

companionship—
—ational maga-
—y sermon on the
—Brown, of Ottawa,
—fully studied by

reverend gentle-
—k occasion at a
—a congregation to
—at confronts us
—ce in our North-
—number of people
—language. We do
—reverend gentleman
—all us in what re-
—dangerous. They
—are, as a rule,
—ious and honest,
—expect that the
—uld be entirely
—our boasted ad-
—vince of Ontario
—we are better in
—any people, immi-
—grants from any
—other section
—haps, however, he
—of the franchise
—en they become
—respect, too, we
—gentleman's remarks
—may be that a
—of the new-
—ceptible to the in-
—the low grade,
—n. But have the
—thing to boast of
—contested election
—we have not. At
—a fair province of
—corruption money
—el sure that if an
—ade of the number
—every election, the
—For ourselves
—have knowledge of
—in a certain city
—rio who refused to
—ntil the man with
—along. These are
—e more becoming in
—use in order before
—the untidy condi-
—ous of people at a

a prominent non-
—ished at Portland,
—severe terms the
—ony in Rome. It
—to have discovered
—ible men who visit
—sone disposed to
—it. "The cry that
—their loyalty to
—the editor," by visit-
—school, is idiotic,
—ce both the school
—he cannot, he
—in preferring to
—do not enter into
—the Pope is a histori-
—perhaps the most
—in the world. It is
—for the Methodist
—difficult for them
—with our Methodist
—they are unreason-
—so called mission-
—heart of Catho-
—insulting methods
—propaganda. The
—their stock in trade
—sionary societies a
—the pot boiling. If
—re to employ similar
—of Protestantism
—s would not take
—s.

make reference to a
—Hamilton by a Rev.
—minister. We are
—the Hamilton Her-
—which a report of
—respects to the rev.
—fellowing fashion:

Journal the Herald
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—strained to protest
—ing of such sermons.
—in spirit and con-
—ception of Roman
—and practice, that
—to effect the oppo-
—ed. Rev. Mr. Allen
—cerene library mak-
—ing upon an attack.
—material as that
—the narrative of
—long regarded as
—diligent Protestants,
—our esteemed con-
—is expected that a
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—be greater attention
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come one of the fine arts. An associated press despatch, dated Jan. 30th, tells us that a thousand million francs was the sum the authorities expected to realize from the sale of the property of the dissolved congregations. A promise was made to the working classes that this money would be devoted to the purpose of creating old age pensions. There were over seven hundred congregations to be disposed after they were dealt with by the legal highwayman. Up to date only three hundred and twenty-eight liquidations have been effected. On the million estimate the State should have acquired \$75,000,000, but all the money handed in was \$300,000. The press despatch goes on to say: "The wealth of the French congregations was grotesquely over-estimated—as the cooler heads among the anti-clerical and monk hatters long ago warned their credulous friends. But this does not account for the poverty of the results. Parliament, its reports hint at extravagant overcharges under the heads of liquidation and legal process, and of long bills wholly imaginary—or, at any rate, without details."

There lately came before the Railway Committee of the House of Commons bill for the incorporation of the London and Lake Erie Railway Co. This company proposes to connect the various towns and villages in this district and also open communication for traffic across the lake. A deputation from the Lord's Day Alliance waited on the members and made an urgent plea for the insertion of a clause prohibiting the railway from running on Sundays. Their request, however, was peremptorily refused. The point we want to make is this. Supposing a number of priests were to have acted in like manner, would not the Orange Sentinel declare that the Roman hierarchy were about to insert a knife under the fifth rib of our civil and religious liberties.

THE READER'S CORNER

CONDUCTED BY "COLUMBA"

"Greatness is shown not by those who go to one extreme, but by those who touch both and fill the space between." —PASCAL.

"Open to conviction" writes as follows in my advocacy of Irish Home Rule in these columns: "Home Rule is all very well but what about 'Bung' Rule? What is Ireland's annual drink bill? Did not the Irish Bishops say that drink has wrought more misery and done more real injury to Ireland than English misgovernment and famine and landlordism combined? It seems to me a slight against the Drink Evil would be more beneficial and practical than this wasting of your energies on an impossible dream."

Well, "Mr. Open to Conviction," I hope to convince you that your ideas about Ireland need to be adjusted to facts. "What about Bung Rule?" you ask. Of course you mentally add "in Ireland." Like the true Irishman that I am I will answer your question by asking another—"What about Bung Rule in Canada?" Have we not a drink question here in the Dominion? What is all this talk about local option, three-fifths majority, petitions, and the Lord knows what? Truly Canada has a drink question. So, Mr. "O. T. C.," before you start lecturing us Irish, you might set your own house in order.

Ireland as seen through anti-Irish spectacles is a land full of milk and honey, as the poet said, but of porter and whiskey. But people who see us thus are either full of the afore-said themselves, or else they sadly need to consult an oculist. These orange glasses are bad for their eyesight.

Now, when we examine the facts of the case what do we find? The greatest temperance reformer that ever lived was an Irishman. Even to-day Thomas Mathew is a name to conjure with in the teetotal world. He gave his life to the cause, and at his death had the satisfaction of knowing that millions, not only in Ireland but in England, Scotland and the United States, were blessing him as their savior. If Father Mathew failed, it was because England barred his path. The famine broke the back of the Temperance Movement. And England stands convicted before the world of having deliberately concocted the famine.

Coming down to the present day what do we find? The temperance movement is strong and flourishing. Father Cullen's "Pioneer League" numbers over one hundred thousand members. The "Anti-treating League" has branches in every diocese. A special crusade is being preached by the Capuchin Fathers with wonderful success. Only a few months ago the Bishops of the Western Province inaugurated the "League of St. Patrick," which will soon have branches in every parish. Besides these there are a great number of independent societies scattered here and there through the country, all doing excellent work.

I will take a case in point. If you get a very large map of Ireland you will probably find a little town called New Tipperary. Well, as a certain old Irish

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son says, "was there 'I happened to get born.' Now Newport in all probability will never become the capital of Ireland. Its population is about one thousand. In a town of that size there are over twenty public houses or saloons. Who granted these licenses? Our benevolent British Government. Thus they put a saloon under our very nose, no matter where we turn, and then hold up their hands in pharisaical horror because we were taken by the bait."

In this town of twenty odd public houses there is a Temperance Society nearly two thousand strong. (Next this should appear to be any contradiction between the population and the membership I'd better say that the country districts supply a large number of T. A.'s. There is a nice comfortable Village Hall, an Athletic Club, Dramatic Class, Library, etc., in connection with the Society. They have concerts, lectures, and other social entertainments frequently. About six months ago I had the honor of appearing before the society in the capacity of lecturer. There was a goodly attendance, and one and all seemed enthusiastic abstainers.

Now this is not an exceptional case. There are many such societies throughout the country. Indeed the people are only too ready to respond if some one will show the way. In the town I speak of our "New Curate," the Rev. J. J. Connelley, initiated the good work, and as I have shown, his faith in the people has been more than justified. If Irishmen have succeeded in this matter of drink in the past the fault is not wholly theirs. They were ignorant—English law made a schoolmaster a felon. They were miserable and oppressed—the landlord made them so. They had no home comforts—every day they went to pay the rackrent. Temptation, in the shape of saloons, was on every side of them—England put them there. Small wonder they drank. But even admitting that at times they imbibed a little too freely, still it is but bare truth to say that the stage Irishman, the caricature, and the Irishman of the doggerel ballad is and was a lie and libel. This fault of the Irish character has been grossly exaggerated, but thank God Ireland's record in that matter today compares favorably with that of even the most temperate nations.

If "Open to Conviction" ever finds himself in Ireland he can easily verify my statements. And if by any chance he comes within hailing distance of Newport, Tipperary, I can promise him a real Irish *and mille feuille* from the Newport T. A. S. He can smoke an Irish meadewick or a pipe full of Sarsaparilla, plug over the card table, or if he is affected by the national microbe, politics, he can spend a comfortable hour in the newspaper room. And if he neither smokes nor reads the newspapers, he can have a chat over the fire with the genial Soggarth, Father Connelley.

Here is another fact, "Open to Conviction," might do well to remember. If a German or an Englishman gets drunk he hides his disgrace under the shadow of his home. But the Irishman is not so clever. He has no secret of his shame. Hence Irishmen get a monopoly of this vice, whereas they are no worse than, or are they ten times as, as their brothers in crime. I remember during the recent Christmas holidays, walking down Notre Dame St., Montreal, and seeing a poor fallen Irishman reeling in the gutter. A crowd of French-Canadians were giving him most unmercifully and all the time he kept proclaiming his nationality. "I'm an Irishman from Galway, a real three Irishman, an I'm not ashamed of you." The sight of our countrymen thus publicly disgraced before these jeering rowdies made my blood boil. I stopped for a moment. "If you are not ashamed of Ireland Ireland is ashamed of you," I said, and drew out of my pocket the unfortunate fellow wine. The Frenchmen slunk away and the object of their raillery staggered up a side street to his unhappy abode.

Now, "Open to Conviction," if you do not believe your name, I think I have proved to you that those people who talk so glibly about Irish drink are either pious hypocrites or sadly misinformed men.

Canon Patrick Sheehan, D. D., P. P.; and in two senses one of the "best" men in the day, was born at Malloy, Co. Cork, Ireland, in 1852. Malloy, it is interesting to note, is also the birthplace of William O'Brien, who has made more "copy" for the Irish newspapers than any other man. Canon Sheehan was educated at St. Coleman's College, Termon, and St. Patrick's College, Maynooth, where he was ordained in 1873. He served for ten years in the English mission in Devonshire where he became noted as a preacher. Coming back to his native diocese of Cloyne he was curate at Queenstown and Malloy until his appointment as parish priest of Doneraile in 1895. He was installed Canon of Cloyne Cathedral in 1903 and received the degree of D. D. from Leo XIII., who also sent him a medal in recognition of the service rendered to religion by his writings. These include "Geoffrey Austin," "The Triumph of Failure," "The Curate," "The Spoiled Priest," "The Lost Angel of a Ruined Paradise," "Lisheen," "Under the Cedars and Stars," "Parerga," "The Blindness of Dr. Gray," "Essays and homilies," a beautiful work on the Blessed Virgin, and other works.

Here is what Dr. William Barry, one of the great names in contemporary English literature, says of Canon Sheehan's "Triumph of Failure": "The other day I opened Canon Sheehan's volume, I read and read, and was delighted. He had written a story, but he was preaching a crusade. With learning in plenty, Greek, German, English, and gleams, undoubtedly of genius; in a language always touching, often exquisite; and deeper than all these fine qualities which become eloquent style, was the austere, kindly, imaginative mood, Celtic and none other, that had seemed to be falling out of a world not worthy of it. It is a trumpet-call to our people."

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And here is what the author himself says of two of his works: "The teaching of 'My New Curate' is the 'per cruce ad lucem,' the 'per aspera ad tra' of Catholic truth, and a central idea of 'Luke Delmege' is the doctrine of vicarious atonement, which is the great dogma of Christianity."

Last year Canon Sheehan was nominated for two bishoprics—one in Ireland and one in Australia. He only remains to say that, since every Irishman is a politician, the genial Canon swears by William O'Brien.

From "Ninias" (Grand Mira South, N. S.) interesting letter I quote the following: "I wonder if there ever was an English ascetic who wrote in such a pleasing style as Father Faber. Or, it may be that I have this idea on account of having read him more than any other author, either profane or sacred, with the single exception of the inspired Author. Anyone who reads his 'Life and Letters' will not rest content till he reads his works. One who reads 'Lute in Holiness' will read 'The Sacrament' is the most polemical of his works, but how reverently, how devoutly, he approaches the subject! Perhaps, in his 'At the Foot of the Cross,' he had in mind and so successfully carried out also the object 'to produce a certain impression on the reader which the reader should feel, and as I have shown, his faith in the people has been more than justified. If Irishmen have succeeded in this matter of drink in the past the fault is not wholly theirs. They were ignorant—English law made a schoolmaster a felon. They were miserable and oppressed—the landlord made them so. They had no home comforts—every day they went to pay the rackrent. Temptation, in the shape of saloons, was on every side of them—England put them there. Small wonder they drank. But even admitting that at times they imbibed a little too freely, still it is but bare truth to say that the stage Irishman, the caricature, and the Irishman of the doggerel ballad is and was a lie and libel. This fault of the Irish character has been grossly exaggerated, but thank God Ireland's record in that matter today compares favorably with that of even the most temperate nations."

"There is another great advantage in knowing Faber well. In every paragraph you find a terse, wisely expressed thought, not standing out in an ill-mannered way, but as a part of the whole. Here is an example that would edify those without the fold if Catholic publicists bore in mind the direction given at its taking from the chapter on 'external conduct' in 'Growth in Holiness.' 'Silence under unjust rebukes, abstinence from rash and peremptory rejoinders, not standing out in an ill-mannered way, but as a part of the whole. Here is an example that would edify those without the fold if Catholic publicists bore in mind the direction given at its taking from the chapter on 'external conduct' in 'Growth in Holiness.' 'Silence under unjust rebukes, abstinence from rash and peremptory rejoinders, not standing out in an ill-mannered way, but as a part of the whole. 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