerning them, nor even to mention any number of them. However, we must recall that it was on the 6th February, 1685, that James II. became King of England, a reign destined to be tremendously important in a defeat that has ever since been the source of misfortunes for a most important section of Great Britain—we mean Ireland. The 6th of February, 1740, Pope Clement XII. died. On the same date, in 1778, France openly and officially recognized the American Republic. France was the first European nation to acknowledge the United States as an independent Nation. It was on the 6th February, 1800, that the Act of the Union finally carried in the British House of Commons. This last event would, in itself, suffice to make the day one sadly commemorative for the people of Ireland.

The lectures for non-Catholic New York Apostolate of the Church of St. John are attracting large numbers, even at the second number of ministers are faithful attendants, so taking notes. Rev. Dr. Father Courtney alternates the lectures, and one of ushers the non-Catholics pews in the middle aisle reserved for them. The day discourse is more informal talk, though delivered in a convincing manner and containing matter for conviction to open mind.

About Bequests And Donations.

That there is need for great care in conducting temporal matters in connection with our parishes, as well as exercising great prudence in accepting donations and bequests with conditions more or less onerous, is illustrated in the following item:—

"After having built one of the handsomest churches, in Greater New York at a cost of over \$250,000, the congregation of St. Joseph's Church, Tremont, in The Bronx, now finds itself unable to dispose of its old church site and thus materially reduce its large indebtedness. This is due to the peculiar clause in the will of the man who gave the first site for church purposes more than fifty years ago, who expressly provided that if the site should ever be used for any other than church purposes, the original property should revert to the heirs of the donor. The property, while almost valueless when given for church purposes years ago, is now worth a large sum."

TOPIC

The annual dinner of the Association, says the "Iris," took place on the King's Hall of the taurant, and proved a success. The spacious crowded with upwards of amongst the company by the leading Catholics London and the sultriness was evinced gathering from the fact the first appearance of Right Rev. Dr. Bourne function since his elevation of Westminster.

The chair was occupied by the Earl of Denbigh. The first toast was "The King," followed by "The Royal Family," both the Chairman and endorsed.

The toast of "The Catholic Association" was proposed by Rev. Dr. Bagshawe, who it a great honor to do that of the ministry, it of the greatest works for the Catholic people, become not only necessary they one faith, but they show one spirit (cheers). They of the gathering together faithful of Jerusalem, at should be of one heart a that they should not be were united in social. They lived in a vast of scattered amongst the not of their faith, and without a great deal of bor that unity could be ongst the Catholics of lis (cheers). He thought admiration and praise those who, at an immure of time, had brought association, which had g and become so import Who could tell what an out of good it had donu ally and temporarily tude of Catholics who in its various meetings, reunions, annual dinners, especially those of of which they would have privied but for that asso.

As Catholics they had take part in the public their country, and such tion as the Catholic As encouraged them to do th should make their voices that concerned their r they must bear in mind education question w means yet settled. They who clamored from all country, with a sound their numbers and the to have all public mon a system of education a destroy all Catholic an doctrine, and reduce the England to disbelief in On this question the volies ought to be heard t Let them not forget tha not yet got rid of all th and if that association an important part in sue banded Catholics togeth the foundation for such please). They had to sp their faith, and by us

MISSIONS

The lectures for non-Catholic New York Apostolate of the Church of St. John are attracting large numbers, even at the second number of ministers are faithful attendants, so taking notes. Rev. Dr. Father Courtney alternates the lectures, and one of ushers the non-Catholics pews in the middle aisle reserved for them. The day discourse is more informal talk, though delivered in a convincing manner and containing matter for conviction to open mind.

The first of the series for this week was given evening by Dr. Guinon version of St. Paul. He stance:— "The conversion of St. of the most stupendous tory. Saul of Tarsus is of St. Paul the Apostle, to the moment of the ep Damascus road, is the thesis of his after career persecuting Pharisee, in without previous warni becomes inflamed with a