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The Claims of Ireland.

While British politicians are calmly settling the programme for next session of Parliament, they are making a grievous miscalculation by ignoring the disturbing element of Ireland. We predict that next year, unless a large amount of attention is given to Irish affairs, the time occupied by English affairs will be surprisingly small. The Irish question differs from all other matters that come before Parliament, inasmuch as it is not a question of local or class interest, but of a nation. The people of this country are to-day the living witnesses of one of the most melancholy phenomena in the world—a nation being bled to death.

In a certain sense it is pardonable that there should be a good deal of impatience in British circles as regards the Irish question. Like the poor, it is always with us; and, to employ another Scriptural allusion, it is a case of the sins of the fathers descending to succeeding generations. Possibly, after this lapse of time, an ordinary nation situated as Ireland has been would have been absorbed into the conquering race. But Ireland is not an ordinary nation. The Irish have the vitality and the racial freemasonry that are distinctive characteristics of the Jews; and, like them, they have a historic memory. And what does that memory teach the Irish Celt? It tells him that a neighboring people, by strength of numbers, arms, and artifice, not only conquered and subdued his country, but practically appropriated every acre of land in it, leaving the original proprietors barefooted and starving.

It is because the Sinn Fein party are deeply conscious of the value of practical measures of this character in Ireland that it is regarded with a good deal of sympathy among practical Radicals in England. Sinn Feiners are not enamored with what they call "Sinn Feinism," the allusion being to the symbol which represents the rising sun bursting over a regenerated Ireland. By their sneer at "Sinn Feinism," they mean that many Irish politicians are too fond of talking of the woes of the past, and of the glories of the future, instead of devoting their intelligence and activity to the good humdrum remedies of to-day—such, for instance, as the growing of tobacco, or making money by inducing tourists to see Ireland's beautiful, or romantic, glories.

Whether Great Britain likes it or not, the position taken up by the Irish party is perfectly logical. They say: "You refuse to grant us a Home Rule Parliament. Then we shall make the Parliament of Great Britain a Home Rule Parliament for Ireland." Even from the British point of view, the question of Home Rule becomes imperatively urgent. Parliament is utterly unable to cope with the numerous questions arising out of the growth of the Empire, and of its population. And, therefore, as a measure of self-defence, it should forthwith grant self-government to that portion of the kingdom which has already enjoyed it, and which was only deprived of it by the basest arts of corrupt government.

Catholics and Esperanto.

Will it Make For Unity in the Church.

Nowadays one hears a great deal about "Esperanto," the proposed "universal language." In August the Esperantists held a world-congress at Cambridge University, England, and the part taken in it by the Catholic Church is of timely interest. A correspondent of the Manchester Catholic Herald, writing of the Esperantists' convention, describes the Sunday services in the Catholic Church as follows: "On Sunday the Catholic Church was filled with an overflowing congregation at a special low Mass said by Father Parker, an Irish Esperantist, at which Rev. Professor Richardson, from Brussels, preached an Esperanto sermon on the very appropriate subject of the Unity of the Church. Certainly it was a striking sight to see his subject so emphatically illustrated by the congregation. Here were French, Dutch, Italians, Spaniards and Germans, all perfectly at home in an English church. The very slight diversities of national customs—such, for example, as kneeling against the wall during the sermon, some kneeling only at the beginning of the Mass, some the whole time—were there."

of those who were present. Your correspondent could not follow the sermon, but it was eloquent, fluent, and musical; the word "estas" (is) was the most prominent of the words. At the end of the Mass Father Richardson delivered the Papal Blessing to the Esperantists.

The whole subject of Esperanto is an interesting one. Really it seems as if that unity of nations which the Church has brought about on the supernatural side, with Latin as its outward symbol, may be brought about also on the natural side through the medium of Esperanto. Whether or no, as some fear, this new language will be captured, or at least largely employed, by the world in antagonism to the Church, since it seems that Freemasons are availing themselves of its conveniences, still, under the benediction of the Holy Father, Catholics can not do better than throw themselves into the movement, and neutralize, as far as possible, any hostile employment of this new channel of unity.

The Pope and Athletics.

From "Rome." It is announced that next year there will be another great athletic gathering in the Vatican itself, organized by the Italian Federation of Catholic Athletic Clubs. Some of the very, very old conservatives of the Eternal City were almost scandalized a couple of years ago when Pius X not only assisted at a series of gymnastic exercises executed in the Court of St. Damasus by a little host of young men from many parts of Italy, but actually delivered an address warmly encouraging athletic sports. Such a thing had never been done before—and that is always a good reason for a section of the old Romans to insist that it should not be done now. But the Holy Father showed himself to be a warm advocate of open air sports because they tend to give health not only to the body, but to the mind. The late Cardinal Cavagnis also took the greatest interest in this gathering and Cardinal Respighi, the Holy Father's vicar general, offered prizes for different events. Since then a very remarkable development of athletics has been observed in many of the Catholic colleges of Italy, and it may be taken for granted that the next meeting at the Vatican will be even more important than the last.

Franciscan General in the City.

The Father General of the Franciscans, Rev. Denis Schuller, is presently in the city. He is making a visit to all the institutions of his order. At the general chapter of the order, held in the Eternal City, May 30, 1903, Father Denis was elected Minister-General of the whole Order of Friars Minor. Since his election he has visited Belgium, Holland, Spain, Germany, Austria, Croatia and Great Britain.

Father Denis, who is the one hundred and fifth successor of St. Francis, is a member of the Papal Court. Under his jurisdiction there are 16,977 friars of the First Order, 8129 of whom are priests. The houses in Canada are four in number, with 50,000 tertiaries. The rev. father is a man of imposing stature and combining in his countenance energy and powerful intellect, as well as intense simplicity. He is but fifty-three years of age.

Unifying Marriage Law of Church.

(Continued from Page 1.) X. Parish priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of anybody in violation of the rules laid down in II and III of No. V, they are not to appropriate the stole-fees but must remit them to the parish priest of the contracting parties.

XI. 1) The above laws are binding on all persons baptized in the Catholic Church and on those who have been converted to it either from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract sponsalia (betrothals) or marriage with one another.

2) The same laws are binding also on the same Catholics as above, if they contract sponsalia (betrothals) or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment of mixed religions or disparitate cultus, unless the Holy See decree otherwise for some particular place or region.

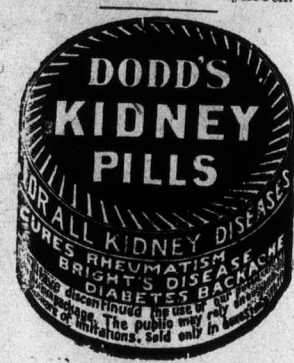
3) Non-Catholics, whether baptized or unbaptized, who contract with themselves, are nowhere bound to observe the Catholic form of sponsalia or marriage.

The present decree is to be held as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have the force of law from the solemn feast of the Resurrection of Our Lord Jesus Christ, next year, 1908.

Meanwhile, let all the Ordinaries of places see that this decree be made public as soon as possible, and explained in the different parochial churches of their dioceses in order that it may be known by all. These presents are to have force by the special order of our Most Holy Father Pope Pius X., all things to the contrary, even those worthy of special mention, to the contrary notwithstanding. Given at Rome, on the 2nd day of August, in the year 1907. VINCENT CARD, Bishop of Palermo, Prefect. A. DE LAI, Secretary.

Successful Mission at Bancroft.

A most successful mission was preached by Father Holland, C.S.S.R., of St. Ann's Church, in Bancroft, Ont., during the week ending Sept. 15th. Two instructions and two sermons were given each day, and a large cross, made at a few hours' notice from two cedar poles, was blessed last Saturday at the church door, covered with flowers and carried in procession by twenty stalwart men at the end of a procession of more than two hundred people to the cemetery, a little more than a mile distant, where it was erected, and stands a monument to perpetuate the memory of a grand event. This was the first religious procession ever seen in Bancroft. After the closing exercise on Sunday, the same missionary drove fifteen miles to Maynooth, where he will spend a week in similar work. The first train to run as far as Maynooth on the Ontario Central Railway was greeted by the population with joy and thanksgiving last Tuesday. This will be a real boon to Maynooth as the road to Bancroft is rough and there is considerable traffic between the two places. The railroad is being laid the rest of the distance to Whitney and should soon be giving a railroad connection between Picton and the Parry Sound branch of the G.T.R. at Whitney. Father J. J. McInerney is pastor of both Bancroft and Maynooth.



Great Achievement By Young Men.

Mozart died when he was 35. Beethoven gave the world his second symphony when in his 32nd year. Verdi did a good part of his work as a young man. Balfe produced the "Bohemian Girl" when 35, and Flo- low was the same age when he gave us "Martha." Wagner was but 29 when "Rienzi" was produced, 30 at the birth of "The Flying Dutchman," and 32 when "Tannhauser" was first performed, and 37 when he gave us "Lohengrin." "Der Ring des Nibelungen" came later. Mendelssohn was but 35 when he went to England for the sake of rendering "Elijah," which was then produced for the first time.

James Watt was but 25 years old when he constructed a model high-pressure steam engine, and was 33 when he took out a patent on his separator condenser for steam engines. It should be borne in mind, however, that Watt's inventions in connection with the Newcomen engine constitute his claim for distinction; Newcomen, however, than Watt, is, therefore, entitled to the credit of inventing the steam engine. Stephenson was 33 when his travelling locomotive appeared. Fulton was 38 when he invented the steamboat, and 42 when his boat went from New York to Albany on the Hudson River. Alexander Graham Bell was 29 when the telephone appeared.

Marconi was only 20 when he began his wireless telegraphy, and was 24, almost 25, when he succeeded in sending a message across the channel. At 28 he established wireless telegraphic communication across the Atlantic ocean.

Morse was 41 when he designed an electric telegraph. Edison was 32 at the time that the incandescent light was invented. Sprague was but 30 years of age when he introduced the overhead trolley on the road in Richmond, Va. Eli Whitney invented the cotton gin when 27, and Elias Howe the sewing machine at 26.

Sir Humphrey Davy was 36 or 37 when he invented the safety lamp. Fairbanks patented the "Fairbanks scales" when 39. Huygens invented the pendulum clock when 27, and Hoe the lightning printing press when 34. Morton was but 27 when he gave ether for a surgical operation in the Massachusetts General Hospital in Boston. Koch was 39 when he discovered the bacillus of tuberculosis.

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