

TOPICS OF AN OLD-TIMER

A Look into the October Magazines—The "American" and Mr. Dooley—Mr. Steffins in an Irish Dialect Contribution—"The Little Father of St. Angelo's," by Maud L. Radford—"The Italians in America," by Herbert N. Casson, in "Munsey's"—Anne O'Hagan, in a Short Society Story—James McNeill Whistler, the Greatest of American Painters, by Christian Brinton—"Pearson's Magazine," a Number of Unusual Interest.

I have been taking a look through the American magazines for October to observe their spirit and their drift especially with reference to the Irish element in their make-up. There is an improvement, I am happy to notice, in both authorship and subjects. The first I took up was "The American Magazine" (for thirty years known as Leslie's Monthly) on the front cover of which I find Mr. Dooley's name printed more prominently than I ever before found a contributor's name. Besides, he is favored with a portrait picture of himself occupying two-thirds of a page, with the following flattering editorial notice of that distinctively Irish writer:

"Then we have Mr. Dunne. We have long felt that the one result of the Spanish-American War of which we could honestly be wholly proud, was "Mr. Dooley." He came to us with the blowing up of the "Maine." He has stayed with us ever since and he has never slipped a cog. Mr. Dunne is a humorist, but his humor, like all humor that lasts longer than the hour, is based on a sound philosophy of life. Some of this board of editors are obviously serious. Mr. Dunne is not obviously so, but in our judgment there is not one of us more truly in earnest than he. His work is not merely the ebullition of a joyous heart and a prankish mind; it is the result of constant observation, of sane thinking, of careful writing and of genuine feeling. We can depend on him to put gayety into the magazine—and wisdom." Mr. Dunne's contribution in this instance is on "The Power of the Press," which is both sagacious and reflective, but I have not space to copy any quotations.

Page size portraits of President Roosevelt's cabinet are given in this number of "The Americas," among which is what I presume to be an excellent likeness of Charles J. Bonaparte of Maryland, Secretary of the Navy, and the only Catholic member of the Cabinet. He does look, indeed, more like a Frenchman than an American—round-faced and jolly.

Lincoln Steffins, the noted political magazine writer, has a contribution in the same magazine, but this time it is not an exposure of political

abuses that he indulges in, but a chaffy conversation between a young Irish-American reporter and an Irish-American chief of police, in which the chief indulges a good deal in the use of the Irish dialect.

"The Little Father of St. Angelo's" is a sketch by Maud L. Radford, a writer that is unknown to me. The principal characters in this piece are "Little Father Michael Kinsellagh," as the leading personage; Kate Mac-Aroy, his housekeeper, Pasquale de Pietro, a young Italian lover, and Michael McMahon, the superintendent of the Sunday school of St. Angelo's. There is a good deal of Irish dialect used in this story too; but there is nothing diffused in it that is not quite respectful; so take it on the whole, the October number of "The American Magazine" ought to be quite acceptable to Irish and Catholic readers.

"The Munsey" for this month is a rather bulky number, principally, though, with advertising. It has some fine pictures and drawings, including views of the ruins of Ancient Rome. "The Story of the Factor's Book," by Vingie E. Roe, is a French-Canadian story of Fort du Cerro. "The Romance of Steel and Iron," by Herbert N. Casson, is continued, and with the text go half-tone pictures of Abram S. Hewitt, J. Pierpont Morgan, John D. Rockefeller, Daniel O'Day and other notables of that billion dollar corporation. With two of those—Isaac L. Elwood, of LeKalb Illinois, and D. O. Mills of New York, I had a slight personal acquaintance. Anne O'Hagan, a valuable magazine writer, contributes a short story.

"The Italians in America," by Herbert N. Casson, is a continuation of a series of articles on the European nationalities in America. It opens with the statement that "more than a million of Italians on the twelfth day of this month, will be able to celebrate Columbus Day on American soil." "In the four centuries (the writer remarks) that have elapsed between Columbus and Marconi, comparatively few Italians have played any conspicuous part in the making of America. There was none of prominence in the Revolution. There has been none in the White House. As late as 1850 there were fewer than four thousand immigrants from Italy in the whole United States." Mr. Casson (who claims to be of Irish blood) is not fully informed on this subject. I am inclined to think there were four thousand Italians in California in that year or a little later, and soon after there was a Jesuit Italian college there with one of the finest philosophical apparatuses in the world. I am inclined to think that both the Jesuit colleges—one at San Francisco and one at Santa Clara—were conducted by Italian Fathers. Of those Mr. Casson makes no mention. He makes no mention of the Maccaroni, vermicelli and spaghetti factories the Italians have established in the United States, nor their establishment of fruit industries that did not exist before their day in either the United States or Canada. Another thing I would like to tell Mr. Casson (and I hope he will not get annoyed about it) and that is that the first history of the United States ever published was written by an Italian. This fact I read in the "North American Review" more than fifty years ago, when I was residing in Buffalo. Thos. D'Arcy McGee, who was acquainted with Geo. W. Curtis, the adopted son of Washington, from whom he had acquired much information about revolutionary days, told me that William Pacca, one of the signers of the Declaration of Independence, was an Italian or the son of an Italian, and a Catholic. If Mr. Casson will read the life of Geo. Rogers Clarke, the conqueror of the American Northwest at the revolutionary period, he will find that that American soldier was greatly assisted by a merchant at old Vincennes named Vigo; and, if he will read that Vigo's life, he will find that he, too, was an Italian by birth; or if he has his copy of "Alice of Old Vincennes," and scans it carefully, he will find that fact made clear. Or, if he will take up his atlas and turn to the map of Indiana, he will find Vigo county, just over the Illinois border, with Terra Haut as its capital, and Sullivan county, its nearest neighbor to the south. Francis Vigo, I think his name was, and his wife was an Irish woman. And there is an Italian, whom Mr. Casson's slipshod article does not mention, who has been the leader of art in Chicago for more than a quarter of a century. This man was one of the most useful men that Chicago had at the time of her World's Fair in 1893. His name is prominent—Laredo Taft, I think.

Anne O'Hagan, a prolific writer of short society stories, contributes "Pink Moss-Rosebuds" to this issue of "Munsey." Clinton Scollard, a writer of short poems, is also a contributor.

Christian Brinton contributes a profusely illustrated article on James McNeill Whistler, reputed to have been the greatest of American painters. I am inclined to think that Whistler is of Irish descent; at least he displays a Celtic sentiment or feeling in his work. There are many pretty colored pictures in this issue of "Munsey."

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"Pearson's Magazine" I find of unusual interest because of its leading article, "A Boss-Tamer in Ermine." It is a description of some of the achievements of William J. Gaynor, Justice of the Appellate Division of the Supreme Court of New York. The author is James Creelman, a well-known specialist in the journalistic profession. Judge Gaynor, I believe, designed to be a candidate for the Democratic nomination recently, for Governor of the State of New York; but I suppose of the great boom for Hearst for that position, his candidacy was not presented to the Democratic Convention. There are two full-page half-tone portraits of the Judge given in the magazine, besides several pictures of his family and some of the political "bosses" that he overthrew in the interest of the people. Judge Gaynor, as his name indicates, is of Irish-American parentage and I have always been led to suppose, Catholic in faith, yet Mr. Creelman, his biographer, in this instance, and whose cognomen is Celtic, never throws in a word of Celtic sympathy to make his own people proud of the Judge; but on the contrary talks of overworked "Anglo-Saxon civilization" and Luther and Cromwell approvingly. The story goes on to tell how Judge Traynor worked his way from a York State farm boy through political rings and bosses to a high place in the judiciary and how he continued his work for clean government and individual liberty on the bench itself. According to the writer, he leaves not the bench of justice but the hayfield, to talk of the questions which are stirring the American people. He declares that America is now witnessing a moral rather than a political awakening. It looks to me as if the article was written—and the illustrations made for a political campaign to catch the farmers, in the same way that Mr. Creelman wrote up Mr. Hearst in the September number of the same magazine. Both were to be candidates before the Democratic Convention that met in Buffalo last month, for Governor of the Empire State, but Mr. Gaynor's name was not presented and Hearst secured the nomination. Judge Gaynor is a small, thin, wiry man of fifty-five years. His Irish grandfather felled the first trees and cleared the ground for the farm on which his judge-grandson was born. His father, the writer states, was one of the 62,300 men who voted for James G. Birney, the original "free-soil" candidate for President in 1844. Birney was the son of an Irishman, too, but he was not the first "free-soil" candidate. He was the candidate of the "Liberty" party, which meant pretty much the same thing; but the "free-soil" idea was not evolved until the year 1848, when Martin Van Buren was the presidential nominee that stood for it. Judge Gaynor is a pleasant-faced little man, but his biographer says he never smiles.

"The Romance of Aaron Burr," by Alfred Henry Lewis, is another piece of writing that interests me. There are many romances of Aaron Burr, even to one of him proposing to build up an empire outside of the United States, in which one of the Kerry Blennerhassits was involved. This particular romance was of the revolutionary period, or after, when the political institutions of the United States were in their formative condition. Burr was a New Englander by birth, a colonel in the revolutionary army, and a candidate for the presidency against Thomas Jefferson, who beat him by one vote and that the vote of an Irishman from Vermont. The magazine story here under consideration, leads up to Burr's duel with Alexander Hamilton, whom he killed. No man in American history has been so much written

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A STRONG PROTEST

Letter of the Cardinals, Archbishops and Bishops of France to the Clergy and Faithful of Their Dioceses.

To the Clergy and Faithful of France, Salutation and Benediction in our Lord Jesus Christ:

Dear Beloved Brethren: We have all thankfully received the Encyclical Letter which our Holy Father, Pope Pius X., has addressed to us for our guidance in the very grave situation in which the Church of France now finds herself.

We awaited with a feeling of confidence these words of the Successor of Peter to whom Our Lord has confided the duty of feeding the sheep and lambs, in other words, of leading the Pastors and the faithful in the paths of truth and of salvation. We lost no time in communicating to you the words of the Vicar of Jesus Christ, which have created a profound impression throughout the whole world, and which we have accepted with filial obedience.

In the midst of the sore trials of the present time all your Bishops are joined in the closest bonds of union with the Sovereign Pontiff, and are one with the Sovereign Pontiff, are one with him in heart and soul in loving the Church and France. Your priests are a unit with their Bishops in the absolute and hearty submission to the Supreme Pontiff and they emphatically declare themselves ready to endure every sacrifice in order that they may continue devoting themselves to the welfare of your souls.

Our Holy Father, Pius X., in addressing his Encyclical Letter to us, was carrying out the mission he received from God—the mission of preserving intact the deposit of truth and the Constitution of the Holy Catholic Church. This Constitution is based essentially on a Hierarchy divinely instituted by Jesus Christ. The Church is a Society governed by Pastors, the chief of whom is the Pope. To them alone belongs the right of regulating all things appertaining to the exercise of religion. Now, the law of separation undertakes to impose upon the Church in our country a new form of organization on the sole authority of the civil power. It declares that, so far as the practise of divine worship is concerned, it will only take cognizance of self-constituted, self-governed associations of citizens who will be governed by a body of laws enacted by themselves which legally they may modify whenever they choose to do so.

In one of the clauses of the law the necessary principle of a Catholic Hierarchy seems to be included by implication, it is only indicated in vague and obscure terms; whereas it is but too clearly ignored in another clause which provides that in the event of a conflict of authority the final decision will rest with the Council of State, or, in other words, with the civil power. In this way a laicised Constitution would be imposed upon the Church. Pius X., as he was in duty bound, has condemned this Constitution. He has decreed that Associations for religious worship, as prescribed by the law, may not be formed without violating the sacred rights which are the very life of the Church.

In his earnest desire to spare the Catholics of France the grave trials that were menacing them, the Holy Father made a careful examination to see whether there were any means of harmonizing the Associations for religious worship with the Canon Law. He said to us:

"Would to Heaven We could entertain a feeble hope of the possibility of making the attempt without detriment to the rights of God and thus relieve our well beloved sons of the dread of so many and so great trials. But as there is no room for entertaining this hope so long as the law remains what it is, we declare it not permissible to make a trial of these other kinds of association unless it be made evident, in an unequivocal and legal manner, that the divine Constitution of the Church, the immutable rights of the Roman Pontiff and of the Bishops, as for instance, their authority over the temporal

affairs of the Church, especially over sized edifices, shall be safe-guarded irrevocably in these associations."

The fact is, dearly beloved Brethren, whilst the law remains as it is, whatever attempt may be made to establish legalized associations placed under the jurisdiction of the Pope and the Bishops, that jurisdiction will remain supreme only so long as the members of the associations choose to recognize it. If they desire to free themselves from it, it will devolve upon a lay tribunal, acting as a court of final appeal, to pass on the question of the legitimacy of their demands. That court legally may hand over to fomenters of rebellion against the Church the property of the Church and the use of her places of worship. Strangely deceived are those who believe or affirm that the Pope does not seek solely the welfare of the Church of France, but has other designs unconnected with religion, and that the form of the Republic in France is odious to him. Pius X., in his Encyclical denounces these lies. He says:

"These and similar recriminations which from present indications it can be foreseen will be spread broadcast in order to inflame men's minds, we herewith indignantly denounce as false."

We, dearly beloved brethren, join our protests to those of the Vicar of Christ. No, we are not concerned with political interests. For many years we have carried out the instructions of the Holy See, which asked us to unite for the sole purpose of defending the Catholic religion whilst accepting the Constitution France has chosen for herself. Some years ago one of our number had no hesitation in declaring: "If one would impartially and honestly analyze the state of public opinion in this country he would arrive at these two conclusions: France does not desire a change in her form of government, neither does she favor religious persecution." (Extract from the reply of the Cardinal Archbishop of Paris to Catholics who had consulted him in regard to their social duties—March 2, 1891.) All of us to-day proclaim with one voice: What we demand is that they do not desire, contrary to the will of France, to constitute anti-Christian laws the Constitution of the Republic.

The Venerable Cardinal Guibert, when his long and saintly life was about to end, addressed to the head of the State in 1886, when already the first blows had been struck at Christian schools and religious congregations, these weighty and patriotic words, which it is well to recall now: "The Republic, in continuing in the career on which it has entered, can do much harm to religion. . . . It, however, will not be able to kill religion. The Church has faced other perils, she has passed through other storms and still lives in the heart of France. . . . They cannot accuse the clergy of the Church of working to bring about the ruin of the political institutions of which you are the guardian. You know that we are not accustomed to have recourse to armed resistance. The clergy will continue to suffer patiently; they will pray for their enemies, they will ask God to enlighten them and inspire them with more just sentiments. But those who have instigated this impious war will themselves perish in it. Much destruction will be wrought before our beloved country will again see prosperous times. Subversive passions—and there is more than one indication of their awakening in the near future—will create perils that will be grave in quite a different sense than the alleged abuses which are laid at the doors of the clergy. May God grant that when this frightful tempest breaks and when the unchanged passions find before them no moral barrier, we shall not witness the wreckage of the fortunes and even of the independence of our Fatherland."

The august old man thus concludes: "Arrived at the end of a long career, I desire before rendering to God an account of my administration, to relieve myself of all responsibility for such misfortunes. I have resolved not to close this letter without expressing the hope that France will not permit herself to be despoiled of sacred beliefs that constituted her strength and her glory in the past and that have secured for her a first place among the nations." (Letter of Cardinal Guibert to the President of the Republic, March 30, 1886.)

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POPE LEO'S BODY

Next Month Will See the Removal from the Tomb in St. Peter's to St. John's.

The details of the solemn translation of the remains of the late Pope from the Church of St. Peter's to the Basilica of St. John at the Lateran have been arranged by the Vatican authorities with the Italian officials. All the Catholic societies of Rome and all the colleges, seminaries and religious orders will send representatives to the ceremony.

The procession will start at night from the Vatican and march four miles to the Church of St. John. Everyone taking part in the ceremony will carry a lighted torch, and a hearse, drawn by four white horses, will carry the coffin containing the remains of Leo XIII. to their permanent resting place. Cardinal Rampolla, as Archbishop of the Vatican Basilica, will make the formal transfer of the remains to Cardinal Satolli, Archbishop of the Lateran, and the parish priest of St. Peter's will join in the last rites with the parish priest of St. John's.

The route of the procession will be entirely lined with troops and police to prevent a repetition of the outrage on the occasion when the body of Pope Pius IX. was transferred to the Church of St. Lorenzo some years ago. The transfer is to take place before the end of October. On the night appointed for the ceremony all the canons of St. Peter's and St. John's will assemble in the Vatican basilica, where the dean of the Sacred College, Cardinal Oreglia, will have the coffin removed from its temporary tomb and will make a formal identification of the remains, which will be witnessed by the Papal notaries.

An Eminent Prelate

The appointment of Monsignor Ciocci to a vacant Canonry in the Chapter of the Patriarchal Basilica of St. John Lateran was recently officially announced. The Chapter, which dates back to the year 492, is the senior Chapter, and is regarded as the blue ribbon in clerical promotion, in Rome, just as the Basilica itself is, in dignity, the first church, not only in Rome, but in the world, being described as "the Mother and Mistress of all Churches." The appointment has been hailed with universal satisfaction. Monsignor Ciocci is one of the most popular as well as the most charitable and zealous priests in Rome. In the midst of a busy life he has for twenty-eight years unflinchingly devoted his hours each evening to work in a free night school, which he maintains practically at his own expense.

He was, it will be remembered, one of those who accompanied Cardinal Vannutelli on the memorable mission to Ireland some years ago. For many years he has been associated with things Irish in various ways, but his visit brought numerous new friends, and since his return he is ever ready to hold out a helping hand to the Irish visitor to Rome. It will be of interest to state that the appointment was, at the special request of the Holy Father, conveyed to Monsignor Ciocci through Cardinal Logue during his recent visit to Rome.

Cardinal Fischer of Cologne, and his assistant Archbishop, the Most Rev. Dr. Muller, went from meeting to meeting on "Labor Sunday" at Essen and delivered addresses in seven or eight halls. The exact number of workers in the Catholic labor procession was 43,000.

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