

Human Ills Increasing.

(By an Occasional Correspondent.)

Are "the ills that flesh is heir to" increasing in the world? If we are to take statistics it would certainly seem so. And if we seek for the causes we find them in man and society. We were struck with this thought recently when going over the report of the English Lunacy Commission. It would serve a country well were its legislators to carefully study such subjects as these, and to make every effort to efface the obvious causes of the misfortunes that fall upon the people. Of all the afflictions in life, it seems to us that none is sadder or more to be dreaded than the loss of the mental faculties. Yet how near every human being is to that terrible precipice scarcely any one can imagine. We think of life, our corporal life, and we avoid as much as possible accidents and all other menaces to its existence; but rarely do we reflect upon the very thin partition that divides sanity from insanity. We read of a learned and most gifted man suddenly becoming a lunatic; the thin partition has been penetrated, possibly by an over-exertion of a mind that has been normally sane. In other words, the brightest intellect is in the keeping of God, and He, in a moment, can fling over it a cloud out of which only death can ever rescue it. And then how sad the spectacle of man reduced to the level of unintelligent beings, vacillating between the dignity of a mind derived from God and the degradation of passions participated with the brutes. In going over that report it has dawned upon us that there is surely a possibility of finding some means whereby the sources of that fearful malady can be diminished.

In 1859, in England, only one in 536 of the people could be classed as a lunatic; in 1903 the proportion is one in every 293 of the population. And the increase goes on. In dealing with the causes, we learn that intemperance accounts for 23 per cent. amongst males, and 9 per cent. amongst females. Heredity accounts for 25 per cent. amongst males, and for 19 per cent. amongst females.

We need not trouble ourselves with the other causes, as these two are the principal. Heredity is therefore the greater of the two; and how is that to be checked? The problem is one that well deserves careful study. In the first place there is considerable of a safeguard for Catholics in the fact that the rules of the Church are very strict concerning parents and their duties towards their children in matters regarding marriage. But the world is not all Catholic, and all Catholic parents are not exact in the fulfilment of their duties in this connection. There should be a system of some kind established, which, while carefully avoiding any infringement upon the liberty and rights of citizens, might help to curtail the number of marriages between people known to have insanity, or a strain of it, in their families.

This, however, is a very delicate matter, and one not at all easy to manage. It would need very wise and very careful consideration. But the other source, that of intemperance in drink, comes within the range of almost every influence that is exercised for good. The preacher, the parent, the employer, the legislator, all may have a part in that work. We see that with females lunacy due to this cause of drink is of a very low percentage—only nine—and the wonder is that it is not greater, for drinking habits are becoming wofully frequent amongst women in modern days. But it is in men that this cause of mental ruin is the most frequent. Possibly because men who are given to drink have more opportunities of going to ruin than have their female relatives. But 23 per cent. is a large proportion; and they tell us that it is on the increase. It is true that there is a small percentage of lunacy due to business troubles, but these can also be generally traced to drink. Consequently to decrease lunacy, and to save the coming generations, it is necessary to increase every effort and every means to combat intemperance; and the first of all means is to have the youth, even in tender years, take a pledge of total abstinence; add to that prayer for God's grace.

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A Great Catholic Journalist Dead.

It was on the 13th July last, the feast of St. Anthony, that the soul of the late Denis Lane, the founder, owner, editor and guiding spirit of the London "Universe"—a most thoroughly Catholic paper in England—winged its flight to God. Do you, dear readers, wish to know how a Catholic journalist can die? Harken to the words of his confessor and most close friend:—

"Called to him on Saturday night, July 11th, at about ten o'clock, I took him his Divine Master in Holy Viaticum. Denis Lane made his last confession with a perfectly clear mind and with hearty contrition. He received our Divine Lord, the Viaticum for the long journey he was soon to take. He was anointed with God's holy chrism, and received the last blessing. I saw him again on Sunday and Monday, and he knew me perfectly. Being suddenly called to him on Tuesday (St. Anthony's Day), I hastened to him at 2 o'clock in the afternoon, and he died in my hands at half-past seven. During that time he repeated audibly the sweet name of Jesus. Fortified, therefore, with all the last rites of Holy Church, with the sweet name of Jesus on his lips, with God's priest holding him, and with his beloved relations gathered round him, the soul of Denis Lane left this world, to appear before the judgment seat of the good God he had served so faithfully. And I feel that this man of courage and of faith, this apostle for the truth of God's Church and the glorification of God, could say as he reached the eternal throne: 'I have glorified Thee on earth, I have finished the work Thou hast given me to do; I have fought the good fight, I have run my course, I have kept the faith.'"

Is this the death-bed of a saint that is thus described for us? It might be for aught we know; but we are only aware of the fact that it is the death of a Catholic journalist that has been pictured. Of the tributes paid to this man's memory there is an endless list; but for us the main point remains, that he was "the good and faithful servant." To no man, outside the priesthood of the Church can the words of Scripture be more fittingly applied than to the dead Catholic journalist: "He has run his course, he has fought the good fight." Yes, he has fought the great fight of Truth against Error, in many a struggle—some brief and decisive, some protracted and terrific—and he has always come out of the conflict with success, but generally without any earthly reward.

Of Mr. Lane's career we learn this much from his own organ:—
 "Here was an extension of the Apostolate (in that of the press); here the brave, courageous heart of the layman could claim a share in the Christlike work of spreading the truth. O, dear brethren in Christ, the awful power of the press, that power of leading men into truth or into error, of leading souls to God or to Satan, of dispelling ignorance, of dispersing misconception, of fighting the cause of God's Church, of saving souls, and thus increasing the glory of God. And amongst those who cheerfully undertook this burden of spreading the truth by means of the press was the one we are now mourning, the late Mr. Denis Lane. He felt the call; he cheerfully followed it. He gave his whole heart to it, and we find him the founder, the support, the mainstay of a paper, 'The Universe,' that has been an unflinching defender of our Holy Faith. Of this we are certain, that in the inception of the progress, the life of this paper, Mr. Denis Lane had but one idea, one desire, and that the dispelling of ignorance, the extension of the Church's truth, the clearing of misconception, the doctrine of truth, and thus the salvation of man. Am I wrong, then, in applying to him the words of the Divine Master that called him, 'I have glorified Thee on earth, I have

finished the work Thou hast given me to do? As an apostle he has glorified His Master, and as an apostle he will receive the reward of an apostle.

"You all know his history; the Catholic world knows it; his apostleship has declared it. The world first saw him in 1823, most troublous times, at Canterbury, the true seat of early Catholicity. At an early age he left for America, going to New York, California, as times over here were so bad, returning here in 1854, after six years abroad, years full of experience. In 1860 he brought forth the darling of his heart, his chosen child, the means of his apostolate, 'The Universe,' and from that day till a short time before his death was its leading guide and support. But the Catholic world knows all of this."

And God knows it, even better than does the world. The journalist is soon forgotten, we have examples of brilliant Catholic editors whose names are but a memory—the Sheas, the Wolfes, and scores of others—but the seeds that they sowed during their lives have been scattered far and wide, have taken root, have grown into immense crops, and the harvest is being daily gathered in by those who have come after them. Theirs is a glorious mission; their company forms one of the strongest detachments of the Church Militant, and of their number no truer, no braver officer than the late Denis Lane. May his great Catholic soul rest in peace.

THE LUMBERMAN'S THRILLING ADVENTURE

(Continued from Page Ten.)

"Well, the minute the strain was over and I saw that the beast was really dead I sort of went to pieces and had to sit down beside the Lady to collect myself. As for Hasbrook, he simply covered his face with his hands and rocked to and fro, fairly moaning aloud from the effects of his awful fright. It was a long time before he seemed to comprehend that the thing was dead, and still longer before he would look at it. Even then he shuddered as if the very sight of it caused him pain. Its tawny yellow body wasn't a pleasant thing to look at, even in death, as it lay with parted jaws and ugly white teeth exposed.

"My nerves were still rather shaky from the close call I had had, but I got out my knife and was preparing to skin the creature when the old fellow stopped me. 'For heaven's sake, Percy, come away and leave it,' he cried. 'I don't want the thing in the boat.' 'But I can get twenty-five dollars for the skin,' said I. 'I'll give you fifty to let it be,' he answered, dragging the canoe toward the water. So to please him I had to leave it, though I would have given more than the fifty for it just to keep. For I have heard a good many stories of panthers' ferocity and cunning, but never of so persistent a man-hunter as this one, which followed us steadily for over a week, to lie in wait for us at last in the very tree to which he apparently knew we must return.

"I have been in the woods a long time since then, but I count that my closest call. And I mistrust old Hasbrook's nerves never quite got over the effects of that trip, for he let his option run out, and I was told, just logging pine for good. He certainly had a narrow escape from sharing his brother's fate, and if ever a man got a life-long scare it was that old chap when he faced the Cupasuptic panther."

Claire cast an uneasy glance over her shoulder, shivered, and drew nearer the fire. "To tell the truth," she said, "I think I feel a good deal as he did." Perhaps some of the rest of us had a similar sensation, but if so, with the usual deceptive-ness of mankind, we kept our peace.

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LEONARD & LORANGER,
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ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. M. J. McKenna, Rev. President; W. P. Doyle, 1st Vice-President; J. No. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Aillery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in the hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording secretary, Miss Rose Ward, 51 Young street; financial secretary, Miss Emma Doyle, 776 Palace street; treasurer, Mrs. Charlotte Birmingham; chaplain, Rev. Father McGrath.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCall, Vice-President; J. Emmett Quinn, Rec.-Sec.; James tary, 931 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcey; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Advisors, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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NOTES

CATHOLIC HIGH SCHOOL regret is expressed that the Government, so much as will not open its doors to the school.

Some of our people known for their support of all good associated with Irish causes do not hesitate to express their forcible language in to the fact.

The "True Witness" aware of the apathy lack of unity, and the presence of a sentimental pride broad take in other interests those which conceals has abstained in referring to the subject is humiliating to plate.

Times have sadly in Irish ranks, in when an institution the chiselled title in over the main "Catholic High School" must close its doors lack of support.

So far as our memory lack we cannot recall stance in this city Catholic Irish ins closed its doors.

LAND BILL NOW LAW has prorogued the most session of the British that has been held for a years. As far as Ireland is concerned it is the most important whole century. The Irish has not only passed the Commons, with all the desired to make, but has tioned by the Lords, and waited the Royal sanction was in every sense a mere form; a matter of form and mentary procedure, and a conclusion when we con King's sentiments, both and implied, in regard to and the Irish people.

A few extracts from the from the throne give due of the sentiments to which In dealing with his visit His Majesty said:—

"The warm expression will with which I was ever ceived, greatly touched me, enabled me to realize how being attempted to improve housing accommodation working population, stimulate commercial activity, advance the of agriculture, development education. Much remains to but it was with feelings of est gratification that I noted of increasing concord and classes in Ireland, presaging hope, a new era of united e the general welfare."

Referring to the Irish Land the speech says it offers indu to the land owners to contribute among their own and provides facilities for in the conditions of life in the districts of the west. It adds reform, by removing the causes of social disension, hearty trust, conduce to th

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