

Sailors' Club
ALL WELCOME.

Every Wednesday
Evening.

Talent Invited; the City pay us a visit. 9:30 a.m. on Sunday. Concert on Sunday days from 9 a.m. to 12 p.m. and from 1 p.m. to 10 p.m.

and Common Sts.
Directory.

MISSION NO. 3, meets on the third Wednesday of each month at 1863 Notre Dame St. Officers: Al. McGilly, M.P., President; J. F. Quinn, Vice-President; J. F. Quinn, Sec.; J. F. Quinn, Treasurer; J. F. Quinn, Chaplain.

WOMEN'S SOCIETY, 1863-1864. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1864-1865. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1865-1866. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

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WOMEN'S SOCIETY, 1868-1869. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1869-1870. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1870-1871. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1871-1872. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1872-1873. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

WOMEN'S SOCIETY, 1873-1874. President, D. J. Green; Sec., J. F. Quinn; Treasurer, J. F. Quinn; Chaplain, J. F. Quinn.

SENTIMENT AND REASON.

(By an Occasional Contributor.)

The scientist of this age appeals to human reason in all things, religion included. Hence it is that religion completely fails when attempting to reach the Truth, inside the domain of Christianity. He cannot demonstrate to his own satisfaction the existence of the essential Truth that underlies religion, consequently, he rejects all religion and slides into the abyss of infidelity. He bases his every conclusion upon the workings of human reason, and that which he cannot reason out, from the scientific data at his disposal, he rejects entirely. This is the rock upon which the modern scientist splits. The fundamental ground work of all science must be materialistic, and the succeeding discoveries, in each particular branch of science are simply the material links in a material chain, that bind the origin to the material results, or conclusions. It is so with astronomy, geology, botany, chemistry, and every other science. So far, so good.

But the moment that the scientific helver, or speculator, steps outside the domain of the material and enters the field of the spiritual, he is in a totally different sphere, with different conditions, and he must employ other standards than those that he has been accustomed to use in the world of materialistic discovery. Reason exists in the new sphere, but it must accept a different starting point and follow another course, if it is to logically arrive at a positive conclusion.

Take for example the study of Christianity as a religion, apart from all idea of an original faith in its teachings, or the graces necessary to the attainment of such faith. The same standards and methods of reasoning, as those employed in material science, cannot be applied. Christianity appeals to the sentiments more than to the reason; that is to say to the heart rather than to the mind. Take the simple history of Our Lord's life on earth and you will find that He inculcated the

truth more through the heart and its sentiments than through the mind and its cold reasoning; yet this does not mean that the sentiments were awakened to the exclusion of the reasoning powers—on the contrary, reason proves Christianity, while Christianity is perfectly in accord with reason.

St. Peter, the Prince of the Apostles, did not sit down to reason out, in the syllogistic forms of the schoolmen, the sublime Truths that he was called upon to preach and to safeguard. His heart was touched; his eyes beheld, and his ears heard; then his sentiments were awakened, and he knew the Truth, and knew it so positively that he was happy to seal his faith with the sacrifice of his life—something that no scientist would be willing to do, even were it proven to him that such an action would prove to a demonstration the validity of his theories. St. Paul, on the way to Damascus, did not reason himself into a belief in that which, as the great Apostle of the Gentiles, he subsequently preached, and attested with his life. It was no operation of cold reasoning that converted Mary Magdalen, drawing her to the feet of the Redeemer, and chaining the entire course of her life. In each of these cases the heart was touched, the spirit was stirred, and then—when the faith was steadfast—the mind discovered the logic of the situation, and the reason was illumined by the already existing flame that the heart contained.

The truth is that Christianity is based on Love, and love is a sentiment; but the existence of that love, and Truth from which it emanates, are the most logical conclusions of which human reason is capable. So rational is Christianity, as a religion, that the most powerful engines that scientific infidelity has ever conceived or brought into play, have failed to make a single breach in the adamant wall of philosophic reasoning erected by St. Thomas.

Home." At Kalawao (we are further informed) the Baldwin Home for Boys in charge of the Brothers of the Franciscan Order. "The self-sacrifice of the Brothers and Sisters," says the Report (p. 79), "in charge of the Boys' and Girls' Homes makes a lasting impression upon everyone who has visited the settlement." There is also a Receiving House for lepers near Honolulu, likewise in charge of the Franciscan Sisters.

Thus far the Report. From various other sources I learned that the Mormons and the Lutherans have each a salaried preacher in the leper-hand. In each case the preacher is a native Hawaiian. The only creed that has white representatives to tend the bodies and minister to the souls of the lepers is the Old Church of the Ages. And the afflicted ones and the public note the fact and duly appreciate it. I found it a subject of comment both on sea and shore, and on board the Moana there was, for a few days after we passed the solitary, silent, mournful island of living death, a great demand for my copy of Charles Warren Stoddard's fearfully fascinating story, "The Lepers of Molokai." To its pages I refer all who desire to know of the quiet but sunshine heroism of Father Damien among the stumps and legends of humanity that clustered so long in unrelieved and hopeless misery on that lone Pacific isle of desolation.

The repulsive character of leprosy greatly enhances the heroism of those noble bands of men and women who banish themselves for ever from all the joys and comforts of ordinary human intercourse and devote their lives to the assuagement of the horrors of that fell disease which slowly crucifies the hapless dwellers of Molokai. Somebody has described man as by nature a quarrelling and fighting animal. It is, perhaps, for that reason that we bestow so much clamorous approval on the man in khaki uniform who bravely "faces the music" when the bugles blow and the eyes of his comrades are upon him and their encouraging shouts ringing in his ears and the war correspondent about, and the world, by deputy, looking on. It is magnificent. But a thousand times more precious and heroic is the action of those men and women who, without any of the theatrical accompaniments and physical encouragements of "battle's magnificently stern array," and solely for love of God and fellow-man, step, perhaps, from boudoir and velvet-pile carpet, voluntarily bar the way back again, enter into a living charnel house and toil and endure on and on through the ceaseless sight and touch, and smell and taste of long-drawn agony till death comes—and it is beautiful as feet of friend coming with welcome at our journey's end.

In the popular mind—so far as the popular mind occupies itself with such unpleasant themes—leprosy is labelled merely as a skin disease. But the pestiferous, burrowing bacillus discovered by the Norwegian scientist (Dr. Hansen) tunnels more deeply still into the human anatomy. It does not merely rasp and trouble the skin-surface, but mines along the track of every nerve as well. He thus gives rise to two different kinds of leprosy—that of the nerves (now called by the medical faculty arteriole leprosy), and that of the skin, which is known as leonine leprosy. Its action on the nerves of the patients is sometimes of a decidedly merciful nature—more soothing than a pad of cocaine on an aching gum. "It produces," says a work on leprosy, "a degree of local insensibility to pain which is incredible. If a man burns himself at a fire without feeling it, a strange presumption is set up that he is an anaesthetic leper; and if the bacilli are found in particular places, there is no further room for doubt." A recent work on the subject shows that the deadly bacillus refuses to be cultivated, that no animal (not even a monkey) can be inoculated with it, and that its sole affinity is man.

"Leprosy," says Charles Warren Stoddard in the book referred to above, "develops slowly. One may be a leper for month or even years before the symptoms of the disease begin to discover themselves and at last become externally evident. Then they are unmistakable. But by this time great mischief may have been done, and done innocently perhaps; for the leper will have but recently become conscious of his state." The disease is, in the present state of medical knowledge, incurable. In another part of his work Professor Stoddard gives as follows the diagnosis of leprosy "as it is found in nearly every land under the sun." "When leprosy is fully developed it is characterized by the presence of a dusky red or livid tubercles of different sizes upon the face, lips, nose, eyebrows, ears and extremities of the body. The skin of the tuberculated face is at the same time thickened, wrinkled and shining, and the features are very greatly distorted,

The hair of the eyebrows, eyelashes and beard falls off; the eyes are often injected, and the conjunctiva swelled; the pupil of the eye contracts, giving the organ a wierd, cat-like expression; the voice becomes hoarse and nasal; the sense of smell is impaired or lost, and that of touch, or common sensation, is strangely altered. The tuberculated parts, which are, in the first instance, super-sensitive, latterly in the course of the disease, become paralyzed or anaesthetic. As the malady progresses, the tubercles soften and open; ulcerations of similar mucous tubercles appear in the nose and throat, rendering the breath extremely offensive; tubercular masses, or leprosy tubercles, as shown by dissection, begin to form internally upon various mucous membranes and on the surface of the kidneys, lungs, etc., cracks, fissures and circular ulcers appear on the fingers, toes and extremities, and joint after joint drops off by a kind of spontaneous gangrene. Sometimes the upper and sometimes the lower extremities are specially afflicted by this mortification and mutilation of parts." All this conveys in the cold, precise language of science what Maundrel wrote of what he saw among the lepers of Syria in his day: "It is a distemper so noisome that it might well pass for the utmost corruption of the human body on this side of the grave."

Professor Stoddard describes the putrescent, but living, remains of an old man leper whom he saw under Father Damien's care at Molokai as an "ignominious heap of corruption awaiting tardy death," and told how "the flesh of an arm that lay across the breast was eaten away—looked as if it had been eaten by rats—but it was only the fang of the destroyer that had struck there." Of the wretched man's deformed companions in misery, he said that they greeted him with smiles, like children—"smiled innocently and amiably but with an expression that was satirical and sometimes almost devilish, the swollen faces, with the flesh knotted and blotched, grew a thousand times more horrible when they smiled, and the face wore a look of fixed agony never to be forgotten by one who beheld it. Once, he approached a bedside among the wards of the hospital at Kalawao to see "what seemed to be a bundle of rags or rubbish, half hidden under the soiled blanket. The curious doctors," says the Professor, "were about to examine it, when the good Father (Damien) seized me and cried excitedly: 'You must not look! You must not look!' 'I assured him that I was not afraid to see even the worst that could be shown me there; for my eyes had become accustomed to horrors and the most sickening sights no longer affected me. A corner of the blanket was raised, cautiously; a breathing object lay beneath; a face, a human face was turned slowly towards us—a face in which scarcely a trace of anything human remained. The dark skin was puffed out and blackened; a kind of moss or mould, gummy and glistening, covered it; the muscles of the mouth, having contracted, laid bare the grinning teeth; the thickened tongue lay like a fig between them; the eyelids, curled lightly back, exposed the inner surface, and the protruding eyeballs, now shapeless and broken, looked not unlike burst grapes. It was a leprosy child who within the last few days had assumed that horrible visage. Surely the grave knows nothing more frightful than this! What a Christ-like spirit it is that has led priest and brother and nun into that mournful land to soothe such woe and to teach those decomposing fragments of humanity how to live and how to die!" That sunny but dismal spot on the coast of Molokai has indeed witnessed many an act of noble Catholic self-devotion.

A thousand glorious actions that might claim Triumphant laurels and immortal fame.

But the eye of the patient heroes in the black Piepus soutane and the brown Franciscan habit is not set upon fading crowns, but upon the better and higher things that lie beyond the portals of death and the grave. At this hour there are many watch and pray for that merciful death that creeps on with such slow and laggard steps. For the wretched parasite goes about its work in a leisurely way, and to the stricken sufferer death, like King Charlie, is "long a comin'." Mulhall, for instance, tells of venerable dame of eighty, who had spent fifty years of her long life as a patient on a leper farm in Cyprus; and I have read of inmates of the great Home conducted by Catholics Sisters at Tracadie (New Brunswick) who suffered for half a century before death came to their relief. But usually the patient's life does not drag its heavy

and lengthened chain for more than ten years.

But Molokai is not the only scene of the Church's active and tender sympathy for lepers. She follows them all over the earth and gathers them to her arms. In many a conversation on ship and shore I found the opinion curiously prevalent that leprosy is practically extinct. And yet it is more or less common in Japan, China, Burma, India and other places in the East, and I have read the opinions of several experts to the effect that the malady is rapidly increasing on the earth. Statistics on the subject have been published from time to time. But if the experience of the Hawaiian Islands is repeated elsewhere the printed figures must be very incomplete. Artemus Ward's stormy experiences as a census collector are probably often repeated by Government agents going their melancholy rounds in search of lepers for among the Hawaiians (and presumably elsewhere) patients and their friends not unnaturally conceal the disease until it has made such headway that the dreaded isolation—the sentence which practically means perpetual banishment—becomes at length inevitable. And yet the list is sufficiently high and covers a wide range of the earth's surface. In the latest edition of his "Dictionary of Statistics" Mulhall gave the numbers of lepers in various centres as follows: Canton, 10,000; Crete, 900; Greece, 350; Iceland, 13; India (1881) 131,600; Mauritius, 3,300; Norway, 1,770; Portugal, 3,000; Reunion, 600; Rio Janeiro, 123; Sweden, 100. "In Russia," says he, "leprosy is found in sixty-five districts and the number of fresh victims registered in 1887 was 615. This would lead us to suppose that the existing number of lepers in the Empire is about 6,000." Leprosy also occurs in Spain, Italy, Finland, Turkey, Palestine (near Jerusalem), many of the Mediterranean islands, all round the coast of Africa, on Robben Island (Capetown), in Madagascar, the Seychelles Islands, New Brunswick (Canada), the United States, the West Indies, many parts of the South American continent, occasionally in Australia, and "in all the countries and most of the islands on the south of Asia from Arabia and Persia to China and Japan." Here is "a girle round about the earth" such as Puck never dreamed of on that midnight night.

Some time ago, in writing upon a kindred subject, I quoted figures which showed, that during the past few decades leprosy has spread in certain places in quite an alarming way. During the nineteenth century, for instance, the number of lepers in Columbia rose from the modest 97 to 30,000. In 1862 there were 27 patients in the leper village of Contratacon, now in charge of the Salesian Fathers. It now contains a leper population of 1,000 souls. One estimate before us states that there are over 250,000 lepers in India. Some eleven years ago Sir Morell Mackenzie, who had made special investigations on leprosy, wrote as follows in the "Nineteenth Century" on its prevalence in Europe: "Portugal has more lepers than any other European country except Norway. In Italy leprosy is met with on the Genoese Riviera; it was also found till quite recently at Comacchio, in the Farrara marshes. In Sicily the disease has been steadily spreading for the last thirty or forty years. In annexing Nice, France took over with it a considerable number of Italian lepers belonging to La Turbie and neighboring places, but the disease is now almost extinct in these localities. Small foci of leprosy still exist in Thessaly and Macedonia; the affection is not rare in some of the Aegean Islands—e. g., Camas, Rhodes, Chios and Mitylene—and it is extraordinary prevalent in Crete. It is spreading to an alarming degree in Russia, especially in the Baltic provinces, and it has lately been found necessary to establish a special hospital at Riga. In St. Petersburg cases are occasionally, though very rarely, met with; at least half of them are imported from outlying provinces. 'Sporadic' cases are said to occur in some parts of Hungary and Roumania." In Sweden, where the disease was extremely prevalent up to the beginning of the nineteenth century, it seems now to have almost died out. Norway is unquestionably the most considerable leprosy centre in Europe at the present day, but the disease is curiously limited to particular regions, such as the districts around Bergen, Molde and Trondhjem.

It has occurred in various parts of the United States, chiefly on the Pacific Coast and in New Orleans. It will be remembered that cases of leprosy, chiefly among the Asiatics, but on few occasions among Europeans, have cropped up in various States of the Australian Commonwealth. And last year a case was discovered and promptly isolated at Palmerston South in New Zealand. Leprosy is

Some Phases of The Leprosy Scourge

Rev. Henry Cleary, editor of the "New Zealand Tablet," is the author of the following vivid description of Molokai and its dreadful scourge:

Somebody has described the Island of Molokai as "the sweetest and saddest in the world." It is indeed a paradise of the green and luscious things that are the gems of botanic life. But the trail of the serpent is over it, and in the physical order it has left no slimmer and fetid mark than that most dreaded of all scourges of all diseases—"Asiatic leprosy."

Many years ago, when a slender student of the cornstalk order of architecture, I became greatly interested in the hideous story of the leprosy scourge that had settled down among the towns and villages of Normandy during the middle ages. In the neighborhood of Gaen alone I counted the sites of no fewer than thirteen leper houses—leproseries, or maladreries, as they were called in the language of the time.

The fascination of the grim subject has never left me. A happy chance threw me into personal intercourse with a Piepus missionary who had spent several year in attendance on the lepers, who are hemmed in a perpetual seclusion on Molokai by the circling blue sea on the one side and by an impassable barrier of sheer precipice on the other. People dislike talking leprosy in Honolulu as they dislike conversations about cretinism in certain cantons of Switzerland. But my missionary was communicative and interesting in a high degree. So were a few others whom I met on sea and shore, and who had a first-hand acquaintance with the conditions that prevail in the dismal homes where human flesh reaches its worst degradation, and yet dies not, in stricken Kalawao and Kalaupapa. But there was, after all, but little to tell beyond a touching and harrowing tale of direct human woe and an unwilling and fragmentary story of quiet Christian heroism of which the narrator seemed serenely unconscious. Last year's official statistics fell into my hands and were eagerly scanned. The Governor of Hawaii deprecates leprosy as calculated to cause alarm, and apologetically supplies the fol-

lowing facts in figures in reference to the plague that gnaws at the vitals of those sunny mid Pacific islands:

On December 31, 1897, there were 828 lepers in the settlements on Molokai. Two years later (December 31, 1899), there were 1,014. Of these 876 were Hawaiians, 34 Chinese, 5 Americans, 5 British, 4 Germans, 10 Portuguese, and one Norwegian. Some 50 years ago the disease was unknown in the group. The bacillus (discovered, by the way, by Professor Armauer Hansen among the leprosy Norwegian patients at Bergen in 1874) was smuggled into the islands under the yellow hide of a "heathen Chinese" some 50 years ago, and in the genial and balmy air of Oahu and the other members of the group it has increased and multiplied almost as fast as its deadly cousin of tuberculosis. In fact, the malady is known among the native Hawaiians as the "mai pake" or Chinese disease. The Governor's report adds various other particulars: In the great majority of cases the children of the leprosy patients are not leprosy. The native Hawaiians are most subject to the scourge, and Chinese and other Asiatics are also heavy sufferers. The segregation and isolation of patients began by Act of Parliament in 1865. The north side of Molokai was selected as the best site for the purpose. The melancholy settlement consists of 8,300 acres on the north side of the island, bounded on one side by the sea, on the other by a great precipice barrier which varies from 1,800 to 2,000 feet high. There are two chief villages, Kalawao and Kalaupapa, 762 buildings of various kinds, 299 cottages owned by lepers, 196 houses erected at the expense of the Government for those of the unfortunate who were unable to pay the cost of erecting their own buildings. The administrative buildings consist of a superintendent's residence, an abbatoir, dispensaries, a shop for the distribution of meat, warehouses, workshops, and storehouses—all under Government supervision. For the year 1900 the expenditure for the segregation, support and treatment of the lepers was \$1,359 dollars (about £16,000); the payroll amounted to \$17,837 (about £2,500). "The Bishop Home," says the "Report," "is in charge of the Franciscan Sisters. Nearly all the girls of the settlement are there. All do regular routine work when able, attend school for short hours, and their lives are brightened as much as possible by the unselfish devotion of the Sisters connected with the

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BRIEF NOTES.

A doctor lighted a match in a Princeton (Ky.) drug store. It caused a gasoline explosion and a fire that did \$100,000 damages.

Mr. William Dillon, who has occupied the editorial chair of the "New World" for several years, has resigned.

The Canadian Medical Association will hold its annual meeting in Montreal, Sept. 16-18. Some four hundred doctors are expected to attend from all parts of Canada, and there will be representatives from prominent American medical schools.

The Shawinigan Water and Power Company is urging a scheme to light by electricity the channel between Montreal and Quebec. The lights it is proposed to place on buoys moored along both sides of the channel.

The vicar of East Ardsley, a Yorkshire industrial centre, has raised £11,000 by begging letters. In 1881, £5,300, the cost of a new church, was raised from 1,624 subscribers in response to 125,000 written letters, the work of the vicar and his family. A mission church and school were erected in 1889, and £1,503 received from 5,000 subscribers as a result of the issue of 60,000 letters. In 1893 a club for workmen was opened at a cost of £2,000, also raised in response to 60,000 letters. Recently the Sunday schools were enlarged, for which £1,251 was obtained.

Reports from the interior of Essex County, Ont., indicate that the apple crop from this section will be a tremendous one. An estimate places the probable yield at between forty and fifty thousand barrels.

Last fall one Iowa farmer sold a carload of fat cattle for \$100 each, and another sold 99 head at \$93.55 each, or \$9,261.45 for the lot, and sired by pure bred bulls of one the beef breeds, and probably from high-grade cows.

Four burglars entered the priest's residence at St. Patrick's Church, Erie, Pa., last week, evidently in search of the proceeds of a picnic. Rev. Joseph Cauley confronted the burglars in a hallway. Three of them fled and the priest attacked the fourth, chastising him severely before he succeeded in escaping.

A Detroit judge who is hearing a divorce suit spoke of the parties to the litigation as "a pair of fools well matched."

The Cost of Conquest.

Major James Parker, of the Adjutant-General's office, has compiled some interesting statistics regarding the war of subjugation in the Philippines. It appears that there were 2,561 engagements with the Filipinos, more or less serious, between Feb. 4, 1899, which is the date of the battle of Manila, and April 30, 1902, fixed as the virtual downfall of the Filipino cause. The larger proportion of these fights were attacks from ambush on the American troops or skirmishes in which only small detachments took part.

The number of troops that have been transported to the Philippines and have arrived there up to July 16 last was 4,135 officers and 128,803 men. The average strength taken from monthly returns for the period of the insurrection was approximately 40,000.

Major Parker summarizes the casualties of the American army as follows: Killed or died of wounds, 69 officers and 936 enlisted men; deaths from disease, 47 officers and 2,585 enlisted men; deaths from accidents, 6 officers and 125 enlisted men; drowned, 6 officers and 257 enlisted men; suicide, 10 officers and 72 enlisted men murdered, 1 officer and 91 enlisted men; total deaths, 139 officers and 4,016 enlisted men. Wounded, 190 officers and 2,707 enlisted men, a total of 2,897; killed and wounded and deaths other than by disease, 282 officers and 4,188 enlisted men; total, 4,470.

A large proportion of the deaths by drowning occurred in action or in active operations. Major Parker makes the percentage of killed and wounded to the strength of the army, 9.7.

the "True Witness"