of the "Equitable" of the "Equitable" unce Company, as to of the insurance of the members on Tuesday, the 1910, at the office 160 St. James st., tion with the depot the Government the mutual system.

Que. ember 31st, 1909.

y. WILLETT,

SS is printed and 16 Lagauchetiere ntreal. Can., by test.

TANAHAN, 1910.

Witness: to advise your monthly meeteld in the Socie or Sunday, the is Society places being strongly lifeation of the the Household Limited, which treal Daily Starnder date of the t, as it is consement in questan a caricature and it was also ties of this reted to the manuschold Washed, and to the

The True and Caronicle Culturess

Catholic Authors



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MONTREAL, THURSDAY, JANUARY 20, 1910

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HOME RULE FOR IRELAND

An Irish Protestant Tory's Views on the Question.

The following letter appeared in the Dublin Weekly Freeman: To the Editor of Weekly Freeman:

To the Editor of Weekly Freehan.

Dear Sir.—As an Irish Protestant
may I be allowed to express my
views on "Home Rule" through the
medium of your valuable paper. England and Ireland are approaching an
important crisis in the history of
respective countries. Two important crisis in the instory of their respective countries. Two great and momentous questions af-fecting the welfare and prosperity of both will have to be decided at the next general election, namely, "Tarriff Reform," and Home Rule Tariff Reform I will leave for the present to abler pens.

I will start by asking "What has

England to lose by granting selfgovernment to Ireland?" My answer Engiana to Ireland?" My answer is absolutely nothing, but, on the contrary, she has a great deal to gain. The cost of governing Ireland against the will of the people is so great that after a balance is struck the margin of profit is so small that it is not worth the trouble, and especially as it helps to make Irishmen not only discontented but to a certain extent disloyal. History will prove that Ireland has produced some of the finest men of letters, williant orators, hrave soldiers and There are often vital facts and principles completely ignored by both parties to ϵ_i controversy throughout all their cry and counter-cry. It is the reverse of disputations. it is more truly the peacemaker's part to some of the finest men of letters, brilliant orators, brave soldiers and great generals. Then, I ask, why should she not be given Home Rule? Is she not as capable of self-govern-ment as the heterogeneous races of Canada, the mixed races of Austraa. New Zealand, or the latest

Canada, the mixed races of Australla, New Zealand, or the latest infant colony, South Africa, with her rough, illiterate, uncultured Boer population? Ireland, although a separate country, is a vital part of the British Empire, and it would only be an act of justice to restore her the Parliament which was filched away from her in 1802, the taking of which wrung drops of blood from noble, patriotic Irish hearts, broke and crushed their spirit of independence, and embittered them against England. True, there are a few narrow-minded, bigoted men who say that if there was a Parliament in College Green three-fourths of it would be Roman Catholics, and that they would tyrannise and crush the small Protestant portion of their fellow-countrymen. Bah!! This is all moonshine, for it is well known that a more warm-hearted, candid, generous people towards each other never lived than the Irish, and ignorant of "what they killed each other for." was a Catholic editor, or of others who dissent from this and much similar pessimism, it seems very desirable to say a few words that have not been said, and (in our humble judgment) ought to be said

them that is not to be found in any other race of people. The granting of Home Rule does not mean the disruption of the unity of the Empire, nor yet separation. All that Irishmen want is self-government—the power to make their own laws for the internal management and government of their own country and affairs. And who knows better than Irishmen the needs and wants of their country and people and the way to make them prosperous, happy and cortented? This is the time for Irishmen to take to heart the

if we would not relegate the Pope's express directions to the shadowy realm of private opinion.

The main result of what was so onesided as to be rather a causerie onesided as to be rather a causerie than a controversy is to establish beyond avil the fact that prominent literary men who are Catholics, with but few exceptions, will not write in the Catholic press. establish known that a more warm-hearted, candid, generous people towards each other never lived than the Irish, and it matters not whether Whigs or Tories, Catholic or Protestant, there is a brotherly love existing between them that is not to be found in any

WHY THIS BOYCOTT ?

for the internal management and government of their own country and affairs. And who knows better than Irishmen the needs and wants of their country and people and the way to make them prosperous, happy and contented? This is the time for Irishmen to take to heart the for Irishmen to take to heart the words of our illustrious countryman, Tom Moore:

Come, send round the wine, and leave points of belief
To simpletons, sage and reasoning fools;
This moment's a flower too fair and brief
To be withered and stained by the dust of the schools.

The criticisms of the Catholis plants of the Catholic and been abbreviated.

The apathy of English-speaking Catholics to their press is unhour.

Cone, send round the wine, and leave points of belief
To simpletons, sage and reasoning fools;
This moment's a flower too fair and brief
To be withered and stained by the dust of the schools.

and Their Press. Some Good Advice Anent the Fostering of that Same Press. These pages eschew all controversy, unless championship of Catholic truth be technically termed controversial. When brethren of the faith have amongst themselves divergent opinions on non-essentials, they are not permitted to make The Magnificat the tilting-ground af their jousts however interesting and even valuable these bloodless battles may be. Sound reason for the veto is surely not far to seek. If the excellent Mr. X. and the wise Mr. Y. were encouraged to trounce each other's views on (say) ecclesiastical music month by month in a megazine bearing the Cross of peace and the motto of Mercy on its cover, there would be a certain incongruity, there would be a certain incongruity, there would be a certain incongruity, there would be an instance of one of those lawful things which the Apostle assures us "are not expedient."

While controversy is one thing, however, reference to its results as achieved elsewhere is another. It is no breach of the rule of abstention to publish such comment. Outsiders proverbially see most of the game. There are often vital facts and principles completely ignored by both parties to generate the view when he said in his carbed that, of a monastery or a thedral that, of a monaster There are often vital facts and principles completely ignored by both parties to a controversy throughout all their cry and counter-cry. It is the reverse of disputations, it is more truly the peacemaker's part to say a word on these higher aspects of the case, and thus be of service to readers who are puzzled if not pained by the wordy war; and of interest to others who (like the child in Southey's poun) are naively ignorant of "what they killed each other for."

Tae circulation would drop to zero next morning, and now thing could prevent the old staff, with the new capital behind them and a vast ready-made army of loyal readers in eager expectation, from issuing the paper at other offices with a slightly changed title—say "Le Crucifixe." As it is, La Croix sells by hundreds of thousands throughout all the French departments, and is now more prosperous and better informed than ever, and much more ably written. much more ably written. Without entering the lists either on behalf of those who have lately catholic press by the aid of Cathosemed to maintain that Barabbas lic capital (as the good Belgian fiwas a Catholic editor, or of others

nancier indubitably did when he found a huge-sum for the Assumptionists at short notice, and paid it over in a land where French warrants do not run) has worked beneficent wonders with the Austro-Hungarian Catholic press. Ten years on the Catholic journals of the ago the Catholic journals of the Dual Monarchy were in a moribund, or it may be fairer to say a dead-and-alive condition. To-day they are splendid, and so full of fight that they are frankly admitted by Jewish and other opponents to be a power to be reckoned with, being authoritative expositors and guides of Catholic principles and policy. The assistance giver, them, by the collective efforts of thousands rather than the heavy donations of the ago the Catholic journals of It is well that attention should have been called to this. It is a pity a temedy should not have been assayed by a public appeal at the time to the Catholic spirit of boycotting authors. Space could readily have been found for this if some of the criticisms of the Catholis press had been abbreviated.

The apathy of English-speaking Catholics to their press is unhears. coeval with that press's humble origin in penal days. There are three ways by any one of which the chain of disastrous tradition might be snapped, to the glory of God and the great comfort of His Church:

Cirst. all practising Catholics who had been called in geological phrase, from the great numbers of loosely-welded rational five stuffed together in it by the once formidable pressure of the Ottoman Empire.

Their diversity of purely political opinion sets off the magnificent unanimity of the Austrian Catholic papers as the glints of the foil enhance the radiance of the gem.

To be withered and stained by the dust of the schools.

Your glass may be purple, and mine may be bue,
But while they are filled from the same bright bowl
The fool who would quarrel over difference of hue
Deserves not the comfort they shed o'er the soul.

With a united Ireland their deBud to govern themselves and succeed in business at home as they have done abroad? There is no sately reason why they should not Irishmen beauting the granties. Why should not Irishmen beauting the grant the grant with the done abroad? There is no sately reason why they should not. It is adoption there came there are hundreds of Catholics who are staunch Conservatives, and it is for the United Irish League to approach them with a view to their threating a promise to support the standard of the catholic who are staunch Conservatives, and it is for the United Irish League to approach them with a view to their threating a promise to support the catholic dates a the general election, our cry must still be simple particult and noble men.—I am.

Adelaids, Dowseer Duchess of Bresand, who died a few days age to the Rendelttin Covener, Norfolix.

Adelaids, Dowseer Duchess of Bresand, who died a few days age to most of the Rendelttin Covener, of the call is the stail the call the stail the call the stail that the service of the call the stail that the service of the call the stail that the service of the call the stail that the stail that the service is a standard that the present moment there are hundreds of Catholics who are staunch Conservatives, and tits for the United Irish League to approach the proper than the stail that the present moment there are hundreds of Catholics who are staunch conservatives, and tits for the call the stail that all the present the call that all the present that the present the call that the present the stail that

ter of an excellent article in the Anglo-Gaelio Catholic review, "do not support Catholic periodicals more numerously and generously than they do is that either they are out of touch with the political principles, or that they expect too much of them. By which last I do not mear to affirm that they expect from the Catholic periodical a higher standard of literary excellence than they are expected to look for in the Protestant publications which the read—for that would be expecting too much of the upper-class Catholic reader—but that they are usually more exigent, because the publication is Catholic. This may seem odd, but despite its absurdity—I say nothing here as to its obvious unfairness—I know that this standpoint in many cases prevails. Between the support of the mischlev outling michael of the michael her ness-1 know that this stard-point in many cases prevails. Be-cause the journal is Catholic and the reader Catholic, the latter takes upon himself to wage a kind of war-fare against—to keep up a kind of running fire of criticism upon—the latter; whilst the Protestant conlatter; whilst the Protestant contemporary escapes from this trying ordeal practically scathless. This, surely, is provincatism with a vengeance, if it is not sectarianism—in the true sense of the word—naked and unashamed. In any case, it does no credit to either the hearts or the heads of those who habitually indulge what we all, in our judicial mood, cannot fail to recognize and regard as a most reprehensible habit. It is very much as though these Catholic fault-finders should say to one another—'Here is a Catholic periodical; come let us run it down, and the kudos will be ours.' The essence of the Christian run it down, and the kudos will be ours.' The essence of the Christian Faith is surely charity—a generous toleration of others, and a desire to look to the bright, rather than to the gloomy, side of affairs, especially where Catholics and Catholic institutions and interests are concerned. The true Catholic, therefore, should be tender and sparing of criticism in regard to Catholic organs, even supposing he were less ably represented in the press of these kingdoms than he happens to be. But for my own part, and I have kingdoms than he happens to be. But for my own part, and I have no axes of my own to grind in the matter at all, I think that the average Catholic periodical is, intellectually, quite a match for the average Catholic reader, and intellectually, quite on a par with the average Protestant print."

WRITERS' GENEROSITY.

Men of letters, of all men, should Men of fetters, of all men, should need no reminding that sooner or later a little self-sacrifice heals every wound in the twin worlds of body and spirit. If the man of the people should sacrifice his penthe people should satrifice in pering, and give up the mean pleasure of throwing cold water about after the manner described above, the poet of the people ought to endure a guerdon of silver instead of gold from time to time, and take visus equanimity the silence of the low-grade, log-rolling cliques on the literary merit of his distinctly Cartholic output. Writers know how to be most generous to the best from time to time, and take to be most generous to the best fruits of their minds to human friends who have embarked on publishing schemes that prove losing ventures. They will refuse to take a penny fee for their best work from a struggling comrade in secular work, who cannot af ord to pay. Would that more of them—would that all would in like manner remember at fitting and frequent seasons the claims of their best and only unfailing Friend. And they are not asked by Him to give. They are merely besought to sell back some of His free gifts to the Sacred Heart, at what commerce would call "a special reduction."

Doubtless, as things are, this reduction will in cases be substantial. fruits of their minds to human

some of his free gits to the sacred "a special reduction." a special reduction." To bothless, as things are, this reduction will in cases be substantial. Its surrender, however, can assuredly never fail of the rich reward promised to the gift of so much as a cup of water in the name of Christ. It is claimed that there is less of the mean will be the sacred by never fail of the name of Christ. It is claimed that there is less of the mean will be the time our dailies come along, we may market prices for its use. The day of dailies has not gift of the mean will be the statement. Cardinal Newman's immortal "Dream of Gerontius" first appeared in the Month, conducted by the English Jesuits. Francis Thompson's "Hound of Heaven" saw the light in Merrie England, a Catholic magazine. Dom Adam Hamilton's distinguished historical researches first set scholars thinking from the devout pages of the Pool Soul's Advocate. A whole group of fine writers gave the first fruits of their genius a generation back to the Irish Monthly, and the survivors, lorg after achieving high secular success elsewhere, continue to pay affectionate tribute of proce and verse to Father Russell's everwelcome miscellany.

CATHOLICS APPRECIATE GOOD

Month of the pool of the survivors and the process of the catholic elators, and win his spurs in the rough-and-tumble secular reasons, however, it were desirable that those of our young literary aspirates of their genius a generation back to the Irish Monthly, and the survivors, lorg after achieving high secular success elsewhere, continue to pay affectionate tribute of proce and verse to Father Russell's everwelcome miscellany.

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Other instances might be adduced, but need not. Good work given to a first-class Catholic publication reaches not only all competent Catholic judges, but the leading non-Catholic critics as well. Indeed the materialism of the age is such that the day may very soon dawn when

"Perhaps the reason why the Catholic upper classes," says the writer of an excellent article in the Anglo-Gaelic Catholic review, "do not support Catholic periodicals more numerously and generously than they do is that either they than they do is that either they have they do is that either they are the first are the countless secular magazines are ture, or that so much as emiss a ture, or that so much as emiss a countless are the countless a

Mr. Theodore Watts-Dunton, whom many consider the foremost British literary critic, showed himself once in private conversation with the present writer to know his Irish Monthly, and especially the early poems of Katherine Tynan and Father Russell's anthology of "Sonnets on the Sonnet," which first appeared in poignantly Catholic pages. On another occasion the author of "Aylwin" admitted that he had never seen, much less read a line of the late W. E. Henley's work, which was in some vogue at the time, and had been "displayed" on the literary page of the ubiquitous Daily Mail, with a flourish of the editorial trumpet.

editorial trumpet. It need not be insisted upon that the good work of well-known authors, especially when signed, is invaluable to a journal, magazine or review. John Bull dearly loves, not review. John Bull dearly loves, not only a lord, but a name, and in the latter respect the most democratic of his world-wide host of relatives resemble him. He paid through the mose to hear Mario, and at a later period Sims Reeves, long years after the great elegant. the great singers' voices had failed. This was not John's touching fidel-Ims was not John's touching indefity to the past, still less commiseration in the present. Compassion in England, as elsewhere, will not, double prices for a concert seat throughout a score of years. One farewell matine exhausts it as a rule, the ascentical being the property of the recent of the property of the prop rule, the exception being the popular favorite with the glamor of a lar favorite with the glamor of a name known to all. The British audiences who followed poor Mario and Reeves quite literally to the end, thought honestly they liked the noise, and really enjoyed themselves immensally.

immensely More signatures of well-known names would double many of our circulations in a year. They might also achieve some missionary work by coaxing Catholic papers into the homes of our separated brethren.

JUST BEFORE GENEROUS.

"But I have a wife and family to support," some may say, "and I "But I have a wife and family to support," some may say, "and I cannot afford to be generous." Of course, if a man can't, he can't, and there's an end on't. Necessity knows no law. We must be just before we are generous. Charity begins at home, though, by the way, it expires if it ends there. There must be such expertions perhaps must be such exceptions, perhaps, but they cannot be considered the general rule, even in seasons such as that from which America trusts she is now emerging.

Leaving aside the man whose best endeavors cannot always make his income meet his expenditures, one wonders vaguely how certain seem-ingly prosperous middle-class Catholics who are ever moaning "non possunus" when the Church sends round the hat, would seel and fare in the ages of faith, when Canon Law would take measured toll of their possessions. The late Lord Acton, in an almost angry Rambler Church and the control of the contr article, claimed that all rich English Catholics of his own (the landowning) class should give annually to the Church the tithe of their incomes which she no longer claims by

law, but as a right.

Probably half a tithe, or the one-twentieth part of the total annual output of our brilliant but estrarged lay Catholic authors would suffice for the needs of the entire Catholic authors would suffice for the needs of the entire Catholic authors.

Let us draw to an end. Even in poverty-stricken days which might so readily be abbreviated if our press were supported as it merits by writers, readers, and the charitable rich, the reward of its collaborators is exceeding great. Their office, even, is far nobler than the world can imagine or some of the faithful control of the collaborators is far nobler than the world can imagine or some of the faithful control of the collaborators. The Magnificat.

HOLY NAME CELEBRATION.

Hundreds Approach Holy Table-Eloquent Sermon by Fransiscan at Evening Demonstration.

A most edifying sight was witnessed in St. Patrick's Church on Sunday morning last at 8 o'clock Mass, when some three hundred members of the Society of the Holy Name approached the Holy Table in a body. The lesson was not hard to read. These men were publicly acknowledging the benefit, the safe-guard there was in belonging to an organization, such as theirs, the object of which is most important; for inasmuch as the Name which is the sweetest our lips can utter, yet too often is it used as a profune exclamatory, and for the very reason of repairing the inany outrages was the Holy Name Society conceived. Therefore, the members of that organization in St. Patrick's parish deserve felicitation upon their splendid showing; their chaplain, too, the Rev. F. J. Singleton, is to be congratulated upon such gratifying results. The earrestness and interest they displayed he has instilled, together with the supreme necessity of a society such as theirs, and the obligation of living up to the stringency of their rules.

In the evening at 7.30 o'clock, solemn vespers were sung, following which the Rev. Father Dunstan, O. F.M., delivered the sermon in which after alluding to the seyeral societies having the material welfare alone for their object of existence, and which receive most popular patronage, he dwelt upon the nobler, higher aim in view when their society came into existence, its object being the honoring in a special manner the Holy Name of Jesus, and of suppressing under all conditions profanity. He congratulated the members for their hearty response to be present in such large numbers, and said that while one might feel a pride and satisfaction in belonging to such an organization he saw even more than that, and he would term it courage; for now-adays, especially, it almost needed a superhuman effort to have the courage of one's convictions.

The magnetism, too, of that Name, most terrible as well as most sweet, causing the angels and the ones of earth to bow down in adoration and the miserable ones in hell to tre

fragile girl who leaves home, and all that worldly happiness means, in answer to the call of the still small voice, and goes out to the far mission field, to a land extirely unknown to her, bringing with her, in that dear Name, comfort, consolation, and perchance healing to the sick and sorrowing, in hospital word bottle field or blegge at rights. tion, and percance heating to the sick and sorrowing, in hospital ward, battle field or plague stricken land. The preacher urged his hearers to a stronger devotion to the Holy Name, a more fervent belief in the efficacy of its supplication, so that hearteness are supplication, so

in the efficacy of its supplication, so that having honored it in life, with it on their lips they would pass to the sublime realization of the eternal joys.

At the close Benediction of the Most Blessed Sacrament was imparted, the pastor, Rev. Gerald McShane, officiating, assisted by Fathers Elliott and Vaughan. The choir rendered a special programme under the direction of Prof. P. J. Shea.

omplete their novitiate under the influence of Catholic editors, or in the atmosphere of a Catholic office.

EXALTED POSITION OF WRITERS

Let us draw to an end. Even in poverty-stricken days which might so readily be abbreviated if our press were supported as it merits by writers, readers, and the charitable rich, the reward of its collaborators is