

Leaders in Irish National Societies.

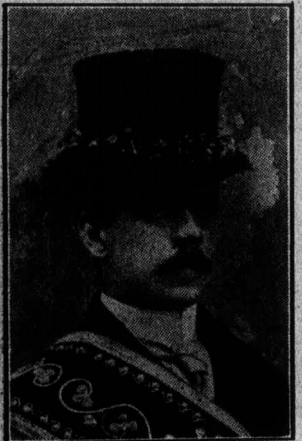
The present spiritual director of St. Ann's Young Men's Society, Rev. Father Flynn, C.S.S.R., was proud of his young men and proud of his parishioners and their friends, on St. Patrick's night, when he entered the Monument National Hall and beheld the immense audience which had gathered to witness the performance held by the Society, in which he is



REV. FATHER FLYNN, C.S.S.R.

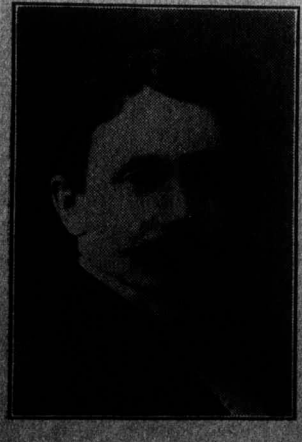
so deeply interested. Since his appointment to the important office of Director he has manifested a most enthusiastic interest in the organization which his predecessor, Rev. Father Strubbe, had so long presided with such uninterrupted success.

Father Flynn enjoys in an eminent degree the esteem of the young men, and is determined to uphold the record of the Society.



MR. J. WHEELER.

We have much pleasure in printing the likeness of Mr. J. Wheeler, who so efficiently discharged the onerous duties of Marshal-in-Chief of the parade on St. Patrick's Day, 1903. Mr. Wheeler is an active worker in the societies associated with St. Gabriel's parish.



PROF. P. J. SHEA.

In the circles of Irish Catholics of Montreal few young men are better known and more highly esteemed than the talented and enthusiastic organist and chairman of St. Ann's Church, Prof. Patrick J. Shea. He occupies a foremost rank in musical circles in this city, and has earned for himself a reputation

as an interpreter of Irish music, and as an organizer of some of the most successful musical entertainments held in our ranks, of which he may be justly proud. To his enterprise and perseverance, industry and professional skill, do we owe the foundation of several musical organizations that have won many triumphs in public, notably the "Orpheus Quartette." In the sphere of authorship he has not been idle, as he can point with legitimate pride to a number of beautiful vocal and instrumental compositions. In the circles of the Irish youth he has instilled a love for the noble art and many of the promising young vocalists of the present owe much to his skilful methods.

Dr. Drummond's Spirited Plea for Ireland

(By Our Own Reporter.)

Owing to the pressure upon our space in last week's issue we were obliged to hold over our report of Dr. Drummond's spirited speech, in reply to the toast of "Ireland" at the banquet of St. Patrick's Society. Dr. Drummond is one of Montreal's esteemed Irish Protestant medical practitioners. He spoke in part as follows:—

In replying to the toast which you have just so enthusiastically honored, let me for a moment forget that I am a Canadian, and allow me as an Irishman to speak for Ireland, and the people of Ireland, and in so doing, I crave no pardon, for to speak thus is my birthright; and tonight of all nights in the history of such an organization as this, I feel the occasion is one peculiarly momentous, for we stand, I firmly believe, on the very threshold of the peaceful revolution that shall give to Ireland the right to control her own domestic affairs. It seems to me too, that we have reached a stage when the responsibility of replying to the toast of Ireland is not as grave as it used to be, for there have been times when to stand up for Ireland was to be marked down for treason, but in the light of recent and present events, and the working together harmoniously of all denominations and ranks of the people of Ireland, many of the old landmarks of suspicion have disappeared, and even an Irishman can now answer the Irish roll call without being suspected of a desire to destroy the Empire.

We have no time this evening, nor have we the inclination, to recount even a few of the factors, which have made so many of the Irish people, lukewarm in their loyalty to the crown, but personally I have almost since childhood regretted for England's as well as for Ireland's sake, that our late lamented Queen save on very rare occasions scarcely ever held out the olive branch to my native land, and speaking as an Irishman, I consider it the one mistake of an otherwise glorious reign. The children of the Scottish hills, knew Victoria as well as they knew their own mothers, the clansmen might gather in her delighted presence, and the pipers play Jacobite airs to their hearts content, without any one daring to impugn their loyalty to the throne of Guelph, but the little children of Ireland never felt the hand of royalty pressing their curly heads, the sound of the Queen's voice was unknown among the cottagers of Conemara, and the Royal experiences of the Donegal Highlands, would hardly yield royalty sufficient to justify publication.

He was a wise American, who remarked the other day, that if the people of the North and South had only known each other as well forty years ago, as they do to-day, the civil war never would have occurred, and if my poor voice could reach the ear of Edward the Seventh, I would say to him: "O King be wise—follow the example of your good mother in everything save her forgetfulness of Ireland. We ask of you nothing that is not our due—by the blood our soldiers have shed for the throne upon which you sit, by the services our statesmen have rendered the Empire in every corner of the earth, we have earned the right to say 'You are ours just as much as you are England's or Scotland's—therefore neglect not the sacred duty which rulership has imposed upon you.' We Irish besides being proud and sensitive, are also a forgetful race, for although Ireland has been but sparingly treated with the consideration her services to the Empire have deserved, yet fortunately for that Empire, there is always to be found in Ireland, a fresh crop of 'absent minded beggars' who persist in coming forward at every critical period of Britain's history, and not satisfied with filling the ranks of the Irish national regiments, force their way into the choicest of the English and Scottish battalions.

In "piping times of peace" the "troublesome Irish" have occasionally been the cause of some anxiety, but when it's "off with the gloves" and a bare knuckle fight to a finish, the wearers of the shamrock, if justice and love and confidence of the Empire is to rest—and in closing, I would in all earnestness say to my Irish hearers "As Christians be tolerant, as Irishmen united, and for the sake of the old grey mother with the green apron join hands at the national altar and partake together of the national sacrament.

My own dear land all dearer for thy grief,
My land that has no peer in all the sea
For verdure, vale or river, flower or leaf—
If first to no man else, thou 't first to me.

NOTHING REALLY NEW

A Bavarian professor has discovered a document which establishes the curious fact that the automobile was known to and used by the ancient Romans. In the days of the Caesars there was a famous writer of contemporaneous chronicles—Julius Capitolinus—who has told that amongst the relics left by the Emperor Commodus, were "vehicles without harness, (or horses), and of a novel construction, the wheels of which turn by themselves around their axels, by means of an ingenious mechanism." He adds: "The seats were so arranged that the driver was protected from the rays of the sun. Besides, they were moveable and the traveller could seat himself so as always to have his back turned to the wind." This must surely have been a convenient carriage, and apart from all other considerations, it must have been far more wonderful than the automobile. As to the driver being protected from the rays of the sun we can understand a cover being fixed on, such as we have on our top-buggies; but we do not exactly know how the seats of a modern, horseless vehicle could be so arranged as to permit of the traveller keeping his back constantly towards the wind. Of course, there is no explanation given regarding the nature of the mechanical contrivance, nor can we believe that the motive power could have been anything akin to electricity. But the fact remains that the automobile, in principle at least, was known to the ancients.

We are not at all surprised at this, for decidedly the peoples of antiquity possessed arts and sciences, trades and inventions, of which we have no idea. We have never been able to discover, and never will discover, by what manner of contrivances the Egyptians transported the immense blocks of stone, from the far off Armenian mountains, and hoisted some of them several hundred feet in air, and there set them in place with a mathematical precision and exactness the delicacy of which defies all imitation and baffles all human calculation and speculation. The same could not be done to-day, even with all our modern appliances.

From a pyramid to a pin is a great stride; yet how was the "safety-pin" used by nurses in our day, invented. A gentleman traveling in Italy visited the ruins of Herculaneum and Pompeii. He was attracted by a broken piece of plaster that presented the exact form of the modern "safety-pin." He took it up, examined it carefully, went home and made, with wire, a fac simile of it; he got it patented, and cleared a fortune of sixty million dollars in a few years. The Roman toga that Cicero wore in the Forum, when he pleaded for Milo, and thundered against Cataline, was clasped under the arm by an ordinary "safety-pin," and these useful articles were fabricated in thousands in the suburbs beyond the Jenuiculum.

Some day we will be told of the telegraph and telephone between Rome and Pisa, as possibly cities still more remote from the centre of the Empire.

CONDOLENCE.

At a recent meeting of St. Gabriel T. A. and B. Society feeling references were made to the death of Mrs. Charles Donnelly, esteemed mother of Rev. John E. Donnelly, P.P. St. Anthony's. A resolution of condolence was passed and ordered to be sent to Father Donnelly and other members of the family.

Secularizing Charity.

(By An Occasional Contributor.)

In a recent number of the New York "Evening Post" appeared what seems an editorial expression in favor of the secularizing of charity, or, in other words, the withdrawal of charitable works from the influence of the Church. Whether this be exactly the editors' intention or not, is more than we can positively say, because there are passages in his article that would indicate a different view of the subject. The best way to come at the aim of the winter is to take a couple of extracts from his statement. He opens thus:—

"That what the modern world understands by charity derives from Christianity, is a thesis which could be maintained with much historical evidence. Mr. Lecky amassed a good deal of this in his 'History of European Morals.' Hospitals, asylums, refuges, together with an entirely new spirit towards the defective and delinquent classes, appear to have sprung up in the path of Him who went about doing good. 'Gesta Christi' was the suggestive and warranted title which the late philanthropist, Mr. C. L. Brace, chose for his history of the rise and progress of Christian charity under the sun."

In closing the article the writer says:—
"In a larger spirit and a stronger conviction, they ought, it seems to us, to rejoice at the filling of society to-day with that breath of human charity which first blew upon the world from the shores of Galilee. What though the great hospitals and the homes for the dependent, and the far-reaching plans of charity organization and social uplift, name themselves after neither saint nor apostle? We know whence their beautiful motives and purposes came, and whether they openly acknowledge their sacred origin or not, 'we yield all honor to the name of Him who made them current coin.'"

From all this we would judge that he is giving credit to Christianity for being the source and origin of all true charity. And if so, he is right. But charity is considered by these gentlemen only the restricted sense of alms-deeds—be they simply the giving of a penny to a beggar, or the endowing an hospital with thousands. This we glean from what follows:—

"The work of relief, of reform, of care for the crippled, the blind, the insane, which used to be so almost exclusively left to private hands or to the churches, is now taken over on a constantly enlarging scale by the public authorities. We could not wish it otherwise."
In explanation whereof he adds:—
"The other thing we would say to the timid souls who fear that the Church will suffer from having charity too widely diffused, is that they need to be on their guard lest they seem to care less about the thing done than the manner of doing it."

Here is exactly the point. We do care just as much about how the thing is done as about what he calls, the thing itself. The fact is that charity, in this restricted sense of helping the unfortunate and the needy, may possibly cease to be charity, in the broader and truer acceptance of the term, if it be not performed in a manner conducive to the temporal and also the spiritual welfare of the one who is made the object thereof. Hence we are not surprised at what comes next, judging from the source whence it springs:—

"The splendid and unquestioned beneficence of the Christian religion in practice, whatever intellectual shortcomings the critical may find in its theology—this has long been the most powerful argument of the apologist, and the greatest actual commendation of the Christian Church to those who look of widely upon the needs of society. Christian life carries to-day most of the burden of Christian dogma."

This is what might be called a "left hand" compliment to the Church—for by Christianity, dating back along the ages, no other Church than that which knows as the Catholic Church can be intended. Despite the obscurity of the language and the uncertainty of the expression in the above we conceive that the writers means to tell us that the charity exercised by the Church has been her "greatest actual commendation" and that dogma is only a secondary consideration. This is the grave error into which the critic falls, and which explains his lack of a proper conception of Christian charity.

The contrary is the truth; the dogma, the principle, the teaching of Christ as transmitted to us by the Church—all of which mean the same thing—is the foundation, and the practice of charity is but the result, or the outcome of that same dogma—without which that charity would not exist. Benevolence is not charity, although it belongs thereto as one of the phases in which it is expressed or practised. Mere philanthropy is not charity, it is but one isolated form that charity may assume. Charity is Love—love of God, love of man for the love of God, and love expressed or translated in thoughts, words, or deeds, or in any other form. And that love is inculcated by the Church in her dogma, and it may be applied either in the temporal, or the spiritual sphere, or in both. But it ceases to be charity the moment that its action in one sphere clashes with its action in the other. The one who gives an alms and thereby encourages idleness, or drunkenness or vice of any kind, does not perform an act of charity. On the contrary; he may deem it an act of benevolence, but it is inimical to the higher and best interests of the one upon whom it is bestowed, as well as antagonistic to the interests of society.

Consequently we claim that those writers who dwell so strongly upon Christian charity, while advocating its secularizing, are absolutely at sea, in as far as their conceptions of Christian charity, the Church's teaching, and the obligations that attach to charity are concerned. They judge from the purely temporal and humanitarian standpoint, and they seek to measure the spiritual effects and the spiritual act by standards that are in no way applicable.

A Few Minutes with Preachers and Writers.

IF OUR CATHOLIC MEN would take a bold stand; if our Catholic men would prove to the world around about them that their religion was a reality, that it was not a mere title; that it was not something external in them that they can lay aside whilst attending to business, and that they can lay aside whilst attending to business and that they can put on and off like their Sunday clothes when going to Church, the whole face of the earth would speedily be changed.—Father Valentine, C.P.

HOLY NAME SOCIETY.—On the occasion of "Holy Name Night" in St. Francis Xavier Church, Brooklyn, N.Y., Rev. John J. Donlan in the course of his sermon said:—

For six hundred years the Holy Name Society has been perpetuated. Each succeeding Pontiff has enriched it with blessings and indulgences, and it is set down for a perpetual remembrance in the Bull of Pius IV. that the hierarchy and the inferior clergy shall, "with all their power," "assist and sustain" your confraternity. Though six hundred years have passed since the formation of the society, the reason of its existence is still the same. During that period the world has traveled through many vagaries of religious thought and life, but the underlying principles of the heretics of Languedoc in the latter part of the thirteenth century are the line stones of the world's religion to-day.

The necessity to-day for such an organization is found in the wide spreading and far reaching spirit of infidelity, which blasphemes the names of God and Jesus Christ as though no such commandment existed as "Thou shalt not take the name of the Lord thy God in vain," or as if the terrible threat, "The Lord will not hold him guiltless who shall take the name of the Lord his God in vain" had no significance.

You can spread God's light, reflected through you, in your homes, in your offices, in your shops, in your travels hither and thither. And if you refrain from wrongdoing, if you uphold the moral law in your neighborhood, if you stand for purity in social and political life, if you exercise charity toward your neighbor, if you practically profess what you believe, your influence will be more potent for good and wider in the sphere than much of the formal moral and dogmatic teachings from our pulpits. Go forth, then, in the name of God, and with the banner of the Holy Name in your hand carry the fight into the very heart of the enemy's country, and never cease in the good work until victory shall rest her wings in eternal triumphs.

LESSONS OF WEALTH.—There may be more wealth among Protestants and Jews, but all the world

complains that monopolies, enormous syndicates, enslaving trusts, powerful combinations of capital which fatten upon public and private businesses, concentrate all wealth in the hands of a few who are commonly known as gold kings, silver kings, oil kings and kings of the various industries and mercantile enterprises they have succeeded in monopolizing. The policy adopted by these gigantic combinations is a cause of great misery for the people and of alarm for their rulers, as the President of the United States recently declared. In these nations, where wealth is so unevenly and inequitably distributed, there is a chronic social maladjustment attended by such misery and penury among the lower and working classes that one is justified in the light of statistics in declaring that the immense majority of the inhabitants of these countries live hard lives of pinching and often degrading poverty. The social wellbeing of a nation, beloved children, does not consist in the existence of a limited wealthy class, but in the possession of moderate means by the majority of the population. It is not the swollen fortunes of a few millionaires, but the equitable distribution of wealth among the masses, which constitutes the prosperity of a country. The nation which counts the most millionaires is not the most prosperous and the happiest, but the one which has within its borders the fewest persons in destitute circumstances. According to this definition of national prosperity and happiness the nations and colonies which are the most Catholic are at the same time the most prosperous and the happiest. More wealth may exist in Protestant nations, but this is not due to Protestantism, but to very different causes. Climate, for instance, has much to do with developing a hardy, energetic, enterprising people, capable of a great endurance, who possess remarkable business qualifications and great foresight and for whom labor and pecuniary gain have more attractions than have idleness and the reckless squandering of money. Their preference for organized association, instead of individualism, in the conduct of their affairs is another factor contributing to their success in accumulating wealth. Finally, they have had a training school in the very poverty of the soil of their country, which has compelled them to work hard to procure the common necessities of life.—Extract from Pastoral Letter of Apostolic Administrator of Manila, N.Y., Freeman's Journal.

WHEN TO SPEAK.—When a minority is oppressed, they have to shout out loud and resist persistently in order not to be trampled upon by the majority. The quiet and the patient will be overcome. Yet, when the day of relief comes, the lazy and the "prudent," who by themselves would never have seen peace, object to the noise and the resistance made by the strenuous. They even, in their blindness and ingratitude, call their militant brethren obstreperous.—Catholic Columbian.

PRAYER.—Men will tell you they do not know how to pray. Do they know how to love? We love God with the same hearts with which we love each other; and the language of love consists of three words "I love thee." Cannot we say "My God I love Thee?" We need not tell him more. To say that and to say it with truth is to fulfill all the ends of life. To say that, and to say it with truth, is to be happy here and happy hereafter, where with the angels and saints we can sing forevermore, Holy, Holy, Holy, and join in one uninterrupted glorious song of praise.—Rev. J. S. Phelan.

Angelic of Fiesole, whenever he was at work on the head of Christ, painted on bended knee.

It is hard to personate and act a part for long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.

Beware of confiding in distant prospects of happiness lest they be suddenly intercepted by the most trivial present vexation. A leaf in the foreground is large enough to conceal a forest on the far horizon.

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The Resource of Ireland.

By "CRUX."

In this particular land's affairs, the political, perhaps, sin of the Union deprived Parliament. It matters to have some idea of the industrial resources of the country. I have been to time with these articles, along the way, here and there, and have formed the foremost Irish writers of the century. Were I to so would take months and months to reach the ultimate in view—a treatment sent day movements of a nature, both regarding the and the literature of the. And yet, I do not feel that I have been losing any time. I were to go on for a year all events I would have the of participating in, in small way if you will, in of a section of Irish literature course no one is sure of but even were my humble case in the midst of the are others more able and formed who would take it complete it. Consequently no hurry to reach the end a vast mine of Irish literature of me, and the more coveted and the more the ore is brought to the surface for the people and the. Consequently, in the present industrial issues of the no excuse for returning to says of Davis, and of taking extracts from one on the of Ireland." Remember that follows, after a few more explanations, that I have jet, was written in 184 years ago—but that it is applicable to-day as it was then.

In 1843 Dr. Robert Kane of the Council of the Irish Academy, Professor of Philosophy to the Royal Society, and of Chemistry to the thearical Hall of Ireland published a very instructive entitled "The Industrial of Ireland." Some time ago, my Bishop Berkeley put query, could the Irish live per if a brazen wall surrounded? The question had and vaguely replied to. I at length answered it, and the affirmative. It was in ing, in the "Nation," Kane's work that Davis a valuable information contained the essay from which what taken. Referring to Dr. wrote:—

"Confining himself strictly 'land' of our island (for he enter on the subjects of his foreign commerce), he has that we possess 'physical' for every important art. he sat down to prove this duty, industry, and genius, ed and enabled him gradually acquire a knowledge of the products and powers of Ireland, his mastery of chemical science, enabled him to these could be used.

"He was as successful as lecturing on subjects require details could be; and has given, in the volume he all his lectures, and much more, is no party pamphlet, being to the national vanity, philosopher, who garnered knowledge soberly and surely now gives us the result of. There was, undoubtedly, deal of information on the treated of by Dr. Kane through our topographical and parliamentary reports, information is, for the most vague, unapplied, and not science. Dr. Kane's work clear, scientific, exact in plan, prices, and every other detail, and is a manual whole subject.

"In such interlarded subjects industrial resources we must tent with practical classification. Dr. Kane proceeds in the order: First, he considers the powers of the country, its soil and its water power, its mineral resources from copper, lead, sulphur, slate, etc. Thirdly, he speaks of the country in its first the raising of food, and the of cropping, manuring, drain-