

VISION NO. 6 meets on... at 816 St. Lawrence... Officers: W. H. Turner, McCarl, Vice-President;... Recording-Secretary, Denis street; James... Joseph Turner, Secretary, 1000 St. Denis

VISION NO. 3 meets on... at 1868 Notre Dame... McGill. Officers: Al... Gallery, M.P., Pres... Carthy, Vice-President;... Devlin, Rec.-Secretary... L. Brophy, Sec... John Hughes, Financial... Young street; M... Standing Com... O'Donnell, Marshal.

T. A. & B. SOCIETY. 1868.—Rev. Director, McPhail; President, D... Sec., J. F. Quinn... minique street; M... surer, 18 St. Augustin... on the second Sun... month, in St. Ann's... Young and Ottawa... 8.30 p.m.

WOMEN'S AUXILIARY, Di... 5. Organized Oct. 10th... ings are held in St... fall, 92 St. Alexander... Sunday of each month... on the third Thurs... m. President, Miss An...; vice-president, Mrs...; recording-secretary, ...; financial-secretary, ... Doyle, 68 Anderson... surer, Mrs. Charlotte...; chaplain, Rev. Fa... th.

WOMEN'S SOCIETY.—Estab... ch 6th, 1856, incorpor... ed 1864. Meets in... 's Hall, 92 St. Alexan... first Monday of the... mites meet last Wed... officers: P.P. Director, ...llaghan, P.P. President; ...Justice C. J. Doherty; ... E. Devlin, M.D.; 2nd... Curran, B.C.L.; Treas... k J. Green, Correspon... John Cahill, Rec... etary, T. P. Tansey.

YOUNG MEN'S SOCIETY.—Estab... 1885.—Meets in its... tawa street, on the... y of each month, at... piritual Adviser, Rev... nn, C.S.S.R.; President... Treasurer, Thomas... Rec.-Sec., Robt. J. Hart.

NY'S COURT, C. O. F.,... the second and fourth... every month in their... r Selgneurs and Notre... s, H. C. McCallum, C... Kane, secretary.

WOMEN'S T. A. & B. SO... cets on the second Sun... y month in St. Pat... 92 St. Alexander St... after Vespers. Com... nagement meets in... e first Tuesday of every... 8 p.m. Rev. M. J. Mo... e. President; W. P... Vice-President; Jno... t, Secretary, 716 St. An... t, St. Henri.

OF CANADA, BRANCH... ized, 13th November... ch 26 meets at St... Hall, 92 St. Alexander... y Monday of each... regular meetings for... ction of business are... 2nd and 4th Monday... th, at 8 p.m. Spiritual... y, M. Callaghan, Chan... y, J. Curran, B.C.L.; Pr... d, J. Sears; Recording... J. J. Costigan; Finan... y, Robt. Warren; ... J. H. Feeley, Jr.; Med... rs, Drs. H. J. Harrison... nnot and G. H. Merrill.

W... ..190

for which

# The True Witness



Vol. LIII, No. 47 MONTREAL, SATURDAY, MAY 30, 1903. PRICE FIVE CENTS

## THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited, 255 Bay Street, Montreal, Canada. P. O. Box 1138. SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms payable in advance. All Communications should be addressed to the Managing Director, "True Witness," P. & P. Co., Limited, P. O. Box 1138.

### EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."  
—PAUL, Archbishop of Montreal.

## NOTES OF THE WEEK.

### THE OLD PREJUDICE.

It is now nearly forty years since the late Hon. Thomas D'Arcy McGee, when speaking in Boston, said: "An Irish man to succeed must not only be able to do as much as his neighbor, but ten times as much; and, even then, he must begin at the foot of the ladder more than once." These words come back to us forcibly as we glance over the Boston "Herald" of the 6th May, and read the peculiar story of a boy named Thomas O'Neil. The days of the Puritans, with their Mayflowers and their Salver witch-burners, have not been entirely obliterated. In the Danvers High School of Boston an Irish Catholic boy named Thomas O'Neil had the imprudence and audacity to exhibit more talent than any other lad in the school. As long as the fact of Thomas being a superior scholar was confined to the school-room, all went well; but the moment he had the misfortune of coming in public conflict with those of inferior merit, and of having an opportunity of people outside the school learning of his superiority, he was doomed to a severe and practical rebuke. It is thus that the story is told, and commented upon by the "Catholic Universe," Cleveland—and the language is mild considering the circumstances:—

"The first trouble arose a week or more ago when the senior class met to select those who should have the leading parts in the graduation exercises. In past years, it has been the rule to give these parts to the pupils standing highest in the class, and especially has a part been assigned to the one who leads all the others. The class met to select the salutatorian and valedictorian. It was supposed, as a matter of course, that Master O'Neil would be selected for one of these positions, but another was selected for this honor, who, it is claimed, was considerably below O'Neil. Of course, the friends of O'Neil at once charged it to his race and religion. The school committee offered a suggestion of a compromise by omitting the parts proposed and having pupils selected to read essays, and O'Neil among them. The senior class of the school refused to take part in any such exercises. The committee immediately yielded, and then decided, not to have any exercises of the customary nature, but to have an address by some one from out of town. This did not suit the pupils of the graduating class. Feeling has been aroused in the community, as it is charged that the controversy was one of Catholics and non-Catholics. The members of the school committee ought to advertise for some backbone as well as a source of justice. It has decided to have a public address by an outsider and not permit any of the pupils to participate in the graduation exercises. All on account of Master Thomas O'Neil."

It is vain that Boston boasts its literary superiority, and that our neighbors to the south of us lay claim to universal freedom and equal liberties for all "free-born Americans." There is something very repulsive in this old "spreadeagledism," when we contrast the boast with the practice.

### A PROTESTANT ESTIMATE.

When Dr. Karl Frank, councillor emeritus of the Prussian Consistory, in his book "How will it be?" says:—speaking of the Protestant Church:—"She would be all-powerful in Him who makes her mighty. But without Him, by dint of state help or statutes and dead formulas, by ecclesiastical decrees or ordinances, she can do nothing. With deep sorrow

I felt it: 'The Church can no longer speak either to the heart' or to the conscience of the people'—when he wrote this, he set forth, in brief space, the great weakness and the source of the certain downfall of Protestantism. The St. Louis "Review" has pointed out most clearly how the Protestant press misguides the reading world when dealing with questions of numerical increase—contrasting the same in Protestantism and Catholicity. In Germany any Christian, provided he is not a Catholic is numbered amongst the Protestants, while Catholics simply count only the members of their Church. It is not sufficient to say that you are not a Protestant to be reckoned as a Catholic. You must not only prove the negative side—the non-Protestant character of your faith—but you must equally establish, beyond all doubt, the positive side of the matter—namely, your practical membership of the Catholic Church. Despite this, the official Imperial Census of Germany, shows a greater increase during the past ten years, amongst Catholics than amongst Protestants.

It is in criticising the peculiar relations of the "Protestantism" with the State that Dr. Karl Frank writes these remarkable lines:—"From the beginning of the Evangelical Church chose a more moderate role than her Roman sister. She fled under the protection of the state. The state rules and governs her. The ruler of the state appoints her officers. He appoints the members of her governing board (Kirchenregiment). The will of the worldly ruler is her supreme law. This condition has frequently brought her rich blessings. But the power and judgment of even the best rulers constantly wavers. And this wavering tells upon the church. The church is tossed to and fro by changing views on high, by the shifting of political parties, or even by the sentiments of the senseless (untheilslos) unchurchly masses. It matters little whether her officers are filled with the spirit of Christ, but much whether they are responsive to the wishes of the government, and acceptable to public opinion.

"It was no pleasant picture that I beheld. (Dr. Frank writes as one peering far into the future). I saw how the government of the Evangelical Church was carried on exactly like a worldly government. I saw the rights of the congregations wither away to almost nothing; instead, unprincipled office-seeking in the administration of the church. The favor of the superiors was the leading view-point. The church is for her ministers frequently no longer a sanctuary, but a milk-cow that provides them with butter. They enter the service of the church for the sake of advancement or lucre. Only in the second place, they will cast a look upon Jesus, the beginning and perfection of our faith. Hence energetic Christians are considered 'unfit' for the government of the church; men with the courage of their convictions are disagreeable. Thus more and more bureaucracy rules instead of Christocracy (Christenthumschaft). The spirit of Jesus, His likeness and word, are silently discarded."

In connection with these wonderful condemnations of a system of religion that is merely a branch of the State, or a State Department, he adds the still stronger assertions:—"In all these 'communities' there is no consciousness of union or united action. A terrible spiritual void and drought is upon the administration and reaches deeply into the discussions of the synods. By their office as presidents of

the church vestry, clergymen became more and more officers of the State administration, to which they turned for recognition and promotion. I saw the rising youth confirmed with a splendor as if that sacred function were a theatrical exhibition. It was not an ecclesiastical form, performed over all, no matter how their hearts were disposed. In funerals, ecclesiastical honors were awarded also to those who, during their life-time, had naught but mockery for religion. In mixed marriages, souls were sought, not to gain them for Christ, but for the official church."

What an indictment! It is one that we have often drawn up against the Established Church of England; but we never worded it as strongly as does this eminent Protestant professor. In it we read the clear condemnation of that human institution called a State Church.

### THE PRESS.

The Legislature of Pennsylvania has just past a law regulating the publication of news and other matter in the ordinary press of the day. The Governor, Hon. Mr. Pennypacker, has sanctioned the measure. As might be expected a perfect howl has gone up from a large section of the press. In commenting upon the case the Pittsburgh "Observer" has this very pertinent remark, which concerns Catholic papers, and which we can fully endorse—since, especially, we have learned the particulars of the law:—

"No Catholic newspaper and no other honestly-conducted newspaper need have any apprehension as to the effect of the new law. Catholics, in fact, would have gladly welcomed a measure much more comprehensive in its scope. They would have hailed with satisfaction the enactment of a law which would effectually 'muzzle' the unwholesome, the degrading, the baleful sensationalism which invariably characterizes the deliberately long-drawn-out accounts published with evident gratification by the daily press of all sorts of crime, but particularly of wrong-doing of an immoral and of a murderous description."

From what we can learn this is exactly the scope of the new law; and, to our mind, a badly needed one, it is. We do not wonder, however, that the yellow journals should cry out against it. Decidedly it will prevent them from carrying on with impunity, their miserable system of assassination of character and of destruction of moral sentiment. They will have to curtail their abuse, and draw a line where the immoral flows over the social body. In fact, we can see nothing in the measure that infringes upon the liberty of the press; but a great deal that checks the unbridled license of up-to-date journalism. No honest-intentioned, clear-moralled, conscientious paper need dread any such enactment.

It does not prevent any newspaper from making such comments upon legislative measures or upon the official acts of State, municipal, county, or other public officers, as are proper for the information of the public or are in the line of legitimate public discussion. Here is a statement of those who, under its provisions, may recover the damages which they may have sustained, provided they prove negligence or lack of care on the part of the publishing newspapers. It will be remembered that the act does not empower any one, to prohibit the publication; simply to recover damages; and such people are, amongst others:—

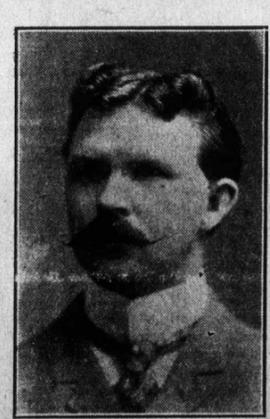
"The civic corporation officers who have been falsely charged with crime; the manufacturer who has been falsely accused of being a drunken drawler; the woman whose domestic griefs have been unfeelingly paraded; whose chastity is improperly suspected; the clergyman who has been cruelly maligned; the quiet citizen whose peace of mind has been destroyed by the publication of evil gossip; the merchant whose credit has been affected by groundless rumors; the sufferers from reckless, but not necessarily malicious, publications. Surely no person, unless determined to be guilty of such wrongs, and anxious for immunity in the perpetration of such unlawful and unjust acts, could object to such a law. One remark of the Governor, in commenting upon his own act, in sanctioning the law, is well worthy our careful attention. "It ought to be cordially and

cheerfully accepted by the reputable press," he says with perfect truth: "for they have a special interest in its becoming a law. It threatens them with no danger. Seeking to utter the truth and not the falsehood, what have they to fear? Into our courts, where learned judges administer the law with fidelity and juries are drawn from the masses of the people well fitted to determine who is the wrong-doer, they are not likely to be summoned, or if summoned they may go with entire safety. This much is certain. Since the laws of God and nature are immutable, unless means are found to uproot some of the tendencies of modern journalism, its influence, already badly shaken, will be utterly lost, and the influence of the press, which has been so potent an agent in the development of civilization and in securing civil liberty, will be gone forever."

And he might have added will probably become a menace to the very civilization which it so helped to build up. It is decidedly high time that the laws of the country should be brought to bear, in a proper, a just, but an efficacious manner, upon that creature of the hour that is known as sensational journalism. Public opinion cannot be depended upon to crush it out, for it has so perverted public opinion that it is more an ally than an enemy of the subject that is aimed at in this new legislation. It is a consolation, however, to know that Catholic journalism has no fear of such laws—it is, like the Church, above suspicion.

## Mr. Malone's Promotion

It affords us much pleasure to note the well-earned reward of another of our Irish Catholic young men. Mr. Patrick Malone, son of Mr. Michael Malone, of Point St. Charles, who has recently been appointed by the Catholic Council of Public Instruction to the professorship of English in the Jacques Cartier Normal School.



MR. PATRICK MALONE.

After having completed his early education in Sarsfield School, Mr. Malone immediately entered the Normal School, where he pursued a complete course of four years' pedagogical training. Graduating with academic honors in English and

French, he entered the Olier School under the control of the Catholic School Commissioners, in which he has successfully served during the last fifteen years, including six years as assistant principal.

Mr. Malone has been almost constantly engaged in the Montreal evening classes since the date of their foundation, for ten years was associated with the Reformatory School as professor of English, and has had on several occasions enjoyed the honor of being appointed deputy examiner by the Catholic Central Board of Examiners of the Province of Quebec.

Mr. Malone is a son-in-law of our esteemed fellow-countryman, Mr. Patrick Flannery. We wish Mr. Malone every success in his new sphere.

## City Council And Bourget Memorial.

The members of the City Council met with a surprise which they will not soon forget when the letter sent by His Grace Archbishop Bruchesi to Mayor Cochrane was read refusing to accept a contribution from the city towards the memorial to Bishop Bourget now in course of construction.

The letter is as follows:—

"Vercheres, May 23, 1903.

"To His Worship Mayor Cochrane, Montreal:

"Mr. Mayor.—Two years ago, complying with the request of a certain number of priests and honorable citizens, I undertook to erect a monument to the memory of Mgr. Bourget, second Bishop of Montreal, on the square of our own cathedral. The work succeeded beyond my hopes. The monument is now made. It will still add to the reputation of our national sculptor, Mr. Philippe Hebert, for I fear not to assert that it will be one of the finest in the country.

"As I already had the honor to invite you, the inauguration is fixed for June 24 next. The twenty-five thousand dollars which the monument will cost has been nearly all subscribed, and that in the space of a few months. Bishops in Canada and the United States, priests, religious communities in the diocese, citizens, both rich and poor, were anxious to contribute and thereby honor a life rendered illustrious by works and virtue.

"Having in mind all that Mgr. Bourget had done for even the material prosperity of our city, for the cause of education,—this is history known to all,—for charity especially, by the foundation of those admirable religious institutions devoted to the alleviation of so many sufferings, I considered it my duty to invite you, as well as the members of the Council, to attend the festival of June 24. I asked nothing, only if the Council were willing to add any subscription whatever to the subscriptions already collected, I would feel happy, because I would see in that act an official honor rendered by the municipal authority to a man who has always been looked upon as a great bishop and a great citizen.

I really believed that in making the discreet suggestion I was anticipating the wishes of the members of the Council and doing a thing agreeable to them. My letter was greeted in a manner that led me to believe that I had not been mistaken. The invitation to attend the inauguration of the monument was accepted. Things were carried further and authorization was secured from the Quebec Legislature to subscribe a sum of two thousand dollars. Soon, however, the objection of a precedent was invoked against that project; legal difficulties were raised, and I learn this very day, by the newspapers, during the course of my pastoral visits, that it has been found expedient to consult the city attorneys on the matter. I understand what such procedure means.

It is in strange contrast, Mr. Mayor, allow me to tell you, with what took place in that same Council Chamber in 1885, on the day following the death of Mgr. Bourget. If you refer to the newspapers of that time, you will see how the aldermen of those days recognized and praised the signal services rendered to Montreal by the dead prelate.

I must admit that what has just taken place surprises me greatly and afflicts me. Some have rejoiced over the event, it appears, but the people who keep remembrance of the benefactions received, are surprised and afflicted with me.

I wish to repeat, Mr. Mayor, that I had asked nothing. The proposal to subscribe two thousand dollars for the monument was spontaneous

on the part of a few members of the Council. Let them and those who share the same sentiments accept my sincere gratitude.

However, honor dictates what I should do under such circumstances. I pray you, Mr. Mayor, to have the question of a subscription for the monument of Mgr. Bourget erased at once from the orders of the day of the Council meetings, for I would not accept any amount that might be decided to offer me.

Any how, we do not need it. The sum still wanting will easily be found.

On June 24, in the presence of a large number of bishops from Canada and the United States, of hundreds of priests, of our Pontifical Zouaves and of a sympathetic crowd, the statue of Montreal's noted benefactor will be unveiled, and bronze and stone will tell the generations following us how our admiration and gratitude towards the benefactor were expressed.

Kindly communicate my letter to the Council, Mr. Mayor, and accept by respectful and devoted feelings.

—PAUL, Archbishop of Montreal.

## In Catholic Country Parishes.

### SUNDAY OBSERVANCE.

The disgraceful conduct of some of the excursionists from Montreal who visit Grosbois Island, near Boucherville, on Sunday, was the subject which the Rev. Abbe Lafortune, curé of the latter place, touched upon in a vigorous manner last Sunday. Abbe Lafortune remarks were timely. In the past the Catholics of Montreal were noted for their piety and decorum on Sunday; but within recent years excursions, drunkenness and amusements accompanied by other dangerous elements, have come to be prevalent amongst a certain section of our population. These seem to be confounded with innocent amusements which constitute legitimate recreation on Sunday, after the religious duties of the day have been performed. It is certainly time that steps were taken to check this desertion of Sunday in our midst.

### THE MONTH OF MAY.

A representative of the "True Witness" had occasion to assist recently at the exercises held in honor of the Blessed Virgin during this month, in the historic parish church of Boucherville. He was much impressed with all that he heard and saw. The attendance was large, and the decoration of the shrine of Mary was most artistic. The singing of the pupils of the parish schools was soul-stirring. Seldom, if ever has our representative listened to such beautiful hymns rendered with such exquisite taste. Rev. Mr. Lafortune, the genial and able pastor, the Sisters of the Congregation de Notre Dame, and the Freres Clercs Viateur, have reason to be proud of their choral organizations, and the parishioners are deserving of all praise for the spirit of fervor which they manifested.

## A Disastrous Fire.

Marieville, May 28.—A disastrous fire broke out here to-night. Over sixty dwelling houses were consumed, at an estimated loss of \$50,000.

The fire started in a hay barn. The people who were fast asleep, fled from their homes, clad in night attire.

At 2.30 it was announced the fire was under control.

No accidents are reported, though many people had narrow escapes.

### TO OUR SUBSCRIBERS.

Don't forget that a subscription paid to the "True Witness" will relieve the management of much worry. All who are in arrears should remit without delay.



AT INJURES.

Writing on "Foods and the Human System"...

Gouty strain in your storing up future tortures...

So long as you sit in an easy chair...

More nourishing than absolutely poison to anyone...

Member of your families' dance or epilepsy...

Majority of people on between their all-breakfast or dinner...

Get cramp in the eating honey, and death has resulted...

Fish cause serious ailments and crabs produce...

Topics In Non-Catholic Ranks.

SOME TESTIMONY.—Writing in the "Independent," on "The Religious Situation in America," a non-Catholic writer furnishes...

The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more...

There is no fault to be found with the figures, for they are correct; nor can we say aught against the conclusion that Catholicity is becoming a stronger factor every day...

Then, again, what is there to prevent such being the case? Would it be unnatural to have the Catholic element predominate in a land where it has always been in a minority?

PRIVATE JUDGMENT.—Here is something, that if we were to say it would create a flood of denials and contradictions; but it is not we that say, but the New York "Christian Advocate," a leading Methodist organ...

SECTARIAN ACTIVITY.—Periodically the various denominations of Protestantism make spasmodic efforts to infuse new life into their divers organizations...

Nothing could be truer, and the writer of the foregoing evidently speaks from experience. While the principle of private judgment has resulted in all the divisions and contradictions...

A STRANGE ADMISSION.—Says the "Living Church" a Protestant Episcopal organ: "Earnestly desirous as we are of promoting Church unity, we must yet maintain that there is not the faintest sign...

To our mind this contention is actually amusing. To tell us that the Catholic Church is the cause of disunity, is simply to say that if the Catholic Church were out of the way...

And as evidence of this, and in contradiction of its own statement, the organ says: "All around us we observe the disintegration of Protestantism. It is about time that they should see it..."

At the end of the Mass the delegates and visiting Knights were addressed and heartily welcomed to Peterborough by His Lordship Bishop O'Connor...

The first degree was afterwards exemplified at the Town Hall by the Hon. Mr. Latchford, of Ottawa Council; the second by Rev. Father Shea, of Dominion Council...

tions should, at a given time, set out upon a crusade of reconstruction. Yet it is peculiar that this movement should come on the heels of the wonderful homage that are being paid by the monarchs and other rulers of the world to the venerable Head of the Catholic Church...

Hibernians of St. Louis have begun preparations for the National A. O. H. convention there, July, 1904. It will be a great gathering of representatives of the Order, who will have an opportunity also to see the exposition. Tourist clubs in anticipation of the trip are being established in many cities...

Knights of Columbus At Peterboro.

On Monday last—Victoria Day—the pretty little town of Peterborough, Ont., witnessed the arrival of three hundred Knights of Columbus, representing the Councils of Quebec, Sherbrooke, Montreal, Ottawa, Ogdensburg, Buffalo, Niagara Falls...

At the end of the Mass, the Rev. Father Whalen, of Ottawa, ascended the pulpit and delivered a stirring sermon on the duties of Catholic societies, and represented the Catholic Knights of Columbus as an apostolate destined to take no small share in the advancement of the Church in the Western provinces.

The National Baptist Benevolent organizations have their anniversaries in Buffalo, N.Y., from May 18 to 26. Beginning also on the 18th, the annual meeting of the American Unitarian Association at Boston, Mass., ends on the 24th...

Preparations are now on the way for the institution of another Council in Kingston, so that the progress of the Order has been grand. The present membership is 90,000.

Sovereignty Of the Sacred Heart.

"When I shall be lifted up I will draw all to myself" were the words by which the Savior of mankind predicted His triumph from the cross over Satan and hell, over the world and man's perverse, wayward will.

On the one hand His Sovereignty was to be universal, extending to every creature, unto the obedience of all nations to the faith; and on the other it was to be a reign of love. His Heart was opened that all might know the unsearchable riches of Christ and comprehend the breadth and length and height and depth of this mystery...

It was this exhibition of love, this attraction of the Heart of Jesus, that drew to Him a chosen band of Apostles, foundation stones of an everlasting Church; an army of red-dyed martyrs, who gloried in laying down their lives for their King...

This surely is the age predicted by the Apostle Paul: "In the last days shall come on dangerous times; men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, traitors, stubborn, puffed up, lovers of pleasures more than of God..."

Nor yet is the Sovereignty of the Sacred Heart complete. Much is yet to be accomplished. While there is a heart, a home, a people or a nation in which the Divine Heart has not established His Kingdom...

Let us all pray during the month of June that the Heart of Jesus may be everywhere known and loved. Rev. J. J. Connolly, S.J., in the Canadian Messenger of the Sacred Heart.

Feast Of Pentecost.

The work of Redemption was completed; Our Lord had ascended to His Father in Heaven; He had promised His Apostles that He would send them the Holy Ghost, the Third Person of the Blessed Trinity...

How great was the triumph that followed,—a repetition of the triumph of Calvary! When I shall be lifted up, now exhibited to the gaze of mankind, I will draw all to myself. Forthwith the Devotion to the Sacred Heart began to spread like a conflagration over God's Church.

It is scarcely necessary to remind our readers that Pentecost is a day when special graces are reserved for those who seek them. There are always certain conditions whereby the full benefits of such days may be secured.

On this we need not insist, nor is it quite our sphere to preach the necessity of taking advantage of such opportunities; but there is no harm in reminding those who might possibly be forgetful that the Seven Gifts of the Holy Ghost are the great counteracting influences that destroy the evil effects of the seven deadly sins.

One of the busiest lawyers in Zurich is Anna Mackenroth, a young woman still in her twenties, who opened the legal profession to women in Switzerland.

By a Regular Contributor.)

Such, from the historical standpoint is the story of Pentecost. On Sunday next—to-morrow—the church celebrates that great and all important festival. It is one of the most necessary links in that great chain of Catholic feasts which binds the year from the beginning to close...

These great festivals may be traced as epochs from the birth to the Ascension of Christ. They are Christmas, the Circumcision, Ash Wednesday—the beginning of the forty days of preparation—Holy Thursday, Good Friday, Holy Saturday, Easter Sunday, the Ascension, and Pentecost. We might also include in the list the Annunciation. They present to us the striking features of the great work of Redemption.

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# The Poet Pontiff.

Frequently have we had occasion to mention the striking and exceptional talents of the venerable and illustrious Pontiff Leo XIII. As ruler over the two hundred and fifty million Catholics of the world, as the infallible Vicar of Christ, everyone in the faith recognizes his supremacy; but, outside the domain of spiritual affairs there are many phases in the character of Leo XIII. that would suffice alone, or even any one of them, to immortalize an ordinary individual. In the ranks of statesmen his pre-eminence is universally recognized by the rulers of all the nations of the world. Then in the realm of letters, of science, of philosophy, of all that is inspiring and cultivated, he has long since earned his niche in the temple of fame.

As a poet he owes much to his native disposition, to the atmosphere of his childhood and his youth, to his delicacy of sentiment and kindness of disposition, as well as to his fertile and soaring imagination. In addition he is such a consummate master of Latin. And Latin is, perhaps, the most perfect language wherein to give expression to poetic ideals. An illustration of his wonderful command of that ancient tongue, is to be found in his Ode to the New Century, written on the occasion of his own jubilee.

We have the advantage of not only possessing that gem-like ode in the original, but the still further privilege of having before us an original translation by Rt. Rev. Bishop Howley of St. John's, Newfoundland. We need scarcely speak of the personal literary merit of Bishop Howley. His name and the productions of his pen are familiar in almost every household in the land. We are positive that our readers will enjoy the treat of sublime Latin, from the Pontiff, and delightful English from the Bishop.

Poem of His Holiness Pope Leo XIII. to the New Century.

AN. CHRISTI MDCCC. PRIDIE  
KALENDAS IANVARIAS A  
IESV CHRISTO INEVNTIS  
SAECVLI AVSPICIA.

Cultrix bonarum nobilis artium  
Decedit aetas; publica commoda,  
Viresque naturae relectas,  
Quisquis avert, memoret canendo.

Saeculi occidit me vehementius  
Admissa tangunt; haec doleo et frero  
Pro! quot, retrorsum conspicuas,  
Decolorum monumenta cerno.

Querarum caedes, scopraura diruta,  
An pervagantis monstra licentiae?  
An dirum in arcem Vaticanam  
Mille dolis infum duellum?

Quo cessit Urbis, principis urbium,  
Nullo impeditum servitio decus?  
Cuan laecla, quam gentes avitae  
Pontificum coluere sedem.

Vae segregatis Numine legibus!  
Quae lex honesti, quae superest fides?  
Nutant, semel submota ab aris,  
Atque ruunt labefacta iura.

Auditus? effert implia conscius  
Insanentis grex sapientiae;  
Brutaeque naturae supremum  
Nititur asseruisse nomen.

Nostrae supernam gentis originem  
Fastidit exors; dissociabilem,  
Umbras inanes mente captans,  
Stirpem hominum pecudumque  
miscet.

Haeu quam proboso gurgite volvitur  
Vis impotentis caeca superbiae,  
Servate, mortales, in omne  
Iussa Dei metuenda tempus.

Qui vita solus, certaq; veritas,  
Qui recta et una est ad Superos via,  
Is reddere ad votum fontes  
Terrigenis valet unus annos.

Nuper sacratop ad cineres Petri  
Turbas piorum sancta petentium  
Is ipse duxit; non inane  
Auspicium pietas renascens.

Iesv, futuri temporis arbiter,  
Surgentes sevi curibus annue;  
Virtute divina rebelles  
Coga sequi meliora gentes.

Tu pacis alioque semina provahs;  
Irae, tumultus, bellaque tristia  
Tandem resident; improborum  
In tenebrosa ago regna fraudes.

Mens una reges, te dute, temperet,  
Tuis ut instant legibus obsequit;  
Sitque unum Ovile et Pastor unus,  
Una Fides moderetur orbem.

Cursum peregi, lustraque bis novem,  
Te dante, vixi. Tu cumulum adiace;  
Fac, quae so, ne incassum precantis  
Vota tui recidant Leonis.

—Leo XIII.

Centennial Ode of His Holiness  
Pope Leo XIII. to the New Century.  
Original translation by Rt. Rev.  
Bishop Howley.

Sing he who lists, the Age that now  
departs;  
Which fosters Science; cheriseth the  
Arts;  
Which Nature's secret forces doth  
reveal,  
And all things bendeth to the com-  
mon weal.

But, as the dying years I backward  
scan,  
And view the crimes and shameful  
deeds of man,  
My heart deep touched these crying  
evils mourns,  
And with indignant ire my bosom  
burns.

Shall I complain of slaughters —  
scepters hurled?  
Of vice unbridled stalking thro' the  
world;  
Of direful war waged with a thou-  
sand wiles  
Against e'en Vatican's high, sacred  
piles?

Oh Queen of Cities! who didst never  
bow,  
Thy neck to yoke of servitude, —  
where now,  
That glory, which in by-gone ages  
shone  
Amid the Nations, round the Pon-  
tiff-throne!

Oh woe! when kings to faith and  
conscience blind  
Impose their godless laws upon man-  
kind,  
No longer Faith nor Justice can be  
found  
And Altars, desecrated, strew the  
ground.

Hark ye! the impious boastings of  
the crowd,  
Who with their silly lore "puffed  
up"  
and proud,  
Deny the Power Supreme of Na-  
ture's God,  
And place instead Brute Nature's  
inert clod!

Senseless, they scorn the honor of  
mankind,  
Vain shadows grasping in their shal-  
low mind,  
And with the beasts that grovel on  
the ground  
The noble origin of man confound.

Alas! how in its vortex, yawning  
wide,  
In blind and powerless rage, whirls  
human pride  
Oh all ye people, scattered thro'  
the lands  
Keep well, thro'-out all time God's  
dread commands.

He only is, "The Life, the Truth,  
the Way"  
Direct to Heavens—He only can re-  
pay  
To Mortals striving in "this vale  
of tears"  
The vows and yearnings of the  
fleeting years.

'Tis He who now to Peter's relic-  
shrine  
The throngs of holy pilgrims doth  
incline  
In prayer to visit—pledge of open-  
ing morn,  
Of Faith reviving—Piety reborn.

Oh Jesus! ruler of the flowing tide  
Of Future years. The course serene-  
ly guide  
Of this New Century; compel each  
erring land,  
To better paths, by thy divine  
command.

Oh cause to spring the seeds of joy-  
ful peace;  
Let wars,—dire angers,—tumults, —  
quickly cease,  
The frauds of wicked men exposed  
lay  
And unto realms of darkness drive  
away.

Beneath Thy guidance, let all kings  
be led,  
In Unity of thought.—Thy laws  
obeyed,  
Let all the world within One Faith  
enrolled  
Be by One Shepherd ruled, within  
One Fold.

I've run my course,—full eighteen  
lustrae,—I,  
By Thee upheld,—Do Thou the Crown  
supply,  
Oh grant this final grace, that on  
Thy ear  
May not be poured in vain, Thy  
Leo's Prayer.

—M. F. H.

St. John's, March 29, 1901.  
—"The Easter Lily"

# Notes From Ireland.

SECTARIAN ANIMOSITY. — Speaking at the Dublin dinner of the Surveyors' Institution recently, Sir Antony MacDonnell said that on coming back to his own country after half a lifetime of foreign service, detached from any political party and entirely above any sectarian feeling, nothing had surprised and pained him more than the extent to which sectarian feeling prevailed in Ireland. Seeing that Sir Antony's time since he returned to Ireland has been entirely devoted to a most laudable effort to reform the Castle with its various departments and ramifications, his words bear a significant meaning and speak volumes for the bigotry with which he has to contend. He also asserted that he had not met anyone but Catholic or Protestant who had not deplored this miserable condition of things. No doubt the loudest weepers were those who live and thrive on sectarian animosity. It has ever been thus in Ireland. Commenting on those remarks, a correspondent of the "Catholic Times" says:—Had Sir Antony leisure to interview the directors of our principal railways he would most assuredly find them deploring the bigotry which prompts Catholics to "introduce questions of religion" at the annual meetings, simply because their Faith is a bar to employment and preferment in the services of the Irish companies that live and thrive on the Irish people.

As already stated in these col-  
umns:

At the recent convention of the Irish National League in Dublin a resolution was passed calling on Mr. Thomas Sexton, former member of Parliament, to return to public life. Mr. Sexton's reply was as follows:—"Dear Mr. Rooney,—Accept my sincere thanks for your kindness in calling this morning to express to me personally the feelings of the members of the League in Belfast with regard to the resolution which, at their instance and on your motion, the National convention has done me the honor to adopt. For this manifestation of the favor and confidence of my countrymen I am and shall always be most grateful. Since I retired from the House of Commons, my health, impaired more seriously than I knew or supposed at the time, has allowed me to get through a fair amount of ordinary work, regulated by ordinary conditions; but, knowing as I do the exceptional strain and mental pressure entailed by certain Parliamentary duties, and the peculiarly trying conditions under which they have to be discharged, I feel myself unable to undertake them. Hence I have been obliged to decline invitations from several constituencies, one so lately as this day fortnight. If I thought I could do service, even for a limited time, mere risk to health would not prevent me, but the question is one of attempting a task beyond my strength from the first. For the present, then, I can only thank the members of the convention, and hope I may yet be able to offer some proof of my gratitude.

"Yours sincerely,

"THOMAS SEXTON."

MAY CELEBRATIONS.—The weather on Sunday was anything but favorable for outdoor processions, and the Inchicore Fathers acted wisely in confining all the solemnities to the church. In spite of the cold and inclement weather a very large concourse of people assembled. The city confraternities were represented in force, and there was also a very strong detachment of little girl processionists from all parts of the city, dressed in snowy white. The preacher at the 12 o'clock Mass was the Very Rev. D. McIntyre, Provincial, who gave a very learned and lucid sermon on the infallibility of the Church. At 4 o'clock the Rosary was recited by Father Wilkinson, O.M.I., after which Father Brady, O.M.I., occupied the pulpit and preached, with great eloquence and earnestness on devotion to our Lady. The sermon was followed by a grand procession round the beautiful church, in which the city and local confraternities and little girls, beautifully dressed, took part, after which Benediction was given by Fa-

ther Wilkinson, with Father Brady as assistant. The second of the May processions in honor of our Blessed Lady took place on Sunday in the beautiful grounds attached to St. Paul's, Mount Argus. The morning was so wet that it seemed doubtful if a procession could take place at all. However, the afternoon was finer and the Confraternities of the Christian Doctrine and of the Sacred Heart, headed by the band of the Boys' Brigade, Church street, took part in the out-of-doors celebration. The attendance, of course, was not by any means as large as on the first Sunday. The Very Rev. Father Wilfrid, C.P., rector, preached a practical sermon on devotion to the Blessed Virgin, and mentioned that a statue which had stood in the grounds for the last 30 years had been injured in the recent storm, and that contributions were solicited to replace it. The third procession will take place next Sunday, when it is hoped the weather conditions will be more favorable.

A STRANGE ACTION.—The following strange case is reported in the "Catholic Times" by its Dublin correspondent:—

In the Law Courts on Thursday a trial which lasted three days and excited considerable interest in Dublin came to a close. It was an action brought by the Very Rev. E. J. O'Malley, P.P., St. Agatha's, against the Most Rev. Dr. Walsh to recover £4,727, described as "money paid to and for the use of the defendant" in connection with the site of a new parochial church. Although the cause of the action was thus described, the real question at issue was whether a parish priest is at liberty to embark on any scheme of church building without the sanction or in opposition to the wish of the Ordinary of his diocese. The jury, composed mostly of Protestants and presided over by Judge Madden, also a Protestant, after a patient hearing of both sides, returned a verdict for the Archbishop, adding a rider in which a hope was expressed that Father O'Malley would see his way to come to terms with His Grace, so that a scheme for building a church in the parish might be carried out. It is to be hoped that Father O'Malley will have regard to the well-meant rider of the jury to whom he appealed. If he does, no one will be more pleased than the Archbishop of Dublin or do more to extricate him from a position which must be painful to a priest of his high character and great zeal in the service of God.

# The Irish In America

We are accustomed to receive good advice, and though it may be couched in a variety of styles, it is always acceptable, especially to those who are anxious for the success of their race on this continent. Sometimes, however, that advice is exceedingly practical. An example of this last mention form of advice we find in an address, delivered a few days ago in Boston, before the Charitable Irish Society. The speaker was Mr. Edward F. McSweeney, former assistant United States Commissioner of Immigration. The title of his address was, "Irish Immigration, its Character, Scope and Results." The main object of the speaker, seems to have been to insist upon the Irish people in America turning from law and politics and going into the fields of more practical work and business. The lecturer had had exceptional opportunities of studying the subject of Irish immigration and of observing the immigrants both collectively and individually. There is much in all that he said which should be deeply considered, for there is a grain of wisdom in each sentence. He thus describes the advancement and improvement in the conditions of the immigrants:—"Our race was formerly classed as being composed of saloon-keepers and policemen. In the second generation alone of Irish in Massachusetts to-day, there are more lawyers, doctors and authors than there are saloon-keepers, and more teachers than policemen. The verdict of time will, I am sure, give the Irish emigrant the measure of credit he deserves. The United States, and Massachusetts in particular, is under the greatest obligation to him. They gave him a home, but in return he did his full share toward building them up to the position they enjoy. The second and third generations should, however, awake to the fact that they have a struggle before them. The changing character of

the alien arrivals has brought here race forces that have been trained in a school of adversity just as bitter as the Irish, and who come here eager to take the place of the Irish in every field of human endeavor if they can. This is to their credit; the strongest always win, and they deserve to, and my only purpose is to point out the fact, because it is my honest belief that, if they want to, the Irish can do as much in the next fifty years as the Irish immigrants did in the fifty years gone by."

Mr. McSweeney then insists upon pride of race, and in this he has every reason to speak out, for we cannot deny that too many of our people have learned the lesson of effacing their national identity, with the vain hope of attaining more rapidly some temporary end. He says:—"The first thing to be done is to instill pride of race everywhere always. The Germans in the United States are better citizens because they keep alive pride in their race. Of late years there has been a tendency among a certain class to drift away and to follow the lead of a peculiar creature who has been abroad in the land and who is a radical absurdity calling himself a Scotch Irishman. Many Irishmen have been led astray by this freak, who belongs in the class of things that do not exist—like the dodo, great auk and the whamoodle. Once Irishmen begin to excuse themselves for being what they are, they are lost. Only race degenerates are ashamed of their race and their fathers. The Americans we despise and ridicule are Anglo-Americans; the Jews who bring shame upon their race are those who hide their religion and apologize for their fathers. Adversity brings out the strong virtues of a race; prosperity saps them; and if in an alien land the Irish forget and do not continue to live up and love the religion, race and traditions that have preserved them intact all these centuries, they will and should perish. What the Irish need to-day is plain talk. The virtues of honesty, loyalty, fidelity, industry and courage were the chief characteristics of our fathers and they must never be allowed to become minor qualities in the New England Yankee-Irish."

This is all emphatically true; but the most practical part of the entire discourse is that in which the speaker dwells upon the activity and commercial energy that are to-day demanded of all who would win. He says:—"The world of the century we are entering is an industrial and commercial world, the qualities that made men successful in the ages of battle and discovery, exploration and colonization, will secure success to-day and in this century. Courage, imagination, fidelity, tenacity, honesty, reverence are as potent in trade, industry and finance as in the other departments of human activity. If the fires of our fathers have burned out of their sons; if there be nothing but ashes and dust in their hearts and brains, the race will, and would better perish."

"The men of the twentieth century will be manufacturers, merchants, financiers, engineers, men of executive ability and technical training. There may be a place somewhere for the born genius who does things by inspiration and intuition, but it will probably be in a museum. So far, the history of man seems to show that results are achieved by work."

"When these facts have been instilled into the Irish heads and without any accompanying 'save'; when we devote less time to race glorification and more time to race rehabilitation; when we understand that races and individuals are measured by their performance and not by their promise we will start in to grasp our share of the prizes of the coming age and get them."

These are all truths of a high order, and they come from a source that commands the attention and respect of all. We feel often that we are only squandering our energies and gifts in vain attempts to attain the unattainable, and we, meanwhile, allow our best opportunities to pass away unnoticed, or unutilized. The new world is vast, and he it in the United States or in Canada there is a grand field awaiting us all. No race is better equipped physically and mentally than the Irish race to draw all that is possible out of the soil and out of the industries of the land. And if the splendid advice of Mr. McSweeney were followed we would soon become a great factor in the direction of this continent's affairs. Work and determination are the words that the Irish must adopt as a motto in America.

# CHURCH AND STATE.

By a Regular Contributor.)

The situation in France has been becoming more and more acute every day. It is now quite clear that M. Combes has reckoned beyond his strength, he has gone too far. There is no longer any secret in the fact that he and President Loubet are at variance on the important matter of Church and State. And if anything were wanting to prove this situation, we would have it in the very words of the President, when he delivered his last speech in Algiers. However, during the course of last week the Ministry nearly toppled over. It was only by a technical effort of procedure that Combes succeeded in saving his government. Two motions of confidence were proposed. One dealt with the immediate severance of Church and State, and the other approved of the Government's policy, while expressing the hope that it would maintain the liberty of worship. It was this latter which saved the ministry. Had the former carried Combes would have been made all-powerful; but it was defeated by a majority of over eighty, leaving the Government, on this issue, in a minority, and antagonized by a considerable bulk of its own supporters. But on its heels came the second motion of confidence, requesting the maintenance of liberty of public worship. This was carried by a fair majority; thus leaving the Government in power, but bound to a policy that practically contradicts that of the past few months.

They who can see clearly into the mass of contradictions in French politics, do not fail to recognize here the beginning of the end for Combes and his anti-religious policy. The "Herald's" correspondent, J. Cornely, gives, in his last letter a pretty fair summary of the situation, and from it we can glean the rays of hope that the situation impart. He says, in his despatch of last Saturday:—"The French Parliament has resumed its sittings. According to custom, the Deputies hustled each other to demand of the Ministry an accounting for everything that occurred during their absence, not only about the congregations, but also about the disturbances that were occasioned in churches and even the intestine strife of the administration, which is attributed to the ambition of M. Edgard Combes, son of the president of the Council of Ministers, who is represented as seeking to upset the Prefect of Police, M. Lepine, in order to take his place."

"M. Combes survived the first shock of battle very well. He replied by scolding, the interpellations aimed at him as father of a family. As for the interpellations on his religious policy, he demanded an immediate discussion. This was the Parliamentary field of a battle which lasted two days, Tuesday and Wednesday.

"The tactics of the opposition consist in attributing to the Ministry responsibility for disorders provoked by the socialists, who are going to make disturbances in churches to prevent from preaching former members of the religious orders who have not been made secular priests. The tactics of the President of the Council are, on the contrary, to prove that he is only opposed to the congregations and intends to protect liberty of worship—that his policy is anti-clerical, not anti-religious."

"Such was for two days the basis for the debate. It was complicated by a move of the socialists, who wanted to make it appear as an assent to a discussion of different bills relative to the abrogation of the Concordat and the separation of Church and State. M. Combes rejected for the time being this combination, which a part of his majority adopts; for on this point a part of the majority, the extreme Left, is more advanced than the Ministry.

"There resulted right in the midst of the sitting, between the Cabinet and the majority, a struggle which the opposition perceived. Its members immediately suspended their attack in the hope that the "block," not being any longer attacked by them, was about to break up. But the friends of the Ministry scented the manoeuvre and the usual majority formed again on an order of the day expressing confidence. The conduct of M. Combes toward the congregations met with approval and the hope was expressed that he would be able to maintain liberty of worship."

# The School Question Of Newfoundland

(By An Occasional

By a correspondent News- of St. John's, we learn the strange news, that the Bond introduced a School sions of which do a teaching of religion schools. It is a blo liberty of the subject to create a gener and free-thinkers in ony. And strangest that the Government supporters who will crifice their religious the shrine of their p ter, from which we nation, is signed " is written by one w possessed of the cou victions. A few pa may serve to show tion is and to incu principles that it is our people should ke ter setting forth the telling that the Bill sented, is likely to telling the Catholic the Government how ashamed to vote for who so barefacedly most cherished princ says:—

"I say, speaking that there is nothing parent as the questi gious and moral tra child. No matter wh to the contrary, this step to the taking a teaching from our and it will not be the schools of the r ing out men and w and scoffers. People city life have no ide tions that beset the outports with regard The formulas and Catholic religion a at and made a bye-vance of fasts and h up to ridicule, an child, brought up trings without religio therefore unable to for the faith that is become tepid and ce tually develops into Take away religious our public schools, anchor of Catholic from its cable. I v the Catholics of the Ontario and Quebec read of the action supporters of the ment? These peo been fighting the b and religious teachi They have not hesi themselves to be tax for the maintenance lege. They have de vate as well as the towards this object upon it as the mos in connection with While others are fig to have their childr God-fearing and l zens (for one is the the other) our legi ing every effort to and moral train schools."

We need not follo which principally c politics of the Isla another passage wh bearing, and whic tion. He says:— "If any further p of the reticence of bers on this matter point to France, w Combes and his s deavoring to uproo tion from the soil o make her a nation I have no hesitati If some of our pre their way, they wou wise. Knowing well is the basis of reli Combes is levelling against them in or from the nation. If agree to eliminate schools he would b in subsidizing ev Speaking as a Catho ident that every r ole in the country, well, will endorse t ferring to "religio

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The School Question Of Newfoundland

(By An Occasional Correspondent.)

By a correspondent in the "Daily News" of St. John's, Newfoundland, we learn the strange and distressed news, that the Hon. Government has introduced a School Bill, the provisions of which do away with the teaching of religion in the public schools. It is a blow aimed at the liberty of the subject, and calculated to create a generation of infidels and free-thinkers in that young colony. And strangest of all is the fact that the Government has Catholic supporters who will be glad to sacrifice their religious convictions at the shrine of their politics. The letter, from which we draw our information, is signed "Catholicus," and is written by one who is evidently possessed of the courage of his convictions. A few passages from it may serve to show what the situation is and to inculcate some broad principles that it is ever well that our people should keep in mind. After setting forth the subject, and telling that the Bill, as now presented, is likely to carry, and after telling the Catholic supporters of the Government how they should be ashamed to vote for a body of men who so barefacedly strike at their most cherished principles, the writer says:—

"I say, speaking as a Catholic, that there is nothing so dear to a parent as the question of the religious and moral training of their child. No matter what may be said to the contrary, this is but the first step to the taking away of religious teaching from our public schools, and it will not be surprising to see the schools of the near future turning out men and women as infidels and scoffers. People brought up in city life have no idea of the temptations that beset the children of the outports with regard to this matter. The formulas and practices of the Catholic religion are often scoffed at and made a bye-word. The observance of fasts and holidays are held up to ridicule, and the Catholic child, brought up in these surroundings without religious teaching, and therefore unable to "show reason for the faith that is in them," soon becomes tepid and careless, and eventually develops into an unbeliever. Take away religious education from our public schools, and the keystone of Catholicity has slipped from its cable. I wonder what will the Catholics of the Provinces of Ontario and Quebec say when they read of the action of the Catholic supporters of the present Government? These people have for years been fighting the battle for moral and religious teaching in the schools. They have not hesitated to allow themselves to be taxed to the utmost for the maintenance of this privilege. They have devoted their private as well as their public means towards this object, and they look upon it as the most vital principle in connection with the Dominion. While others are fighting to let the State have their children brought up as God-fearing and law-abiding citizens (for one is the consequence of the other) our legislators are making every effort to eliminate religion and moral training from our schools."

We need not follow on with that which principally concerns the local politics of the Island. But there is another passage which has a general bearing, and which deserves attention. He says:—

"If any further proof were needed of the reticence of the Catholic members on this matter, we need only point to France, where the goddess Combes and his satellites are endeavoring to uproot all form of religion from the soil of France, and to make her a nation of infidels, and I have no hesitation in saying, that if some of our present rulers had their way, they would go and do likewise. Knowing well that the school is the basis of religious education, Combes is leveling every weapon against them in order to drive them from the nation. If the Clergy would agree to eliminate religion from the schools he would have no hesitation in subsidizing every one of them. Speaking as a Catholic, I feel confident that every right-thinking Catholic in the country, and out of it as well, will endorse that paragraph referring to "religious teaching after

hours or during recess by permission of the parents" as something calculated to throw dust in the eyes of the public, and which, I feel certain, is well understood and appreciated in its proper form by every Catholic parent in the Island."

We would be surprised if the Catholics of Newfoundland did not resent this invasion of their principles. But be their action what it may, the lesson is still potent. We can see that in every country in the world, the grand aim of the enemies of the faith, is to get possession of the young mind and to eradicate therefrom the principles of religion.

Belfast Guardians And Nuns.

The Belfast Board of Guardians on Tuesday had a field day—which seems to be the delight of their hearts—over a simple issue which any public body unaffected by purblind bigotry would have disposed of in twenty minutes. The desire to make the ratepaying public still further acquainted with the methods of those whom they entrust with the guardianship of the poor must be our apology for reporting at length a discussion which was not edifying, and was only amusing in so far as it manifested the crass ignorance and bigotry that dominate in our local humbugdom. Those unacquainted with its ways might conclude that the primary duty of guardians of the poor was to consider any rational scheme destined for the present or future relief of the sick and suffering, all the more so if it involved but little immediate or prospective expenditure. But this is not the way of the Belfast Guardians. The subject which brought forth Tuesday's ebullition of inane bigotry was in respect of the training of outside nurses in the fever hospital. In all civilized communities where hospitals exist facilities are afforded medical students and nurses to qualify for the treatment of diseases, and the necessity for such training, especially in regard to those that are infectious and may become epidemic, is universally recognized. Some time ago a proposal was made by Mr. O'Hare that the Infirmary Committee should be authorized, in conjunction with Dr. Robb and the infirmary superintendent, to draft a scheme for the training of outside nurses in the fever hospital, and that it be an instruction to the Infirmary Committee that nothing in the said scheme should in any way interfere with present arrangements for the training of the workhouse nurses.

The Infirmary Committee rejected this proposal by a large majority, and when its report was brought forward for confirmation recently Mr. O'Hare took the opportunity to bring the subject before the whole board. In doing so, he recalled an application made a couple of years since on behalf of the Mater Hospital that one or two nurses might, without inconveniencing the regular staff, be admitted for training, which was refused on the ground of the large number of nurses than in the house, an explanation which was cheerfully accepted. But no such conditions at present exist, and Mr. O'Hare pointed out that in a recent conversation the present Superiress of the Mater Hospital told him that in consequence of the rebuilding of the Edinburgh Fever Hospital, to which the Mater nurses had been up till then sent for the time being closed to them, and she thus found herself very awkwardly situated in that regard.

Of course the mention of nuns, like the proverbial red rag, had an immediate irritating effect on the bigots, who jumped to the conclusion that a plot was being hatched to introduce the Sisters of Mercy into the nursing staff. It mattered not to them that the Mater Hospital is staffed by lay nurses, Protestant and Catholic, not by any means tied to the institution, whose special training in fever cases would be a valuable asset in local hospital work. Mr. O'Hare sought to have the finding of the Infirmary Committee referred back for reconsideration, and he was ably supported in his effort by Mr. James McDonnell. But the commonsense and expediency of the scheme did not appeal to the Bumbles, on whom the nun bogey seems to have an alarming effect, and only one other guardian, and a Protestant to boot, Colonel M'Conce, to whose credit be it said, was sufficiently proof against the infection to take the rational view.

A Parliamentary return has been issued showing the number of workhouse infirmaries in Ireland in which nuns are employed in any capacity,

showing for each infirmary the number of nuns so employed, and the amount paid to them by way of salaries within the last financial year. The totals are thirty-two matrons, who receive £1,440 a year; forty-eight schoolmistresses, who receive £1,888; and 885 nurses, who receive £10,195.—Irish Weekly and Ulster Examiner, May 16.

Catholic Young Men.

"Every good Catholic should be a good citizen from the very fact that he is a good Catholic, and the better the Catholic the better the citizen." Thus wrote Charles Janvier in a recent letter to Catholic young men on their duties and responsibilities.

More so perhaps than his brethren of other faiths the young Catholic has a position to maintain in the community. He is regarded by many, if not as a model which they follow, at least as one who would always conduct himself in a manner above reproach. The greater part of his Protestant friends and acquaintances feel that the young man has in a way superior advantages and that he has small excuse for actions which in others they would condone. This very important condition of affairs should be thoroughly appreciated by every Catholic father and mother, and they should strive to kindle in their sons' minds and hearts a pride in their faith that would successfully prevent their being guilty of any action which would cast the slightest reflection on themselves as Catholics. In their daily life and especially in their social and business intercourse with the Protestant members of the community they should be careful to show that they are model citizens, for there are many who are always looking for an opportunity, no matter how trivial, to assail their faith.

The young men of the present generation growing up in an atmosphere of religious freedom and tolerance should be always alert to encourage this condition by their nobleness of purpose and action. Years ago it made very little difference what a man did. If he was a Catholic, as a general thing he was avoided. To-day the spirit of the times is broader and more disposed to accept a man for what he is himself. Catholics therefore should further this spirit all they can and strive to make their type of citizenship the highest.

"By a good citizen," says Mr. Janvier, "we mean a man who, inspired by no other motive than a conscientious desire to do his duty, assumes earnestly and discharges faithfully those duties of citizenship upon whose honest discharge the integrity and efficiency of government depend."

"A good Catholic cannot do his full duty to his neighbor or to his church unless he actively and zealously exerts himself to secure the administration of good civil government, such a government as will guarantee and maintain safety to life and property and absolute freedom to the exercise of religion, a government which will insure security to the development of industry and the consequent accumulation of wealth, justice in the adjustment of those differences which must arise and exist between men in the perennial pursuit of fortune or of fame, protection to the poor and weak against the oppressions and encroachments of the rich and the strong."

"The temporal welfare and progress of the church largely depend upon the honest administration of that system of civil government whose foundations rest upon the cardinal twin principles of liberty and of truth and whose powers are so organized as to procure, without tyranny to any, but with justice to all, the greatest good to the greatest number."

"If the people prosper, the church must and will prosper. Just as a mother of human mold and with human impulses glories in the happiness of her children and is happy because they are happy, so does the church glory in the prosperity of the people and glory with them. But when the people are torn by civil strife or dissension or when the blight of bad government is steadily sapping the energies of their industry, paralyzing the impulses of their enterprise and despoiling the accumulations of their thrift the church cannot be indifferent, for the distresses of her people necessarily distress her, and in a measure as their happiness and prosperity are arrested and impeded so will her temporal welfare be retarded and suffer."—Exchange.

Max O'Rell On Marriage.

By a Regular Contributor.)

Mention is made of the death of Paul Blouet, the Max O'Rell of literature, which event took place last week in Paris, in the press this week. While glancing over his works for one often feels inclined to turn to the writings of the departed, as it were in the hope that they may still appear to live on, we came upon a curious passage regarding marriage. It must be noted, however, that Max O'Rell wrote as a Parisian and saw some things from the peculiar standpoint of his fellow-countrymen of the boulevards. It is thus that he refers to marriage:

"Like all human institutions, marriage has its advantages and its disillusions. A cynic once said that love was the invention of God and marriage that of the devil. Whether the Wicked One had anything to do with the invention of marriage I do not know for certain, but sometimes I cannot help thinking that he had."

Were the author to have stopped here we would be inclined to form a very poor estimate of his Christian principles. In the above short passage there are not less than three striking errors, three evidences of a false conception of the subject, and three misrepresentations of the great bond that has held society together and that Divinity has raised to the dignity of a sacrament. Of course, we take into consideration that he speaks of marriage as it is understood by the unbelieving men of his time and the non-Catholic crowd that has no reverence for what is sacred. To them marriage is simply a contract whereby two individuals of opposite sexes agree to live together, to the exclusion of others, as long as it suits their mutual convenience or inclination.

But Max O'Rell must have had another conception of the great sacrament of matrimony, even if he does not take the trouble to give expression thereto.

He begins very badly, when he uses the words "like all human institutions," forgetting, or purposely ignoring that true marriage is not a human institution, consequently is not subject to the standard whereby such institutions are gauged. This is the first grave error, and it is so important that it becomes the source of all the others that naturally follow in its wake. Then he tells us, or makes the cynic tell us, that "love was the invention of God." That totally depends upon what is meant by "love." That which the men for whom he wrote—and the women also—call love is simply passion let loose and with full swing. That was certainly not the invention of God. Nor was God the inventor of pure love—He is Love itself, and it is coeval with His own existence. He is not the inventor of anything, but the Creator of all things. Invention presupposes former ignorance of that which has been discovered. And God's omniscience extends back and forward throughout all eternity, and can have had no commencement. Therefore there could have been no period when God did not know of that which He is said to have invented. Then he tells us that "marriage" was the invention "of the devil." Possibly the Evil one did originate that species of voluntary and breakable contract which some people dignify with the name of marriage. Decidedly God, who made marriage a sacrament, and a source of grace, never gave, nor sanctioned the civil agreement whereby people live in unsanctified union, but under the protection of a human law that has naught divine about it. Thus we see the false principle from which he sets out, and we can easily imagine whether it is going to lead, if followed to its logical consequences.

Then comes a passage still more dangerous, for it chimes in still more with the false ideas of marriage as they are accepted to-day.

"At first sight the advantages of marriage are many, the most important and obvious one being that it enables a man to love a woman openly before her parents, before the whole world; on the other hand, it is the very correct legal position which destroys the pignancy of the life they live together."

There is a species of witty piquancy about this, which, like the strong mustard we put on meat, helps to give it a flavor attractive to a degenerate palate, but adds nothing to its nutritive qualities. The idea of marriage being a shield that in-

dures the one using it against public criticism is too much for any taste; but it is still worse when we are told that the "correct legal position destroys the pignancy of the life they live together." This means simply that a premium is placed upon illicit love, and that the fancied charms of illegal living are contrasted with the monotony or dullness of legalized cohabitation. Bad as the civil idea of marriage may be, it is still worse to present pictures that tempt the irreflexion into the by-ways of open sinfulness.

And again all this is done to please the taste that prevails amongst a certain class of readers. It is a stooping to the ignoble flattery of perverted senses. It is not worthy of a serious, a great, or even a thinking mind.

Now the author tells us that he will give us the key, the latch-key to happiness in matrimony, and it is this:—

"Forget that you are married; try to imagine that if you live together, it is because you enjoy each other's company, because you could not live apart, and not because you are bound by the law to breathe at close quarters under the same roof."

Worse still. Imagine that you are not married, and try to make yourself feel that you are living illegally when you are legally authorized to live together. In other words: be virtuous in reality, but try to make yourself believe that you are immoral. Do so, and you are immoral. Do so, and you have no claim to virtue. The action may be justified, but the intention perverts it, and you sin in thought as well as in deed. This is a sample of the loose code of morals that the present-day tendencies have generated. This is an example of the depths to which humanity can sink, imagining that the glitter of social form and the tinsel covering of legalized violation of divine law, are potent to save it from shame, remorse and final punishment.

If Max O'Rell were to have paused, as he often did under other circumstances, he would have been the first to notice the grave errors to which he exposed himself, in thus commenting upon marriage, and the still graver risk he was running of leading his readers astray in regard to a matter of such vital importance.

We freely acquit him of any intention to injure the morals of those for whom he wrote—in fact, it would not be easy to spoil that which has not a real existence. But we can take this as a fair sample of the decadent style that prevails in France to-day. It is a pandering to the irregularities that have come into existence with the anti-religious principles scattered broadcast by the promoters of an unholy cause. It is felt in the political, the social, the literary and the very national domains. But it must bring its own reaction with it, and that is inevitably at hand. License has had its course, and has come to the end; the cul-de-sac is reached when a retracing to olden principles is inevitable.

THE VALUE OF MONEY.

The Rt. Rev. Dr. McVickar, Protestant Bishop of Rhode Island, speaking at the annual convention of the Episcopalians of that state, the other day, said:—

"I believe that the prevailing sin of this age and of this land is its exorbitant estimate of the value of money. The character of our boasted civilization, with its exaltation of material things, its material discoveries and inventions, the development of its manufactures, the widening of its commerce, the care and comforts which it has provided for our bodies, coupled as it is in our own case, with the traditions and inheritance of an age when living was hard and had to be wrung out of a poor soil or made, little by little, with great thrift, have worked the result—this overestimate of money and its power."

"Money has become the great thing in the world, and the man who makes it deserves above all others our regard, and is absolved from the responsibility which ought to come with it."

"With such a standard and such a root all evils become possible."

THE STAGE IRISHMAN.

The agitation for purifying the stage of the utterly insipid and often indecent burlesques of the Irish race is beginning to bear fruit, says "Church Progress" of St. Louis. The Officers' Association of the Knights of Father Mathew has undertaken to eliminate the stage Irishman of the vulgar "sketch team" type of caricature. Repeated insults have been offered the Irish race by certain theatrical companies, which portray a character alleged to be an Irish type, but which is not Irish and which is an insult to that race.

Clergy And Laity In Ireland.

(From the Freeman's Journal.)

In "A Protest Against Pessimism" a writer (Mr. Thomas McCall) in the "Irish Ecclesiastical Record" for the current month discusses the possibility or probability of any such condition ever arising in Ireland as that which now exists in France in relation to the Catholic Church. From the title of the article one might fairly infer that there are Irishmen who hold the pessimistic view on the subject—else why any protest? But the writer abundantly proves that there is not the shadow of ground for any such view. Ireland was never more Catholic than she is to-day; that is, the Ireland which has been Catholic since the days of St. Patrick; that is, the mass of the native population. When she was "the island of saints and scholars," centuries before Protestantism was heard of, she was no more devoted to the Faith that Patrick taught than the vast majority of her people still are. And what sign is there of a change? Not the smallest. France politically is, as we see, at war against the Church; that is, the French Government, and supported apparently by a large proportion, if not the majority, of the French people. Is there any approach to any such condition in Ireland? Is there in Irish national politics any element of "anti-clericalism?" Mr. McCall answers the question, and the answer gives no encouragement whatever to pessimism. He says:

"Is there evidence to prove that any section of Irishmen hopes for or is working for legislation inimical to the interests of the Church? The whole political programme of the Nationalist party, if granted tomorrow, contains nothing that could be turned into an anti-religious weapon without grave perversion of its nature. There is no organ published in Ireland by Catholics which displays the slightest anti-clerical bias. There is no representative, or, for that matter, unrepresentative, public man who dares to introduce the anti-clerical or anti-religious note into platform utterances, nor is there the least indication of even the desire to do so. There is no known part of Catholic Ireland where such an utterance could be safely delivered. At public meetings priests are received with genuine enthusiasm and their adhesion considered a valuable distinction. The representative and responsible press chronicles with eagerness news bearing upon ecclesiastical matters, and nowhere are the claims of Catholic institutions—schools, hospitals, orphanages, societies—more eloquently advocated than in the columns of our most popular newspapers."

This is a true description of the situation in Ireland as between national politics and the Catholic Church, and when the writer asks: "Is there any possible parallel here between France and Ireland?" the answer is obvious and instant. No parallel whatever, but a difference wide as the poles—a contrast as strong and striking as contrast could be made or conceived, for as Mr. McCall further observes, "It is inconceivable that Irish electors should return either to a native or a foreign Parliament men to represent them of the type which receives the suffrages of the French peasantry."

Truly it is inconceivable. Such a thing has never been, never could be. Avowed enemies of religion have never dared to appeal for the suffrages of Irishmen, and so none such have ever been elected in any representative capacity in Ireland. Why has it been so much otherwise in France? That is a question which opens a wide field of discussion, and to which many answers might be given. Doubtless under circumstances similar to those that prevailed in Ireland the situation might be the same in France. Priests and people in Ireland have ever been together. Whether in adversity or prosperity, in sunshine or storm, through good report or evil report, the Irish priest and his flock have ever been on the same side. With them every question had but one side—the Catholic and the Irish side—and on that side, through weal or woe, they stood inseparable. Well would it have been for France had it been the same with her.

# Ethics Of Selfishness.

(By An Occasional Contributor.)

In the "Revue de Paris," M. Emile Faguet, of the French Academy, deals forcibly, and yet in a queer way with what he is pleased to call the Religion of Selfishness—or rather the Ethics of Selfishness, while the eminent writer gives full swing to his pen and enters with enthusiasm upon the subject, he is careful to leave it understood that the principles which he lays down are not his own. They belong to Nietzsche; and Nietzsche got them from Goethe. In fact, he says that Nietzsche state this selfishness from Goethe without giving the latter credit for it. How far Goethe would care to have the credit is a matter of speculation. However, such being his principles (good or bad) we suppose he has a right to it, and that the other eccentric was wrong in appropriating that which was not his own. It seems Goethe got his principle of selfishness from his mother. Mr. Faguet says: "She had a marked tendency to refrain from concerning herself with the misfortunes of others."

To quote from the author:—

"This form of selfishness, not haughty, but compounded of discretion and commanding a reciprocal discretion, was manifest in Goethe himself. He was peculiarly distant in manner, and he kept at a distance in order that others might keep at a distance from him. This selfishness I will not say that he avowed, exactly, or that he openly preached. Some temporizing expression is called for in characterizing it, and that expression he has supplied himself. Mastery, he said, is apt to be mistaken for selfishness."

Now this might be, as Goethe says, a mere mastery, and should not be mistaken for selfishness. We are inclined to agree with his view. To have a strong control over ones inclinations does not necessarily indicate any smallness of disposition, and to be able to mind your own business does not invariably point to a narrowness of soul. But the writer claims that this is selfishness pure and simple, "profound, open selfishness" which Nietzsche preached, recommended, formulated as a doctrine and which has resulted in the creation of a school of "morality."

Now this is exactly what interests us. We are curious to know what kind of moral system, or what kind of morality can be based on selfishness. In the hope of some elucidation of the teaching we have gone on. Here is the only thing approaching a definition, or explanation that we can find:—

"The strong man, therefore, must cultivate his strength, exercise his strength, and above all not permit it to be made use of by others. That would constitute an invasion of his strength, and invasion of it would mean its paralysis. The strong man's duty to himself requires that he shall not let himself be bound as the Lilliputians bound Gulliver. He would be guilty of self-betrayal if he let himself be duped by the stupid maxim of each for all and by the equally silly morality of charity and philanthropy. Since selfishness is the right of the weak it is the duty of the strong. And since selfishness becomes the duty of the weak it becomes a law of the strong. The weak man, who has just strength enough to maintain life, has also the right, poor devil, to devote himself solely to himself, to be selfish. The strong man, for the reason that he is strong, must recognize his duty to prevent the weak from sharing his strength with him. Such is the right, the duty of the strong man. It is not manifest at first sight because to the weak, that is, to the majority, it does not appear that selfishness is a virtue."

We need not go any further. So this is the doctrine. God has endowed you with a more than abundance of strength; you see a poor fellow creature who for lack of sufficient strength, is dying; it is, therefore, a virtue in you to let him die; for it would be an invasion of your strength to relieve him. If there could be such antagonistic to the fundamental principles of Christian charity, it is surely these ethics of selfishness. The theory, in itself, is not worth the space occupied in discussing it; but there is a lesson to

be drawn from it that may be of some benefit.

Here we have these materialists, deists, atheists, and infidels of every class, discarding the incomparable truths of Christianity, and then rushing hither and thither in vain and blind attempts to discover some new system, some form of ethics, some style of religious indoctrination wherewith to replace the olden and only acceptable truths that man has ever received. They fall into all manner of absurdities; and none more abominably absurd than this fresh idea of a religion of selfishness.

Its aim is clear; it is a direct challenge to the religion of sacrifice that Christ has taught, and that must prevail. But they know that humanity, in its weakness, is prone to selfishness, and as a consequence they make use of human weakness to try to undermine the only sources of human greatness. Poor fools! They will go down to oblivion buried in the shroud of their own selfishness; and none shall weep.

## Hospitals in the Middle Ages.

The Middle Ages may be taken to describe the period from the triumph of Christianity to the Reformation, but the twelfth and thirteenth centuries are generally accepted as representing in its fulness all that is most characteristically mediæval. It is in those centuries that the hospital movement took its greatest development, but the germs of the movement are as old as Christianity itself and sprang from it. In the first three centuries, of persecution, Christianity could not fully realize itself in externals. A hospital foundation would have been an anomaly. Aims were distributed by the deacons, and the sick were tended by the deaconesses. As soon, however, as the Christians received official recognition under Constantine charitable foundations of every kind sprang up in all quarters, homes for the aged, orphan asylums, hostels for pilgrims and wayfarers, and hospitals proper for the sick and infirm. Thus early, too, a class was found separating itself off for care of the sick.

St. John Chrysostom founded a great hospital at Constantinople and smaller ones elsewhere; St. Augustine founded one at Hippo; and so innumerable cases might be mentioned. In the majority of cases these early hospitals were under the care of bishops, and they frequently stood in the shadow of the cathedrals. In the year 363 we find even Julian the apostate writing to the Pontiff at Galatia, instructing him to construct hospitals in each town after the example of the Christians, and to admit all religions. With the fifth century came the descent of the barbarians upon the decaying Roman Empire. Through the darkness and destruction and reconstruction which filled the centuries from the fifth to the ninth, the workings of these institutions are hidden, but in the ninth century we find Charles the Great legislating for hospitals. The tenth century saw a falling back, but with the eleventh came a new era of activity. The movement extended over the next two centuries, the period which saw the Crusaders, the rise of the Reformed Benedictines, and Canons Regular and the Friars.

With the renewal of the religious spirit came a renewal of charity, and an immense impetus was given to the foundation of hospitals, as to that of monasteries. The character of these new foundations is much better known to us than that of the older hospitals, and this through the statutes for their regulation, most of which were drawn up by the bishops. The model for the majority was the Rule of the Hospitaliers of St. John of Jerusalem; a hospital order begotten by the first crusade, and having its mother house in the already existing Hospital of St. John at Jerusalem. The crusading spirits gave rise to many such orders, half military, half religious, but sometimes devoted purely to the care of the sick. In most cases each nursing staff formed an independent congregation, leading a monastic life according to St. Augustine. So strictly were the rules observed that the men and women even ate apart, and they frequently congregated in chapter for the correction of faults and other causes.

In the Jerusalem statutes the patients are in every way given the epithet of "Jord," and this is an illustration of the respect with which they were regarded by their nurses. In all hospitals an injunction obtained by which patients must be given anything they asked if it were possible to obtain it. A certain legend runs that Saladin, desiring to prove for himself this reputed indul-

gence, disguised himself as a pilgrim, and was received among the sick in the Jerusalem hospital. He refused all food, declaring that the only thing he fancied was one of the feet of the horse of the Grand Master. The latter at once ordered the noble animal to be killed, and the stranger's desire gratified, but Saladin being convinced, declared himself.

The science of medicine was very little known at this period, and a little bleeding and the administration of a few simple drugs was all the doctoring that was attempted. What the mediæval hospitals provided was nursing, food, rest, and religious consolation. Children born at the time of their mothers' death were kept in the house until they were from seven to ten years of age. In cases of death burial was carried out with all the rites of the Church, if these could take place without danger of infection. The hospitals were all well ventilated, and in style presented something the aspect of a church. The chapel always adjoined the dormitories, and in some cases was part of the ward. It is stated that the cubic space available for the patients was greater than in our hospitals of the present day. Foundations for the accommodation of a fixed number were numerous, but more especially for lepers. It is curious to know that the leper patients in many cases were banded together in a kind of religious order, not always with their full consent and approbation. A class of hospitals not very common in the middle ages were the hospitals for the insane, one reason for which was that insanity was much rarer than it is to-day.—Manchester Guardian.

## Immigrant Children.

The Catholic Emigrating Association of London and Liverpool, England, whose headquarters are now 28 and 30 Park Avenue, St. Henri, Montreal, expect to receive, about the 7th June, a party of some 58 boys and girls.

All applications for these children should be made upon the official application form, which may be obtained from Miss Agnes Brennan, matron of Home, and visitor for girls, or Mr. Cecil Arden, Hon. Canadian agent, Catholic Emigrating Association, 28 and 30 Park Avenue, St. Henri, Montreal.

## A Church Robbed.

Morello Salvatore was charged at Marylebone, Eng., with attempting to steal money from a contribution box at the Church of Our Lady, Grove Road, St. John's Wood. Canon Delaney, seeing the prisoner in the church on two occasions acting suspiciously spoke to him. Having missed money of late from the boxes in the church he kept watch upon him. On each occasion the prisoner tampered with a contribution box, and seemed to pass something in and out of the aperture in the lid. When the box was examined some sticky substance was found near the aperture. A similar substance was found upon the prisoner's hand when he was arrested, and also upon several of the coins in his pocket. It was surmised that he extracted these coins from the box with the aid of a piece of whalebone with some sticky substance attached to the end.

Two previous convictions were proved, and he was sentenced to three

## New Zealand Meat.

The Government of New Zealand will probably initiate a big meat selling enterprise. Prime Minister Seddon has cabled a response to an enquiry from London that the Government proposed to buy meat in the colony and ship it direct to the United Kingdom, where depots will be established in the big manufacturing towns. The meat will be sold at a price that will simply cover the cost. It is further learned that New Zealand intends to employ the existing sixty or seventy factories to kill, freeze, pack, and ship the meat at a fixed sum per carcass. A commissioner will manage the Government's business in the United Kingdom, and superintend a staff of branch managers. The first depots will be established at Glasgow, Manchester, Liverpool and Cardiff. All will be run in the names of the New Zealand Government. There will be also retail shops, although it is intended when the business is firmly established to abandon these and lease the retailing to ordinary butchers, the Government simply maintaining experts to oversee the trade.

## Live Stock Market

A despatch from London, May 25, says:—There was a full supply of cattle, for which the demand was poor; in consequence, the tone of the market was weaker and prices show a decline of 3c per lb. since this day week. Sales of choice Americans were made at 12c; Canadians at 11½c to 12c, and Argentines at 10½c. The market for sheep was stronger, and prices have advanced 4c per lb., with sales of best Argentines at 12½c.

Liverpool, May 25.—The tone of the market has ruled steady, and prices are unchanged from a week ago. Best United States and Canadian cattle sold at 12c to 12½c.

Since Tuesday last, says the "Gazette," in this city, a weaker feeling has developed in the market for export cattle and prices in the western market have declined 15c to 20c per 100 lbs., which was due to the increased offerings and the fact that prices in the Chicago market were much lower as exporters claimed they could buy American export cattle in the above market 20c to 40c per 100 lbs. lower than they could buy Canadian for in the Toronto market; therefore, in order to compete with United States shippers in the English markets they have been drawing the bulk of their supplies from Chicago and shipping them through here in bond. The feature of the ocean freight market is the excessive supply of London space offering and since the opening of navigation the rate to this port has declined 5s per head, to 40s, but even at this figure steamship agents find it impossible to fill all their vessels, as several have already sailed without a hoof and notwithstanding this fact, they refuse to accept less, although they have been bid in several instances 35s for a full boat, while during the season 1902 they were glad to get 22s 6d, and from that up to 30s per head for London space. The rate to Liverpool, Glasgow and Bristol has ruled steady at 45s, and to Manchester at 45s to 50s.

At the Montreal Stock Yards at Point St. Charles this week the receipts of live stock were 225 cattle, 230 hogs, and 25 calves. The trade in cattle was quiet owing to the small offerings and the tone of the market was inclined to be easier in sympathy with the recent decline in prices of 15c to 20c per 100 lbs. for export cattle in the Toronto market, but values here did not show any important change, as supplies of butchers' stock of good quality coming forward are just about equal to the requirements. The demand, however, at this market for car loads was somewhat limited, as local dealers generally filled their wants direct from the western market; therefore, sellers with a few exceptions had to forward their stock to the East End market and job them out to the butchers. A few loads changed hands at prices ranging from 4c to 5c per lb. The few calves on the market met with a ready sale at from \$1 to \$5 each. There was little change in the market for live hogs, owing to the fact that the supply was small, and as packers are pretty well supplied for the present the competition between them for what stock was on the market was not keen; in consequence, prices ruled steady at 6½c per lb.

The offerings of live stock at the East End Abattoir market this week were 1,050 cattle, 250 sheep and lambs, and 400 calves. There was no important change in the condition of the market to note. The supply of cattle was much larger than on Wednesday last, but this fact seemed to have no depression upon values whatever, as the demand from butchers was active and a brisk trade was done, so that few, if any, were left unsold at the close. Choice heaves sold at 5c to 5½c per lb.; good at 4½c to 4¾c; and lower grades at 3c to 4c. There was also a good demand for small meats, and as the offerings were comparatively small, prices generally ruled firm. Export sheep sold at 4½c to 4¾c, and butchers' stock at 3½c to 4c per lb. Spring lambs brought from \$2 to \$4 each, and calves were dearer at \$2 to \$6 each.

The shipments of cattle from the port of Montreal for the week ending May 23, were:—

	Cattle.
To Liverpool—	
Manxman .....	503
Marina .....	892
Hungarian .....	588
Monterey .....	758
To London—	
Montsideoan .....	388
Devona .....	528
Mount Royal .....	1,094
To Glasgow—	
Sardinian .....	468
To Bristol—	
Monterey .....	300
To Manchester—	
Manchester Commerce .....	518
Total .....	6,027

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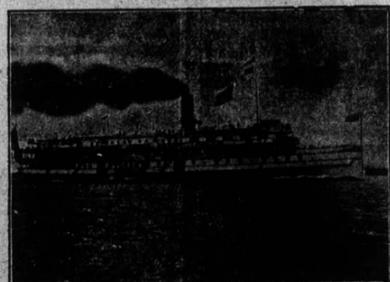
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## Old Letter

By a Regular Cont

It is quite possible of the readers will know of the letter which I had for this week. And yet one or two who will read his admirable letters in the Irish press, sixties, seventies, and eighties. He was one of that class of residents in Paris, who France an undying love of their fathers, who did work, in the heart of the sciences. Kelley, the fanatic, was one of them; O'Connell was another; of an older and of a more intensely actor, Marshal McMahon, President of the Republic group. The one to whom this communication had greater part of his life in fact, his name was so Paris that it lost all its —his name was John P. In 1882, having had inquire into the death of Lord Edward Fitzgerald, learned that Mr. Leonard more than any other like to do with the rescuing mains, at the time of the I addressed him a letter some particulars, and purpose I had in securing answer I received—a coup before his death, which in 1885 or 1886—was as

19 Rue de Ro

Paris, 22nd Au

My Dear Sir:—

Although I cannot claim credit for having done any other Irishman, or gentleman, would have done like circumstances; still I felt, seeing the courteous letter and the laudable have in view, to furnish some details on the subject. You are probably aware Edward Fitzgerald was a French lady, who was Panilla. She was undoubtedly the most beautiful person rope at the time. She was wately attached to her husband was he to her. Their marriage had been sweet but very duration. When Lord Edward betrayed, captured, and murdered—a martyr for cause—his young and beautiful "never smiled again" to the continent, clothed widow's weeds, and sought isolation in the very Paris. There she lived advanced age, ever cherishing memory of her husband—the her existence. She walked the streets familiar to the days of her happiness; and that thick veil she hid the beauty that even time could not entirely destroy.

At the time of the Con died, and scarcely any of the sombre, broken-hearted. When her remains were to red no person claimed them then decided by the authorities her body in the "mune," or common pit, martre, where the bodies and unclaimed dead were solved by means of quick. By an accident I came her death, and through resolved to go see the fact as I expected to find it, once dazzled the eye and heart of my noble and illustrious. To my surprise rected to the public disposal as at a morgue, bodies g wait for a time identified there I easily recognized of Panilla, and I at once the body. Without other than the signing of a received possession of it, transferred to an undertaker and informed some of friends in Paris of the communicated with the at Thames Ditton, where stood the remains of the to her and to her husband. I had a suitable of the body embalmed; and day set out for Calais via mains of Lord Edward's resting in England I learn would be possible to have by the side of her husband Green Old Lane. And the whole proceedings in



Foreign Missionary Work.

The half-yearly meeting of the Council members of this society was held at the Archbishop's House, Westminster, S.W., on May 8th.

The Marquis of Ripon, K. G. (in the chair). His Lordship Bishop Bellord, His Lordship the Bishop of Emmaus, the Dowager Duchess of Newcastle, the Hon. Mrs. Fraser, the Hon. Mrs. Cadroton, Miss Berners, Mrs. Rathbone, Mrs. L. W. Campbell, Miss Clerke, and the Secretary (Father Henry).

The Marquis of Ripon said that before commencing formal business he would like to read to the meeting a letter which he had just received from His Eminence Cardinal Vaughan:—

May 7th, 1903. "Dear Lord Ripon.—I am most grateful to you for presiding at the meeting. I much regret that my present condition of health prevents my presence in London.

"Your faithful and devoted servant in Christ, HERBERT CARDINAL VAUGHAN. The minutes of the previous meeting having been duly passed, the list of contributions from Council members, zelators, and alms-boxes, amounting to a total of £387 2s. 1d., was read out.

The Chairman then called upon the Secretary for his report for the last half-year, from which we extract the following:— The members of the Council will be gratified to learn that all the missionaries, including Their Lordships Bishop Hanlon and Bishop Aelen, who left Mill Hill since the last Council meeting—twenty in all, have since arrived safe and well at their various missions.

The annual report for 1902 has recently been issued and sent to all our members. From it we learn that during the year the number of baptisms in our different missions has been as follows:—

Table with 2 columns: Mission Name and Baptism Count. Includes Madras Districts, Upper Nile-Uganda, Borneo Mission, Kashmir and Kafiristan, Maori Missions, N.Z., and a Total of 5418.

This is an increase of upwards of 800 over the previous year. The other spiritual returns, which will be found in the same report, are equally consoling. For instance, we find that in the Upper Nile Mission there are over ten thousand baptized Catholics, and 16,200 catechumens under instruction.

the short time he has been among them. In order that the work might be extended he begged very earnestly for some more men to help him. However, as you know, our present financial circumstances are such that it is utterly impossible for me to ask for more priests. He then asked me if he might appeal to you, which I allowed, hence the enclosed letter, in which he explains how matters stand, and how important it is that the present favorable opportunity of winning this people to the faith should not be allowed to slip, more especially considering the danger to which they are exposed from Mahomedanism.

The letter from Father Stotter referred to above is as follows:—

"Sibu-Sarawak, March 28, '03. "Dear Father Henry,—One church at Igan is approaching completion, and will be solemnly blessed on April 22nd. I am happy to say that I am able to fill the church almost entirely even now, and that our work amongst the Milanoes is progressing very favorably indeed.

At last the Government, after its former refusal to allow us to establish a station in the heart of the Milano country, has of its own accord given us full liberty to set up a mission station in the Oya waters; in fact, they seem now to be anxious that we should spread education amongst the Milanoes. Thus my great ambition to get all the education of Milano youth, both boys and girls, into our hands, would soon be realized if the Borneo Mission only possessed the men and means for this object. As the mission is, however, entirely destitute of means and men, I would make a most earnest appeal to you, if at all possible, to supply us with men and means! For this work amongst the Milanoes we require men of great energy and zeal, coupled with mildness and charity. On the other hand I know from the superiors of this mission that the funds at our disposal will allow of no increase of Fathers, and hence I can only ask you for new Fathers on the supposition that you can possibly find the means for their support for some time to come.

Well, we live very poorly indeed and are satisfied with the bare necessities; still no further development of this mission is at all possible without additional means. The Milanoes have shown themselves very fit subjects for the Christian religion. Our school in the Cut has so far shown both amongst boys and girls (school for girls only opened in December, 1902, has now seventeen boarders, and boys' school over sixty boarders) the quickest and most promising progress in the whole of Borneo, to the best of my knowledge. Besides, if we delay pressing on this work amongst the Milanoes now they will become Mahomedans ere long. Kindly, therefore, excuse me for making such a bold and unusual request, and do grant it if at all possible. I know you will do your best for us in this pressing and most important matter.—

With kindest regards, yours sincerely in Christ, "A. STOTTER."

Bishop Hanlon, writing from Uganda on January 28th last says:—"We had fair weather for our voyage to East Africa; and inland from Mombassa to the great lake; and again across the lake, 180 miles to Munonyo, our port five miles from Mengo, our headquarters. On Nsambya hill priests and people gave us a most hearty welcome—a ringing reception. The day was beautifully warm and fine. Immense crowds of our people impeded the way, each individual determined to greet each of us. The Queen Mother (of the King) came out to meet us as we passed her residence. The nuns, all in fine health and spirits, were delighted with their reception. They are installed in the house we had built for them, one of the prettiest houses in the capital, and are now taking their lessons in the Luganda language. It seems we were exceptionally fortunate in our journey on the Uganda railway. Just before our journey Mr. Chamberlain and party were stopped by a breakdown on the line, and another smash has prevented traffic during the past three weeks. Sleeping sickness still rages here—it is terrible."

Since the last Council meeting we have to record with great sorrow the deaths of several of our members. On January 17th Brother Francis, a lay brother of our society, of which he had been a member for over 25 years, died at our Apostolic School, Freshfield. On Feb. 9th Father Trampedeller, who had been ordained priest less than two years ago, died in Borneo at the early age of 28. And on March 8th the Rev. Father Vanden Broeck died at our Sanatorium in the South of France. The last-named Father had been a professor for some years at Freshfield, and was on the mission in Borneo from 1891 till 1899, in which latter year he returned to Europe quite broken down in health. Besides the above, our Council has lost one of its oldest members by the death of His Lordship Bishop Patterson, who was constant in his attendance at our meetings, even up to the very last one held in November, 1902, and was most earnest in his zeal for foreign missions, and most helpful in the discussions which took place at the meetings.

There is a matter which we have constantly to keep before the attention of our members, and that is the need of continuous help for our Vestment and Outfit Fund. Every year new missionaries are being sent out, and every year there is need of an outfit for each one of them. A casual donation now and then will scarcely keep this fund alive. What is wanted is a more constant supply of willing workers to make up the vestments, and more constant contributors to the fund for purchasing the material. Much to our regret there has been a considerable falling off in both respects recently.

Since the last Council meeting collections have been made in 13 churches, realizing a total sum of £155 13s. 1d. The report being concluded, Lord Ripon proposed its adoption, and this being seconded by His Lordship the Bishop of Emmaus, it was duly put to the meeting and carried. Some discussion then took place regarding the work on the various missions, after which the Dowager Duchess of Newcastle said that she would like to direct special attention to that portion of the report dealing with vestment outfits for the missionaries. Speaking from actual experience, she regretted to say that for some time past there has been a growing apathy at their work meetings, sometimes not more than three or four persons being present at these meetings. The quantity of materials for vestments had also greatly fallen off, and also the donations or alms for the purchase of these materials had decreased. Various suggestions were made by the meeting as to the best way of improving matters, and hopes were expressed that the publicity now given to what was considered so necessary a part of the missionary work would bring about a revival of interest in this matter. A few annual subscriptions for this Vestment Fund were promised in the room, and Lord Ripon said also that it would be good to make the needs known by means of a letter to the papers.

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The conversion of Mr. Riddel seems to have agitated the leaders of the Protestant Episcopal Church, especially Bishop Grafton of the Fond du Lac, Wis., diocese. Mr. Riddel was a protégé of his. Bishop Grafton himself says:—"In fact so agitated did Bishop Grafton become that he denied he even knew Mr. Riddel and denied he was ever connected with the Fond du Lac diocese. Dr. Charles H. Lemon, of Milwaukee, whose sister Mr. Riddel married in New York in 1897, comes out in the following in-

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Notes from England. CHAMBERLAIN'S POLICY.— Nothing could be more clear-cut than Hon. Mr. Chamberlain's speech at Birmingham; yet we are inclined to ask what does he purpose doing in order to follow up the great stroke of policy that he has made. It is clear that he has been speaking for himself individually, and not for the Cabinet, nor yet on his responsibility as a minister. But how far his personal views may go to shape the Cabinet's policy, in view of the coming elections, is not easy now to say. After having enunciated his policy he goes on elaborating or explaining it. Last Thursday he informed the working classes that preferential tariffs would mean three or four times the present wages. He declared in the House of Commons on Friday night that they would also furnish means for old age pensions. But Sir Edward Carson, the Solicitor-General, seems to have brought Mr. Chamberlain's ideal into the clearest relief.— "He said that the Ministry not merely wanted the colonies to have all the benefit Great Britain could give them, and they could give Britain, by obtaining these advantages they would be able to contribute to the vast sums expended for their maintenance, as well as Great Britain's."

In conformity with what we said already we find this appreciative statement.— "Sir Edward Carson's speech, also the declaration of Mr. Long, President of the Board of Trade, proves that though Mr. Chamberlain's exact proposal may not be the proposal of the whole Cabinet, the Ministry are agreed that the Colonial Secretary shall submit a plan to public opinion, future Cabinet action depending upon the result of that appeal. Lord Rosebery now has definitely adopted the anti-preferential line, upsetting the expectations of a Rosebery-Chamberlain combination." We would not be surprised if all this ended in another colonial conference being called; for the demand for details from Mr. Chamberlain is met with the assurance that the matter should be submitted to experts from all over the Empire. The tide has turned in favor of a new policy in England, and the men at the helm are abandoning old-time traditions to meet the future conditions successfully.

USELESS COMPLAINTS, however, another plants, that may no ing for our neighbors absolutely useless. A when we have just prolonged, unexpected unwelcome period of and lack of vegetation person had some trouble about the weather. All complained because color and too rainy were praying for a down-pour, and many around, but in vain, to cast the blame upon This year it is the it too hot, there rain, the dusty ann city, the lack of veg us in the country. A about it all. Now the use of complaining real are troubled about dryness, the people bothered about cold complain; and neither situation. It is just to make up our mind we are in the hands that a superior and governs the entire w He knows better that is best for the mass for the entire cou sometimes seem that dition is absolutely in over; but that may Providence has of wrong-doings, the cr that stain that spee that particular coun end, it is needless to complain only inde degree of weakness.

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# Our Curbstone Observer On Useless Complaining.

**W**E all have the habit, more or less, of complaining; we cannot help it, the things seem to be in our nature. The reason may be that we have a natural craving for happiness and that we are miserable whenever we find that the attainment of such happiness is not possible in this life. The result is that we complain about every little thing that tends to make life more thorny. It is in the order of things that we should complain about sickness, or pain of any kind. Not to do so is heroic, and we are not all heroes in that sense; nor is it to be expected of us. We are liable to complain of our losses. We naturally feel them keenly, and we are under the false, or rather vague idea that others likewise feel our misfortunes. We complain in the expectation of receiving sympathy—and all natures crave for sympathy. Others may, through politeness, or through interest, pretend to feel our losses; but we may rely that they do not, for they cannot; it is not reasonable to expect that they should. We again complain of our ill-success in life, and we equally suppose that our neighbors should be sorry for us and feel deeply the annoyance that is all our own. He does not; probably our success would mean his failure. At all events he will lose no hour of sleep on account of our hard luck. It is no use complaining to him, because he will just think us a bore, and wish to heavens that we would keep our troubles to ourself. And this habit of complaining grows upon one; it becomes a second nature and while it appears to be a cure, and while it appears to be a less than a source of fresh trouble, for it alienates friends, makes people fear contact with us, and exposes us to rudeness that is sometimes justifiable, but always hard to bear.

**USELESS COMPLAINTS.**—There is, however, another class of complaints that may not be so irritating for our neighbors, but which are absolutely useless. At this season, when we have just passed through a prolonged, unexpected and mostly unwelcome period of heat, drought and lack of vegetation, every second person had some terrible complaint about the weather. Last year we all complained because it was too cold and too rainy all year. We were praying for a cessation of the down-pour, and many of us looked around, but in vain, for some excuse to cast the blame upon some person. This year it is the reverse; we find it too hot, there is not sufficient rain, the dusty annoys us in the city, the lack of vegetation worries us in the country. And we complain about it all. Now what on earth is the use of complaining. We in Montreal are troubled about heat and dryness, the people out West are bothered about cold and snow. Both complain; and neither can change the situation. It is just as well for us to make up our minds at once that we are in the hands of Providence, that a superior and wiser Power governs the entire world, and that He knows better than we do what is best for the mass of the people, for the entire country. It may sometimes seem that a certain condition is absolutely injurious to every one; but that may be a way that Providence has of punishing the wrong-doings, the crimes, the sins that stain that special people and that particular country. So, in the end, it is needless to complain, and complaint only indicates a certain degree of weakness.

**UNGENEROUS COMPLAINTS.**—Not only are our complainings of a useless kind, in the majority of cases, but even they indicate a lack of gratefulness on some occasions. I remember once giving five cents to a beggar, on Bleury street; it was the only five cents that I possessed. I needed it very badly at the time, but I thought that probably he required it more than I did, and that it could procure him necessities far more important to him than what I could procure for me. Imagine

my feelings when the fellow launched into a series of complaints because I had not given him ten cents. How could I, were I ever so willing? I did not possess it. And I went home lacking the papers that I wanted badly that night, to look up advertisements, while I had only succeeded in making that man dissatisfied with me, and causing him to set me down as a mean person. I simply tell this incident by way of illustration—for there is not one of the readers who has not on some occasion or other gone through a like experience.

**MALICIOUS COMPLAINTS.**—There are also complainings that are of a more or less malicious character, in fact I might call them hypocritical. People there are who complain, when there is no need of so doing, no occasion, simply for the purpose of exciting bad feelings towards a certain other set of people, or towards some individual who has had the misfortune, wittingly or not, of offending them. They use this means of retaliating. They invent stories, as fast as a horse can trot, and they represent themselves as the innocent victims of some other person's wickedness. If they are employed some place they are constantly complaining of their masters or of some of their fellow-employees. They go from corner to corner, but not-holding every unwilling listener, and pouring into his ears the news of their sad condition. Yet, as a rule, they entirely depend for their very bread and butter upon those against whom they so complain. Sometimes these things come to the ears of the persons complained of, and they resent the same, by actually doing that of which they have been heretofore wrongly accused. I might go on for pages telling of the different manners in which this mania for complaint affects people and renders themselves and all who are around them miserable. There is not one of us who has not had, at some time or other, a certain good reason for complaining, but any of us who has allowed it to become a custom or habit cannot fail to recall how miserable it has made the one afflicted with it. Is there any praise greater than that which we sometimes hear of a person when it is said that he, or she, "never complains, bears it all with resignation, has a sweet, a lovable disposition?" I would beg of any one who is in the habit of constantly complaining to just reflect for a while, and to remark his complaining neighbor. See how it affects you to have a person always complaining to you; and then judge what effect your own chronic disease has upon others. I would not have it understood that I condemn the rightful exposition of one's difficulties or rights; to refrain from a complaint, under some circumstances, is equivalent to cowardice and mean submission; but that is only the case on rare occasions. I am here speaking of the general rule, and I am sure that all will agree with me that there is nothing they detest more than a complaining bore.

## THE WAY TO BE WELL.

**The Blood Must be Kept Rich and Pure and the Nerves Strong.**

Good health is the most precious treasure any man or woman can have. But good health can only be had by keeping the blood rich and pure, and the nerves strong. If the blood is allowed to become weak and watery, the whole system is weakened and falls an easy prey to disease. There is no medicine can equal Dr. Williams' Pink Pills in keeping the blood rich and pure, and the nerves vigorous and strong. Every dose helps to create new blood, and by a fair use of the pills, pale, sickly people are made bright, active and strong. Here is proof. Mr. Robert Lee, New Westminster, B. C., says:—"Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result pimples that were very itchy, broke out all over my body. My appetite was feeble, and I was easily tired. My wife urged me to try Dr. Williams' Pink Pills, and I got half a dozen boxes. By the time I had used them I was completely restored to health, my skin was smooth and clear, and my appetite good."

Dr. Williams' Pink Pills do not purge—they simply make pure, rich blood. That is why they cure such troubles as indigestion, neuralgia, rheumatism, anaemia, partial paralysis, St. Vitus dance, scrofula, erysipelas, and the ailments so common to women, young and old. Sold by all dealers or sent post paid, at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

# Irish Scenery.

BY "CRUX."

**W**HEN the way I have come upon another of those delightful essays of Davis; I thought I had reached the last of them—but here is one that seems to me to surpass all the others in style, spirit and general appropriateness. It would be a pity not to include it in this series, as the whole would seem incomplete without it. What is here written belongs to all times, it is as applicable to-day as it was in 1845. Read it carefully, and see how English was then written by Irishmen.

We no more see why Irish people should not visit the continent, than why Germans or Frenchmen ought not to visit Ireland; but there is a difference between them. A German rarely comes here who has not trampled the heath of Tyrol, studied the museums of Dresden and the frescoes of Munich, and shouted defiance on the bank of the Rhine; and what Frenchman who has not seen the vineyards of Provence and the Bocages of Brittany, and the snows of Jura and the Pyrenees, ever drove on an Irish jingle? But our nobles and country gentlemen, our merchants, lawyers, and doctors—and what's worse their wives and daughters—penetrate Britain and the continent without ever trying whether they could not defy in Ireland the "ennui" before which they run over seas and mountains.

The cause of this, as of most of our grievances, was misgovernment, producing poverty, discomfort, and misrepresentation. The people were ignorant and in rags, their houses miserable, the roads and hotels shocking; we had no banks, few coaches, and, to crown all, the English declared the people to be rude and turbulent, which they were not. An Irish landlord, who had ill-treated his own tenants, felt a conscientious dread of all frieze-coats, others adopted his prejudices, and a people, who never were rude or unjust to strangers, were considered unsafe to travel among.

Most of these causes are removed. The people are sober, and are rapidly advancing to knowledge, their political exertions and dignity have broken away much of the prejudices against them, and a man passing through any part of Ireland expects to find woful poverty and strong discontent, but he does not fear the abduction of his wife, or attempts to assassinate him on every lonely road. The coaches, cars, and roads, too, have become excellent, and the hotels are sufficient for any reasonable traveller. (In the last sixty years, since Davis wrote, the railway systems introduced and the splendid modern hotels, all over the island, have made the situation still more desirable.) One very marked discouragement to travelling was the want of information; the maps were little daubs, and the guide-books were few and inaccurate.

(We will skip all that is said about the maps, Ordnance Index Map, and various guides, which came into existence half a century ago, for, to-day, the travelling public in Ireland is supplied with as good material as on the continent.)

And, now, reader, in this fine soft summer, when the heather is in bloom, and the sky laughing and crying like a hysterical bride, full of love, where will you go—through your own land or a stranger's? If you stay at home you can choose your own scenery, and have something to see in the summer, and talk of in the winter, that will make your friends from the Alps and Apennines respectful to you.

Did you propose to study economics among the metayers of Tuscany or the artisans of Belgium, postpone the trip till the summer of '45 or '46, when you may have the passport of an Irish office to get you a welcome, and seek for the state of linen weavers in the soft hamlets of Ulster—compare the cattle herds of Meath with the safe little holdings of Down, and the well-fought farms of Tipperary, or investigate the statistics of our fisheries along the rivers and lakes and shores of our island.

Had a strong desire come upon you to toll over the glacier, whose centre froze when Adam courted Eve, or walk amid the brigand passes of Italy or Spain—do not fancy that absolute size makes mountain grandeur, or romance, to a mind full of

passion and love of strength (and with such only do the mountain spirits walk) the passes of Glenmalur and Barmesmore are deep as Chamouni, and Carn Tual and Slieve Donard are as near the lightning as Mont Blanc.

To the picture-hunter we can offer little, though Vandyke's finest portrait is in Kilkenny, and there is no county without some collection; but for the lover of living or sculptured forms—for the artist, the antiquarian and the natural philosopher, we have more than five summers could exhaust. Everyone can see the strength of aviline, the vigor of color, and the effective grouping in every fair, and wake, and chapel, and hurling ground, from Donegal to Waterford, though it may take the pen of Griffin or the pencil of Burton to represent them. An Irishman, if he took the pains, would surely find something not inferior in interest to Cologne or the Alhambra in a study of the monumental effigies which mat the floors of Jerpoint and Adare, or the cross in a hundred consecrated grounds, from Kells to Clonmacnoise—of the round towers which spring in every barony—of the architectural perfection of Holycross and Clare-Galway, and the strange fellowship of every order in Athassel, or of the military keeps, and eastern pyramids, and cairns, which tell of the wars of recent, and the piety of distant centuries. The Etymology, Botany, and Geology of Ireland, are not half explored; the structure and distinctions of its race are just attracting the eyes of philosophers from Mr. Wyde's tract, and the country is actually full of airs never noted, history never written, romances never rescued from tradition; and why should Irishmen go wandering in foreign researches when so much remains to be done here, and when to do it would be more easy, more honorable, and more useful?

In many kinds of scenery we can challenge comparison. Europe has no lake so dreamily beautiful as Killarney; no bays where the boldness of Norway unites with the coloring of Naples, as in Bantry; and you might coast the world without finding cliffs so vast and so terrible as Achill and Slieve League. Glorious, too, as the Rhine is, we doubt if its warmest admirers would exclude from rivalry the Nare and the Blackwater, if they had seen the tall cliffs, and the twisted slopes, and the ruined aisles, and the glancing mountains, and the feudal castles through which you boat up from Youghal to Mallow, or glide down from Thomastown to Waterford harbor. Hear what Inglis says of the Avondu:—

"We have had descents of the Danube, and descents of the Rhine, and the Rhone, and of many other rivers; but we have not in print, as far as I know, any descent of the Blackwater; and yet, with all these descents of foreign rivers in my recollection, I think the descent of the Blackwater not surpassed by any of them. A detail of all that is seen in gliding down the Blackwater from Cappoquin to Youghal would fill a long chapter. There is every combination that can be produced by the elements that enter into the picturesque and the beautiful—deep shades, bold rocks, verdant slopes, with the triumphs of art superadded, and made visible in magnificent houses, and beautiful villas, with their decorated lawns and pleasure-grounds."

And now, reader, if these Kaleidoscope glimpses we have given you have made you doubt between a summer in Ireland and one abroad, give your own country "the benefit of the doubt," as the lawyers say, and boat on our lakes or drive into our glens, or walk our ruins, or wonder at the basalt coast of Antrim, and soften your heart between the banks of the Blackwater.

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# Sobriety In Germany.

(By an Occasional Contributor.)

In "The Contemporary Review," a writer signing "J. L. Bashford," has a very exhaustive article, in which he deals with the question of sobriety in Germany. The contribution consists mainly of statistics and comments that have special and direct reference to the alcoholic question in that country. Its reproduction would be of little benefit for us, as conditions here and in Germany differ—both as to the past and the present. But there are remarks in the article, some of them quotations which find general application, and which merit our study and reflection. The immediate cause of the article, or rather foundation for it, was the 12th International Congress against alcoholism, held at Bremen, from the 14th to the 19th of April last. This was the first time that a German town was selected as a meeting place for the congress. The Congress met under the presidency of Count Von Posadowsky, Secretary of State of the Imperial Home office. The programme of papers to be read fills an entire page of the magazine in small characters, and solid.

We will make no attempt to enter into any details; but we wish to commence with an extract from the president's inaugural address. The remarks that fell from His Excellency may well be read carefully, because they apply to the use of strong drink in the British Isles, in the United States and even in Canada—two generations ago—as well as they do to Germany. He said, in closing:—"At a time when human life afforded little intellectual recreation, when the majority of the people hardly ever left the spot where they were born, and therefore could assimilate no new ideas from the outside world, it is conceivable that people sought their diversion in the pleasures of drink, hoping thereby to snatch a ray of sunshine in the midst of the monotony of their narrow sphere of existence. But with other times have come other customs. The development of modern civilization affords manifold opportunities for mental rest and solace. Men's lives are no longer chiefly passed in the open air, but in closed rooms; whilst the gaily demands on the intellectual and physical elasticity of the individual have increased. Whereas, therefore, the physical power of resistance against the abuse of alcohol diminishes, the dangers accruing from the after effects thereof increase in intensity, not only for the individual, but also for very many of his fellow-men and fellow-workers. The way to combat the alcohol danger will depend upon the special character of each separate nation; general habits of life and climatic conditions are different in every country; but pleasure derived from outdoor amusements, and the amelioration of the dwellings of the poorer classes by which they can obtain a more comfortable home, will always serve as valuable means for supporting the struggle against the common foe. Legislation will only be able to supply a kind of assistance in an external, I might say in a mechanical form. The real and radical cure of the evil must, without interfering with the harmless enjoyment of life, emanate from the establishment of a higher standard of life amongst the people. Herein the better educated classes are confronted with a serious duty—namely that of acting as guides to the masses and of showing the nation the right road by their own example."

Two very strong points in our mind. Conditions have changed and what with generations gone past was tolerated, can find no recognition in our age; then, comes the subject of outdoor sports, athletics, games, and all such physical exercises and enjoyments which tend to efface all inclination for or unusual temptation to use strong liquors. The author makes a comparative statement of alcoholism in various countries, which might be summarized, leaving out his array of figures in these words:—"Compared with France, Russia, England and the United States, the consumption of spirits in Germany is just below that of France, and considerably more than in the other three countries mentioned. Up to comparatively recent years water was drunk by most persons in quite well-situated families in Germany, at table, and servants in general did not receive beer in service. This habit has been almost entirely abandoned.

Even children are now allowed beer, and servants everywhere ask for it." And he adds this example:—"The following accurate account of the consumption of beer on an autumn day at a garden restaurant outside the Academy Exhibition of Pictures, at Berlin—it was on Sedan Day, some fifteen years ago—will give an idea of what a thirsty Teuton can imbibe. Eighteen thousand visitors passed through the turnstiles that day, and 70,000 litres of beer—i.e., 123,200 pints—nearly seven pints a head were served out!" The trend of the article is that Germany is awakening to the fact that the strength and manhood of the country are being sapped by liquor-drinking, and that there are efforts being made on all sides to destroy the evil, which Bismark called the "Diabolus Germanicus"—the German Devil. We cannot attempt in our limited space to touch upon the array of citations, opinions, statistics, and projected measures of a legislative character that the author sets before us. But there are a couple of passages which may serve to show to what a degree drink has wrought destruction in Germany, and how deep-rooted is the desire to efface it. We will take the following: On March 18th last there was a discussion in the Prussian Diet in connection with the debate on the estimates as to what measures could be taken by the State against the abuse of alcohol. The Minister of Education, after informing the House that the Government had approved of the twelve propositions set forth last summer by Count Douglas and had taken administrative measures to put them into force, made the following remarkable and noteworthy statement:—"But herewith only the first step has been taken for realizing the intentions of the proposer of these propositions. What must next be done, if effective and permanent assistance is to be rendered, must be left to the legislature to do. I should be glad if the coming legislative period would introduce such a Bill which I should characterize as a monumentum aere perennius. For, gentlemen, it cannot be denied that if the hand of reform be not soon brought to bear on this canker that is consuming the marrow of the German nation, we shall be confronted with conditions that will in sooth be lamentable. I have of late had an opportunity of speaking on the subject with doctors who are specialists on insanity. I have been assured that the increase of the percentage of those persons who have become insane from the immoderate consumption of alcohol has become quite terrifying in recent years."

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In this connection we might say that Lord Chief Justice Coleridge, once said:—"We should be able to empty nine-tenths of our prisons if we could make England sober." Quoting this sentence, in 1901, the Chief Public Prosecutor said at Gottingen:—"Though these words cannot be applied to the same extent in Germany, we are justified in saying them in regard to half our prisons." Here is a fine and clear summarizing of the entire situation, as far as Germany is concerned:

Although it be true that the consumption of spirits (Schnaps) is or the decrease in Germany, and that on the whole the better situated classes in the Empire drink less alcohol than formerly, it is to be feared that the customs of the universities in regard to beer have not appreciably changed, and that the middle and working classes have not as a body grasped to the full the significance of the excessive consumption of alcohol. It is thus well put by Dr. Wilhelm Bode: "People quite overlook the fact that modern drinking has nothing in common with the carousals of the Germans of olden times. The Germans of olden times never sat in a tavern, never smoked a cigar, and never turned night into day or knew anything about the drinks that people like to imbibe nowadays. The beer they learnt to brew from their Celtic neighbors in the West was not beer in our sense of the term, but more compared with the Russian Kwass. Beer made from hops has only been known of for about a thousand years; brandy (Brantwein) was only introduced in the 16th century. It is quite true that in the days of the ancient Germans many of them were inclined towards intemperance, and in this way brought misery upon themselves, but the Germans ought not to be set up as a pattern for us. We should listen to the best of our nation; and we shall find that the noblest spirits, the best friends of our race, those who could best judge as to the wants of the people always stood up against this German drinking."

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# The Vagaries Of Science.

By a Regular Contributor.)

As long as the X-ray investigations are confined to science and discoveries in the material order there is no doubt that they are calculated to ultimately benefit humanity; but once they are carried into the domain of religion and that people, no matter how well intentioned, undertake to either prove or disprove the truths that belong to the supernatural sphere, by such means, they become menace and something against which we cannot be too guarded.

In one of our New York contemporaries we find that, with flash head lines, sensational illustrations, and questionable statements, there is an attempt made to bring this scientific investigating process into the service of religion; or, rather in the service of anti-religion. In introducing the article says:—

"Even as the X-ray has become a permanent and important factor in surgery, so, many clergymen in the Bronx and in Manhattan believe and are declaring to-day, it will become a feature in the teaching of religion in that it can be brought forward as a wonderful and material factor to prove that many of the miracles described in the Bible are not so-called 'products of Oriental imaginations.'"

The story is then told of a Rev. Father Ruppert, of Oklahoma, who has been staying in The Bronx (New York city) under X-ray treatment, and who had witnessed some experiments by the physician, in the way of duplicating the miracles told in the Bible. "Dr. Geysler showed him a halo around his own head and showed practical illustration of what might have been meant by the story of the Holy Ghost in the pillar of fire."

On this Father Ruppert is reported to have said:—

"These demonstrations present to me a glorious opportunity, as it must, to my fellow priests and clergymen of all denominations. It is an opportunity to shatter once and for all the doubts of the scoffer and to cement the belief of the doubt."

"It is clearly demonstrated that it is only our limited knowledge of the wonders that are in the world that causes us to doubt the possibility of the miracles told of in the Bible."

And to have added:—

"With them I think many an unbeliever can be drawn back to the fold. I think the matter one worthy of general adoption. Many of my fellow clergymen, Protestant ministers as well as those of my own faith, who, with me, witnessed Dr. Geysler's demonstrations, agreed with me on its splendid possibilities as a factor for removing religious doubt as to the accounts of miracles contained in the Bible."

The experiments may be possible; we do not pretend to deny the fact. Father Ruppert may, or may not, have said what is above reported. If he did, he was speaking on his own individual responsibility, and his utterances in the premises have no actual weight as far as the Church and her teachings in such matters are concerned. How far it would be permitted to any priest to adopt such means as evidence in matters of miracles is a question that we cannot answer, and that could not be decided otherwise than by the voice of the Ordinary, echoing the voice of the Church. But on the face of it we are inclined to believe that either the report is exaggerated, or else the good friend was carried away with the enthusiasm which these exhibitions aroused.

Not being theologically trained we cannot venture to discuss such a matter upon its merits; but we do not see how the experiments above mentioned could assist in the propagation of religious truths.

Let us suppose that it is true that a halo can be produced, visible to the eye with the aid of the X-ray, and invisible under ordinary conditions, the fact proves nothing as far as miracles are concerned. Quite the contrary. There were no X-ray appliances in the days of Our Lord, consequently what the people then beheld they beheld with the naked, unassisted eye. If the miracles were merely performed by a natural power, then they cease to bear testimony to the supernatural character of the one performing them. Instead of aiding belief this would tend to accentuate disbelief in the reality of miracles, and the miracles would cease

to be an evidence of Divinity in One, or of divine guidance and inspiration in others. We have no care for the experiments that go to measure and weigh the supernatural by mere natural standards. The Scriptures, the miracles, Christ, Christianity, and revealed Truth, in its every aspect, can stand upon their own merits, have so stood for nineteen hundred years, and have no need of X-rays, or any other modern scientific appliance to establish their existence or to bring conviction to the human mind as to their immutability.

# The Conversion of The Japanese.

The Japanese have become, within a comparatively short time, a highly civilized people, measured according to the standards of western nations. They have received with enthusiasm modern inventions and have adapted them to the needs of their country; they have developed marvelously along the lines of commerce and industry, and, most noteworthy of all, perhaps, they have achieved great success in all branches of knowledge; they value learning so highly that they will spare no expense to acquire a finished education, in fact, not being satisfied with their own very excellent schools, their young men are found in all the great universities of this country and Europe. The Japanese are pagans, certainly, but they are not by any means the simple unsophisticated heathens of the days of St. Francis Xavier.

To convert these people; to bring them to a knowledge of Christianity in the way that will most appeal to them; how is it to be done?

Some hold, in view of the fact that they have become so modernized, that many of them lead such an active mental life that they are still making such rapid strides in progress, that they should be approached in a purely intellectual manner. The doctrines of Christianity should be set forth and carefully expounded, they should be compared with the tenets of the native religion—Buddhism—and their superiority shown; controversies should be started and threshed out to a successful conclusion; argument should be piled upon argument until Buddhism becomes overtopped and crushed beneath their weight. To accomplish this an occasional sermon or conference or debate by a missionary is not sufficient; reviews ought to be established in which religious questions under debate can be argued lengthily and learnedly and the warfare can be carried on as it used to be in England in Cardinal Wiseman's day between the Dublin "Review" and the High Church party.

A letter who has been sent to the Society for the Propagation of the Faith by Father Sauret, missionary at Kurume, Japan, speaks strongly in favor of approaching the Japanese by showing them the charitable works of Christian religion. Father Sauret writes:—

"Whence comes the difference between the material progress of Japan, the marvellous rapidity of which has surprised the world, and the religious progress, which without remain actually stationary, proceeded with such slowness? It cannot be on account of the incapacity of the Japanese people to comprehend the sublime truths of Christianity; their history plainly proves the contrary. The reason is that the Gospel is not presented to them, shining forth in the light of good works. It is a pity to see the great cities of this country filled with Buddhist pagodas in which the bonzes continually repeat that the first and greatest enemy of Japan is Christianity. These men paint the ministers of the only God of peace and truth in the blackest colors. According to them Christianity is a wicked religion, authorized by the Government, it is true, but unwillingly, and under pressure from powerful strangers; it is a religion subversive of all constituted authority and incompatible alike with love of country and with respect due the Sovereign."

"The Catholic missionaries preach and combat error as well as they are able, but they can reach only a very small number of the people. They have fixed their residences in the principal cities when they make excursions into the country, there sowing the good seed by means of conferences, but they are unable, owing to lack of time, to follow up the work except here and there. Under these conditions preaching of the Word will not alone suffice for the conversion of the Japanese people; there is needed work of a lasting character which will be to them a continual sermon or great eloquence, showing them plainly the benefits of our holy religion. The pagans of Japan shall see the day, God will

ing, when they will come to know the good tree by its fruits, i.e., works of charity, such as schools, hospitals for lepers, orphanages, dispensaries, etc. Some of these works exist already, but they are very few and in great need of resources. Such as they are, however, they preach to the pagans the true virtue of charity, which is found in Christianity."

Father Sauret, firmly believing that he is in the right, wishes to give his method a fair trial. He is trying to a hospital at Kurume. With the aid of a Christian physician and some nuns—it will be noticed that wherever the most heroic charity is demanded, wherever the sacrifices to be borne are the greatest, at that place are always to be found Sisters of some religious order or other—Father Sauret has already established a dispensary where he does what he can. But that, at present, is far too little. He is sorely in need of money. He appeals to the charitably inclined of the Christian world for help in order that he may realize to the full his plan.

The attitude of the rich and influential pagans of Kurume, in regard to the proposed hospital, is friendly. They have urged Father Sauret to keep on with his work and have assured him of their sympathy and good will.

The results to be obtained from the foundation are, in the words of the missionary himself, "first, the eternal salvation of a great number of little children and of the dying, baptized in the hour of their death whose grateful souls will mount to heaven, their pray for their benefactors. Secondly, in this industrial city a great many will be attracted by the goodness and devotion of the Sisters and so will come to look with favor upon a religion so beneficent and, as it were, clothed with love. It was thus that in other times our Lord and His Apostles acted when they entered the cities and towns of Judea to preach the Gospel. They first healed the bodies of those whose souls they wished to save. We, following in their footsteps, wish to act in a similar manner."

Father Sauret's letter concludes with this touching appeal:

"Christian souls, blest by God with the goods of the world, do not fail to respond to the appeal of a poor missionary who asks your aid. Give generously for the suffering members of our Lord Jesus Christ. He will reward you for your pity upon the last day by showing you mercy throughout eternity."

Charitable Christians wishing to assist in the establishment of the Hospital at Kurume may send their offerings to the Society for the Propagation of the Faith, Baltimore, Md.

# MGR. FALCONIO AND THE INDIAN CHIEF.

During the visit to Washington recently of the famous Indian chief, Charlot of the Flatheads, and several of his friends—a visit undertaken with the object of seeing the Great White Father and soliciting him to remedy some of their grievances, an interesting episode took place. This was the call made by Chief Charlot and his retinue, in the full glory of their aboriginal costumes, upon the Most Rev. Diomed Falconio, the Apostolic Delegate, to whom they were presented by Monsignor Marchetti, the auditor of the Indian delegation. To the Delegate, the old chief, through an interpreter, made a little speech.

"My people are all Catholics," he said. "They are all good Christians, and they have been faithful to their religious duties. We feel grateful in being permitted to address the representative of the Holy Father. We have come to see the Great Father in Washington, because our hearts are heavy and filled with sorrow."

The Delegate blessed them, and cautioned them against the violence to which they said the young bloods desired to resort. He assured them that the Holy Father loved them, and that in time the Great Father in Washington would right their wrongs, but they must have faith and patience.

# STATISTICS.

Seventy years ago there were only about 30,000 Catholics in the State of Ohio. To-day they will number, it is reported, 581,000.

# A LUCKY ESCAPE.

"See here, young man," said the minister, "you have never paid me that fee for marrying you."

"You're mighty lucky. I haven't sued you for damages."

# Catholic Boys' Brigade Of Dublin.

In a few of our parishes much beneficial work is being done by the Christian Brothers outside of the class-rooms in behalf of Catholic youth. In Dublin, Ire., much enthusiasm is manifested in the same regard as may be seen by a perusal of the following sketch which we clip from an exchange:—

"Any one who has taken an interest in the work of the Catholic Boys' Brigade, Church street, Dublin, since its inception, cannot but feel pleased at the successful results of its mission to inculcate sound moral instructions into the minds of those little boys who have become members. Appropos of the forthcoming Annual Brigade Retreat in the Church of St. Francis, Merchants' quay, it may be of interest to note a few of the objects with which the Brigade was established, and in furtherance of which it is still laboring. The first two are: "To crush vice and evil habits among boys; to instruct them thoroughly in the Christian doctrine;" and all will agree that these alone warrant the unselfish support of all classes of the community. In accordance with these objects, all boys (between the ages of 10 and 18 years) on being enrolled as members, are pledged to total abstinence from all alcoholic liquors; and are subsequently exhorted by word and example to always remain faithful to their pledge and the cause of temperance. They are also advised to make companions of each other in the Brigade, and thereby avoid the awful vice and evil temptations surrounding bad companions. Then, again, the members have their special Brigade 9 o'clock Mass every Sunday morning in the Church of St. Francis, Merchant's quay, but for which many poor boys might often neglect their duty in that respect. It is gratifying to see, from all quarters of the city, groups of little boys neatly attired in the uniform of the Brigade (a round cap with blue band; a St. Patrick's blue sash, and a white haversack), proceeding every Sunday morning toward the central Brigade Hall, Church street, where they assemble at 8.45; then at 8.50 o'clock, to the strains of the fine brass band, the whole assembly moves off for the Church of St. Francis, and the sight presented by the vast procession of little boys, banded together in the sacred cause of religion, certainly reflects most creditably on the organization and its promoters. On the first Sunday in each month the Monthly Communion takes place at the usual 9 o'clock Brigade Mass for all members who have been admitted to First Communion; and on Monday, Tuesday, Thursday and Friday evenings of each week, Christian doctrine classes are held for those members who have not made First Communion or First Confession. The other objects of the Brigade are: "To give the members habits of obedience, discipline and self-respect; reverence and love for ecclesiastical authority and holy religion; to promote their moral, physical, and temporal welfare, and to give them habits of strict sobriety." In the interest of such deserving objects is the Brigade being worked; and the promoters feel that if a branch of the organization were established in every parish throughout the country, a great and practical assistance would be rendered the sacred causes of temperance and anti-treating. Those secretaries of branches of the Catholic Boys' Brigade throughout the country who are anxious for an annual assembly of all branches of the organization, and who have not as yet sent in the particulars as to their numerical strength, etc., are particularly requested to do so at earliest convenience, with a view to holding a general meeting during the summer of representatives from all branches; and those who might be desirous of establishing branches of the organization will receive all necessary particulars on application to the honorary secretary, Catholic Boys' Brigade, 155-157 Church street, Dublin, to whom all communications should be addressed.

Though the other attractions at the recent St. Vincent de Paul Bazaar, Rotunda, were many the gymnastic displays given on Tuesday and Thursday nights by two teams from the Catholic Boys' Brigade, Church street, commanded a large share of patronage, and the applause with which the dumbbell exhibitions were greeted testified to the excellent training of the little boys, for which Captain Breen (hon. instructor) is to

be congratulated. On Thursday night they performed some difficult feats on the parallel bar. Friends of the Brigade may be interested to know that these two teams will represent Church street in the Boys' Brigades' Gymnastic Competition (for which eight or nine teams have entered) at Earlsfort terrace. It will be remembered that the only Boys' Brigades' Gymnastic Competition decided so far was won two years ago by the team from the Catholic Boys' Brigade, Church street; and the teams now entered are very sanguine of giving a respectable display. On Easter Sunday morning a large number of boys attended their parish churches for Easter duty, while the usual Brigade Mass took place in the Church of St. Francis, Merchants' quay, and was well attended. Members of the Brigade who have been admitted to First Communion, and who may not yet have made their Easter duty, are most earnestly exhorted to avail themselves of the earliest possible opportunity of doing so.

On Wednesday and Thursday evenings, 29th and 30th inst., two grand annual gymnastic displays will be given by the Brigade Gymnasium, assisted by all the prominent Irish gymnasts. On each evening a grand select concert will be provided, to which several distinguished artists have kindly consented to contribute. On Easter Monday some members of the Brigade were very successful at the athletic sports held at Ballsbridge. On last Sunday morning the grand drawing of prizes, postponed from the previous Sunday morning, took place on returning to the hall from the 9 o'clock Mass. Kind friends who are interested in the good work being done for the boys of the city by the Brigade, and who might be anxious to contribute prizes for the members, will kindly communicate with the honorary secretary. All such gifts will be gratefully acknowledged. Preparations are progressing satisfactorily for the forthcoming annual retreat, which will shortly be held in the Church of St. Francis, Merchant's quay. The co-operation of parents is earnestly solicited to make this retreat a great success. All Catholic boys and other Catholic young men who might be anxious to attend the religious exercises are cordially invited to do so. The date of opening will be announced in due course. In the meantime, however, all members of the organization are particularly requested to attend their meetings during the week for necessary instructions. Those members and non-members who have not yet made First Confession or First Communion are reminded that Christian doctrine (Catechism) classes are held on Mondays, Tuesdays, Thursdays and Fridays, after usual parades. The attention of parents is drawn to these classes.

The following is the usual weekly programme of the Dublin Catholic Boys' Brigade: To-morrow (Sunday) morning all members are requested to attend at the Brigade Hall not later than 8.45 for the usual nine o'clock Brigade Mass in the Church of St. Francis, Merchants' quay. Those members who have not yet attended their Easter duty are requested to do so as early as possible. On returning from Mass another grand drawing of prizes will take place and some announcements will be made with reference to the forthcoming annual excursion. Monday night Irish language and history classes 7.30; No. 9 (Probationers) Company assemble at 7.30 for instructions relative to the annual retreat; brass, bugle, and pipe-and-drum bands practices, 7 o'clock to 9.30; members of the pipe-and-drum band are particularly requested to attend at 7 o'clock; Catechism class, 8.30; other classes, 8.30. Tuesday night, "Right Half" Brigade, Nos. 1, 2, 3 and 4 companies, assemble at 7.30; boys from St. Paul's, St. Michael's, St. Joseph's and St. Thomas' (Marlborough street parish) are expected to attend, and boys from these districts who have not been attending the Brigade for some time are cordially invited to return to their companies; gymnasium class, 8.30—a full attendance of the two teams is requested; other classes, 8.30. Wednesday night, entertainment, 7.30; brass and pipe-and-drum bands practices, 7 o'clock to 9.30. Thursday night, Irish language and history classes, 7.30; No. 9 (Probationers) and No. 10 companies assemble at 7.30; Catechism class, 8.30; other classes, 8.30; gymnasium class, 8.30. Friday night, "Left Half" Brigade, Nos. 5, 6, 7 and 8 companies, assemble at 7.30; boys from Thomas street, Meath street, Cork street, Francis street, etc., are particularly requested to attend on this night. Saturday night gymnasium class assemble at 7.30 for instructions, in view of forthcoming gymnastic displays on 29th and 30th in Brigade Hall. Sunday morning, May 3, Brigade Mass 9 o'clock, and Monthly Communion in the Church of St. Francis, Merchants' quay; a full attendance expected.

# WITH THE SCIENTISTS

## NEW KIND FLYING MACHINE.

A flying machine which is a departure from the usual types, inasmuch as it makes no use of the balloon idea, has been made in miniature by Otto A. Kaehler of Detroit. The arrangement consists of a series of small silk canopies that, in moving upward, are closed by the slightest air pressure from above, and on the downward course are opened, and the pressure and resistance they offer to the air forces the whole machine upward, and as the motion is continued the machine continues to rise. By a slight regulation of the speed of the operations the airship is kept at a certain height or lowered at will. The idea of the action of the parachute has been kept constantly in mind, and all precautions taken to insure the opening and closing of the tiny parachutes at the proper time. These canopies or parachutes are arranged upon the wings in appearance to the great wing wheels of a binder, and the frame work to which they are attached is so fixed as to stay always in a horizontal position while the wings are revolving upon the two axes, which arrangement keeps the open end of the parachutes always downward.

This alternate spreading and collapsing of the canopies is fashioned after the manner in which the feathers on a bird's wing present their broad sides to the air when the wing is brought down, and their edges to the air when the wing is raised, so that, when the parachutes are ascending, they always present the minimum of surface to the air and, when they are descending, they present the maximum of surface. Each wheel is composed of eight groups of canopies in the original model, so that no time or power is lost, as at least two sets are open all the time on each wheel. The advantage of having two separate wheels is that it prevents disaster by making torsional or sidewise movements impossible, because of the perfect balance obtained. After the machine has been raised in this manner and is kept in the air, the propelling of it is a matter of small concern, as that is considered an easy thing to accomplish. Mr. Kaehler will use on his machine a propeller, or rather two of them, patterned exactly after those used for water propulsion on boats, and by these two the airship will be sent ahead, reversed, and steered.

## ABOUT FOOTGEAR.

"The revolution of the shoe presents a rather interesting study," said an observant man, "and it would be interesting to know just what changes will take place in the future. Boots have about disappeared except in plays of a romantic kind. Boots are mostly found on the stage now. Of course, one may find them in remote sections of the county, in lumber camps, where men are forced to work a great deal in marshy places, and where they often sink up to their knees in mud and water. But in modern life boots are as a rule, in the way. They are too heavy. They are a handicap in their march for success. Men have taken to lighter footwear. They want to carry just as little weight as possible. They do not want anything that interferes too much with the suppleness of the limbs. They have got to keep on the go. But I was thinking more particularly of the influences in detail which have worked out the changes in footwear. The modern method of living has been at war with the old-style of shoes, just as it has been at war with old fashions in the matter of clothes. Why should a man or woman wear heavy shoes in the cities of to-day? There is no reason for it. There are too many conveniences. A man can step in a car at his office door and in a few minutes can step out again right at the door of his home. It is cheaper to ride than it is to buy shoes. We find in these conditions an explanation of the popularity of low-quartered shoes in these latter days. I suppose after a while men and women will be able to wear toe shoes without any sort of inconvenience, and they will be able to get around quite as well as their forefathers did in boots and shoes of a heavier kind. Besides the development of side-walks in cities has had much to do with changing the character of shoes worn now. It is possible to keep out of the mud and water, to keep one's feet dry, without crawling into a cab or a street car. So I might go on and mention many other influences which have been at work to bring about the changes we observe in footwear. But these things will naturally suggest themselves to persons who take the trouble to keep in touch with modern styles. It is an interesting study, and one which may be pursued with profit."—Times-Democrat.

# THE COL

CHAPTER XX  
HOW HARDRESS HAD A STRANGE DREAM OF EILY.

The burst of rapture was received by Eily, but the moment every other eye sparkled and her brightened at his entrance. Innocent delight of a child changed, and her face was agitated by a passion which Harrores could not anticipate if his absence prolonged to a much more than a moment. He could not, that Eily was far from cousin in gentleness of ready confidence, and simplicity of manner, as shown by the latter in dignified and elegant, and in correctness of their stood at the open being yet encircled by her husband, and gazing while the expression of had illumined the countenance, faded gradually a look of calm and settled sudden, their ears were a hoarse, husky, and voice, which seemed to a crash that sheltered to the left side. Looking Harrores beheld a woman on the turf, whose appearance showed her to be a race of viragos who were numerous in the county. Ireland than they were years since. Her face announced a Spanish origin, consisted of a brown fastened up the back by brass buttons, and a ribbon, considerably affected of long possession, lock soiled and stained, roll in the puddle of fairs was superadded, right hand she grasped heavy oak stick, which judge by the constant of it in enforcing her as necessary to her famous thread of field's orator. Her eye shot from watching; and the same of a habitual violence given to her thin, countenance, a sudden ble turn of expression. "Ha! ha! my child, fine clever children, Oh, the luck of me, I had like you I married with the red blood his yellow skin, like behind the clouds, I mane, withered disc my house his home at the beauty of him beauty of him! I a lady if I liked. O me! the luck of me! men, every one of 'em a faction, and all, a graves, down, down; but that picture of himself my husband for the whiskey," she came down the before the pair, "I break with the thou tall young men, bro an' they to die; Wouldn't it kill the o' it! Five tall you the price of the wh "Indeed I will not enough already."

SCIENTISTS

FLYING MACHINE... which is a depart- mental types, inasmuch use of the balloon made in miniature by of Detroit. The ar- tists of a series of... that, in moving... above, and on the... are opened, and... resistance they offer... the whole machine... the motion is con- tinues to rise... of the speed... the airship is kept... light or lowered at... of the action of the... been kept constantly... precautions taken... opening and closing of... ates at the proper... ropes or parachutes... on the wings in ap-... great wing which... the frame work to... attached is so fixed... in a horizontal... the wings are revol-... axes, which ar-... the open end of the... downward.

THE COLLEGIANS.

CHAPTER XX.

HOW HARDRESS HAD A STRANGE DREAM OF EILY.

The burst of rapture with which he was received by Eily, banished for the moment every other feeling from the mind of the young husband. Her eyes sparkled and her countenance brightened at his entrance, with the innocent delight of a child. Her colour changed, and her whole frame was agitated by a passion of joy, which Hardress could scarcely have anticipated to a much more considerable time. He could not avoid feeling, that Eily was far beyond his cousin in gentleness of feeling, in ready confidence, and winning simplicity of manner, as she was excelled by the latter in dignity of mind and demeanour, in elegant knowledge and in correctness of taste. They stood at the open door, Eily being yet encircled by the arm of her husband, and gazing on his face, while the expression of rapture that had illumined the countenance of both, faded gradually away into a look of calm and settled joy. On a sudden, their ears were startled by a hoarse, husky, and yet piercing voice, which seemed to proceed from a crag that sheltered the cottage on the left side. Looking upward, Hardress beheld a woman standing on the turf, whose gesture and appearance showed her to be one of a race of viragos who are now less numerous in the country parts of Ireland than they were some twenty years since. Her face and hair announced a Spanish origin; her dress consisted of a brown stuff garment, fastened up the back with a row of brass buttons, and a muslin cap and ribbon, considerably injured by the effect of long possession. An old drab frock soiled and stained by many a roll in the puddle of the mountain fairs was superadded, and in her right hand she grasped a short, heavy oak stick, which, if one might judge by the constant use she made of it in enforcing her gestures, was as necessary to her discourse as the famous thread of Lord Chesterfield's orator. Her eyes were bloodshot from watching and intemperance; and the same causes, joined to a habitual violence of temper, had given to her thin, red and streaky countenance, a sudden and formidable turn of expression. "Ha! ha! my children! my two, fine clever children, are ye there? Oh, the luck o' me, that it wasn't a lad like you I married; a clever boy, with the red blood running under his yellow skin, like that sun over behind the clouds, instead of the mane, withered disciple that calls my house his home this day. Look at the beauty of him! Look at the beauty of him! I might have been a lady if I liked. Of, the luck o' me! the luck o' me! Five tall young men, every one of 'em a pattern for a faction, and all, all dead in their graves, down, down; an' no one left but that pithur o' misery, that calls himself my husband. If it wasn't for the whiskey," she added, while she came down the crags, and stood before the pair, "my heart would break with the thoughts of it. Five tall young men, brothers every one, an' they to die; an' he to live! Wouldn't it kill the Danes to think o' it! Five tall young men! G! me the price o' the whiskey!" "Indeed I will not, Poll. You have enough already."

"My Mistress! The rope-maker's daughter! My mistress! Eily-nathiadarucha! Welcome from Gallow's Green, my mistress! The poor silly crathur! Is it because I call you, with the blood of all your fathers in your veins, a gentleman, my mas-ther, that I'd call her a lady, and my mistress? G! me the price o' the whiskey!" "I shall not, Poll. Go back." "G! me the price o' the whiskey, or I'll tear the crooked eyes out o' your yellow face! G! me it, I tell you, or I'll give my mistress more kicks than ha'pence the next time I catch her alone in the house, an' you away coortin' and divartin' at Killarney." "Cool yourself, Poll, or I'll make you cool."

"You a gentleman? There isn't a noggin o' genteel blood in the veins o' your whole seed, breed an' generation. You have a heart! you stingy, bone-polishing, tawny-faced, leggary, mane-spirited mowhawk, that hadn't the spirit to choose between poverty and dignity. You a gentleman! the highest and finest in the land was open to you, an' you hadn't the courage to stand up to your fortune. You a heart! Except a lady was to come an' coort you of herself, sorrow chance she'd have o' you or you of her. An' signs on see what a mistress you brought over us! I wonder you had the courage to spake to her itself. While others looked up, you looked down. I often seen a worm turn to a butterfly, but I never heard of a butterfly turning to a worm in my life before. You a heart! I'll lay a noggin, if the doctors open you when ye die, they won't find such a thing as a heart in your whole yellow carcass, only a cowl'd gizzard like the turkey's."

one word. Very well; the tenant knows when he sees the whip, that he must carry it up to his landlord next morning, as sure as he has a head upon his shoulders; an' take it from me, there's many lads among 'em have no great welcome for the sight of it. Well, up they go to the great house, an' there they ax for the masher, an' they carry the whip-handle into his parlor, where he locks the door upon 'em, an' if they can't well account for what they done, he makes 'em sthrup, and begins flaking 'em with a horsewhip until their backs is all one grishkin; an' then he tells 'em to go about their business, an' let him hear no more complaints in future. I found the whip-handle on my own table. But I made all clear when I seen the masher."

"That is pushing his authority to a feudal extent," said Hardress. "A what, sir?" said Phil, looking puzzled. "Nothing, Phil, nothing. Poll, go in now, and get supper ready in your mistress's room." "Let Phil get it," returned the amazon. "I want to step over to the sthrout for a pound o' candles." "A pound of candles!" echoed her helpmate, with sneering emphasis. "Iss, what else," exclaimed Poll, grasping her baton, and looking back on him with a menacing gesture. "You know best what else yourself," said the husband. "We all know what sort o' candles it is you're going for. I lay my life you're after gettin' money from the masher. But away with you, don't think I want to stop you. Your absence is better company than your presence any day in the year." So saying he preceded our hero and heroine into the cottage, muttering in a low voice, a popular distich "Joy be with you, if you never come back, Dead or alive, or o' horseback."

In the course of this evening, Eily remarked that her husband, although affectionate as she could desire, was more silent and abstracted than she had ever seen him, and that he more frequently spoke in correction of some little breach of etiquette, or inelegance of manner, than in those terms of eloquent praise and fondness which he was accustomed to lavish upon her. One advantage, however, of Eily's want of suspicion never disturbed the quiet of her soul; and it required the utmost and the most convincing evidence of falsehood, to shake the generous and illimitable confidence which she reposed in any person who was once established in her affections. While she felt, therefore, some little pain on her husband's account, she never experienced the slightest trouble on her own. She endeavored with cheerfulness to adapt herself to his wishes, and though in this she could not become immediately successful, he would have owned a rigid temper, indeed, if it had not been softened by the submissive sweetness of her demeanour. And Hardress was softened, though not satisfied by her gentle efforts. He observed on this evening a much more considerable number of those unpleasing blemishes than he has on any other, and the memory of them pursued him even into his midnight slumbers, where fancy, as usual, augmented their effects upon his mind. He dreamed that the hour had come in which he was to introduce his bride to his rich and fashionable acquaintances, and that a large company had assembled at his mother's cottage to honor the occasion. Nothing, however, could exceed the bashfulness, the awkwardness, and the homeliness of speech and accent, with which the rope-maker's daughter received their compliments; and to complete the climax of his chagrin, on happening to look round upon her during dinner, he saw her in the act of peeling a potatoe with her fingers. This phantom haunted him for half the night. He dreamed moreover, that when he reasoned with her on this subject, she answered him with a degree of pertu- gularity and impatience, which was in "discordant harmony" with her shyness before strangers, and which made him angry at heart and miserable in mind. The dreams of passion are always

A TALE OF GARRYOWEN. BY Gerald Griffin.

vivid, distinct and deeply impressive. The feeling of anger and annoyance remained on the mind of Hardress even after he awoke, and, although he never failed to correct and dispel the sensation, whenever it arose a strong and disagreeable association was awakened whenever he looked upon Eily. Before he again left her, Hardress explained the nature of his present position with respect to his mother, and informed his wife of the necessity which existed for spending a considerable portion of the month which was to come, at his father's cottage. Eily heard this announcement with pain and grief, but without remonstrance. She cried like a child at parting with him; and after he had ridden away, remained leaning against the jamb of the door with her moistened handkerchief placed against her cheek in an attitude of musing sorrow. He had promised to return on the second day after, but how was she to live over the long, long interval? A loneliness of heart that was in mournful accordance with the mighty solitudes in which she dwelt, fell down and abode upon her spirit. On that night Hardress was one of the gayest revellers at his mother's ball. Anne Chute, was, beyond all competition the star of the evening, favored him with a marked and cordial distinction. The flattering deference with which he was received by all with whom he entered into conversation during the night, surprised him into ease and fluency; and the success of his own eloquence made him in love with his auditory. When it is considered that this was the very first ball he had ever witnessed since his boyhood, and that his life, in the interim, had been the life of a recluse, its effect upon his mind will cease to be a matter of surprise. The richness of the dresses—the liveliness of the music—the beauty of the fair dancers—the gaiety of their young partners—the air of elegant mirth that filled the whole apartment—produced a new and delicious sensation of happiness in the susceptible temper of Hardress. Our feelings are so much under the government of our habits, that a modern English family, in the same rank, might have denied the praise of comfort to that which, in the unaccustomed eyes of Hardress, wore the warmer hue of luxury; for he lived at a time when Irish gentlemen fostered a more substantial pride than at present when appearances were comparatively but little consulted, and the master of a mansion cared not how rude was the interior or how ruinous the exterior of his dwelling, provided he could always maintain a loaded larder, and a noisy board. The scene around him was not less enervating to the mind of our hero because the chairs which the company used were plain oak, and the light from the large glass lustre fell upon the coarse unpapered walls, whose only ornament consisted of the cross-barred lines drawn with the trowel in the rough gray mortar. Many of those who are accustomed to scenes of elegant dissipation, might not readily give credence to the effect which was wrought upon his feelings by circumstances of comparatively little importance. The perfumed air of the room, the loftiness of the ceiling, the festooning of the drapery above the windows, the occasional pauses and changes in the music, all contributed to raise his mind into a condition of peculiar and exultant enthusiasm, which made it susceptible of deep, dangerous and indelible impressions. The wisdom of religion, in prescribing a strict and constant government of the senses, could not be more apparent than on an occasion like this, when their influence upon the reason became almost as potent and absorbing as that of an internal passion. In the midst of this gaiety of heart and topping fulness of mind, a circumstance occurred to throw it into a more disturbed and serious, but scarcely less delightful condition. The intervals in the dancing were filled up by songs from the company, and Anne Chute in her turn was called on for her contribution of melody. Hardress was leaning over her chair, and looking at the music-book, when she was turning over leaf after leaf, as if in search of some suitable piece for the occasion. "Ah, this will do, I think," said Anne, passing at a manuscript song, which was adapted to an old air, and running a rapid prelude along the keys of the instrument. The letters H. C. were written at the top of the page, and Hardress felt a glow like fire upon his brow the instant he beheld them. He drew back a little out of the light, and listened with an almost painful emotion, to the song, which the fair performer executed with an ease and feeling that gave to the words an effect beyond that to which they might themselves have pretended. They were the following:

I. A play in thy memory, dearest, Is all that I claim; To pause and look back when thou hearest The sound of my name, Another may woo thee, nearer, Another may win and wear; I care not though he be dearest, If I am remembered there.

II. Remember me—not as a lover Whose hope was cross'd, Whose bosom can never recover The light it has lost— As the young bride remembers the mother She loves, though she never may see— As a sister remembers a brother, O, dearest, remember me.

III. Could I be thy true lover, dearest, Couldst thou smile on me, I would be the fondest and rarest That ever loved thee! But a cloud on my pathway is gloom-ing, That never must burst upon thine, And Heaven, that made thee all blooming, Ne'er made thee to wither on mine.

IV. Remember me, then—O! remember, My calm, light love; Though bleak as the blasts of November, My life may prove, That life will, though lonely, be sweet, If its brightest enjoyment should be A smile and kind word when we meet, And a place in thy memory.

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I should not mind the borrowing but for that, as they are generally speaking, very inferior in quality to the article they lend me. In my thoughts the latter always occupy so much more important a place than their possessors, that in sending a note of invitation to Mrs. Crasbie (or Crasbie as Nancy calls her), the other day, I was on the point of writing 'Mrs. Cregan presents her compliments to the three-branched candlestick.' But were you not speaking to me?" "I merely asked you, mother, if you knew the cause of the change which has lately appeared in Anne Chute's manner, and which I have observed more especially since the night of the ball."

"I do," said Mrs. Cregan. Hardress turned his face round, and looked as if he expected to hear more. "But before I inform you," continued Mrs. Cregan, "you must answer me one question. What do you think of Anne Chute?" "Think of her, mother?" "Think of her, mother! You echo me, like Iago in the play. I hope it is not that you have got any such monster in your thoughts as may not meet the light."

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"Oyeh, murther! is it L. ? Fake 'em sure that I won't, so."

"And tell Mike, as you are going down stairs, to come hither. I want to send him with those spoons to Miss MacCarthy."

"Mike isn't come back yet, ma'am, since he went over with the three-branch candlestick, to Mrs. Crasbie."

"He is a very long time away, then."

"Can you tell me, mother," said Hardress, after in vain expecting an answer to his former queries—"can you tell me, mother, if Anne Chute has had any unpleasing news from home, lately?"

"Well, Nancy," continued Mrs. Cregan, appearing not to have heard her son, "run away with your parcel, and deliver your message, as you have been told, and hurry back again, for I have three more places to send you to before dinner."

"All! my old bones will be fairly wore from andher me with the dint of thrallvantin," muttered Nancy, as she left the room.

"I beg your pardon, Hardress my dear, were you not speaking? My attention is so occupied by these affairs, that I have not a head for anything besides. This is one of the annoyances produced by your father's improvidence. He will not purchase those things, and I am obliged to borrow them, and to invade their owners into the bargain."

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CHAPTER XXIII. HOW HARDRESS MET A STRANGE TRIAL.

"Mother, can you tell me why Anne Chute appears so abstracted and so reserved in her manner these few days past? Is she ill? Is she out of spirits? Is she annoyed at anything?" Hardress Cregan, who spoke this speech, was resting with his arm on the sash of one of the cottage windows. Mrs. Cregan was standing at a table in the centre of the room, arranging several small packages of plate, glass, and china, which had been borrowed from various neighbors on occasion of the ball. At a little distance stood old Nancy, in her blue cloak and hood, awaiting the commands of her mistress, who, as she proceeded with her occupation, glanced, at intervals, a sharp and inquiring eye at her son. "Here, Nancy, take this china to Mrs. Geoghagan, with my compliments, and tell her that I'm very much obliged to her; and, for your life, you horrible old creature, take care and do not break them."

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# Our Boys And Girls.

## WHAT TO TEACH A GIRL.

Teach her that 100 cents make \$1.  
Teach her to wear a calico dress, and to wear it like a queen.  
Teach her to say "No" and stick to it, or "Yes," and mean it.  
Teach her to cultivate flowers and to keep the kitchen garden.  
Teach her to arrange the bedrooms as well as the parlor or library.  
Teach her to dress for health and comfort as well as for appearances.  
Teach her how to darn stockings, sew on a button and to mend a glove.  
Teach her to have nothing to do with intemperate or dissolute young men.  
Teach her to regard the morals and habits and not money in selecting her associates.  
Teach her to observe the old rule—"A place for everything and everything in its place."  
Teach her that a good, steady, honest farmer, mechanic or clerk without a cent is worth more than 40 loafers.  
Teach her that the more she lives within her income the more she will save and the farther from the almshouse will she live.  
Teach her that music, drawing and painting are real accomplishments in the house, and not to be neglected if there is time and money for their use.  
Teach her to embrace every opportunity for reading and to select such books as will give her the most useful and instructive information, in order to make the best progress in early as well as in later home school life.

**FINISHED WORK.**—"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble and laid on the table a pretty blue muslin dress, on which she had been busy for several days.  
"Is it well done, too?" asked practical Aunt Mabel.  
"Pretty well done, for me, auntie; mother says I improve in dressmaking."  
"That is encouraging. Now, Bertha, do you know that something else of yours is also finished and folded up this evening?"  
"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expect to see the end of that these six weeks."  
"Still, you have finished and folded up something more important than your tidy, or your dress, even; something that will not be unfolded again for ages, perhaps; then you will see it again and every line and fold. Your day's history is done, and gone from your keeping. You may remodel the dress if it does not please you, but you cannot change one jot or tittle of the day's record."  
Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew into strong, vigorous plants in our hearts.  
"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As, little by little, she tried to go over the hours, there was much she would gladly have changed if she could.  
"I wish I had spoken pleasantly to Ned when he wished me to help him with his flag. It would only have taken me a minute or two, and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all her baking alone, and did not even prepare the cherries for her, in my haste to finish my dress. No wonder I have such a poor day's record, when I began it in too much haste for prayer."  
The day's work did not look so satisfactory from this standpoint, and she sighed as she left it was "folded up."

**BE PUNCTUAL.**—A writer in an exchange says:—Not long ago I was instrumental in securing a good position in a store for a boy about fifteen years of age. He needed the place very much, for his mother was in the most reduced circumstances, and this boy was the eldest of six children, and the mother was a widow.  
At the end of two weeks the mother came to me to ask if I would be willing to go to the store and ask the proprietor to take Willie back again.  
"Take him back again?" I said.  
"Yes, sir; they sent him back home when he went to the store yesterday morning." A call on the proprietor

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**SURPRISE SOAP.**  
**of any Grocer**

of the store elicited the fact that the boy had been discharged because he was "never on time."  
"He was late every morning," said the proprietor. "He always had some excuse, but I could not have a boy of that kind in my employ. If I excused him I must excuse others. I insist on every person in my employ being here on time. I am here myself on time, and it is only right and just that they should be here also."  
It is right and just that every boy who is paid for his time should be at his post on time. He will find that punctuality is of high value, and that the lack of it will be a stumbling-block in the road toward success.

**BE HONEST.**—In his "Talks to Boys," in the "New World," Father Klasiens says:—  
"Some boys, for instance, have the habit of stealing money. No penny on the kitchen table, no nickel in mama's pocket-book, no dime in the cup on the pantry shelf is safe, when they are around. Their papa's purse, their younger brother's savings bank, the cash-drawer of their father's store, all these places must be gone through when they want money. Such boys are real thieves. What's to be thought of them? Of the boy that steals I say, beware! He is liable for anything. I say, beware of him! Entrust him with nothing, never confide in him, believe him not, for he is a dangerous fellow. He will sooner or later show his true colors. I am afraid for such a boy. There is every reason to believe that the habitual boy-thief will turn out very bad and land behind the prison bars some day on account of dishonesty or some other great crime. And why do I think so? Because such a boy has a wide conscience as we call it. He can form his conscience to suit himself. The fact that he commits many small thefts and excuses them under all kinds of pretenses goes to show that he can shape his conscience to suit his own tastes and desires. But, if he can do this in some things, he can do it in all things. Such a fellow is, as I said before, liable for doing anything. He is not to be reckoned on.  
Many a man has come to his ruin through dishonesty in money matters. Money has made many people happy, indeed; but, just as many and even more unhappy. If you let the love for money get the best of you when still so young, and let it form your conscience to its own purposes, or even kill the voice of conscience in you entirely, then, you are to be pitied. Your love for money is going to be your stumbling block some day, the cause of your misfortune and misery. I am sorry for you.  
And don't come with any excuses. Don't tell me, for instance, "They're only pennies I have stolen." Boys, I have more hope for the lad who has the misfortune to steal a big amount, than for the habitual penny thief. The former will sooner or later be caught, punished and corrected. The latter will carry on his thefts unnoticed, will grow stronger in his bad habit, will increase his thefts gradually, and finally will end as a hard-hearted, incorrigible thief and robber.  
And again, don't tell me, "My parents would have given it to me anyhow, had I asked them for it." Oh, indeed; had you asked them for it! That is the condition—to ask them for it. Had you asked them, they would have consented. But now that you have not asked them and have taken it nevertheless, you have taken it contrary to their will, contrary to the owner's will. Isn't that stealing? There is no way of getting around it, boys. Be honest! Hands off what does not belong to you!

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## Catholic Summer School

The twelfth annual session of the Champlain Summer School will open July 6 and extend over a period of nine weeks to September 4. The New York State Teachers' Association will hold its annual convention on the Summer School grounds at Cliff Haven, N.Y., on July 1, 2 and 3. On Monday, July 6, the session of the Summer School will formally open, and Prof. John T. Nicholson, ex-president of the New York State Teachers' Association, will deliver an address on Co-operative Principles.  
The six weeks' course in English literature will begin on Monday, July 6, at 10.30 a.m., in the Cliff Haven auditorium. The lecturers will be the Rev. Hugh T. Henry, L.L.D., and Conde B. Pallen, L.L.D. The texts of this course will be on the books prescribed for college entrance English, selected by the committee of the Associated Colleges and Preparatory Schools. The intensive course of English literature was selected at the suggestion of the inspector of the board of regents of the university of the State of New York, Dr. Eugene W. Lyttle.  
The department of pedagogy will be under the direction of Prof. John Dwyer, district superintendent of schools of the city of New York. The course in principles and methods of teaching will be conducted by Joseph S. Taylor, Ph.D., district superintendent of New York city. This course will comprise thirty lectures of one hour each on the theory and art of teaching, and will be identical with the course delivered on the same subject in 1902. The course of thirty lectures in educational psychology will be conducted by Principal William F. O'Callaghan, A.B. (Harvard), New York city. This statement is fully authorized that these courses will be recognized by Dr. Maxwell, city superintendent of New York, and by the board of regents of the university of the State of New York, and for certain licenses in New York State will count in lieu of successful examinations in these subjects. These courses are open to every teacher without extra charge. The pedagogical courses will open on Monday, July 20. Those wishing to take the pedagogical courses should notify District Superintendent John Dwyer, 764 West End Avenue, New York city.  
James J. Walsh, M.D., L.L.D., of New York, will give four evening lectures during the closing week of the session on Catholic scientists of the nineteenth century, and five morning lectures on present day questions in biology.  
The Rev. John T. Driscoll, S.T.L., of Albany, will give a course of five morning lectures on Aspects of Contemporary Apologetics.  
Thomas B. Lawler, A.M., of New York city, will give four illustrated lectures on the Philippines, Japan and India.  
Right Rev. Bishop Montes de Oca, San Luis Potosi, Mexico, will give four lectures on Conversion of the Aztecs. Religion during the Spanish rule in Mexico, Diplomatic Relations of Mexico with Rome, Present Condition of the Church in Mexico.  
Right Rev. Mgr. James F. Loughlin, D.D., of Philadelphia, will give four lectures on Relations of Church and State in France during the past century.  
Rev. Morgan M. Sheedy, of Altoona, Pa., will give two lectures on the progress of reading circles.  
Rev. D. J. McMahon, D.D., of New York, will give two lectures on the Church and charity, and the State and philanthropy.  
Rev. George V. Leahy, S.T.L., St. John's Seminary, Boston, will give two lectures on the sun and the nebular hypothesis.  
Miss Helena T. Goessmann, of Amherst, Mass., will give two lectures on impressions of Europe.  
Rev. Bertrand L. Conway, C.S.P., will deliver two lectures on discussions with non-Catholics.  
Prof. Camille W. Zeckwer, director of the Philadelphia Musical Academy, will give a series of four lecture recitals, illustrated.  
A series of conferences will be ar-

ranged with round table talks for workers in parish schools, Sunday schools and reading circles.  
Under the patronage of Miss Harriet S. Arnold, of Providence, R. I., the course of instruction in Boston Sloyd will be given by Katherine M. Heck. In addition to Sloyd there will be instruction given in basket weaving, wood carving, and inlaying, by Miss Pauline Heck.  
The department of physical culture will be in the charge of Miss Loretta Hawthorne Hayes, of Waterbury, Conn.  
Miss Marion T. Meagher, of New York, will give instruction in drawing, painting, outdoor sketching, etc.  
Prof. Max F. Vallette will conduct classes in French and Spanish.  
Prof. Camille W. Zeckwer will conduct classes in vocal and instrumental music.

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**SUPERIOR COURT.**  
PROVINCE OF QUEBEC,  
District of Montreal,  
No. 1193.  
Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown, Plaintiff,  
Vs.  
The said Louis Blanchet, Defendant.  
An action in separation as to property has been instituted this day against the Defendant.  
Montreal, April 24th, 1903.  
**BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN,**  
Attorneys for Plaintiff.

**SUPERIOR COURT.**  
PROVINCE OF QUEBEC,  
District of Montreal,  
No. 1703.  
Dame Myrtle Hungerford, of the City and District of Montreal, wife of George H. Hogle, of the same place, livery stable keeper, Plaintiff,  
vs.  
The said George H. Hogle, Defendant.  
Public notice is hereby given that an action for separation as to property has been this day instituted between the above parties.  
**SMITH, MARKEY & MONTGOMERY,**  
Montreal, 13th May, 1903.

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**Society Directory.**  
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A.O.H. DIVISION NO. 3, meets on the first and third Wednesdays of each month, at 263 Notre Dame street, near McGill. Officers: Alexander D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary. 1525F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording secretary, Miss Rose Ward; financial secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Cahill, Recording Secretary, T. P. Tansey.

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ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Selkous and Notre Dame streets, H. O. McCallum, C. R. T. W. Kane, secretary.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. Its regular meetings for the transaction of business are held on the 2nd and 4th Monday of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.



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**NOTES**  
CHARITY'S LESSON.—to time we meet with exchanges that suggest of thought and even wake that otherwise might remain. Recently, hidden corner of a small public came upon the following passage:—

"A beautiful illustration of Christian charity is given in the following incident. An eminent painter was requested by Alexander the Great to sketch a man upon his brow of a thrust. For a time the man was perplexed as to might make a goodness of the king and show this deformity, finally hit upon the idea of having the man seated upon the throne, his head slightly reclined on his hand, thus covering the scar. When the character of other men kindly lay our hands on the charity of the scar, when others come to us perhaps they lay the hands of our scars, for we preserve and set for beauty of the other forget, the deformity, more or less marred."

What a splendid sermon in this brief story and that is drawn from it! This is exactly the lesson on which so many of us are well disposed, and harm others for worlds; a point to give relief to and to refrain from repetitions—and we believe possessed of charity. But take the pains to correctments, to defend the abs hide the spots that might if they were not constant into the glare of the sun that is charity; the covering the scars and the whisper solution, or encouragement ear of misfortune. Read above anecdote and let sink deep into your soul.

TWO REBUFFS FOR Each time that the pushes his demands to impertinence he is sure to back, and it is always when King Edward VI home after his recent to continent, and especially the Pope, certain persons Protestant Alliance stamp impudence to ask "why visit the Head of Church." The answer wetic, and certainly of do faction to the prejudiced. The King simply said to the Vatican "because it." Quite a clear way his less tolerant subjects none of his business.  
There is another case that has just transpired many. It would seem of Charles the Fifth was designed for the purpose in the new Cathedral in Berlin. It appears to be set up near those of Melancthon. This last testaments of the country