

## Random Notes and Gleanings.

**CONGREGATIONAL SINGING.**—A report says that a movement has been initiated in Italy for the promotion of congregational singing by men.

This practice is one which should be encouraged in our local parishes. The influence which it exercises has been made manifest at our Lenten missions.

**AN OBJECT LESSON.**—The fervent spirit which has urged the Holy Name Society of Brooklyn to celebrate the fiftieth anniversary of the definition of the doctrine of the Immaculate Conception by holding pilgrimages to various parish Churches of that city on four Sundays during this month, is one which is calculated to inspire wavering hearts with a sentiment of loyalty and devotion to our holy religion. Unity, Christian charity and good will must follow such examples of true Catholic spirit. There is pressing need in our Catholic homes and in our parishes for kinder hearts and generous thoughts.

**CATHOLIC SPIRIT.**—It is stated that Frau Krupp, widow of the one-time great manufacturer of implements of warfare, has given a donation of \$25 to each one of the 2000 workmen who had been employed by her late husband, and also the sum of \$125,000 to a hospital for workmen. If all Catholics contributed in proportion to their means to good works, what a magnificent position they would occupy in temporal affairs.

**CATHOLIC SOCIETIES.**—For some time past rumors have been in circulation that an effort would be made in Canada to unite the various national, religious and quasi-insurance societies in Catholic ranks. A Catholic American contemporary says that steps are now being taken in a sister province under the patronage of a well known prelate to carry out the idea. To Catholics who have watched the trend of events during the past decade in this country and realized the heavy cost resulting from a lack of solidarity in our ranks, the effort to organize a Federation will meet with the most sincere approval.

## THREE GREAT FEASTS

(By a Regular Contributor.)

This beautiful month—beautiful from the natural and from the religious points of view—presents us with three great and solemn feasts. One of them has passed, but we are yet within the octave, the other two are yet to come; they are the Ascension, which was celebrated on Thursday last, and Pentecost and the Trinity, that are to be celebrated on the next two succeeding Sundays.

The Ascension, which may be rightly styled the last action in the drama of Redemption, is held as a solemn feast of obligation. Forty days after our Lord had arisen, in the hour marked and foretold, in presence of His faithful followers, having clearly proven His divinity and His Resurrection, from the summit of Mount Olivet, He ascended, body and soul, into Heaven. There are three hills, three mountains, that stand forth in the life of Our Lord on earth as special landmarks of prominence and great importance—they are Tabor, Calvary and Olivet. These three summits represent the Transfiguration, the Crucifixion and the Ascension. These represent the three most important events in the public life of Christ. With the last of the three He disappears from amidst men, and leaves behind Him the Church which He founded to continue unto the end of time the work of salvation. And He promised not only to remain with that Church until the consummation of the world, but He also told His disciples that He would send them the Holy Ghost, the Spirit of Truth, to be their Sanctifier, Guide, Teacher, Comforter and Inspiration.

And one day—it was the day of Pentecost—the Apostles and Disciples were assembled in conclave in a room in Jerusalem. Suddenly a great wind was felt to sweep through the room, although the windows were all closed;

**LOUBET'S ROMAN VISIT.**—It had been long rumored that the present Pope, being of a quiet and contemplative character, would eventually and in a peaceful way come to recognize the sovereign rights of the Quirinal, and thus, forfeiting the traditional Papal patrimony, would bring about an era of peace and mutual understanding, and even friendship, between the Church and the Kingdom of Italy. If any person seriously entertained this idea, it should now entirely vanish in presence of the attitude of Pius X. in regard to President Loubet's Roman visit. No matter how kind, mild and forgiving the Pope may be, he will never sacrifice the claims of the Holy See to the rights of which it has been deprived.

**THE DOMESTIC PROBLEM.**—The Sacred Heart Review says:—The servant girl problem is loitering a great many housewives nowadays. They blame the servant girl for everything, and they assert that it is next to impossible to find servants who are good and reliable. Not among such fault finders may be counted Miss Cornelia Nash, a lady prominent in the Baptist church in Brooklyn, N.Y. The New York papers contained a report this week that Miss Nash had given to Father Healy of Lakewood, N.J., (where she is at present staying) the sum of \$100 for the benefit of the Church of St. Mary of the Lake, "because of the edifying example set by the Catholic servants employed in one of the hotels of that place." Father Healy announced Miss Nash's gift, and her reason for making it, at all the Masses last Sunday, and asked his parishioners to remember such good Christians in their prayers.

**NON-CATHOLIC MISSIONS.**—In the neighboring Republic this work is being carried on with marked success. From week to week we note in the columns of Catholic exchanges the announcements indicating that the number of converts is increasing. It was stated last week that in the last twelve missions to non-Catholics in Chicago 799 converts had been received by the Paulists.

ed; then fiery tongues came down and settled on the heads of those present, and they were filled with the spirit of wisdom and began to speak in divers tongues. The promise of Christ had been fulfilled; and from that moment forward an infallible Church commenced its mission on earth. That is the great event celebrated on Pentecost.

We have thus, in this month, the Ascension of God the Son, the Second Person of the Holy Trinity, and the descent of the Holy Ghost, the Third Person of the same Holy Trinity; and, in addition, we have the feast of the Holy Trinity itself. This is the culminating feast of the ecclesiastical year. All other great events that are commemorated flow from that one source and all return thereto—for, after all, the Holy Trinity, the Three Divine Persons in one God, is the central mystery of Christianity. It is the most inconceivable—if there could be degrees in mysteries—of all the infinite wonders that surpass the understanding of finite minds. And on that occasion, the grandest act of Faith is demanded of us—faith absolute and unquestioning in the revelation of God. And in addition to these three great feasts, May also presents us with the commemoration of the Finding of the Holy Cross. And with all these sources of devotion and consequently of graces, we have the constant dedication of the month to the Mother of God. May this year should, therefore, be a month of untold blessings for every good Catholic, and we trust that they are numerous in this land.

## THREE CENTURIES OF IRISH EDUCATION

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not object; the bulk of Presbyterians would not object. Trinity College would not object. So far as Ireland is concerned, a Catholic university could be established to-morrow, without serious opposition from any

quarter. But England objects—above all, the Nonconformists of England object, and it is probable that no English Government—certainly not a Liberal government—could propose such a measure with impunity. The present government, which has burned its fingers over the educational question in England, will be timid about taking a bold line on the question of education in Ireland. It may therefore be taken for granted that the present Government—whose existence is precarious—will not support any proposal for the establishment of a Catholic University.

(2) A Catholic College within Dublin University. This plan, which means the establishment of a Catholic College in Dublin, affiliated to Dublin University finds favor with many Catholics and Protestants. Were it carried out there would then be one university for all Ireland, and probably three Colleges within that University; namely, Dublin University, consisting of Trinity College, a Catholic College in Dublin, and a Presbyterian College in Belfast. But to secure the acceptance of this plan by the Catholics, it is essential that the governing body of Dublin University should be reformed on a thoroughly representative basis, and to this the present governors of Trinity College would never agree. They would infinitely prefer a Catholic University. And it would be very difficult to carry a scheme affecting Trinity College against which Trinity College would protest.

(3) A Catholic and a Presbyterian College within the Royal University. This plan would merely be temporary. It might be accepted by the Catholics as an instalment. It would never be accepted as a final settlement, and would not probably be proposed as a final settlement, for everyone knows that the Royal University is doomed. What this scheme if carried out would come to in the end would be this: the Catholic College in Dublin, established and endowed by the State, would ultimately develop into a Catholic University. The Presbyterian College in Belfast, similarly established and endowed, would ultimately develop into a Presbyterian University. Then there would be three Universities in Ireland—a Protestant Episcopal, a Presbyterian and a Catholic; and so the cause of denominational education in Ireland would, in spite of all the past efforts of the English people, triumph all along the line.

Which of these plans has the best chance of being accepted by Parliament? In the present whirligig of English politics, it would be a bold man who would prophesy—unless he knows, and I do not know. I shall, however, return to the subject on some future occasion. But for the present I close the story of Three Centuries of Irish Education.—R. Barry O'Brien in the May number of Donahoe's Magazine.

## OBITUARY

**MRS. WILLIAM KENNEDY.**—On Sunday last this well known and highly esteemed resident of St. Ann's Ward passed to her eternal reward. Although ailing for a long period and having been obliged to spend many months last year in the Northern district of this province in the hope of recovering her health, Mrs. Kennedy was always hopeful that she would be spared to her family for many years to come. But it was otherwise ordained.

When, a few years ago, the hand of death deprived her, without a moment of warning, of her husband, Mrs. Kennedy, with that spirit of courage and business tact frequently noticeable in her sex under such circumstances, undertook to continue the business of her late husband with the aid of her sons, with results which were most gratifying. Although living on William street, within the boundary line of St. Patrick's parish, she attended St. Ann's Church as a rule, and was prominently associated with the sodalities and organizations of her sex in that parish. Mrs. Kennedy was in the truest sense a practical Catholic, a woman of generous and kindly dispositions, and devoted to all that concerned the spiritual and temporal welfare of her family. Her loss will be most keenly felt by her daughters and sons, and to them we offer the sincere expression of our sympathy in their great bereavement.

The funeral was held on Wednesday morning at St. Patrick's Church, where a solemn Requiem Mass was sung. The attendance was large and influential, citizens of all classes were present. Rev. J. Killoran officiated, assisted by Rev. P. J. Heffernan and Rev. Father Polan, as deacon and sub-deacon, respectively. The pupils of St. Ann's School rendered the musical portion of the service in an impressive manner. In the body of the Church were representatives of religious com-

munities and pupils of local schools. After the service the remains were transferred to Cote des Neiges cemetery, where they were interred in the family plot. May her soul rest in peace.

## Notes From Quebec.

(From our Own Correspondent.)

**THE HARP OF BRIAN BORU.**—According to a despatch from Washington, an effort will be made to have the historic harp of Brian Boru placed on exhibition at the St. Louis World's Fair. The great Irish monarch was killed in the battle of Clontarf in the year 1014. His harp was left with his son Donagh, but the latter being deposed by his nephew, went to Rome, taking with him the crown, harp and other regalia of his father, which he presented to the then reigning Pontiff. These regalia were kept in the Vatican for some time, when the Pope sent the harp to the then reigning King of England, but the crown, which was a massive gold, he retained. The harp was given by the King to the first Earl of Clanrickarde, in whose family it remained until the beginning of the eighteenth century, when it came through a lady of the De Burgh family, into that of McMahon, of Clonagh, in the County of Clare, after whose death it became the property of Commissioner MacNamara, of Limerick. In 1782 it was presented to the Right Honorable William Conyngham, who deposited it in the museum of Trinity College, where it still remains. It is 32 inches high and of first-class workmanship. The sounding-board is of oak, the arms of red sally, the extremity of the uppermost arm in part is capped with silver. It contains a large crystal set in silver and under it was another stone, now lost. The buttons or ornamental knobs at the side of this arm are of silver. On the front arm are the arms of the O'Brien family chased in silver, and the bloody hand supported by lions. On the side of the front arm, within two circles, are two Irish Wolf Dogs, cut in wood. The holes of the sounding board where the strings entered are, very neatly ornaments with an escutcheon of brass, carved and gilt. The larger sounding holes have been ornamented, probably with silver. The harp had 28 strings, as there are that number of keys and as many string holes. The foot piece is broken off and the parts round which it was joined is in poor condition. The whole harp bears evidence of having been made by an expert artist. Should the harp cross the ocean it is certain to prove a very interesting exhibit, especially to the exiled sons and daughters of the Emerald Isle.

**FIRST COMMUNION.**—The children of St. Patrick's parish, who have been receiving instructions from Rev. Father Delargy for the past two months, will receive their first Holy Communion on the 22nd instant. Pentecost Sunday is the date on which the children of St. Patrick's always receive their First Communion. On the 19th the Sacrament of Confirmation will be administered to the children, as well as to all adults who have not received that Sacrament.

**ST. JEAN BAPTISTE DAY.**—As the demonstration in Montreal on June 24th promises to be an unusually large one, and in order to allow the members of the St. Jean Baptiste Society in Quebec to attend, it has been decided at a mass meeting of the different sections of that Society to hold the celebration in this city on the 27th June.

**DEATH OF P. SLAVIN.**—Another well known and highly esteemed resident of this city has gone to his reward, in the person of Mr. Patrick Slavin. Mr. Slavin had been ailing for the past few months, but his illness only assumed an acute form about ten days previous to his death, which occurred on the 9th instant. Deceased has been connected with the city newspapers for nearly 20 years, and was highly esteemed for his sterling qualities by his associates and a large circle of friends. He leaves a widow and four children to mourn his loss.

**THE PROPOSED REFUGE.**—A letter has been addressed by the St. Vincent de Paul Society to the City Council, informing that body of their intention to establish a night refuge and applying for financial aid. About \$2500 is required to start the work. As Mayor Paront has always shown a disposition to aid any project likely to be of benefit to the city, it may be taken for granted that the appeal will be favorably considered by the Council.

## CAPITAL AND LABOR.

The Right Rev. Dr. Spalding, Bishop of Peoria, recently delivered an address on this subject in the great auditorium in Chicago. In the course of it His Lordship said:

Despite our marvellous success and achievement, we have failed to secure equal opportunities to all, which is the radical aim and master passion of democracy. More than seventy per cent. of the wealth of the United States, it is reckoned, is owned by nine per cent. of the families; while twenty-nine per cent. of the wealth is all that is left for ninety-one per cent. of the population; and the tendency of industrial progress under the competitive system is to increase inequality of possession. If the present methods continue, a few individuals and trusts will soon control the means of production and distribution, and this in an area in which money is the mightiest form of social influence and dominion. To these few individuals and corporations will be long an authority and power greater than any history makes known—an authority and power which are incompatible with political liberty and popular institutions.

Capital dictates even now, in a large measure, the politics of our national, state and municipal legislative bodies. It enables the multi-millionaire and the trusts to make or to evade the laws. It controls most potent organs of public opinion, and is able to give to the interests of industrialism priority over the rights of man. Much of the evil is due to the competitive system, which involves enormous waste, over-capitalization, panic, strikes and all the miseries which thence flow to the whole social body. Where material goods are the first and paramount aim, human values become secondary, or are lost sight of altogether.

But the evils from which we suffer are not wholly or necessarily due to the competitive system. They are largely the result of the greed of individual capitalists and of the improvidence and wastefulness of working men, many of whom, whether their wages be high or low, live on the verge of poverty. The money they spend in saloons would make them and their families comfortable, but their weaknesses and vices, however, are almost inevitable in the environment in which multitudes of them are compelled to pass their lives. On the formation and preservation of moral character, circumstances are decidedly potent.

When there is question of methods and means by which social improvement may be brought about, we need not consider anarchism, which is an insanity whose only issue is crime; and in America there is nothing more certain than that whatever it attempts to reduce its theories to practice, it will be crushed.

Socialism is not, or at least need not be, anarchic. Its aims is the transformation of private and competing capital into a united collective capital. As set forth by Marx and its other able exponents, it rests on a basis of materialism and atheism, and is the foe, not merely of the fundamental economic institutions, but of the monogamic family and the Christian Church as well. It may be maintained that socialistic collectivism does not necessarily involve materialism or atheism or irreligion or free love or opposition to culture; but this nevertheless seems to be the attitude which Socialists are driven to take towards the higher activities of man and the spiritual content of life.

The heroic strivings of the bravest and most loving for thousands of years have not made earth a paradise, but they have awakened in innumerable minds such a conception of the worth of liberty, religion, culture and privilege to take up whatever work or calling one's endowments impel him to, that no paradise of comfort and plenty could compensate them for the loss of these spiritual treasures. Socialism has failed even in small isolated communities, and no serious attempt to introduce and establish it as a general scheme can be made so long as the men who mould opinion continue to believe in the paramount worth of the life of the spirit; and should the world lose this faith, it will be driven to accept the autocracy of despots, not the tyranny of collectivism.

The socialistic agitation will not

soon cease. It has done good, and will do good by its clamorous proclamation of the wrongs which the tolling masses have suffered. But the socialistic state will remain a theory, a visionary entity, and could it become a reality, the cataclysm which would accompany its speedy overthrow would swallow the priceless treasures which are the gains of thousands of years of heroic struggles and sacrifices. Shall we then rest content with things as they are? This is as impossible as the realization of the theories of collectivism. No wise or good man can contemplate with satisfaction the actual political, social, educational or religious conditions.

Our politics are notoriously corrupt and in spite of sporadic reactions the tendency is to still greater corruption. The public conscience is ready to condone successful crime, whether committed by private individuals or by officers of the government. The most fervid advocates of the sacredness of property rights are those who have made fortunes by bribing legislatures and municipalities or by crushing competitors. In our cities laws are enacted which those who pass them, as well as those who are appointed to see that they are executed, have no intention of enforcing. The administrative lie prevails, and transgressors, instead of suffering legal punishment, become victims of a system of blackmail, which enables officials to batten on the sins and miseries of fallen women, gamblers and criminal saloon-keepers.

Our surpassing success in subduing nature to our uses, the still widening boundaries of our domain, our rapidly increasing wealth and population, the wars from which we have never failed to come forth victorious, have made us over-confident and ready to believe that there is no kind of evil over which we may not easily gain the mastery. The mighty conquerors before whose faces defeat had still fled are at length blinded and led to ruin by the splendor of their triumphs; and this has happened also to republics and empires. Industrialism is the kingdom of this world, and, whether consciously or not, it asserts itself in opposition to the kingdom of God.

In the capital and labor struggle disturbance, disorder and suffering, there is small hope of permanent improvement, so long as genuine good will and conciliatory disposition are lacking. Fairness, forbearance and kindness are the prerequisites of kindness are the prerequisites of peace and harmonious co-operation in economics as in other human relations. The interests of employers and laborers are inter-dependent, and their attitude towards one another should be that of friends. If warfare is to be persisted in, the final outcome, however the balance may turn in the varying conflicts, must, inevitably, be the ruin of both, involving that of general welfare and of the happiness of millions.

If capital and organized labor will but learn to act in harmony, no harm will happen to any class, for employers and wage earners can live in peace only when they are influenced and controlled by sentiments of justice and humanity, and by a concern for the good of all. Laws and contrivances cannot compose the strife between capital and labor, for the causes from which it springs are elemental and as deep as human nature, and only what raises the mind and touches the heart can reach the fountain-head of the evil.

Our industrialism and machinery have wrought marvels, but they have not made us wiser or more unselfish. On the contrary they have promoted the formation of vast centres of population, in which life, physical and moral, degenerates; and consequently they are a menace to the highest interests of humanity. Towns of fifty or a hundred thousand inhabitants are indispensable. Without them there can be no class with leisure to devote themselves to science and art, to the more important functions of government and to the refinements and elegancies of life; but the massing of millions of human beings at a single point makes it the most fitting culture for every kind of infectious germ, a nursery of vice, and a breeding-ground for crime.

What a throng of old-time associations mind by the death venerated religiously called to her w the past week? During fifty years her Genevieve had name and figure in almost be said to the ginning of the Catholic city; as all events sh infancy, and how im her share and part i wonderful growth and Catholic religious li good works within! be my office to rec though I shall acquit task.

It was on the feast Mercy, 1846, that the Sisters opened the first Chicago under the guidance of Bishop from the day of his pastor of the frontier signed the project. I signed fortunate in t lected for the new fo memory of the first St Agatha, remained for ful benediction in the early settlers, Protest Catholic. How often days have I listened to influence Mother Ag over all who came to girls in those days ne lig of the charm and the character and qual Agatha—her little con her as a tender and a ther; her pupils, I may her, and the people in were brought in conta Sisters in this first Ch regarded Mother Agath and I may say wonder early period few peopl had any knowledge of vent life.

Mother Agatha, your was—only 24—had the of being able to disti merit and of employing fitting sphere. She wa her associates and in th early sought admission, cholera visited Chicago Sisters of Mercy were t fer their services for the victims of the epidem the bedside of the suffer night. How devotedly t played in this trying on shown by the fact that sisters fell victims to th their self-sacrificing dev this sad juncture.

The dearly loved Mother one of these. What a t young and struggling But there were other h Sisters who did not hes on with the work. Mo one of the original bar in authority, but she away within a year. Mo was the next Superior. gle term she was succed the Franches. Who is th war times—that does not the Franches? She was, say, one of the best kno the life of Chicago dur twenty years of adminis local superior. It was M es who sent the first bar of Mercy from the West to the sick and wounded the early days of the Civ was an ardent Unionist, a sonally known to many ing commanders of the U President Lincoln and Ge gave public testimony to tance of the services rende Sisters in hospitals as w the battlefield.

What I have already w may say, a necessary intr order to make plain the ch importance of the work to ther Genevieve succeeded, thirty years ago. That been pioneered by other nevertheless from the ea Mother Genevieve may have had an important sh influence in guiding the fo the community in Chicago. Genevieve was a "born of From her earliest days as and Sister she was accom and thoughtful beyond her

The gravity and solidity character was signally den by her early appointment tress of novices," perhaps a weighty and responsible off