

SENSATIONAL NEWSPAPERS AND BOOKS.

Quebec, May 23.

Under this heading, I think, ought to be grouped every publication that issues from the press with an immoral taint upon it; and the reading of which would soil the purity of mind and leave a bad moral odor behind it. The publications most apt to do this deadly sort of work are the spurious books, newspapers and novels produced by degraded writers and sensational publishers in the United States, where such pernicious stuff is purposely manufactured to suit the depraved appetites of sentimental readers who, from their youth upwards, have been fed upon this vicious literature and would not give a fig for any other sort.

In fact minds trained in this impure atmosphere exhaled from books and papers reeking with immoral filth have no taste or capacity for the pursuit of clean literature, hence whatever may appear in print of the type that is wholesome, good and moral is a sealed book and a dead letter to them. This is undoubtedly the secret and fatal cause of the loose principles that prevail in American Society, in all the relations of social life, as well as in the domain of religion and morality. Some years ago at a Prison Congress when the State authorities and Governors of the United States prisons met in conference to discuss the serious conditions of Criminal life in the Republic, they saw staring them in the face, the terrible fact that it took hundreds of millions a year to support the criminals who have to be fed and clothed at the States' expense. The inquiry was purely secular and material in its aspect and scope, ignoring altogether the irreparable moral loss and destruction to faith, virtue and morality. Those worldly minded men took no account of how it might fare with the spiritual or religious interest of the habitual criminals. What they were after was to ascertain how much the criminal classes were costing the State and how the enormous figures might be reduced.

The appointed inquirers were men of large experience in dealing with the vicious classes and logical minded reasoners as well, and as the investigation proceeded they could not help taking notice of the undue proportion of youthful criminals annually coming through their hands. Deeper investigation showed that three fourths and over of all the younger offenders owed the first step in their downward career to the perusal of some poisonous novel, "yellow" journal, or immoral book which had instilled into the young mind and heart a corruption and immoral poison which could never be eradicated afterwards. These discerning men put their conviction on record that the moral purity and the religious and social well being of the Republic was being undermined by the free circulation of pernicious literature that was eating into the minds of American youth and threatening the future stability and manhood of the nation. They saw the divorce courts daily more thronged from the same deadly cause, and the unity and happiness of families rent asunder by differences growing out of some imaginary evil suffered by either husband or wife, the flimsy foundation of which might have been gathered from the reading of a sensational novel in which heroes and heroines are clothed with qualities which the loving wife cannot see in her spouse, and vice-versa. These secular men of only expediency views and worldly instinct had no better remedy to offer than a stricter binding of the statute laws and a severer enforcement of police regulations, forgetting that when once the virtuous principles are lost men will plunge into all kinds of crime in spite of all laws and hangmen.

Bad as the picture is in American and Canadian social conditions

it would be much worse only for the sacred ministrations of the Catholic Church and her thousands of devoted bishops and priests who stand on the watch towers to stem the tide of immorality and corruption which otherwise would destroy the purity and religious vitality of the people and of the nations.

The zealous and devoted clergymen who spend their lives in guarding their flocks, especially the lambs thereof, against the assaults of the world, the flesh and the devil, are the true moral police who see to the regulation and fulfillment of the spiritual and divine laws which direct the conscience and conserve the well-being of mankind. In this connection we are not unmindful of the invaluable work of the saintly women devoted to religious lives pure and simple, who instil in the minds of their pupils and wards virtuous lessons and social manners that tend to the purity of society in the outer world. The binding together of members of a parish in benevolent and literary societies, reading circles, sodalities, confraternities and church entertainments sanctioned by pastoral authority, are so many powerful factors in barring out the noxious volume with the "yellow" cover, and thus the Catholic Church is the shield and powerful protectress of all who loyally put themselves under her sacred guidance. Back of the Church stands the Catholic press — which has been rightly termed the secular arm of the Church — contending at all times for the propagation and the maintenance of truth and the exposure of the infamy of deceit and error. The need is felt every day more and more of clean, vigorous and able Catholic newspapers in Canada and in America, more so in the latter where the reign of rampant atheism, agnosticism and secular worship becomes more aggressive every day.

Withdraw the influence of the wide awake Catholic newspapers, and from Maine to Florida the Catholic Church would be assailed with torrents of calumny, slander, bigotry and vile misrepresentation.

But the stern question arises and demands an answer: Is the Catholic press either in the great Republic or in Canada properly, adequately and justly supported by the Catholic reading public, and the reply must be given in the negative, for it is the bitter experience of nearly all Catholic publishers and printers that their establishments and newspapers are not half-supported by their own very people in whose interests they are working. In the United States, and perhaps in Canada too, many worthy publishers have invested their all, at the instigation of their bishops, and pastors, in a newspaper enterprise, and yet from want of material and moral support, arising from the apathy of Catholic readers and heads of families, they are merely eking out a mere subsistence. Many indifferent Catholics will not take the paper, many more perhaps will take it for years and not pay for it. There is in this state of things a glaring injustice and want of right principle. Nor can a reasonable excuse be alleged, for the bright, well edited and enterprising Catholic newspapers and magazines of to-day will compare with our secular productions of the same class in point of literary merit, news attractiveness and up-to-dateness.

This lamentable spirit of distrust of their own rightful publishers is akin to that which begets the "drift" of Catholic students to non-Catholic colleges despite the existence of the Catholic University at Washington, and hundreds of colleges throughout the land. It is the effect of pride of latter day rich parents who aim to have what they mistakenly call the best of everything.

WM. ELLISON.

was not one of carping criticism, but it arose from the fact that all States are harmed when one State is either imprudent or unjust or suffers from a great calamity.

"I was cordially welcomed by the people of Georgia, who are willing to be judged providing the judgment is just, and who are more ready to accuse themselves than we are to accuse them. They take as grave a view of the situation as we of the North do, and as earnestly seek a remedy for existing evils as the spirit of progress could desire. I found every door open, and neither threat nor caution was to be heard in any quarter. I have seen judges, lawyers, officials, physicians, business men, college presidents and professors. I have, moreover, held long conferences with the better class of colored men, and on every hand I was urged to get at the facts without fear or favor.

"I say this in the interest of absolutely fair play, and if, as the result of my work, I am impelled to criticize some things, and to find fault with certain tendencies which I think are detrimental to the public interest, the people of Georgia may take issue with me as to statement of fact or logical deduction, but I am sure they will give me credit for being entirely independent even in the face of a hospitality which might seem to be irresistible, but which was, I well know, not intended to influence me in my final judgment.

"The case of 'Sam' Hose, alias Thomas Wilkes, has happily one peculiarity—namely, that it cannot be duplicated in the history of this or any other country. His crime was unique in its hideousness. Its atrocity was simply unthinkable, and it seems necessary to give its salient points in order that we may understand the human vengeance which was wreaked by a frenzied populace. I am sure of myself in this recital, because I have conversed with those who were dispassionate lookers on in Vienna, and were witnesses to all that occurred. If, however, I had the pen of Victor Hugo or the descriptive genius of Balzac, I could not paint a picture as lurid as the reality."

After detailing the varied facts of the case, the correspondent continues: "The calm second thought has come. I can assure you that everybody concerned regrets the part he took in that tragedy. There were, perhaps, five thousand people on the scene, and excesses are easily resorted to by a crowd. What a dozen men can't do a thousand can. Numbers fan a flame into a conflagration. I have talked with all classes of the people here in Atlanta, learned and illiterate, poor and rich, and not a man has expressed any opinion save one of regret. That it is a blot on the fair name of one of the most enterprising States in the Union is a fact which cannot be denied."

"We shall be greatly puzzled unless we fully grasp the social situation here, which is very different to anything to be found in the North. And we shall not only misunderstand the Georgians, but give them discredit for motives which they do not entertain. I am not at all sure, however,

that we should ourselves have pursued any other course under the circumstances. The cry which made the welkin ring was 'We must protect our wives and daughters,' and that is the key to the problem. If my wife or mother or sister had been outraged by a double-dyed villain. I can't tell you what I would or would not do. When the matter is brought home to yourself you recognize its horror. There are no lengths to which you would not go in the way of punishment. It is easy to condemn a thousand miles away, but hard to condemn when on the spot with a like fate staring you in the face. I neither plead nor accuse; I simply say that I am also human."

"Ninety-five per cent of the negroes have the entire confidence of their employers. They are respected because they are law-abiding citizens. They have property interests of their own to guard, and a man who has a few hundred dollars at stake is a conservative. But the five per cent of fellows who are not only ignorant but vicious, who know no restraint and will commit crime without compunction, have ample opportunity to perpetrate deeds of daring devilry, and as at present constituted the people of the region are powerless to protect themselves, and live in the continual conscience of insecurity."

Then again the machinery of justice down here works as slowly as it does with us. It is a well known fact that when you increase the chances of escape you thereby increase the number of crimes. The possibility of evading punishment is an incentive to criminal deeds. This state of things affects, not the wrong-doer alone, but the community also. If the criminal is made reckless by the delays of the law, the incensed people among whom an offence is committed are made equally reckless. They take the matter into their own hands and inflict a swift punishment—once in a while punishment of a character dictated by the passions of the moment, and which, regardless of legal evidence, is inflicted upon an innocent man.

Instances of this are to be found every day; sometimes in the North, very frequently in the South. The leisurely procedure of the law and the uncertainties of a trial by jury are responsible for the condition of affairs in this region. Let me give an illustration. A man commits a heinous crime and is caught. The jail in which he is confined is an insecure structure and which affords no guarantee that the prisoner will not escape. He is confined there for weeks before the court is convened. The guard which has him in charge is insufficient to hold him. To a desperate man who already feels the pressure of the hangman's noose, there are chances which he readily takes. Some morning the sheriff finds that the bird has flown. In a sparse population that is a source of terror. Other rogues have the consciousness of immunity. Depredations continue, and punishment seems impossible of achievement. A sense of insecurity prevails. Families must be protected, and if they cannot be protected by due process of law then they must be protected in spite of the law."

Notes From American Centres.

In June work will be commenced on Trinity College, Washington, which will be the first Catholic establishment on this continent devoted to the higher education of women. It is to be the work of women entirely and in every respect, and will although not affiliated to the Catholic University, it will have several professors of that institution among its corps of teachers.

One of the Sisters of Notre Dame, the Order in charge of the College, has drawn plans for the building. She is a skillful architect, having studied her profession in Boston. She has already designed twenty houses now occupied by Notre Dame.

Another Sister has a thorough knowledge of building material and the drawing up of specifications. She had been designated by Mother Julia, Superior General of the American Order of Notre Dame, to superintend the corps of workmen who will do the actual labor. The grounds will be laid out according to the plans of one of the Sisters. The woodwork, frescoing, and fancy moulding on the college will be entirely the work of members of Notre Dame Order.

Another edifice of importance, the work on which is about to be commenced, is the Lady Chapel, at St. Patrick's Cathedral, New York City.

This chapel will front on Madison avenue, and will be between the two clergy houses. The architecture will be gothic and the material marble, but Rev. James N. Connolly said yesterday that the architect had not yet been chosen. The chapel is to cost \$200,000. The money to build it

was left by Mrs. Eugene Kelly, who died in March. The original plan of the Cathedral foundation called for the chapel, and when it is built the foundation will be complete. With its construction the chance of the cathedral itself will be in part rearranged a new sacristy being provided and choir rooms to serve for both the cathedral and the Lady Chapel.

As a result of the efforts of the international Council of Women to find out what the women of America think on the subject of universal peace, eleven thousand names of women have been cabled to the members of the peace Conference, as being opposed to bloodshed and in favor of arbitration.

These women, however, represent only the immediate neighborhood of New York city. From other parts of the United States went many more such totals.

Besides the thousands of independent signatures which were put on the memorial during the days when it was at Sherry's, thirty women's clubs and organizations endorsed the peace movement officially through their officers, representing women of almost all classes.

Some time ago the "True Witness" announced the conversion of George M. P. Bowns, a former preacher in the Methodist Episcopal Church; we have been informed that Mr. Bowns, has been enrolled among the students of the College of St. Thomas Aquinas, Washington, D. C., to undertake a course of preparation for entering the Roman Catholic priesthood, with the ultimate intention of joining the congregation of the Paulist Fathers, in

whose Church he was converted.

Mr. Bowns comes of a long line of Methodist ancestry and is the first of his family to set aside the religious traditions of his forefathers. His maternal grandfather, Rev. William Noon, was a personal friend, adviser and supporter of John Wesley, under whom he was a local preacher in England.

The days of the "gadgrinds" and the other persecutions of children are supposed to have disappeared with the publication of "Oliver Twist" and "Nicholas Nicholby"; but it is evident that Dickens did not draw a too severe picture, nor are there wanting—even in free America—examples as barbarous as those which he partly imagined. From Derby, Conn., comes a despatch that speaks volumes. It runs thus:—

"Johnny Tripp is not the only child in room No. 1 of the Shelton School who had been given red pepper to break him off the habit of whispering.

"The same day Miss Mary Connelly, the teacher, gave him the dose that made him so ill, the son of Mr. and Mrs. Charles Hammond, of Keen St., who is also eight years old, was given a mouthful of red pepper by Miss Connelly. This punishment was administered before Johnny Tripp's, but the amount of pepper was not so large and the results were not so severe.

"The Hammond boy was made ill and his mother kept him away from the Shelton School. She says she will send him to a private school after this.

"Humane Officer Burgess to-day ascertained that Miss Connelly is not the only teacher in the Shelton School who has given red pepper to scholars. He has found that a can of red pepper has been as much of an instinct to the desk of a teacher in the primary grade of the Shelton School as a ruler or a call bell. The treatment was introduced in the school three years ago.

"Supt. Pierce declares that he never heard of its use in the school previous to the dose given the Tripp boy by Miss Connelly.

"It is said that if the police authorities fail to take action the Connecticut Humane Society will prosecute both cases."

Even this story may be exaggerated, still there can be no excuse for the adoption of such barbarous methods of securing discipline.

While it is very necessary to command obedience from the scholars and impress upon them with the prospect of punishment for infringement of rules there is no good reason for injuring their bodies. The pernicious boxing of ears, still a very common form of chastisement, has often resulted in deafness, while blows upon the head have frequently terminated fatally. The confinement in the dark closet has caused convulsions in some instances and severe nervous prostration from fright in others.

We are informed that a state conference of Irish-Americans of Iowa was held in Marshalltown, Ia., on Wednesday, May 10, to consider the best means for rendering assistance to their brothers in Ireland in obtaining home rule. Stirring addresses were made and strong resolutions passed.

A state convention of Irish-Americans was favored and a committee appointed to co-operate with the executive committee of the Iowa National Irish League in calling a convention for an early day when a State wide movement for rendering financial and moral aid to Ireland will be launched.

On Sunday last the celebration of the golden jubilee of the Detroit Jesuits took place.

The Church of SS. Peter and Paul situated at the corner of Jefferson avenue and Antoine street, has not always been in the hands of the Society of Jesus. The foundation stone was laid June 29, 1811. The work was completed and consecrated on the same day, four years later, in 1815. The golden jubilee year was, therefore, really last year, but there were strong reasons for the postponement of the celebration until the present.

Bishop Borgess came to Detroit in 1870 and soon became actual bishop of the diocese. It was at his invitation that the Jesuits assumed the direction of the parish of SS. Peter and Paul, and on their arrival the bishop moved his throne to the church of the newly formed parish of St. Aloysius. A priests' house had been erected nearly 20 years before adjacent to the Church and the new clergy, finding a ready-made parish on hand, proceeded to work with the well-known energy of the members of the Society of Jesus.

Father Miede, S.J., was the first in charge, and was succeeded in 1880 by Father James Walshe as rector and president of the college. Father Walshe established the Perpetual Adoration Society and the Married Ladies' Sodality. His successor was Father

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er Frieden, who, in 1889, became provincial of the western province of Missouri, an honor recently also conferred upon Father Grimmelmann, who, during his first term in Detroit, organized the Acolythical society. Father Lambert did much for the decoration of the Church, but will be remembered especially for having established the Men's sodality, which was recently divided into two societies, one for the married and one for the young men. Fr. Foley now directs the first and Fr. Finnegan the second.

Among the other pastors and presidents were: Fr. Dowling, now president of Creighton College, Omaha, Neb., and Frs. Bohman, H. Moeller, Magoney and others, who have gained wide reputations in missionary work.

The Pangs of Sciatica.

MRS. PALMER, OF FENLON FALLS,
TELLS HOW SHE SUFFERED.

Confined to Her Bed for Weeks—Her
Limbs Became so Numb That a Red
Hot Iron Could be Placed Upon it
Without Her Knowledge.

Only those who have felt the agonizing pangs of sciatica can form any idea of the torture which the victim undergoes. The case of Mrs. Job. Palmer, of Fenlon Falls, was one of unusual obstinacy and severity, and she makes the following affidavit in reference to her cure, for the good of humanity: "I am 29 years of age and have lived in this vicinity all my life. I had always enjoyed the best of health until November, 1897, when I took a stinging pain in my right hip which seemed to be growing in my very marrow as it affected every muscle and joint.

I kept up for several weeks although suffering the most intense pain, freely using liniments and many other internal and external preparations that sympathizing friends would suggest. I was then compelled to stay in bed as I got so weak and run down that I could sit up no longer. I received several courses of medical treatment such as electric batteries, poulticing, etc., but got no ease from the excruciating pains which would shoot down through my leg into my very heel where it caused a bursting feeling. Often I prayed that the heel would burst thinking this might burst thinking that this might give relief. The limb at last became so numb that a hot iron could be placed on it without my having any knowledge of it. The closing or opening of a door or anyone entering or moving about in my room, seemed to increase the pain. For weeks I could not move any part of my body and had to lie in one position all the time. My brother was cured of rheumatism after every other remedy had failed, by taking Dr. Williams' Pink Pills, so I thought as a last resort I would try them. As the directions say that in severe cases three pills could be safely taken at a dose. I took this number three times a day for about a week although I got the relief I so long had prayed for in three days after taking the first dose. Then I went on taking the pills two at a dose. In a week after commencing the pills I was able to get out of bed and dress myself and a few weeks later when I gained strength enough, I was able to attend to all my household duties and I have ever since enjoyed the best of health. Friends and neighbors who were conversant with my case can also tell you of my terrible suffering and the remarkable cure effected by Dr. Williams' Pink Pills."

MRS. SUSIE PALMER.
Taken and declared before me, at Fenlon Falls, in the County of Victoria, this 11th day of May, A. D. 1898.

JAMES DICKSON, J.P.

At a recent horse-race at Perth, in the Malay peninsula, the sun blazed down on a field of hot, excited horses and men, waiting till the eccentricities of the starter and an even more eccentric horse should combine to get them in line. The patience of the former was at last exhausted. "Bring up that horse! Come on that beast! You'll get into trouble over this, I tell you," and so forth. "I can't help it, sir," replied the Australian light-weight jockey impatiently, "this is a cab-horse, this 'orse is. He won't start till the door shuts—and I haven't got a door!"—Argonaut.

Lynching in the South.

Some short time ago, a negro, "Sam" Hose, perpetrated one of the most criminal outrages in the criminal annals of this century. He was seized by a frantic mob of over 2,000 people, and he was burned at the stake after the manner of the early Indians. His crime sent a thrill of horror through all the country, while the lynching—the most barbarous on record—created an equally terrible impression. The New York "Herald" sent a special correspondent to investigate and report upon the whole subject. We give our readers the following extracts from the correspondence which is dated Atlanta, Ga.

"A startling, a thrilling and very significant incident had occurred. The country looked on it in wonder as its details were recited. And yet our apprehension was excited not so much

by the incident itself as by the possible causes which led up to it and the possible consequences which might flow from it. Was it the result of a temporary aberration or did it indicate a dangerous condition of society which rendered such occurrences a necessary evil, an evil to be regretted, but still an evil which the people were forced to accept?

It was not from mere curiosity therefore, that I was sent to investigate the facts and their environment, for such a motive would have been close to impertinence, but it was because we are all equal parts of the body politic and what occurs in one section either weakens or strengthens all sections. Our national unity is of such sort that the whole country has a throbbing interest in whatever happens in any portion of it. My mission