Our Curbstone Observer On Matinees.

HOSOEVER has taken the trouble to follow my vared observations, during the past few years, will a-gree that I am not exne in my records of what comes to my attention from time to time, I do not believe in wholesale condemnation, nor yet in unqualified commendation. This week I desire to deal with matinees, and in so do-ing I merely take the subject in one of its phases. In fact, I have no intention that my remarks should be considered as touching upon the theatre in general. This one phase of this special subject will suffice.

THE SATURDAY MATINEE. -What is a matinee? It is the per-formance, during the day-time, of plays that are usually performed, at night. Thus a company advertised that it will give such or such a play on Friday and Saturday, with matince on the latter day. This means that the play will be put on the boards on Friday and Saturday nights and also on Saturday afternoon. So far there is nothing wrong. If the play is all right at night, it is equally so in the afternoon. The object of the matinee is to give an opportunity to those who cannot attend at night, but who have a half holiday on Saturday, to enjoy the play. That is perfectly correct. To ndemn it we would have to condemn still more strongly the night mance, and that cannot done in a general manner. As a rule, the matinee is patronized by ladies who have charge of young people and by gentlemen who have no better way of whiling away the Saturday afternoon. We also see a number of boys and girls for whom it would be out of the question to attend at night. They generally take advan-tage of the matinee. This is the plain statement of the case.

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THE DANGERS .- Do not imagine that I am going to enter upon a long dissertation upon the stage-be it modern or classic. The cangers of the matinee, as far as my observations lead me to consider them, are not those that are usually ascribed to the theatre. The play may be one that no moral critic could well find fault with; and for the older, the more experienced people it may be absolutely harmless. Not there do I see the menace. But you will find, as a rule, that the majority of the audience consists of young girls ranging from ten to sixteen or eighteen, and they are generally in the company of elderly ladies - mothers, aunts, grown sisters, or chaperons. To the parent there is no in their presence there. The mother will tell you that her daughter must have some legitimate recre.
ation, that she must not be tied down a prisoner, that in her mother's company that daughter is perfectly safe, that she does not approve of a young girl going to the theatre at night, consequently accompanies her daughter to the less dangerous, or less objectionable ma-In fine, the mother has taken precautions to learn afl about the play. It is moral, and neither in acting, nor in language is it calculated to do anything beyond instructing and amusing the young girl. All help applauding the mother's good intentions and her watchfulness child. To wish to afford that child-for a girl at such an age is a child to the world—an opportunity of equalling all other young girls in knowledge of what is most attractive, is a legitimate ambition. Thus it is that the mother sees no harm, even provides-according to her own lights-against the chances of Once more I repeat that such a mother is only to blame in as far as her lack of thought, knowledge and observation go.

THE MODERN PLAY. - When we take up the great classic dramas of of Rome, and of the sever teenth century in France we find them based upon human passions—avarice, ambition, hatred, revolt, and such-like. But the modern drama invariably is based on love.

fidelity, immoral intrigue, and such like constitute the moving element of the drama. But I will not go so far. I will suppose that the mother in 'question would not take her daughter to a play that gave forth inmasked for the public's contemplation the torturings of morality that are effected in such dramas. It is a play in which serious, but very pas sionate love predominates; and climax is marriage; and it is only a stairway leading up to a moral. In this there is a latent, a fearful danger for the young girl. For the mother there is nothing harmful in it all. She may have, in person, passed through like experiences. knows of the language of love, of the varied sentiments that it awakens, of the divers situations that it entails. They are all ancient history for her But it is otherwise with the daugh ter. All this is a revelation to the young girl; she hears, she sees, drinks in-with the avidity of youth -things that she is not yet ciently developed in mind, heart and character to receive without injury There is a moral in the play. course there is. But to reach that moral you must wade through two long hours of evil thoughts, wicked suggestions, vice-tainted attempts, that perhaps are ultimately frustrat-ed and perished, but which usurp the young heart for such a length of time and with such a force that the moral is lost-it is engulfed in the other teachings. At home the mother could, from her own experience o life, inculcate the same moral, and in a more effective manner. No need for that purpose to drag the child through four or five acts in which things are said and deeds are done or are mentioned, that burst like a new world's revelation upon the un suspecting soul of the young girl, I am sure that the mothers fully understand me and that details are by no means needed. I am not talk ing about positively bad plays; they are out of the question. I am simply referring to dramas true to life, and which censure vice and immorality but in order to do so hold the mirror up to the world and exhibit these monsters in all their outward attractiveness and inward ugliness. The girl comes home with her mother from the matinee, and her heart is filled with sentiments that it had never before felt in its most rigid pulsations; her mind is turned in the direction of dreams that are the forerunners of moral wreckage; and her young being is entirely shaken by the same breaths that would pass over, without effect, the natures that have been seasoned with years and experience of life. The gateway to unrest, to worry, to longings, to throbbings of an unhealthy fevered and untimely character in a young mind, has been opened, and the complete and unalloyed happiness and contentment, so characteristic of that age, have been for all time uprooted. A child can never be too long childlike; there are always years enough of sorrow and of bitter experience ahead of each one in life. A young girl sheltered in the ignorance of what the future may bring to her in the garb of miseries and griefs. It is not well to disturb the unsophisticated state of mind, for once disturbed it can never again resume its for-

NEW BOOKS.

mer tranquility. And I would sin

cerely say to mothers that the ma-

tinee is no school, nor is it a healthy

recreation, for their young daugh

The "Untrained Nurse" is the title of a book published in a most tractive form by the "Angel Guardian Press," Boston. The author is a graduate of the Bellevue Hospital, New York city. It deals in an entertaining and instructive manner with of medicine and the various known ailments to which humanity is subject.

The author says: The "Untrained Nurse" is not intended for the of trained nurses. * * * been written with a desire to help those, who unable to hire a trained nurse, yet, feel most keenly their own ignorance and know that trained nursing may be necessary to save a life for which they would willingly shed their heart's blood.

GOING TO SCOTLAND.

It is rumored that negotiations have been entered into with the Duke of Argyll for the purchase of the is land of Iona with a view to convert ing into a retrea! for the French Cathusians lately driven from their monastery at Chartreux by the Combes clique. Should the rumor Combes clique. Should esult in realization France's will read Scotland's reward. sugger of sufficiently magnetic power grapes soon turn sweet; but, in the secretable sec

Greatness: Great Men.

BY "CRUX."

URING the past months have quoted almost a score of those admirable essays by Thomas Davis. I am now going to take the liberty of a patenthesis. Both as to the man whose brief life was so truly marked with all the characteristics of greatness, and as to what the proper idea of greatness should be, it may serve a good purpose. I mentioned, in one of the recent issues, that Davis only commenced his literary work in 1842, with the establishment of the 'Nation," and that he died unexpectedly in 1845. Yet what a mass of work he did in that space of time. The author of a preface to his col-

lected poems and essays, I do not know the writer's name, upon this peculiar phases of his life. He says: "Pity it is, to be sure, that his aspirations had not found a fuller utterance, before the fiat of death had hushed to unreasonable rest the throbbings of that large heart. Fragments though they be of most capacious and diversified character, they are yet to a wonderful degree its unaffected utterance Like wild flowers springing from the mould in the clefts of a giant oak, they relish of the open air, and have looked the sky in the face. Doubt less in many ways the impress of the poet's spirit, and of the graces of his character, is but the purer for this partial and too late development of its loveliest folds. Like the first fragrance of the rose, ere its perfume becomes heavy sweetness; or as the violet smells the sweetest, when hidden by its cherishing leaves from the glare of the noonday sun."

Then turning to the book which he so prefaces, and recalling the shortof the poet's career, the same writer says:—"And thus, perhaps, af-ter all, the soul of Davis will shine from this book as pure and clear,though not so bright, or comprehen sive, or beneficent,-as if he had been thirty years writing instead of three and filled a dozen volumes instead of one. As far as writing goes, there is enough to make men love him, and guess him,-and what move can the best of readers do with the supremest writer, though he lived to the age of Sophocles or Goethe. true loss is of the oak's timber, the living tree itself, and not acorns or of the flowers at its base The loss of his immediate influence on the events of his time, and on the souls of his contemporaries by guidance and example,-that is the bereavement; one which possibly many generations to come will be many generations to come suffering from and expliating, consciously or unconsciously."

This brings us to a consideration of greatness in men. Duffy once said that great men are few, while good men and true men are numerous in the world. Undoubtedly the circumstances which attended the development of Davis' powers, are a strik-ing proof of the latent energy, which lies hid among the Irish people, unwrought and almost unthought of. The same writer says: "Not that I entertain the opinion, though it is a favorite theory with some men- and one that does not obtain the less acceptance because it flatters human nature—that there is an abundance walking of great men, ever earth, utterly unconscious of their power, and only wanting a sufficient stimulus, themselves to know their power, and make all men acknowedge it. A theory of life and history, in any high sense of greatness, which I cannot assent, for it seems to me the very essence man is, that he is, in spite of himself, making ever new acquain tance with the realities of life. All animate and inanimate nature is in a conspiracy to make him know himself, or at least to make others know him, and by their love or hate, their fear or reverence, to awaker his slumbering might. Destiny has a usand electric shocks for him, to which unearnest men are insensible; while his own unhesitating yet unrest ing spirit is ever fathomir depths in the infinities of thought, and suffering, and love. wisest of the ancients told the clods who condemned him,-the great man but nature's wants are strong him, and the ties of heart and ho are as dear, or dearer to him than any. And in childhood by its joys, in menhood by its sorrows, in age by

or passion have the mastery in the

great man's nature, no matter whether action ther action or reception preponder ates in his life, if he be truly great ates in his life, if he be truly great, and live through man's estate, he will in some way be recognized. Strange it were indeed, if every other element in nature—the paltriest grain of sund, or the most fleeting wave of light—were perpetual and unlimited in its influence, and the mightiest power of all, the plentitude of electricity life such persent week! spiritual life, could remain unfelt by kindred spirit, for the hatural life of man. True, the great man often shun society, and court obscurity and solitude; but let him with draw into himself ever so much, his soul will only expand the more with thought and passion. The mystery of life will be the greater to him, the more time he has to study it; the loveliness of nature will be to him, the less his converse with her is disturbed by the thoughtless comment of the worldly or the vain. Let him retire into utter solitude,-if nature whispers him, and he listens to her,-and ever he were not great, that solitude would go near to make him so; as Selkirk, when after his fou years' solitude, he trod again the streets of London, looked for a while a king, and talked like a philosopher. For a while,-since, as Richard Steele ably tells the story, months or so, the royalty had faded from his face, and he had grown a gain, what he was at first, a sturdy and common-place sailor.

"But nature herself haunts inces santly the really great man, and no thing can vulgarize him. And if it were only on that account alone whether tested by action, or untest-ed by it, the great man is sure of recognition, if allowed to live out his life. If he act, his acts will show him; and even if he do not act, his thoughts or his goodness will be tray him."

A sage of our own times says:-'Hide the thoughts of such a man, nide the sky and stars, hide the sur and moon! Thought is all light, and publishes itself to the universe. It will speak, though you were dumb, by some miraculous organ. It will flow out of your actions, your manners and your face. It will bring you friendships, and impledge you to nature and truth, by the love and expectations of generous minds."

I might now fittingly close this contribution by quoting the last vords of that same preface—it was written in 1846—and in them we have both a national inspiration and an incentive to bring the younger to study what Davis has left behind him. He thus clos

"And here, youth of Ireland! in this little book is a Psalter of Nationality, in which every aspiration of your hearts will meet its due response-your every aim and effort, encouragement and sympathy, and wisest admonition. High triot, and unforeseen by him and all the stroke of fate which was to call untimely away. The greater need that you should discipline strengthen your souls, and bring the aid of many, to what the genius of him who is gone might have contributed more . than all- Hive and knowledge. Be strength straightforward, and sincere, and resolute; and undismayed as he was; and God will yet reward your truth and love, and bless the land whose sons you boast yourselves to be."

PATENT REPORT.

For the benefit of our readers we publish a list of patents granted by the Canadian and U. S. governments, secured through agency of Messrs. Marion & Marion, patent attorneys, Montreal, Can., and Washington, D.C.

Information regarding any of the of charge by applying to the abovenamed firm.

81,272-James Millar, Lyn, Ont., seed marker.

81,283-George Laporte, St. Felix Valois, Que., acetylene gas generator.

81.301-Frank R. Miller, Port Ar thur, Ont., musical instru-

UNITED STATES.

726,557-Felix Mesnard, New, Glasgow, Que., vehicle wheel.

-Frs. Octave Schryburt, Quebec, P.Q., sole blocking

-John H. Humphrey ton. N.S., electric baseball

727,647—Murray D. Lawis, Sydney River, C.B., self-mitring cornice mould.

Archbishop Ryan's Golden Jubilee.

The committee in charge of the celebration of the golden jubilee of the Most Rev. Archbishop's ordina tion to the priesthood met on Wed nesday afternoon. Reports were re ceived from the sub-committees who are calling on those invited to the public meeting of laymen. From the majority of these subscriptions have been received, which, together with those already given, make a sum close to one hundred thousand dollars, or one-half of the desired ount. Members of the laity in general will shortly be called on for subscriptions, in order that all may be given an opportunity to participate in this testimonial to the beloved head of the archdiocese, who has al-ready signified his intention of applying the purse to the liquidation of the debt on the new St. Vincent's Home at Twentieth and Race streets, which was formerly the Pennsylvania Institution for the Blind. It cost \$150,000, and the improvements and furnishings \$50,000 more, so that when this sum is contributed, which the committee feels confident will be done in time for the anniversary, the new home will stand as a memorial of the jubilee.

The other features of the celebration have not been definitely decided upon, but it is probable that the programme will include a Pontifical Mass to be offered up by His Grace the Archbishop on Tuesday morning, September 8, at which many of prelates of the country, as well as visiting and local priests, will sist, and a public reception in the Cathedral in the evening, the Blessed Sacrament being removed. It is probable that there will be a brief nusical programme, an address the Archbishop and his response, after which every one will be given an opportunity to come forward personally offer his or her congratul-ation to the golden jubiles.—Catholic Standard and Times.

Robbing the Poor.

Before the robbery and suppression of the English monasteries by Henry VIII. there were no "Poor Laws" in England. There was no need of any. The Church—the Catholic Church the only Christian body then in existence in Europe or in the worldtook care of the poor, and mainly through the agency of the monaster And in those times, when the Christian world was Catholic there were no "poor houses," as they have to-day in England-big, dreary, barrack-like buildings where the "pauper" husband is separated from the "pauper" wife and where the "pauper" children are brought up with the degrading brand of official pauperism upon them. There were no such institutions in Catholic England or in Ireland until Protestantism began and gained the ascendancy in the ruling of that coun-

The robbing of the monasterie was the robbing of the poor, which resulted in the State pauper-the destitute, houseless, homeless man, woman and child, the outcasts of when society divorced itself ciety, from the all pervading charity of the Catholic Church. Pious kings and queens and princes and nobles endowed monasteries and other gious institutions with lands and moneys for charitable and educational Thus the monasteries be came wealthy, but all their wealth was expended for the spiritual temporal benefit of the people a round them. Among those people there were no "paupers"—no family without a home. The monks landlords, but they were in every instance resident landlords, and the regarded the lands not as their cwi but as the patrimony of the poor of which they were merely th todians and administrators. And un no evictions-no families thrown our on the highway because they not pay "their rent." Under them the poor were treated not as "pau-pers," but as men and brothers hav-ing a claim and title—not to be de-nied or disputed—to a means of living on the land on which they were

in Catholic times, and it is the con-dition to-day in some Catholic coun-tries between the rich monastic es-tablishments and the people. In this

nnection the situation in France presents features that recall the suppression of the religious foundations in England and its evil results—evil for the whole people, as well as for the poor. The anti-clerical programme of the French Government gramme of the French Government threatens serious injury to the finan-cial credit of France, as well as rob-bery of the poor, both of which facts are thus noted by an English paper, "The Financial News," an pert on such matters, as its title

"The French Premier's policy of persecution is causing dismay to his colleague at the Ministry of France, France is already faced with a deficit which she does not know how to make good, and this is the mo ent chosen for the expulsion of the religious orders. The business volves, besides, a diminution in the country's wealth and production (which is taxpaying capacity) charges like the following: For the support of the aged and invalid indigen (hitherto kept by the Orders, there being no poor law in France) a sum estimated at £5,000,000 that is \$25,000,700) per annum, and for new schools to take the place of the closed religious schools, a capital sum for construction and fitting of £1,270,700 (\$6,350,000) and stipends for the new teachers amounting to £328,198 annually (\$1,640,990) M. Combes is an expensive luxury t France.

And especially to the poor of France—the working, laboring classes -who will have to pay the bulk of the increased taxes rendered neces sary as above indicated. There is no poor law in France. None has hitherto been needed. The poor were cared for by the religious orders and no tax for their maintenance was put upon the people. But now the orders are driven out of the country and there must be a poor law and poor-houses, and the people must pay the cost and the cost of the new schools and teachers which must be provided, the religious schools being closed and the monks and nuns ex-pelled for the crime of teaching without expense to the State.

The wonder in all this business is that the people do not realize the seriousness of the situation—the enormity of the wrong and injury done themselves by themselves. For, oi course, they are the wrongdoers in the first instance. By their votes Combes and his party are enabled to carry out their destructive policy, The suppressors of the religious houses and the religious schools-the robbers of the poor—can and do pro-claim and boast that they have the people at their qack. Certainly they have not all the people, for there are Catholics numerous and devoted still in France, but the majority, whether from ignorance or indifference, seem to be on the side of the evil does Perhaps when that majority begins to feel, as soon it must, that the is-sue involved is one that appeals to their pockets they may take a differerent view of their duties at the ballot box.-New York Freeman's Journal.

Third Order in India

A general congress of the Tertiaries in India, according to the Bombay "Catholic Examiner," is to meet at Allahabad next year. members of the Third Order of St.
Francis, the ultimate aim of the
movement is to consolidate Cate
lics into a homogeneous whole at
to spread practical Christianity. The
propagation of the Third Order will
understally advance the cause though primarily a congress undoubtedly advance the cause Catholicism in India and furnish i remedy for the evils which threats society. Never was a movement a this kind more needed than in India and a more median where there exists no the congregations, where the popular tion is a floating one, subject is sudden changes—owing to the exig cies of trade, business or Since the days of St. Francis Xan (1542) the Catholic Church has go dually expanded till at prese numbers nearly two and a half m lion followers, in seven archdio thirty dioceses, and four prefects apostolic, supervising more than 8 European missionaries, nearly 2, native priests and 4,500 memb religious communities. Besides counts 4,718 church and chapele 885 schools and collegesthem second to none in India, an attendance of 168,200 child missionaries with 1,540 studen 180 orphanages supporting over 000 orphans. Although there unity in the ecclesiastical adultration of India, there is a

SATURDAY, JUNE 20 England And Devot To the Blessed Vir

(By the Rev. Canon Don

ANCIENT DEVOTIONS. the Dlessed Virgin may ned up in one sentence: the Mother of God." I will deavor to show in what, expression to this f ther words, what were th Catholic practices of devotic or of our Blessed Lady.

Every village church, small, had its altar in hon-Blessed Virgin, In our C and stately Minsters, be choir and High Altar, was Chapel, to the extreme east izing her as the morning st heralded the coming day. A printed in 1531 has it: "Li morning cometh before the ing, and divideth the night cay, so the Virgin Mary romorning before the Sun of and divided the state of gra the state of sin, the childre from the children of darkness upon the Church singeth praise that her glorious 1 light to the world, and illusthe Church and congregation faithful people."

The supreme act of all worship is the Holy Sacrifi Mass. It is, and can be, as to be, offered to Him, amo things, in praise and than for the graces and glories Saints, and most of all for His Blessed Mother. In old days a Mass was offered to (day, in almost every church pel throughout the land, in the Blessed Virgin. It was ed at the earliest dawn, wit most solemnity, with org choristers, chanting the swee most learned music of tho "Thus in England," as the Rock wrote in his Church of "time was when no praise arose from the earth en at the first streak of da only from wood and wold, forth by soulless birds of but from out the thronged o the busy town (wherein chi ples were then taller, an beautiful, and more numero workshop chimneys), and the smallest village; time v waking day awakened men hem come to the House of sing His praises; and, like t and seraphim, cry out another, 'Holy, holy, holy God of Sabaoth,' and ask t ession of the Mother who

Next in importance among ices of the Church, after t Sacrifice, comes the Divine which is recited daily by th It consists of the psalms interspersed with antiphon hymns, and lessons from Ho ture, and the lives and writhe Saints. The Mass and I fice for each day corresponds are Masses in honor of the Virgin, so there are offices. undant evidence to show old Catholic times, the lait as the clergy were accustom cite daily the Office of Our I it is clear, too, that they in their childhood, and were har with it that they could by heart, and even recited ther while dressing in the Thus the Book of Courte by Caxton about 1477, John" is admonished:

that Son of David in her w

To dress yourself and do array. your fellow well and t

Our Lady's Matins look ye

Similarly the statutes of ege, founded by Henry VI. prescribe that the scholars, as they have risen, and while their beds, shall say the M our Blessed Lady.

But there were, of course