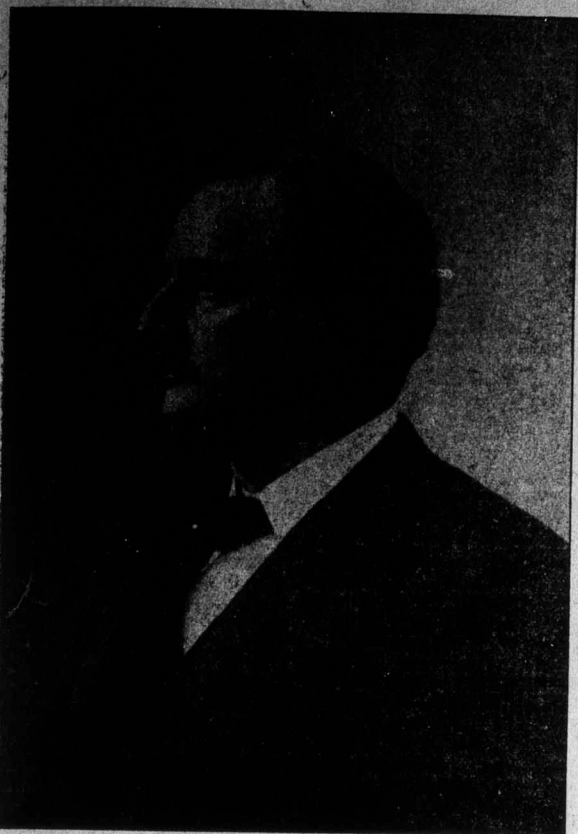


RECEPTION TO IRELAND'S CHAMPION.



MR. JOHN E. REDMOND, M.P.

On Wednesday evening next Irishmen of this city will have an opportunity of showing their appreciation of the patriotic work which Mr. John E. Redmond, M.P., Chairman of the Irish Parliamentary Party, has accomplished since his accession to the office, for the cause of unity in the ranks of Ireland's representatives in the British Parliament. Mr. Redmond will be accompanied by two colleagues—Messrs. McHugh and O'Donnell—whose names are now familiar to our readers, because they have been prominent in many ways in the battle for justice to Ireland. The reception, which will be held under the auspices of St. Patrick's Society, will take place in the Windsor Hall.

The following interesting sketch of the career of Ireland's great champion, which we take from a pamphlet, and which was published in the Boston "Globe" in 1896, will be read, we are sure, with much interest by our readers. The writer says: When Charles Stewart Parnell inaugurated his exciting and dramatic attacks upon the traditions and usages of the British Parliament, among the young chivalry of his nation who rushed to his standard was John E. Redmond, who to-day ranks as the foremost orator in the House of Commons. Redmond was at that time only twenty-three. He had gone through the historic Jesuit College of Clongowood, Wood, Kildare, being the prize orator of his class, entered Trinity, and graduated from that famous Dublin university.

His intellectual attainments have in later years drawn from the University of Cambridge a distinction highly prized by that exclusive English institution, the honor of being invited to lecture before the historical classes of the university. Intellectual circles in Great Britain know no prouder distinction than that Mr. Redmond in 1893 discussed the question of Irish self-government before the Debating Union of Cambridge University, and, although he faced a hostile audience, his arguments were so powerful and convincing that at the close of his address the Union by a large majority voted in favor of Home Rule for Ireland. The incident was not without its effect on the fortunes of the Home Rule Bill in the House of Commons.

When Redmond took his seat at St. Stephen's in 1891 he was regarded as one of the handsomest young men who ever appeared in the House; he was welcomed with open arms by all sections. The charms of English social attentions were at once spread in his path. But, fashioning himself after the grim and stern leader, Parnell, he held aloof from the magnetism of English social blandishments, and soon became a favorite disciple of that most resolute, implacable, and exasperating Irish leader with whom England ever had to deal.

Redmond, like Parnell, came of good stock. His father and grandfather had represented their districts in Parliament. John Redmond was born in Wexford; Parnell, in the neighboring county of Wicklow. Redmond, though perhaps more Celtic

in appearance, soon acquired from a close study of his model the traits of self-repression, equipoise, and calm mastery over his impulses that made him one of the safest debaters and closest reasoners in the House, and one of the most effective speakers on the public platform that this remarkable era of Irish and English politics produced.

The Irish party met and resolved to send to "the four quarters of the globe" to obtain from their scattered race resources with which to battle against their jeering enemies. Young John Redmond and his younger brother, William, were picked out as the men best fitted for the momentous mission to Australia. This was in 1882, when the English in every way had the upper hand, and the world's sentiment had not yet been drawn to the side of Ireland.

Gladstone was imprisoning the leaders; Parnell himself was put in Kilmainham jail. Redmond found Australia closed against him; there was no welcome, no hall, few friends. But, nothing daunted, he worked his way amongst the people, explained his cause privately, and exerted the wondrous charms of his personality to enlist a friend or two here and there. At last he got a hall, and then the hostile press turned upon him; but the people flocked to hear him. He convinced them, he won them, he turned the whole tide for Ireland.

From city to city he went. He received ovations; Australia was at his feet. He sent home to Ireland \$150,000. His addresses in the various locations produced a profound impression, and gave indications of an eloquence of a high order, as the following extract from his parting speech shows:—

"My last words to-night shall be words of encouragement and hope. I believe in my mind and conscience Ireland's night is well nigh over. True, her plains and valleys lie shrouded still in darkness, but the watcher on the tower sees a break in the far east, a ruddy glow upon the mountain top, and knows that the God of the day has risen, and that the things of darkness shall disappear. When that moment comes—that moment for which our fathers so wildly prayed, and wept and struggled—then will go up to Heaven a cry that will be echoed over the ocean and wafted by the four winds to the corners of the earth, that will be chorused in America and re-echoed here under Southern Cross, and the sea-divided Gaels wherever they may be, will hear that cry and will know, for their glad hearts will tell them, that the God of Justice has at last rewarded the tears and sufferings of a faithful people, and that Ireland—her Ireland—is free!"

His party was electrified. They roused themselves, they forced the fighting, they pressed Gladstone so hard that he surrendered. His Home Rule Bill was introduced within three years.

Redmond's Australian mission was the turning point. "You saved us," John," said Parnell. "Richelieu's words apply to you: There is no such word as 'fail' in your lexicon."

Redmond blushed, and was happy. The tactful chief seldom uttered the grateful feeling of his heart as he did to the young member for New Ross. Redmond never forgot it, and to the very grave he followed his chief with reverence and affection.

THE QUESTION BOX

At Non-Catholic Missions.

One of the most important and interesting features of a successful non-Catholic mission is the public answering each evening of the questions of non-Catholics through the medium of the question box.

It is manifestly impossible to go over the whole field of Catholic doctrine, or to answer even the chief difficulties of an average non-Catholic audience, in a short course of doctrinal lectures, lasting but one or two weeks, especially as they are often arranged without any attempt at logical nexus. Much that an earnest seeker after truth desires to know will remain untouched. His point of view is not treated, his prejudices are not removed, his difficulties are not met, his questions are not answered; he may find the lecturer kindly, and his lectures entertaining, but he himself has not been helped on his road toward the truth of Christ's Gospel. Frequently, for example, he is an unbeliever who denies the existence of the supernatural, the possibility of miracles, the justice of eternal punishment, the divinity of Christ, etc., and surely such a one is not in a fit frame of mind to be benefited by ever so good a lecture on purgatory or the celibacy of the clergy.

The majority of our audiences is composed of men and women full of bred-in-the-bone prejudices, which completely bandage their eyes to the light of truth. Distorted views of history, false Reformation exegesis of New Testament texts, erroneous ideas of Catholic principles of faith and morality—these stand as a forest of difficulties in the way of the conquering army of truth, and must be cleared away by the pioneer of the question box.

No matter how brilliant or strong each lecture may be, no matter how complete and logical the entire series, our arguments will fall on deaf ears if a man is sullenly nursing his own private difficulties, and wondering why they are not met.

The question box meets this want according to the varying needs of each audience. It enables the lecturer to present many Catholic dogmas with their rational, historical, and scriptural proofs that would not be covered in his lecture course, and by refuting many of the old controversies and correcting many false impressions of our teaching he makes honest-minded men and women ashamed of their ignorance and hostility, and thus urges them perforce to further investigation and study.

Many non-Catholics will write letters or come to see you personally to thank you for your kindly treatment of their difficulties. "You must pardon us," is the constant burden of their story, "for our bitter opposition to all things Catholic. How could we think well of your Church when from childhood we have been taught by teachers, ministers, and books to despise her as a corruption of the pure gospel. Thank you so much for showing us the other side of the shield."

I remember once an old man of seventy odd years—a Congregationalist, some thirty years professor of Greek in an Illinois college, who came to the parish house and contributed twenty dollars "to further," as he said, "our good work," saying: "You remember that illustration of Plato, I thought of it to-night during the answering of those questions. A surly, vicious dog will bark at and bite the stranger he does not know, and yet greet kindly the master he knows well. So we non-Catholics in our great ignorance of your Church and its teachings have barked and bitten you angrily, but this kindly answering of our difficulties will tame our surliness, and soon, I trust, this stranger will become our friend."

We often fail to realize that the evening was the starting point of a convert's return to the true fold. An intelligent man is apt to say to himself: "If I have been deceived in this idea of Catholic doctrine, perhaps I am wrong on other points; I have believed firmly this calumny, perhaps there are other lies that need refutation." Here is the starting point; and with a sincere mind the impulse to study and search for the truth is given, and God's grace will complete the work.

Father Bartlett, of Baltimore—himself a convert from Quakerism—told me that it was the nailing of one lie regarding the immorality of the nuns and clergy that let him, a young man of twenty-one, to study the Catholic Church. The question box nails many a lie and answers many a difficulty, thus practically giving many a convert. His first glimpse of the truth and beauty of the Church of God.

Again, besides treating matters not touched by the lectures, and removing prejudices and false ideas that hinder a man's profiting by them, the question box wins for the sympathy of the intelligent Protestant, who begins to have an insight into the unfairness, prejudice, and ignorance of his Protestant brethren.

I recall an instance, where a Protestant told me afterwards that he was indignant at one insulting and ignorant question we received re-

garding religious women, and he added that his wife had to keep him from jumping in to church to testify to the saintliness of these good sisters.

Another well-read non-Catholic once declared that "he had no patience with those stupid people who continually harp on the one string of intolerance and persecution. Why, we Protestants know that Protestantism was intolerant from its cradle, and that those in glass houses ought not to throw stones."

"You men must be weary of answering these old common places of controversy. Why some of these old lies have been refuted a thousand times, and yet they reappear as if discovered yesterday: 'Peter never in Rome,' 'A good end justifies a bad means,' 'It is lawful to lie to heretics'—nonsense," said a Unitarian minister, disgusted at the questions, and realizing the utter hopelessness of utterly eradicating old-time prejudices.

What is the result? Many will discuss with you the general tone of such questions, answered that evening, and while sympathizing with you and perhaps congratulating you on your patience under what seems to them a great trial, they will in a moment say: "I have no patience with such ignorance, but my difficulty has ever been," and in a moment another objection is put which perhaps betrays equal or even greater ignorance, although you take good care not to say so. This man would never have talked to you, saved forced by the desire to tell you that all Protestants were not of the ignorant stamp of your questioners of the evening.

The question box, too, is an object-lesson to outsiders on the state of Protestantism in our country to-day. When questions come in by the score from as many as fifteen or twenty conflicting sects of Protestantism, careful answering will make many of the audience realize their utter lack of unity, their local character, their revivens, the powerlessness of the ministers to teach and command, the general repudiation of the doctrines of the Reformation, the general creed of indifference to the drama and the consequent great falling off in Church attendance, the decided trend toward infidelity, etc.

"Why is it," says an old-fashioned Low Church Episcopalian of the South, "that our brethren in New York and Chicago believe in Mass, Confession, the Real Presence, Purgatory, Prayers for the Virgin? If we deemed these wrong in the sixteenth century, why the return in the nineteenth?"

"Is it indeed true," asked some good old orthodox Protestant of the country, "that some of our liberal ministers in the large cities deny the divinity of Christ, the Trinity, eternal punishment, etc. How can they be Christians?"

Once the fact of the great uncertainty of Protestantism is realized, a man has made his first step on the road to the truth. Besides, the question box helps the lecturer greatly by telling him something of the intellectual and religious make-up of his audience. He discovers in a short time whether he is to deal with Protestants or infidels; he finds out what denominations are chiefly represented; he knows fairly well the culture and education of his questioners. I know that the estimate can never be accurate, as many non-Catholics do not care to be seen depositing questions in the question box, but it is usually a pretty fair indication.

Audiences vary greatly, and the lecturer cannot as a matter of fact know the difference and realize it well without the question box as an aid. Chicago, for instance, will give you the infidel, the spiritist, the theosophist, the dowieite, the Christian scientist, etc., while a town in Illinois a hundred miles away may be out-and-out Baptist or Methodist. A university town may want to know about the relations of religion and science, the problem of evil, the Church's attitude toward the modern higher criticism, the rationalism of belief, the possibility of miracles, whereas the people in your next stopping place want to know why you baptize by immersion, or why priests don't marry.

No one could frame a course of lectures to suit the needs of an audience he does not know. That I deem one of the weak spots in the dogmatic instructions given on our Catholic missions. We are never sure of giving the people what they need most. On this principle I have, wherever possible, substituted the question box for the ordinary instruction given at missions to Catholics. The Catholic people are better pleased, and the result in conversions has always been greater.

One good practical result of the question box is the increased attendance. It has the interest of novelty, the brevity of the newspaper paragraph, the quick change from topic to topic—historical, dogmatic, moral, scriptural—which attracts men who are apt to be weary over an hour's lecture, and if handled by a kindly, tactful lecturer will be sure to arouse general interest in the non-Catholic mission.

A fair-minded objector who comes right after night, and hears many difficulties that have been clearly answered, begins to think the Catholic side of the controversy stronger than he had ever before deemed possible. He is apt to discuss the answer with some of his friends, and come again the following night with other questions and other companions. "Let us see how they will answer this question," is his invitation.

Frequently, too, a number of Protestant church members will exhaust their own stock of difficulties, and either on their own initiative, or on the public daily-repeated invitation of the lecturer, will go to their minister for material, or bring him with them—as is frequently done with many a carefully-elaborated difficulty—and lo! strange enough, these Catholic priests answer the last difficulties as readily as the first. Denunciation after a non-Catholic

GRAND RECEPTION TO THE IRISH ENVOYS

WEDNESDAY EVENING, NOV. 20, AT 8 O'CLOCK SHARP

ADMISSION 25 cents. Reserved Seats, 50 cents. Tickets are on sale at the following places: Mulcair Bros., 1942 Notre Dame street; D. Gallery, corner Colborne and Notre Dame streets; Mrs. J. F. Redmond, 2036 Notre Dame street; Miss Purcell, 1555 O. street; Brennan Bros., 1907 St. Catherine street; T. Murphy, University st.; Turner Bros., 298 St. Lawrence street; T. O'Connell, corner Ottawa and McCord sts.; J. Tucker, 41 McDord street; Laprairie's, opposite St. Gabriel Church, Centre street; W. Tracy, 89 Inspector street; P. Kelly, corner of St. Antoine and Inspector streets; D. & J. Nadler & Co., 1669 Notre Dame street; M. Sharkey, 1340 Notre Dame street; J. Milloy, 2117 St. Catherine st., and from members of Committee. Doors open at 7:30 [GOD SAVE IRELAND.] W. E. DORAN, President.

mission falls very flat when the Protestant people remember that their minister had his chance as well as they to put his objections against Catholicism on a certain evening. The newspapers are as a rule glad to get some of the questions and answers, and we in turn ought always to avail ourselves of this chance to instruct a still larger audience, and to advertise freely for greater attendance. By no means allow the reporters—frequently outsiders, totally ignorant of all things Catholic—to get up their own "story," but write out every-thing verbatim, for then alone are you sure of accurate accounts. Many a convert in our large cities has told me that the first invitation to come reached him through the questions and answers published in the daily newspaper.

Another way of increasing one's audience is by inviting questions through the mail. Just as many prefer the impersonal method of the question box to oral questioning, so many others prefer to be asked questions, not to be identified at all, as questioners, but will gladly send their queries through Uncle Sam.

I have frequently received scores of such letters, as a rule accompanied by a request to answer their questions on a certain evening. If properly conducted, the question box alone ought to secure a full attendance of non-Catholics by at least the third night of the mission, especially if the rule excluding Catholics unaccompanied by their non-Catholic friends has been absolutely enforced.

Some have objected to the question box on the ground that it was impossible to answer adequately the many questions proposed in the short time allotted to that purpose. The objection comes from a total failure to grasp the purpose of the question box. It is not the object of the lecturer to satisfy perfectly every individual questioner, but through him to instruct as many of the audience as possible in Catholic doctrine, and above all to answer so clearly and fairly, although of necessity briefly, that the objector will be urged to discuss the subject with the lecturer, and be led to make an appointment at the parish house the following day.

Indeed, the question box promotes the personal relation, whether an objector feels that his question is answered or not. If you satisfy him, he is as a rule thankful, wishes to manifest his good-will, and ply you with further questioning. If you have not satisfied him, he will be anxious to show you how you misunderstood his point of view; and again you have a chance for a five minutes' chat after the lecture, and often an hour's discussion in the parish house.

There is a great danger of a lecturer wasting the valuable time after a lecture with two or three persons; the true missionary will multiply himself indefinitely, and by a little tact spend but a few moments with a great number, and judge of the evening's work by the ten or twenty appointments made for the next day. A mission in which all leave the church immediately after the lecture—although that may happen the first few evenings—or in which comparatively few call at the house for private discussion or instruction, is practically a failure, from the standpoint of conversions; no matter what a sky-rocket force it may have caused for the time—Rev. B. L. Conway, C.S.P.

Catholic Editors On Many Themes.

THE CONFESSIONAL.—The secrecy of the confessional continues to exercise a strange fascination over non-Catholic writers of novels and plays. Mr. Hall Caine drags it into the latest book which he has inflicted upon the reading public, and when his knowledge of moral theology is criticised, tells an interviewer that the average confessor only knows the general rule, namely, that the seal is inviolable, but does not know that there is an important exception to the rule, namely, that, when necessary to avert a great public calamity, the confessor not only can, but must reveal the dangerous facts which he has learned in the confessional, if the penitent refuses to do it. This, says Mr. Caine, is the teaching of the "lead-ers" of the Church. He does not name them, however. If he did, they would probably be the theologians whose works are on the index, and are chiefly read to-day in ex-tracts among the Condemned Propo-sitions. No reason whatever, no matter how grave, no matter whether it be the welfare of an individual or a commonwealth, can justify a confessor in breaking the seal of the confessional.—The Casket.

RELIGIOUS TRAINING.—Nothing more striking could be shown in regard to the superiority of Catholic schools over the secularized schools than the recent statistics in the houses of correction in France, where the schools are in the same condition as in the United States. According to these statistics, there

are annually from 1,000 to 1,200 youthful criminals, who cannot be sentenced to prison on account of their youth, and are, therefore, sent to houses of correction. The tribunal of the department of the Seine has gathered information as to the schools frequented by the delinquents. The result shows that on the whole only eleven per cent. had frequented Catholic schools, and eighty-nine per cent. were pupils of the State schools. The best record was enjoyed by the Catholic schools of the city of Paris, of whose pupils only two per cent. were criminals, compared with ninety-eight per cent of the pupils of the State schools. Why, then, do they suppress the Catholic schools? Are the French so anxious to have more correctional houses and penitentiaries? No doubt an investigation on this point in our own country would show a result no less honorable to the Catholic schools.—Southern Messenger.

THE SIN OF SPITE.—Many of us who call ourselves Christians are unworthy of the name. Against our own brothers and sisters of the faith we treasure up deadly hatreds or petty spite for the slightest offenses. We gibberly rattle off in our morning prayers, "Forgive us our trespasses, as we forgive them that trespass against us," utterly unmindful of the sublime meaning of these words which Christ Himself has taught us. These words have a meaning and a purpose. They are not a mere formula. They are in-stinct with the very essence of Christianity. They express the condition on which we hope for pardon from the Father who is in heaven for our own innumerable offenses. If we could only see what lies beneath these words, would we be so un-forgiving to our neighbors and friends for their trivial offenses against us?—Sacred Heart Review.

CHURCH BUILDING.

Church building is progressing actively in many parts of the Catholic dioceses of California. The later structures erected for worship, are of a more ornate and substantial character generally than those built during the past, omitting the era of the early missions. In the preceding decades it was necessary to put up buildings with as little delay as possible to meet the requirements of a population of sudden development. The utmost simplicity of style was a dictate of existing conditions. Times have since changed. The increase of Catholic numbers is now almost entirely a thing of natural growth. It is less rapid but more uniform than the other, and its needs can be more deliberately pro-vided for. Some of the country churches more recently erected are therefore architecturally and other-wise fine specimens of the builder's art, and far ahead of the older structures, if not in size, at least in those qualities which are fully as desirable in structures set apart for the use of Catholic worship.—San Francisco Monitor.

CHAIR OF ST. PETER.

Pope Leo XIII. has completed twenty-three years, eight months of his Pontificate. His reign has thus risen very high in the scale of duration, being now the sixth in order, and if he is spared until the octave of the Epiphany, it will be the fifth longest of Papal reigns. The Popes who have reigned longer than Leo XIII. are—St. Peter (33-67), with a reign of thirty-four years, six months; Pius IX. (1848-78), thirty-one years, seven months and twenty-two days; Pius VI. (1775-98), twenty-four years, six months and four-teen days; Adrian I. (1771-95), twenty-three years, ten months and twenty-seven days; and Sylvester I. (314-37), twenty-three years, ten months and twenty-four days.

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NEW YORK'S MAYORALTY.

—It is estimated by American newspapers that the recent mayoralty campaign in New York, which lasted about thirty-two days, cost \$1,500,000.

A NEW SONG.—A recently published song entitled "My Heart For Your Heart," that bids fair to become very popular, is the work of Mrs. J. J. McIntyre, daughter of O'Donovan Rossa.