

Rare Qualities Of the Irish Race.

The Irish people are mainly composed of two great elements, the Milesian and the Norman, conquerors both, says a writer in the Chicago "Citizen." The ancient chronicles of Ireland are very partial to the Milesians, and describe them as prodigal of gifts, reckless in battle and haughty in spirit. The Normans, fierce Scandinavian warriors, married Breton and Galla-Roman wives, begat a race whose history is the romance of chivalry. After the Normans had conquered the Anglo-Saxons nearly 200 years elapsed before they would condescend to take Saxon women for their wives.

They came to Ireland, as they went to other countries, in search of adventure and fortunes to be won by their long swords. They met the Milesian and fought him hand to hand and foot to foot; but when they encountered the Milesian's sisters they surrendered unconditionally to their charms. These Norman barons might be described as democratic aristocrats, for they had little regard for any chief who had not brains and courage adequate to keep them in subjection. They admired individuality, and even Giraldus Cambrensis tells us that they praised the manly independence that characterized the Milesian clansman's intercourse with his chief. Milesian and Norman were kindred spirits, and if it had been the fate of Ireland to have given birth to a son fierce and strong who could have hammered Milesian chiefs and Norman lords into national unity the story of Ireland, and perhaps of Europe, would have been different from what it is to-day.

The qualities of these bold and no doubt lawless warriors can be traced in the character of the Irish people to-day, for whatever their shortcomings may be their valor on the battlefield is proverbial the world over. There are other circumstances that tend to make the Irish a proud race, and one of them is the fact that, as a result of Ireland's centuries of wars, the blood of the noblest and the humblest has been so intermingled that they are to-day unable to conceive any class of mortals superior to themselves by virtue of birth or blood.

Merit alone can win the tribute of his respect. The chiefs and lords that live in the hearts of the Irish people are the dead heroes who come to life again in the fireside tales and songs of the peasant's home. Standish O'Grady says in one of his interesting articles in the All Ireland Review:

"Our last Irish aristocracy was Catholic, intensely and fanatically royalist and cavalier, and compounded of elements which were Norman Irish and Milesian Irish. They worshipped the crown when the crown had become a phantom or a ghost, and the prince whom they worshipped was not able to save them or himself. They lost everything, but they did not lose that their overthrow was bewailed in songs and music which will not cease to sound for centuries yet."

"Shaun O'Dwyer o' Glanna
We're worsted in the game."

Worsted they were, for they made a fatal mistake and they had to go; but they carried honor with them, and they founded noble or princely families all over the continent.

Who laments the destruction of the present Anglo-Irish aristocracy? Perhaps in broad Ireland not one. They fall from the land while innumerable eyes are dry, and their fall will not be bewailed in one piteous dirge or one sorrowful melody.

This grand old aristocracy did not all go to Europe; it went down and mixed with the people, and its spirit is manifest in the heroic steadfastness of the Irish race to-day. Father Thebaud says in reference to the weird story of the Irish people:

"Lastly, the intensity of the suffering produced by the penal laws during the eighteenth century linked the nation in closer bonds of union still, and this time gave them a unanimity which became invincible. Their final motto was then adopted and will stand forever unchanged. In the clan period it was 'Our sept and our chieftain'; under the Tudors 'Our religion and our native lords'; under the Stuarts it suddenly became 'God and the king'; it changed once more, never to change again; it

was embraced in one word, the name of Him who had never deserted them who alone stood firm on their side—'God'."

Ireland's lords and chiefs died with honor, they live in her heart; her kings, for whom she bled through every pore, proved false; and, as Father Thebaud says, God alone remained. To-day the majesty of God is the only majesty for which the Irish people have love or reverence.

The Coal Miners' Strike

Before a mass meeting of ten thousand workmen, in Madison Square, New York, on Saturday last, John Mitchell declared that the striking anthracite mine workers will remain out all winter, if necessary to gain their end, and are in a position to do so.

"After four weary months," he said, "the miners stand as strong as when the strike began. I want to say to you, and to the American people, that the miners never will return to the mines until they are treated as American workmen should be, and, thanks to the generous assistance given them by you and other American workmen, they can and will stand out all winter if necessary to win this fight."

Mr. Mitchell had arrived from Wilkesbarre in the afternoon and spent nearly all the time until the mass meeting at the Ashland House in conference with Samuel Gompers and local labor leaders.

For an hour before Mr. Mitchell's arrival in Madison Square workmen had been gathering, and, headed by a band and carrying transparencies, most of which declared for public ownership of the mines and of railways, marched about the park.

Mr. Mitchell said: "I feel that I might with propriety also address you as fellow victims of the heartless crusade of the Coal Trust against American workmen," and for several minutes he could say no more for the applause.

"Had the Coal Trust known four months ago that in order to crush the American people as well," he went on, "it would not have resisted the eminently fair demands of the miners. I need not tell you of the long continued efforts of the miners to avert the strike, nor that it is not the fault of the miners that you are now paying \$11 a ton for coal. Every overture made by the miners has been refused."

"Evidently the Coal Trust believed that within two months it could drive the men back into the mines to endure the old conditions, but the result has been far different, and the end is not in sight."

"There has been a constant effort on the part of the coal mine presidents to deceive the public as to the real progress of the strike and to divert attention from its real and fundamental object. They say the strike was begun in order to take the mines from their present owners and turn them over to the control of a labor organization. I tell you it is a strike for sufficient wages for men to live on as American workmen should live; to give us enough money to take our little boys and girls out of the mines and send them to school, where they belong."

"Even if we are defeated, which we shall not be, I do not believe it would mean disruption of the union labor movement, though it would give it the severest possible shock. But thanks to the generosity of the American workman we shall win this fight."

Going back to the question of arbitration, Mr. Mitchell said there never has been a time when the miners have not been willing and anxious to meet the railroad presidents in conference, with a view to arriving at a satisfactory settlement of the questions at issue.

"We have proposed that the most eminent churchmen in the country go into the coal fields and see for themselves what the conditions are. If they then decided that we were receiving such wages as an American workman is entitled to we declared that we would return to work without another word of protest."

"But we were met with the statement that philanthropy and religion have nothing to do with business affairs, while one of the most conspicuous of the presidents declared that we practically have no rights whatever. I don't profess to be a labor agitator, but I will stand for living wages and shall continue to advise the miners never to accept less."

Speaking for 150,000 miners and for 500,000 women and children dependent upon them, I thank the people of New York for their generous assistance in this supreme crisis."

Resolutions in favor of public ownership of the coal mines and railways were enthusiastically adopted during the meeting.

The Situation In Ireland.

(By a Regular Contributor.)

Just as we anticipated, when we first read of the British Government's intention to proclaim certain sections of Ireland, under Crimes Act of 1887, grave trouble is about to be the natural result. The despatches of the present week are by no means encouraging for all lovers of peace and of liberty. Decidedly the course so suddenly adopted by the authorities in England is one calculated to astonish every person conversant with the conditions in Ireland to-day. If the Government dreams that it is going to either crush out the Home Rule agitation, or to make Ireland a solid part of the Empire, by means of coercion, it is terribly mistaken. It is passing strange that in this enlightened era of the world's history British statesmen alone should be impervious to the solemn truth that responsible government and political autonomy are the only safeguards whereby any section of the Empire can be retained as a useful and friendly help in the work of building up that arch of union between the different parts of the realm. How comes it that the lessons of history have absolutely no significance for these people, at least in as far as they relate to Irish affairs?

We are now told that Mr. John Redmond, the Irish Nationalist leader, and his solid party, bid defiance to the Government of England. This is not a matter of any wonder. A Catholic American journal has very clearly set forth the facts of the situation in an admirable article on the subject of coercion. We take the liberty of reproducing a couple of paragraphs from that article in order to make clear the situation:

"In the year 1887—the year of the jubilee of the late Queen Victoria, which was celebrated with great rejoicing in England—the British Parliament passed, for application exclusively to Ireland, what is commonly called a coercion act, but the official designation of which is 'The Criminal Law and Procedure (Ireland) Act, 1887.' By this law the Lord Lieutenant of Ireland is empowered to 'proclaim,' whenever he thinks it necessary or desirable, any section of the country, and the effect of such proclamation is to suspend in such section the ordinary operation of law and particularly trial by jury, substituting therefor summary trial by magistrates or judges appointed by the Government. These judges hold their office not for life—ad vitam aut culpam—as the judges in England do, but at the pleasure of the appointing power. The Lord Lieutenant may discharge or remove them from office when he pleases, without assigning any cause. Hence they are popularly called 'removables,' and the people have no confidence whatever in them as administrators of the law, regarding them, and with much good reason, as nothing more than prosecuting agents of the Government."

"It is to such judges as these that the administration of the coercion law is mainly assigned. With what impartiality they will do their judicial work may be inferred not only from the character of their tenure of office, but from the fact that the vast majority of them belong to a class different in race and religious creed from the mass of the Irish people and bitterly opposed to the people politically. It is said that there is no case on record in which, before a 'removable' tribunal, the decision and judgment sought for by the official Crown prosecutors were not granted, so that being accused before such a tribunal is in Ireland regarded, as so well it may, to be the same thing as conviction and sentence. The 'removable' never fails to find the prisoner 'guilty' when the charge is made by the Attorney-General or his representative."

There is law to back up this method of dealing with a people; but law does not always mean justice, nor equity. Were a like system to be tried in any other part of the civilized world the very statesmen, who constitute the British Government of to-day, would be the first to protest and to interfere. For over a year—not to go any farther back—Ireland has been recognized as a most peace-abiding country; it has been almost crimeless. Why, then, goad the people on to acts that may be interpreted against them, and that might serve as an excuse for excessive measures? Take for ex-

ample, the proclaiming of Dublin; there is not a shadow of an excuse for such a course. The capital city is not proclaimed on account of any dangers that it presents, nor of any special acts of violence of which it has been the theatre. The sole object for branding the entire city, is to have an opportunity of closing up Mr. O'Brien's paper. Well, suppose that end is attained, will it serve the purposes of the Government? By no means. Suppose, even, that the organ is suppressed, and that Mr. O'Brien is arrested, and that he is put behind the bars of some prison, what will be the result? At best, this is the most that the Government can expect to gain by its course. Instead of killing the League it will only serve to impart fresh vigor to it; instead of retarding the Home Rule movement, it can only create renewed sympathy for the cause—and sympathy means strength.

We try to look at the situation in as dispassionate a manner as possible, and for the life of us we cannot understand the reasoning of the Chief Secretary for Ireland. Unless it be that the old maxim "whom the gods wish to destroy they first make mad," finds a perfect application in this instance, we are entirely bewildered. To any ordinary mind the action of the Government would appear suicidal; and we do not think that the members of the present administration have any special hankering after political extinction. Decidedly since the retirement of Lord Salisbury from the Premiership, the Government is none too safe; but since it has undertaken to revive the old-time methods of coercion, it surely is driving nails in its own coffin as rapidly as its sledge-hammers can strike.

LINES ON THE DEATH OF

Thomas Heffernan, Esq.

The moment of triumph has come to him now

He has entered the joy of the Lord,
He died with the sunshine of peace
on his brow

That peace of eternal reward,
In life he was free from affliction
in thought

For deep in his brave manly breast,
Was the pearl of faith that from Ireland
he brought—
The faith of St. Patrick so blest.

Of stewardship he gave a righteous
account,

No talents were hid nor did rust
E'er tarnish the face of the worthy
amount

His Maker did give him in trust;
A Christian he was in full force of
the term

Devoted in word and in deed,
Right active in caring each Catholic
germ

And proud when he saw it in seed.

For helpmate he found a true woman
of choice,
Adorned with real virtue and grace;
Oh, happy such union the Church in
her voice

Sure blesses both them and their
race;
Four sons and a daughter now
stand at the tomb

With the spouse—that mother so
fond,
True faith and bright hope banish
shadows of gloom;

They look to the happy beyond.

And Thomas and Peter bright sons
of his heart,
Stand loved on God's altar to-day,
And from the sweet sacrifice ere they
depart

"My God, Pity Father" they pray,
The works of his soul are heaped up
on the shore,

Where he a true welcome did meet,
Perhaps the dear pastor who went
on before

Was the first pure spirit to greet.

P. J. LEITCH.

TO GUARD THE MATRON'S PURSE.

Pocket picking as a profession is likely to become unprofitable. Mr. Percy Blake, of Brooklands, Cheshire, has invented a contrivance by means of which a woman's pocket may be found when wanted, and kept shut when pickpockets are around. It consists of a scissor shaped spring, which is sewn inside the pocket. The upper portion of the spring, which corresponds to the handles of the scissors, remains open when the lower, or blade, portion is shut. When a lady wishes to open her pocket she grips the handles, which fasten with a catch to allow the pocket to remain open. And when she wishes to close it she touches a spring, which releases the snap and brings the blades together again.

The Month of The Rosary.

October is the month in which the universal devotion of reciting the Rosary publicly and privately, originated. It was in 1208, we learn from the lives of the Saints, St. Dominic knelt in the little chapel of Notre Dame de la Prouille, at the time of a crisis in the history of the church, when the Albigensian heresy was raging, and he implored the great Mother of God to save the church. Our Lady appeared to him and gave him the Rosary, bidding him go forth and preach the devotion.

Twice since the Saint went to heaven has the Church's cause been saved through the Rosary he taught; once by the victory of Lepanto in 1571, on October 7th in the year mentioned, that day falling on the first Sunday in October. It is to commemorate this signal victory that Pius V. appointed a feast to be observed on the first Sunday of October to honor our Blessed Lady under the liturgical title of "The Sollemity of the Most Holy Rosary of the Blessed Virgin Mary." Again, in the year 1717 the Turks were defeated at Belgrade and Clement XI. hung the standards of the infidels as trophies of Mary's power in the Church of the Rosary at Rome.

The Very Rev. Dean Ling, in his book "Our Favorite Devotions," says, on the subject:

"The Rosary given by our Immaculate Mother to St. Dominic is a devotion consisting of oral prayers and meditations combined on the fifteen principal mysteries of the life, sufferings, death and resurrection of Our Divine Lord and of the joys and glory of His Most Blessed Mother. The Rosary has a twofold object. First, love of God and adoration of and compassion with Our Lord in His sufferings; second, petition through Mary for grace and mercy."

"The Rosary is certainly a great devotion among the people. Encouraged by the church, they have taken up this mode of prayer, always carry their beads with them and use them in preference to a prayer-book. Pope Leo XIII. has made the Rosary his special devotion and has year after year called the attention of the people to it. The Rosary is, therefore, the holiest of devotions, for it is the life of Our Lord and the Blessed Virgin. It is the most consoling prayer, for through the merits of Jesus Christ and the intercession of the Blessed Virgin he will obtain eternal salvation. St. Francis de Sales, in his hard apostolic labors, found time to recite the entire Rosary every day."

"St. Alphonsus Rodriguez found in the beads and the meditation made during their recitation all instruction in Christian perfection. In all our necessities we can recite the beads and ask God's assistance through Mary, Queen of the Holy Rosary."

Notes From Scotland.

DEATH OF A NUN.—The death is announced of the Rev. Mother Margaret Mary Smith, at St. Margaret's Convent, Whitehouse Loan, Edinburgh. She was 68 years of age, and had attained her 39th year as a member of the Ursuline Order.

GUARDIAN ANGELS.—On this subject an instructive, and faith-inspiring lecture was delivered in the Church of the Sacred Heart by the Rev. Father Tarleton, S.J., who eloquently extolled the extraordinary care and tenderness which our invisible guardians from Heaven evince towards us in our pilgrimage through life. Did we but fully realize their great solicitude for our welfare we could not but help showing the liveliest possible devotion to our dear guardian angels.

A PRESENTATION.—Rev. Father Carroll, of St. Lawrence's, Greenock, who takes a keen and sympathetic interest in the cause of total abstinence, has been presented by the women's branch of the local League of the Cross with a number of useful presents as a mark of their grateful appreciation of his services. The gifts included a travelling outfit and a gold-mounted umbrella, suitably inscribed.

A RETIRED PASTOR.—The Rev. John Macdonald, who lately retired from the charge of St. Mun's, Dunoon, has been presented by the Catholics and other inhabitants of that town with an illuminated address and purse of sovereigns as a token of the universal esteem in

which he is lovingly and most deservedly held by all classes in the seaside resort. Father Macdonald has been in active service as an able Highland priest for forty-four years, having been ordained in 1858.

SCHOOL EXAMS.—A recent publication of the Merit Certificates in the West of Scotland shows the Catholic schools of the Glasgow archdiocese to maintain a high standard of general efficiency. Nearly all the candidates presented for examination have successfully survived the Imperial Inspector's intellectual inquisition. It is the only British institution that Irish Catholic parents in this part of the country don't prohibit their cherished children from submitting to.

EYRE MEMORIAL.—One of the most pleasing and noteworthy features of the contributions towards this fund is the readiness of the various branches of the League of the Cross of the archdiocese of Glasgow to vote substantial sums. The latest donation in this direction is \$250 from St. Francis' League of the Cross. When are the Young Men's Societies and the other Societies of the city which the late prelate did so much to foster, going to begin to contribute as distinct bodies their humble yet welcome mite?

IRISH REUNIONS.—The approach of the Irish county reunion season in Glasgow always brings with it plenty of lively excitement and interest for Hibernia's children in the West of Scotland. This season opens on the 5th of November with the Donegal reunion in the City Hall, at which Cardinal Logue presides, supported by the Archbishop of St. Andrews and Edinburgh, who has kindly accepted an invitation to attend. On the 14th of the same month the natives of Cavan will hold their annual gathering in the Grand Hall of the Waterloo Rooms.

A BENEFACTOR DEAD.—By the death of Mr. Thomas Bowie, of Lanark, which took place somewhat unexpectedly at Middlesborough, the Catholic Church in the Glasgow archdiocese has lost one of its kindest and most thoughtful benefactors. More than fifty years ago Mr. Bowie became a convert to the Faith, and one of his many subsequent services to the Church was the generous gift of \$5,000 towards the fund for the acquisition of the Symplum estate at Lanark, which has become one of the best known charities in the West of Scotland. Mr. Bowie was, like all true converts, a deeply religious man.

LAWNSTON GUILDS.—All the Guilds in connection with the Sacred Heart mission have now resumed their weekly meetings for the autumn and winter session. A splendid gathering of the Children of Mary was held last week, and an excellent address was delivered to them by their Spiritual Director, Father Bader, S.J. In a few weeks' time the sewing class will begin. The boys' guild also met under the presidency of Father Tarleton, S.J., whose words of wise advice were highly appreciated by the lads.

Churches Burned Down

Recent news from North Carolina is somewhat alarming. Sometime ago it was announced that a number of "shack churches" were being erected in the mountain regions of the far south. A number of these were built in North Carolina, where missionaries have been at work nearly two years. Many converts have been made, and, until recently, the outlook has been one of considerable brightness.

Now, however, a change has come with lightning suddenness. News has arrived that an outbreak of a virulent bigotry has shown itself in many sections of North Carolina. Catholics are regarded more dangerous than Mormons by those new Boxers. Nor is the hatred referred to confined to language alone. Passion is applying the torch to places of Catholic worship. Two churches already have been given to flames. One is a shack church in the interior; the other is that of St. Teresa, six miles from Raleigh.

The same report states that of late great activity on the part of Catholics has manifested itself in the erection of chapels at intervals throughout the rural districts. So ignorant are the people in these parts that they believe this to be the forerunner of great evil. In consequence, they have been wrought up to a highly excited condition. This to a highly excited condition. This has been accentuated by a secular country weekly, which counsels that the people treat the Catholics as they would the Mormons. What this means can be best judged from the above incendiary act.

Philanthropy Side of Religion

A notable feature incident to the laying of the stone of the chapel of the Heart Industrial School for Boys at J., on Sunday last was a sermon on "The Philanthropy Side of Religion," by Rev. F. of St. Joseph's Church.

Father Foy's sermon practical and purpose here given in full— "For other founda-

lay but that which is Christ Jesus."—I. Co. We are here to-day in the setting of a sun in one more edifice for the worship of God. It is to be the chapel of the Heart Industrial School, a ceremony performed is the culminating event of caring for destitute boys extending over twenty-five years. I to the history of make personal allusion have conducted it; for says, "He that glorifies in the Lord." been successful from this institution is a kind in the land. W foundation for a cha industrial school.

But, my friends, v done to-day with tro and stone is only the sical expression of w been done by a powe ours; done before we spot. This stone is c of the real foundation work from the beginn thor of all good wor Paul says to the Cor foundation no ma that which is laid, w Jesus."

Let us then go to ation for our thoug we open the Gospel o at the twenty-second find our Divine Lord certain man, and He "Thou shalt love the with thy whole heart, thy soul and with all is the first and great and the second is like shalt love thy neighbor. On these two hang al prophets." Here we foundation principles tian religion, love of of our neighbor. I v your attention more the second command of our neighbor. And this chapel is built of the neighbor. It is fo of God; yes, but thou worship elsewhere, and der that the two hun this school and those ced them may wors this chapel is built by lowers of Christ all o who are mindful of "Thou shalt love thy thyself." And, more stitution itself is one philanthropy. Therefo dwell upon what may philanthropic side of I

It would seem that ten enough consider t our holy religion. We regard charity in the something apart from per, and there is even on the part of some lition to acts of wors er. There are Cathol a one-sided view of t They worship God at their neighbor, but th at fault because it do from a generous heart prayer for the neigh same defect; they pray not give. They are n whole of God's law. tianity is the fulfillm and the prophets, and of the law and the pro on these two command God and to love our it is not enough to l pious worship only. V our neighbor as well this love must be an a passive virtue. For we set ourselves at w must shut out the vo attractions, so when w selves to the good of we must detach oursel self-interest and bes substance upon him, i we may obey God's p him, our neighbor, as selves.

If men only knew ho loss by neglecting th they would not be so