

ON NO. 8, meets on third Wednesday of 1838 Notre Dame...

The True Witness AND CATHOLIC CHRONICLE

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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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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.

CHURCH ATTENDANCE.

The New York "Sun," in commenting editorially upon an article of the "Chicago Inter-Ocean," in which the latter organ attempts to explain why men are not going to church in these days to the extent they did in former times, draws a striking contrast between the Protestant Church and the True Church.

"Diminished church attendance, where there is such a diminution, is not fairly attributable to the preachers. If the people are earnest in their religious belief and crave spiritual food they are not critical of the preacher, so long as he is earnest like themselves.

We could point to a score of articles, during the past few years, in which, while referring to our own Church, we have advanced this same principle. Above all, in dealing with those people who are eternally finding fault with the preaching and criticizing the priest, have we pointed out that pulpit oratory may be a very useful auxiliary in matters of religious observance, but that it is a very dangerous one the moment it begins to absorb the whole attention.

T. A. & B. SO. on the second Sunday in St. Pat. St. Alexander St. St. Vespers. Com- management meets in Rev. Father Mc- President; W. P. ce-President; Jno. cretary, 716 St. An- Henri.

CANADA BRANCH 13th November. 26 meets at St. 92 St. Alexander Monday of each gular meetings for of business are d and 4th Mondays at 8 p.m. Spiritual f. Callaghan; Chan- urran, B.O.L.; Pre- Sear; Recording J. Costigan; Finan- Robt. Warren; I. Feeley, Jr.; Med- tra, H. J. Harrison, and G. H. Merrill.

This is aptly explained in the second passage that we take from the "Sun's" article. It says:—"The fault is absence of religious faith in the pulpit and in the people who otherwise would fill the pews. Wherever that faith is found the churches are full of people who have other thoughts and emotions than of criticism of the sermon and carping at the preacher.

It needs no gear to behold a picture of the Catholic Church in these sentences. It is the Faith within the heart, and not the glitter oratory, that draws the millions to our altars in all parts of the world.

IRELAND'S OPPORTUNITY.—Sir Anthony MacDonnell, the new Under-Secretary for Ireland, is not only a native Irishman, but a staunch Catholic, and credited with strong Home Rule tendencies. Sir Anthony, as permanent Under Secretary, will be the virtual head of the Government in Ireland, since the Chief Secretary is

absent all the time in London, being in the Cabinet, and the new Viceroy, Lord Dudley, is said to be but a mere figurehead.

This simple and brief item of information is far more significant than may appear at first sight. The bill that has fallen upon the agitation on one side, and the halt that seems to have been called in the coercive policy, on the other, coupled with the appointment of an Irish Catholic Home Ruler as the virtual Governor of Ireland, cannot fail to awaken a hope in the breast of every advocate of Ireland's cause, that the day is at hand when a golden opportunity will be presented to the Irish people. Exactly what shape that opportunity may take we are not prepared to predict; but we have every confidence that we are on the eve of some radical step being taken—and such step cannot possibly be otherwise than in the direction of Ireland's desires.

We have special reasons, apart from his sacerdotal claims upon us, for experiencing sentiments of profound sympathy with Abbe Colin in the hour of his affliction. It is notorious that he has ever been a sincere and devoted friend of the Irish Catholic element in Montreal, and his heart has always pulsed in harmony with their aspirations and desires. It is only one year ago that, on a long-to-be-remembered occasion, the late beloved pastor of St. Patrick's—Rev. Father Quinlivan—told the writer, that "we"—meaning the Irish Catholics—"have no faster friend than the Superior (Abbe Colin), and if the people only knew how deeply he thinks of them and worries about their interests, they would be surprised at the humility and self-effacement which he practices and which characterize his every kindly word and generous act towards the Irish Catholics of this city."

HEALING FADS.—An American contemporary makes the following remark:—"A Minnesota woman has come to the fore with a new religious healing fad. Her method is to have her patients fast and pray over periods ranging from twenty-five to forty days. Already one victim has died under her treatment after fasting forty days. A singular thing with regard to most of those new fads is that they are ridden by women and women become the chief sufferers. It recalls the ancient story of the Tempting of Eve and its result. Is his Satanic Majesty planning to reduce the female majority?"

It is not necessary to go to Minnesota to find people seized with this healing craze in some of its aspects. We have them within call. What is the most astonishing fact, to our mind, is that people will not believe in the miracles of Lourdes, or St. Anne's, and yet they put faith in every quack that springs up with some kind of faith cure. There must be a terrible amount of inconsistency in human nature, or else there is a lack of sincerity. The more ridiculous the superstition the more readily is it accepted—always provided that God is left out and the teachings of Christ and His Church are ignored.

We have long since grown tired of refuting, over and over, the false accusations of superstition that are launched against Catholics; yet we fail to see how people, who are up to their eyes in superstitions of a worse than pagan character, can have the hardihood to expose their inconsistency without blushing. It reminds one of the remark of Lamerline, regarding the infidels of the French Revolution, when "everything was god except God Himself."

ABBE COLIN'S ILLNESS.—It was with unfeigned regret and profound sympathy that we learned, during the early part of the week, of the somewhat sudden and serious illness of Rev. Abbe Colin, P.S.S., the Superior of the Montreal Seminary. For some years the distinguish-

ed and universally beloved priest has been a martyr to rheumatic affections. Of late he has been obliged to snatch his few hours of broken repose in a chair. On Monday morning last, about three o'clock, a heavy fall was heard in his room, and on going to his assistance, the attendants found the Abbe on the floor in an unconscious condition. He subsequently rallied, and was at once placed under the care of two physicians. The last sacraments of the Church were administered to him on the following day; and at the moment we write he is in a very feeble and serious state. It is quite possible that no immediate fatal results may follow; but, in view of the Abbe's slight, constitutional strength and of his advanced years, his recovery is quite problematical.

In all the vast diocese of Montreal no clergyman holds a higher place in the love and respect of both the hierarchy and the faithful than does Abbe Colin. He has long held the responsible office of Superior of the immense institution that the world knows as the Montreal Seminary, and which is the mother house on this continent of the zealous sons in religion of the great Sulpician founder, Olier. Abbe Colin possesses gifts of no ordinary nature; as an administrator he has been a master, and as a preacher he is recognized as one of the lights of the Catholic pulpit in Canada. He is a theologian of profound erudition, and as a professor he has had few equals in the days of his teaching. And, to all these, and many other, grand and striking qualities, he adds that of a most loveable disposition and that of a most generous and charitable heart.

We repeat that it is with profound regret that we learned of Rev. Abbe Colin's serious illness, and we urgently invite all our readers and friends to unite in a fervent prayer for his recovery. Such men can be ill spared either by Church, State, country, or people, and the longer such a life is preserved the greater the benefits that all must derive.

Since the above was written and just as our form is on the press, we have received the painful intelligence that the Rev. Abbe Colin is dead. The end came on Thursday night, at 11.15 o'clock, at the Seminary, Notre Dame street. His death bed was surrounded by a number of his most intimate friends and ecclesiastical conferees. The circumstances of our late information and the somewhat unexpectedness of so early a close to the venerable Superior's earthly career, prevent any extended biographical notes in this issue. But we may briefly say that Rev. Abbe Colin was a native of Bourges, France, where he was born on the 11th January, 1835. He was ordained on the 17th December, 1859, after having studied theology at St. Sulpice in Paris. He came to Canada in 1862. From 1871 to 1881 he was professor of canon law at the Seminary, and since the latter date he has been Superior of the Order of St. Sulpice in Canada. As the virtues of the true priest, manifested in every word and action during life, are the guarantee of eternal glory hereafter, the place that Abbe Colin now occupies beyond the tomb must be one of supreme happiness. May his soul rest in peace with God.

IRISH DELEGATES.—Despite the somewhat sudden and universal-

ly regretted illness of Mr. John Dillon, M.P., of the Irish delegation, we understand that the proposed meeting, on next Tuesday night, the 2nd December, will take place in this city. If it is possible Mr. Dillon will attend, and, in any case, Mr. Blake will be accompanied by Mr. R. J. Devlin, M.P., who has recently arrived in America to assist his colleagues in their mission.

Mr. Devlin, whose home is in Belfast, is one of the most energetic of the younger members of the Irish Parliamentary Party. He spent some time in the United States during the past summer organizing the movement there, and met with such success that Mr. Redmond, on his return to Ireland a couple of weeks ago, requested Mr. Devlin to come out again.

However, it is fervently hoped that Mr. Dillon will have sufficiently recuperated, to be enabled to express, personally, his message to the Irish people of this country. The signal triumphs of the Irish envoys throughout the United States, and especially at Pittsburg and Baltimore, are most encouraging omens. At each of these cities over \$2,500 were raised for the fund. At the vast meeting in Baltimore Cardinal Gibbons accentuated his approval of the movement and his appreciation of the men, by occupying a seat in one of the boxes during the addresses.

In view of the fact, much to be regretted, that we may possibly not have the pleasure of hearing Mr. Dillon in Montreal, we deem it timely to take a couple of extracts from his speech in Baltimore, which is substantially the same as what he stated elsewhere on this continent. In the first place he tells his hearers of their title to appear before an American audience, and he points out that they come from a united party which is emphatically representative of the desires and hopes of the entire Irish people. He then says:—"For 80 years the experiment has been tried of ruling Ireland from England, and the result has been more fatal and disastrous than any ever recorded in the history of nations. A country of the greatest natural advantages and with a population that can hold its own against any civilized race in the world has been depopulated and desolated by an alien government. Our cities are decaying, our manufactories almost obliterated and our people flying from their native shores as if they were plague-stricken. Ireland alone of the civilized nations presents the ghastly spectacle of a perishing and diminishing population becomes smaller the misery and poverty of the people become greater."

"With all the natural endowments in the world; with a seaboard encircling the entire island; with a soil as fertile as any under the sun; with a most healthful climate; with swift running streams, furnishing unsurpassed water power in all parts of the island, why is it that the land has been visited by famine after famine, so severe and devastating in their natures that over one-half of the country's population has been sacrificed and the rest of them left sinking in poverty and misery. This was the condition of my country the last time I was in your city, and I then came here to beg bread for the starving millions in the land of my nativity."

"This terrible state of affairs was brought about by the tyrannical and unrelenting rule of the English landlord, who held the farms that rightfully belonged to the people of Ireland and let them out at such exorbitant and tremendous rates that the tenants, in order to pay their rents, were unable to put bread into the mouths of their children."

In concluding, Mr. Dillon gives an account of what the present Irish party has done for Ireland and for the Irish race. He said:—"This is a picture of Ireland as we found it. We have compelled Parliament by constant and almost ferocious agitation to pass a law requiring the landlord to sell the land to the tenant. The tenants now own nearly one-half the whole of the agricultural land, which is valued at \$1,000,000,000. About 60,000 farms have been transferred to the tenants, with only a small quit rent to the Government."

"In a brief speech it is impossible to give a clear idea of what we have

done. We have knocked \$2,000,000 off the rent of farms not sold.

"When I look back the retrospect encourages me to persevere. Ireland free is Ireland prosperous. No nation since Athens ever made so great a row in the world as has Ireland."

"It is my ambition to have all people known as being the people who have recalled the world to that faith in the ideal without which wealth is worthless. Not by bread alone shall man live. Not by wealth alone shall a nation prosper. I am confident that the nations will assist us without splitting hairs as to the means to be adopted, of which we in the forefront of the fight are best able to judge."

We have no desire to forestall what may and what certainly shall be said—and said in the language of genuine eloquence, the language of the heart—on next Tuesday evening. We simply desire to give our readers some of Mr. Dillon's arguments, in case they should not have the advantage of hearing him personally state the case of Ireland. We also wish to urge upon all Irishmen, and all lovers of justice, in this city, the importance and the paramount duty of being present at this great reception, and of thus testifying their sympathy with the cause and their appreciation of the labors of its advocates.

ADVENT.—In four weeks the Christian world will celebrate, as ever, the anniversary of that birth, and the Church founded by that Redeemer, after the example of the pre-Christian ages, consecrates the four weeks that precede that celebration to penance, fasting, alms-giving, prayers, and humble preparations for the Advent of the Son of God. The season is, therefore, called Advent, for it is the one of expectancy that heralds the coming of Our Lord.

During these four weeks the Church drapes her altars in purple and her priests don the vestments of penitance and grief. All the grandeur and pomp of ceremonial are omitted, and the voice of the preacher calls upon the faithful to "do penance for the Kingdom of God is at hand." Moreover, it is the custom of the Church to approach each great festival, each day of joyful commemoration, with vigils of penance and purification. It is thus that the faithful are made to array their souls in the white garments of grace that they may appear in worthy form upon the festive occasion and at the Banquet of the Bread of Life.

During Advent there will be special prayers and devotions in each Catholic Church, and it is for the occasion to unite with the Church in her preparations for the proper and worthy celebration of the great festival of Christmas. These four weeks are full of graces and opportunities of spiritual perfection that do not come to us at every season or the year. We are expected, like the Church, to hush the joyous tones that indicate pleasures and amusements, that savor of worldly parties, the dances, the reunions, the enjoyments that savor of worldly satisfaction; to exercise a more than usual degree of charity; to be more attentive to our religious devotions; in a word, to so prepare our souls, that when the glorious day of Christ's birth dawns, it will find us, unlike the world of old, ready to receive Him and to honor His long expected Advent.

AT THE GESU.

The Rev. L. Lalonde, S.J., will commence next Sunday, at 8 p.m., his course of lectures on "Faith." A solemn benediction will follow the sermon every Sunday.

Pity, compassion, respect, love, reverence and friendship, all so beautifully exemplified in the life of Our Divine Lord, are specialized varieties of kindness. The surest reality of happiness in this world lies in the spirit of loving kindness. "Do unto others as you would have them do unto you," embraces much of the fulfillment of the Divine laws; while true insight, as well as experience, declares that one of the most beautiful of all earthly things is human kindness. It lives in this world like a Divine revelation of God Himself.

THE CATHOLIC SAILORS' CLUB.

The popularity of the weekly concerts given in the Catholic Sailors' Club during the navigation season which has just closed has been attested by the entertainment; and it was emphasized by the large number who thronged to the club rooms at the finishing concert on Monday night last, given under the auspices of the James McCready Co., Limited. Every room in the building was filled, as well as the concert hall. How to entertain them all was the problem which presented itself to the president, who with his customary tact and ability was equal to the occasion. He decided that the concert given in the hall should be repeated in the large space occupied by the recreation and reading rooms, and so two concerts instead of one were given, to the great satisfaction of all who were present.

Mr. Charles F. Smith, president of the McCready Company, occupied the chair at the concert given in the hall, and Mr. William Clendinning presided at the other. Mr. Smith paid a high compliment to Mr. and Mrs. McNamee for the warm interest which they had taken in that institution. As one of the founders of the Club, he looked back with pride to the valuable work which had been performed by the Club during the past few years, and for which much of the credit was due to the efforts of Mr. and Mrs. McNamee (ap- plause). It had become increasingly evident that the present building was too small for the requirements of the Club; and it was the duty of every citizen who took an interest in the welfare of seamen coming to the port of Montreal to come forward and lend a helping hand to the management of the Club in their efforts to procure larger premises for the Club next season.

Mr. Clendinning, at the other concert delivered a speech in his well known happy style. He congratulated the Catholic Sailors' Club on the good work which it was doing. He was astonished at the large number present; and expressed his confidence that, as soon as the general public were made aware of the need of the more commodious premises, the necessary assistance would be forthcoming.

The following took part in the programme:

Sailors Wm. Jones, Montfort, song; sailor Wm. Toffery, Montfort, song; sailor Geo. O'Connell, Montfort, Irish jig and clog dance; sailor Geo. W. Cooke, Manchester Commerce, song; Arthur McGovern, recitation; Miss Delahanty, song; Miss Lizzie MacKay, recitation; Miss Brennan, recitation; Miss Jackson, song; Thos. Kearns, cornet solo; Miss Gertie O'Brien, song; Mr. P. Morning, gave with fine effect, "Life is What We Make it." Miss Bertha Ferguson, song; Miss O'borne, song; Mr. Arthur Jones, song; Miss McCabe, song; Mr. W. Kennedy, song; Miss Tootsie Durant, song; Mr. M. J. Power, gave one of his excellent recitations; Jos. Donnelly, song; Patrick Hogan, clog dance; Miss Orton, accompanist.

The singing of Miss Bertha Ferguson, Miss Gertie O'Brien and Miss Delahanty, evoked great applause.

The evening's entertainment closed with the singing of "Good-bye, Sailor, good-bye."

NAZARETH ASYLUM BAZAAR.

The annual banquet for the benefit of the Nazareth Institute for the Blind, which was held in the hall, Mance street, on Tuesday last, was a gratifying success, and gladdened the kindly hearts of the good Sisters who devote their lives to the welfare of its afflicted inmates. Special eclat was imparted to the interesting occasion this year by the presence of Lord Minto, the Governor-General, accompanied by Lady Minto. They were escorted by Mayor Cochrane and Mrs. Cochrane and by Sir William and Lady Hingston.

An address was presented to the Governor-General and a beautiful bouquet to the Countess Minto. Both acknowledged this delicate attention in feeling terms.

The vast hall presented a gay and festive appearance with its brilliant lights and many flowers, its well provided tables and its richly-attired guests; and the air was filled with melody provided by an excellent orchestra.

Antiquity of the Irish Language.

By "CRUX."

If the reader will go back over a few numbers of the "True Witness" it will be found that the first article of this series was entitled "A Thousand Years of Blank," and it will be seen that there were reasons of a most potent kind, why the literature of Ireland—that is to say her ancient literature—had been buried for centuries under the lava beds of desolation that thickened over the face of the nation. The succeeding articles treated the subject of Irish poetry, as the principal characteristic of her literary product. It is now time, before dealing with the question of the Irish muse in a more extended manner, to go back to the evidences of the antiquity of the Celtic tongue. This is not done for the purpose of traversing a field already explored, but rather to show how much of the language itself has been buried in oblivion. Even the most erudite of Irish scholars hesitate in presence of a certain blank that they meet in the language as it is spoken and written to-day, and they ask themselves what has happened, during past centuries, to that tongue—for it possesses, in all its wealth of expression, in all its unimitable grandeur, not all, nor nearly all the variety and strength that it must have had when the world was young and it was the classic language of the universe. The Gaelic League is performing wonders in the direction of its revival; but when that grand object shall be attained, there will remain another and a more stupendous work for the children of a coming generation, and that will be to disinter from the hills of antiquity the lost fragments, the most precious gems of expression, that in the ages now remote constituted the glory of the Celtic tongue.

In 1841 a professor of the Irish language was first appointed in Trinity College, Dublin. On that occasion the learned Sir William Betham wrote thus:—

"Until last year (he wrote sixty years ago) the university of Dublin had no professor of Irish. A reverend and learned gentleman has been recently appointed. It is said he speaks the vernacular Irish fluently. Let us hope that by his means, the most ancient written living language in Europe may take its just place in the estimation of the learned, and escape from the undeserved and illiberal criticism of those who, while they condemn, acknowledge their incapacity to judge, and virtually the injustice of their judgment. They have long had professors of the Oriental languages, and even writers on Ethiopic and Sanscrit; but till now no professor of Irish. Not one of the fellows has ever been induced to make himself acquainted with the Ibero-Celtic (the Irish) which may justly contend with the most ancient language of Europe for precedence in antiquity."

It is in the next passage that the same writer sets forth that which I have alluded to in the opening of this article. He says:—"It is a singular fact not generally known, THAT THE MOST ANCIENT EUROPEAN MANUSCRIPTS NOW EXISTING ARE IN THE IRISH LANGUAGE, AND THAT THE MOST ANCIENT LATIN MANUSCRIPTS IN EUROPE WERE WRITTEN BY IRISHMEN. I have in my own library manuscripts un-

telligible to common Irish scholars. The present Irish vernacular has a very limited vocabulary; only so much as is necessary for the purposes of rural life, and the wants of the peasants. Nine-tenths of the language have become obsolete, and only to be found in ancient glossaries and manuscripts."

After a reference to Halliday's work—he who compiled the best Irish grammar—he mentions Shaw's Gaelic Dictionary, and says:—

"Four-fifths of the words contained in this work are now obsolete and unintelligible to the Scottish Highlander and the speakers of Irish of the present day. Much of the Gaelic, in the translations which I have given of the Etruscan and Eugubian Tables, is certainly obsolete and unintelligible to the Scottish Gael, and to those who merely speak the modern Irish. The Scots, having no ancient manuscripts, know nothing of their tongue beyond what is acquired orally, which is limited and meagre when compared with the old language."

This brings us to an explanation of a reproach that has been made by some of the opponents of Gaelic revival. It has been advanced that the modern Gaelic has no terms of art or science. Sir William Betham says:—"This is to be attributed to their having been lost by non-usage; for the ancient Irish possesses all the terms of art and science known at the time it was colloquial. The present Irish vernacular has not now in use one-fifth of the words to be found in the ancient glossaries."

This learned Irish scholar has called the language "the most ancient living language; more ancient than the Greek itself." And he could have added "richer and more expressive." It has been abundantly proven that the language spoken throughout the Phoenician empire was that which is now called Irish. It was the language of Tyre, of Carthage, of the refined and learned inhabitants of Italy, ages before Rome was dreamed of. Moreover, it is a twin dialect to the Syriac, the language which the Redeemer used when on earth. "Italy," says Mooney, in his "History of Ireland," "was the first great colony of the Phoenicians which improved on the state of civilization, derived from their Tyrian ancestors, even more than Carthage."

Betham says:—"When we assert that the roots of many words in the Greek and Latin are to be found in the Irish language, it may excite surprise in the minds of some; but if we are able to show that the Irish language is the same as that spoken by the people who occupied Italy and the countries bordering on the Mediterranean, the absurdity vanishes and the fact ceases to surprise."

The learned Dr. O'Brien, compiler of the first published Irish dictionary, in his preface to that work, gives a long list of Irish words having affinity to the Latin and Greek, and he proves that these words are not borrowed from either of these classic languages, "but are rather genuine original words of the Celtic tongue, from which circumstances, joined to the plain marks of derivation with which the corresponding Latin words are stamped, it will evidently appear that the Latin words are derivations of the Celtic, from which the old Latin, refined by

the Romans, had been formed."

It is allowed by etymologists that, of radical words of the same sense in different languages, those should be esteemed the more ancient that consist of fewest letters, or syllables. "It follows," says Dr. O'Brien, "that the Ibero-Celtic, being chiefly monosyllabic, should be esteemed the radical and ancient words. The Latin words, agreeing in sense, with the Irish monosyllables, are generally of two or more syllables."

Moore in his learned researches on this subject says: "According to the scholar Lazius, the Irish language abounds with Hebrew words, and had its origin in the remotest ages of the world. The eminent French writer Marcel endorses this opinion. This writer, who was director of the chief school of literature in France, under Napoleon, published an Irish alphabet, from the types belonging to the Propaganda of Rome, which were sent by order of Napoleon to Paris; from the types of the Propaganda, the Irish catechism of Mollo, called *Lucerna Fidelium*, was also printed." Similar considerations induced the great Leibnitz to recommend a diligent study of the Irish language as highly conducive to the knowledge and promotion of Celtic literature.

Dr. Warner, the English historian, says:—"The great antiquity of the Irish language, which is the same as the ancient Scythian, affords another proof of the Phoenician origin of the Irish nation, and that the elements of their idiom were brought to Ireland when the use of letters was in its infancy. Indeed, the old Irish bears so great an affinity to the ancient Hebrew, that, to those who are masters of both, they appear plainly to be only dialects of the same tongue." Like testimony is given by Raymond, another English antiquarian. It must also be remembered that at the time when the Irish first came forth, as scholars and missionaries, upon Europe, they were found in possession of modes of writing peculiar to themselves, of elements acknowledged to have no prototypes in any known language, and differing in name, number, and order, from those of every other existing alphabet. Camden, the English writer, says:—"The Anglo-Saxons received a knowledge of letters from the Iberians; whose idiom, or dialect, was soft and expressive." The French geographer Sanson says there are six mother languages in Europe, viz., the Irish, Finnish, Welsh, Biscayan, Hungarian and Albanian.

I will close this number with a brief quotation from Mooney, the historian, and reserve for future issues other information on this important subject. He says:—"I do not conceive how any man, ignorant of the Irish language, can be deemed a complete scholar. Without its aid he cannot penetrate the archives of literature that lie behind Greece and Rome, I am fortified in this position by the opinion of a popular and judicious English writer of the present times, namely, Sir Richard Phillips."

We will learn, next week, what Sir Richard Phillips and others have to say concerning the Gaelic tongue, and we will, hereafter, find the application of all this in our proposed study of Irish literature—both ancient and modern.

Duties of Catholic Citizenship

The importance of the subject of Catholic citizenship it is impossible to over-estimate at the present juncture of affairs. The supreme voice in Christendom has challenged all men and nations to a consideration of the subject as of one upon the appreciation or regard of which the fate of Christian nations in large measure depends. The main interests of men are passing at the present moment through a great change. It is no longer the individual unit which mainly fixes our attention or occupies our controversies; they have passed on to society itself, and threaten us with terribly practical consequences if we be not alive to their import. We live in a state of what is called Christian society. Our institutions, manners, customs, laws, civilization are Christian. Every nation in Europe is considered Christian; yet it is safe to say that in the majority of instances the Christian code of ethics is the last consideration which enters into the minds of statesmen. There may be exaggeration in the statement of the Anglican prelate who declared that if any nation were to attempt to live the Gospel ethics it would go to pieces to-morrow; yet as an expression of the attitude of law-makers and States generally to Christian morality, it conveniently summarizes the position of affairs. The reason of this anomaly is to be found mainly in the non-recognition of one of the fundamental laws of society. Men are created by God that they may know Him, and the object of society is no less; because men by coming together in society cannot propose to themselves an end at variance with the fundamental principles of life.

The very object of society is to help them forward to the attainment of that end; and if it impede or thwart it in any way it is no longer true to the fundamental principles upon which our life must be founded and formed. We are told, however, that society exists only for the betterment of man, and by this phrase is generally understood the material comforts only; and, if in the pursuit of these things the State comes into collision with the Gospel law, so much the worse for Christian morality. We, as Catholics, dare not adopt such a formula, even though we would; the State is not the ultimate judge of right or wrong. It cannot constitute itself above the law of God, and adopt its own standard of convenient morality. Our first duty to ourselves and society is the confession of God and all the consequences which flow from the acceptance of that dogma, and a statesmanship which disregards this primary postulate of our social creed will, from the nature of the case, put us in antagonism with it wherever we find it. As Christians, what other authority can we claim as ultimate in our social creed than that which is found in Jesus Christ. Other foundation can no man lay than that which is laid, which is Jesus Christ. It is our idea of God which ultimately determines all we do, and from this truth necessarily arises our estimate of man in his relationship to God. Our relations with society are not independent of God. They are, and must be, in due subordination with this fundamental relationship. Render unto Caesar, it has been well said, is not a contrast with render unto God. It is the enunciation of a duty in subordination to the universal precept—do all things for God.

All things can be made conformable to a divine standard, and it is the duty of Christians to consider how best this may be done. The lessons of Christianity have not been learnt once for all; there is no finality in the conditions of its application. It is a living and a speaking God, a living and a speaking Christ, that we have to declare to the world. But this can only be done by diligent study and reverent investigation. The duty makes a demand upon our perseverance and courage; but it is a demand, above all, that each one should contribute to the common fund of knowledge his own experience, and make the heritage he leaves greater than that which he received. Christ needs us as we need Him. The kingdom of God is worked out in and through men. Our duty should be to create a healthy public opinion which should be Christian distinctively and above all things. Legislation follows public opinion, and if we wish for Christian legislation we must prepare for it. It matters not how few we are, our duty as Christian citizens is plain. The comparative failure of Christianity to grapple efficaciously with present-day problems is not due—it is a truism to state—to Christianity itself, but must be ascribed to ignor-

ant or unworthy citizens, who have either not confessed their obligations or had them sufficiently expounded to them, who have not known that their faith is no less a social than an individual Gospel, that it is co-extensive with the interests of life. No answer which Christianity gives to our present problems will be permanent and uniform in its presentation; nor will that answer be found without a struggle and effort, which is the last thing Catholics seem to realize.

The Church, they say, will do this or that. True. But who constitute the Church? It is the whole body of the faithful, teachers and taught, acted upon by the energizing influence of the Holy Ghost; and unless each in his own degree contribute to the common life we are expecting a miraculous direction which will not be vouchsafed us, and which the history of the Church but too plainly shows has often been withheld, because the body of the faithful generally had not known their duties and lay ingloriously supine while the enemy entered and sowed tares in their fields of wheat. We cannot think that the treasures we have received are going to avail us in every crisis which presents itself. The richer the inheritance the deeper ought we to scrutinize the mysteries of God, that we may leave a richer and more abundant legacy. Let it not be said that the problems of a citizen are not religious. Labor, capital, population, poverty, wealth, peace and war must all be ultimately solved in the light of Christian revelation. If we are Christians we must bring every problem within the range of Christian influence. Catholics who neglect any opportunity of influencing public life are really injuring the Church, and ultimately their own position in the State. They are refusing to use their rights, nay, to perform their duties, as Christian citizens, and each in his own sphere will be held individually responsible some day. France and some other Catholic countries are what they are to-day because Catholics have not exercised their undoubted rights as citizens. Frequently the Holy Father has admonished citizens of their duties, but unavailingly, and the result is that power and influence are exercised by men whose avowed object is hostility to the Church. Can any one doubt that if Catholic France were alive to its social obligations the present outrages on justice could be exercised in the name of liberty and conscience? The way in which the law against religious communities has been carried out is a scandal to any civilization, and meets with an appropriate parallel only in Russia's treatment of any sect which is not an avowed defender of Russian policy. No legislation is healthy which is forced upon the people, and at this critical juncture in our own affairs we must be prepared to scrupulously regard the prejudices and rights of others, and we demand that they shall respect ours. We must be insistent in declaring our rights as citizens; we must be prepared to fight for our rights, or we shall deserve to have them trampled upon and disregarded.—The Franciscan Annals.

A New Catholic Factor.

Hitherto the Irish and German races have given the Church in this country the greater number of her children in public life. Another Catholic factor seems on the point of appearing.

During the recent election, Hon. Adelard Archambault, an ex-French-Canadian, and we presume, a Catholic, was elected lieutenant-governor of Rhode Island by a decisive majority. Three other French-Canadians were elected to the legislature, New Hampshire returned seven to her legislature, Massachusetts elected another one state treasurer and returned eleven as state representatives.

There is no good reason why those men should not prove valuable shapers of American social order. In Louisiana the French Catholic mind has been a force for good for several generations. Soon we may expect to hear from the Poles and next the Italians. It takes many forces to build civilization.—New World.

I have just fallen upon the two saddest secrets of the disease which troubles the world we live in: the envious hatred of him who suffers want and the selfish forgetfulness of him who lives in affluence.—Journal of a Happy Man.

The act of common helpfulness is so simple, so easy, so natural to the noble soul, that it rises from the heart and flows through the hand unnoticed by us. But nothing, great or small, ever escapes the attention of the Divine Teacher, and so He assures us that every noble act done in His Name shall surely bring its reward.

Anarchy Propaganda.

(By an Occasional Contributor.)

Details are being unearthed in New York of an anarchist plot to kill the President of the United States. If the report be true, it affords further proof, if further proof be needed, that something must be done with those hyenas of our civilization. It is folly to talk of educating them into a sane way of thinking. They will accept no way save their own. Such being the case, it ought to be made a severe offence to propagate anarchy by speech or writing.

America is "the Land of the Free." We are not going to dispute the phrase, nor do we envy our Republican neighbors whatever pleasure they may derive from the oft-repeated assertions of "American Liberty." Even we are perfectly prepared to concede to the United States a very large share of Freedom in her institutions and constitution. But we fear that national pride, or patriotic fervor, very often causes the Americans to abuse of these terms, and to form an exaggerated estimate of the real liberty that they enjoy.

The great error of the American citizen is the confounding of general liberty with unbridled license. We admit that on American soil every man is free; but his freedom, if the Commonwealth is to live, must be both conditional and relative. He is not free to violate the laws of the land; and if he imagines himself at

liberty to do so, the State will soon make him see his mistake, by curtailing his very freedom of action, by sending him to prison. He is not free to kill, nor to commit any crime. If he were, freedom would no longer exist, for freedom presupposes personal safety; and no citizen's life would be safe, nor would his property be secure, if such were the freedom of the land.

The Anarchist has been led to believe that the American Republic is a kind of Eldorado, a land of promise, wherein he may be free to do exactly what he likes, to follow the dictates of his perverted judgment and of his evil instincts and passions. He says that in America free speech is the order of the day; but he confounds freedom of expression with a liberty to violate every code of social order and every law of good government, by incendiary and crime-compelling language. The Am-

erican's exaggerated conception of his own freedom has encouraged the Anarchist to invade the land; and now it is high time that spread-eagleism would give place to drastic measures for the suppression of that hydra and the protection of the State.

How brightly do little joys beam upon a soul which stands on a ground darkened by the clouds of sorrow; so do stars come forth from the empty sky, when we look up to them from a deep well.

Unworldliness is this — to hold things from God in the perpetual conviction that they will not last; to have the world, and not to let the world have us; to be the world's masters and not the world's slaves.

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Our Curbstone Observer.

ON THE STREET PROBLEM.

YANKEE once contracted with a firm to remove an extra amount of snow which, owing to an unusual and terrific storm, had completely blocked the roads leading to the company's works. As in that particular section of the country snow blockades were of rare occurrence, no preparations were ever made to meet such a contingency. The Yankee contractor represented these facts to the firm, and was told that he might take as long as he liked to clear the roadways. Thereupon the Yankee lit a cigar and sat down upon the top log of an almost buried fence and contemplated the billows of white snow that surrounded him. When asked when he expected to commence the work, he calmly made answer, "some time in June." He was looking forward to the sun doing the clearing for him, and as no limit of time was set down in the contract, he felt quite justified in thus relying upon nature to help him along with his undertaking. Our City Council seems to have taken the Yankee's idea, as far as the cleaning of our streets is concerned. Not having any money to spend upon that work, the Council has decided to wait till the snow falls and covers up the mud and filth. How long it will be until the snow comes, to remain, is far from easy to tell; but in all human probability we will have sleighing some time between this and Christmas. If so the Council will have ample time, before the spring, to appropriate money for street cleaning, when the snow goes and this year's mud re-appears in March, 1903. What a glorious picture to contemplate; the resurrection of the mud with the addition of the winter's debris.

INTERESTING SIGHTS.—It has become so fashionable to complain about the filthiness of the lanes and streets that one almost hesitates to approach the subject. A person feels not a little mean, even when there is such provokingly good ground for criticism. It is like joining a crowd that is crushing some defenseless victim; the victim may be in the wrong, but nature rebels against the idea of every person kicking and cuffing him. Still, in the case of the autumn mud, the temptation is very great—especially if you have experienced any of the practical results of wading through a sea of mire. You are not inclined to be very charitable when your best suit has been ruined and your boots have to be cleaned with a hoe or pick axe. Yet, on the curbstone one does see some funny sights, especially in Montreal, and at this season. I was going to express the hope that before these few lines are in print we may have the merciful snow; but, on reflection, I remember that snow means cold, and fuel is both scarce and dear. Consequently the generality of the public would prefer to put up with dirty streets than to endure the cold or to be forced to buy coal and wood at the present prices. My business brought me down McGill street, to the corner of Commissioners' the other day. I have long been in the habit of walking on the curbstone, but this time there was no such thing to be seen, and I was exceedingly glad to find foot-hold on a strip of sidewalk, and not to have been forced to climb a wall. While looking around me I notice a gentleman coming along in hot haste. Business of importance was evidently propelling, or drawing him. He stopped short at the corner, intending to find some kind of ford where-by to reach the other side of the street—or lagoon. In vain did he look up and down; there was not a crossing in sight. To risk one's feet in the liquid mud, that might have floated a skiff, was out of the question. Presently a man, driving a span of horses and a large express-wagon, came along. The gentleman called to the teamster, and offered him five cents to drive him across the street. The offer was accepted; the wagon was backed up to the sidewalk; the gentleman got on; the driver turned his team, cramped the wagon, backed it against the opposite sidewalk, and the gentleman got down, paid his five cents, and went on his way rejoicing. The whole affair was so comical that the driver was grinning from ear to ear, and

his late passenger appeared to be chuckling, in the height of merriment, to himself.

A BIG SURPRISE.—After the express-wagon gondoleer had gone his way, I managed to round the corner and to proceed about my business. Half an hour later I was at the foot of St. Francis Xavier street. I met two gentlemen, and after a moment's conversation with them, I proceeded onward. I had not gone far when I heard a chorus of yells and some very unrefined language. I turned to learn the cause of the outburst of indignation, and I found that after I had left them two other friends came along, and all four stood chatting on the narrow sidewalk. At that moment a long truck, loaded with barrels, came floating—at least apparently floating—down the street. The truckman stopped his horse just a few feet beyond where my friends were standing. He got down to remove the iron pin that held the barrels on the truck. His intention was to shove them a few holes further up. As soon as he pulled out the pin the horse stepped backward, the truck ballanced in the same direction, and the last barrel rolled off—it fell in the lake of mud at about three feet from the four gentlemen. The reader can better imagine than I can describe the result. They were bespattered an inch thick from hat to shoes. The only consolation, if it may be so considered, was in the fact that one of the said gentlemen was a city alderman. However, I have since learned that he is not a member of the Roads Committee, and I am sorry for having been uncharitable enough to have rejoiced in his mishap.

A MORNING EXPERIENCE.—One day last week I had to leave home at a very early hour, and before going I was anxious to empty a pail of refuse that stood in my shed. It undertook to carry that pail down was an hour before daylight when I a winding, cork-screw, stairway at the back of my house. I succeeded somehow in getting down without breaking my neck, but how I was preserved I can never tell. When I opened the lane door I discovered that my barrel had vanished, and that the nearest one was six doors down from me. I confidently stepped out with my load, and stepped into a lake up to my ankles. Seeing what I thought was a piece of solid earth I jumped for it, and landed in a cut-away made by coal carts and scavenging wagons, this time sinking three or four inches lower, and leaving one of my rubbers in the depths of that excavation. Visions of my great-grandfather, who was once caught by night in the Bog of Allen, and who had sunk to his neck when he was discovered, came floating through my mind. Thus stimulated to renewed efforts, I dived back again, ever heading for the distant barrel. This time I fully expected to land in another mud hole, and being prepared for it, I was entirely upset by finding myself upon a solid ridge. I lost my balance, and my pail; and my neighbor's dog—taking me, very likely, for a tramp, or thief—set up a most infernal howl, and made frantic efforts to get over the fence at me. I saw a light turned on in the next house, and I made up my mind to get into my own castle without further delay. But, for the life of me, I could not put my hand on that pail again. Twice I grabbed the broken hoop of a dilapidated butter-firkin, thinking I had my own property. Finally I succeeded, by stumbling over it, to get my pail, which had been freed of half its contents in the fall. I soon scattered the remainder and dived for my own door. But, strange to say, I could not find that door. It was pitch dark in the lane, and the four doors of the four houses are exactly similar. I tugged away at my next neighbor's back door for a while, but finding that it did not yield, I recrossed the red-sea, in which I had been so nearly engulfed, and eventually got inside my own citadel. If I did not bless the lanes that morning, my wife did, and that served the purpose just as well.

The Study of The Scriptures

APOSTOLIC LETTER OF HIS HOLINESS POPE LEO XIII., APPOINTING THE COMMISSION FOR PROMOTING THE STUDY OF THE SACRED SCRIPTURES.



Mindful of the vigilance and zeal which we of all others are bound to put forth for the proper custody of the deposit of faith. We published in 1893 the Encyclical letter "Providentissimus Deus," in which we dilated upon many points concerning the study of the Sacred Scripture. The importance and utility of this great subject demanded that we should devote the utmost attention in our power to this matter, now especially when the progress of modern scholarship has opened the door to so many new, and at times temerarious questions. We, therefore, set forth what all Catholics, and especially what those in sacred orders, might do in their respective spheres on behalf of these studies, and we described minutely the mode and manner in which these studies might be advanced in harmony with the present time. Nor was our document without fruit. It is pleasant for us to remember the many expressions of obedience on the part of bishops and other learned men which followed that letter, in emphasizing the necessity and importance of our injunctions, and in promising their aid to have them put into effect. And it is equally consoling for us to remember the efforts made in this direction by Catholics who gave themselves with enthusiasm to these studies.

But it is clear to us that the causes which impelled us to write that letter still exist and even increase in urgency, and we have therefore resolved to urge our previous instructions with still greater force, commending the same again and again to the zeal of our Venerable Brothers of the Episcopate. And in order that our purpose may be more easily and abundantly realized, we have now determined upon adding a new and authoritative aid for this end. For, in view of the complexity of modern studies and the manifold errors which prevail, it has become impossible for individual interpreters of the Sacred Books to explain and defend them as the needs of the hour require. It has therefore become necessary that their common studies should receive assistance and direction under the auspices and guidance of the Apostolic See. We think this can be done by adopting in this matter the same plans we have followed in promoting other studies. We are, then, pleased to establish a species of Council or Commission, as it is commonly called, of serious men, whose duty it will be to devote their entire energy to ensure that the Divine words may receive that more minute explanation of them demanded by the time, and may be not only preserved free from all taint of error, but even raised above rash opinions. The fitting seat for such a Council is Rome, under the very eyes of the Supreme Pontiff himself, that inasmuch as the City is the mistress and guardian of Christian wisdom, so the teaching of this necessary doctrine may flow from its centre, sound and incorrupt, throughout the whole body of the Christian republic. In order that the men comprising this Council may collectively fulfill this most serious and honorable of duties, they will have for their special guidance the following principles:

First of all they will carefully investigate the modern trend of thought in this branch of study, and regard nothing discovered by modern research as foreign to their purpose—nay, they will use the utmost diligence and promptitude in taking up and turning by their writings to public use whatever may from day to day be discovered useful for Biblical exegesis. Thus they will pay

great attention to philology, with its kindred sciences, and carefully follow their developments. For immediately attacks on the Scriptures break out we must look for weapons to prevent truth from going down in the contest with error. So, too, we must see to it that the study of the ancient Oriental languages, and the knowledge of the codices, especially of the earliest codices, be not held in less estimation by us than by those who are not with us; for both these branches are of great moment in the studies in question.

Next, with regard to the uncompromising maintenance of the authority of the Scriptures, they must exercise earnest care and diligence. They must work especially to prevent among Catholics the prevalence of that objectionable mode of thinking and acting which attributes undue weight to the opinions of the heterodox, almost as though the true knowledge of Scripture were to be sought principally in the show of erudition made by those who do not belong to us. For no Catholic can have any doubt about the truth which we have already dwelt upon at greater length, that God did not deliver up the Scriptures to the private judgment of doctors, but gave them to be interpreted by the teaching authority of the Church; in matters of faith and morals, relating to the formation of Christian doctrine, that must be held to be the true sense of sacred Scripture which has been and is held by Holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, and so no one may lawfully interpret Holy Scripture contrary to this sense or even in opposition to the unanimous consensus of the Fathers; that the Divine Books are of such a nature the laws of hermeneutics no not avail to dispel the religious obscurity in which they are wrapped, but for this a guide and teacher has been divinely given in the Church; and, finally, that the legitimate sense of Divine Scripture is not by any means to be found outside the Church, nor can it be handed down by those who have repudiated the Church's teaching power and authority.

The men who form the Council will, therefore, have to be sedulous in the guardianship of those principles, and endeavor to win over by persuasion all those who are prone to an excessive admiration for the heterodox, in order that they may more studiously hear and obey the true teacher, the Church. And although it has now become an established Catholic practice to take advantage of the writings of others, especially in criticism, this must be done always with caution and a judicious spirit. Our own workers will, with our emphatic sanction, cultivate the art of criticism as being of prime importance for the understanding of the opinion of hagiographers. We have no objection that in this branch they make use of aid furnished by the heterodox. They must be on their guard, however, not to be led thereby to intemperance of judgment, for this is frequently the result of the system known as the higher criticism, the dangerous temerity of which we have more than once denounced.

In the third place, with regard to that branch of the study directly concerned with the exposition of the Scriptures, seeing that this is a subject of the greatest utility for the faithful, the Council will have to devote special care to it. It is hardly necessary to say that in texts, the sense of which has been determined either by the sacred authors or has been authentically declared by the Church, men must be convinced that this is the only interpretation that can be approved according to sound hermeneutics. On the other hand, there are quite a number of texts in which there has hitherto been given no certain and definite exposition by the Church, and here private doctors may follow and defend that opinion which seems to them individually to be the most reasonable, but in these cases the analogy of faith, and Catholic teaching are to be followed as a guiding principle. When the questions of this kind come under discussion great care must be taken not to allow the heat of argument to outstep the bounds of Christian charity, and the revealed truths and divine traditions themselves to seem to be made a matter of doubt. For it would be idle to hope for great results from the divers studies of many individuals without a certain principle of agreement and the frank recognition of fundamental principles. Wherefore it will also form a part of the work of the Council to ensure a due and dignified treatment of the principal questions discussed between Catholic doctors, and to afford all the light and authority of which they are possessed to the attainment of a decision. One important result of this policy will be

that it will afford the Apostolic See time to declare at the proper moment what is to be inviolably held by Catholics, what is to be reserved for further investigation, and what is to be left to the judgment of private individuals.

We therefore by these letters institute in this "alma Urbs" a Council or Commission for promoting the study of the Sacred Scriptures according to the laws above defined, in the hope that it may conduce to the preservation of Christian truth. It is our wish that this Council be composed of a number of the Cardinals of the Holy Roman Church to be named by Our authority, and it is our intention to add to these with the title and office of "Consultors," as in other sacred Councils, a number of distinguished men of different nationalities, noted for their sacred, and especially Biblical knowledge. It will be the task of this Council to hold regular meetings, to publish reports either on certain days or as opportunity may require, to reply to those who may ask its opinion, and finally to promote in every way possible the defense and the increase of those studies in question. It is our wish, too, that all matters treated by the Council in general be referred to the Pontiff by that one of the Consultors whom the Pontiff shall have appointed for this purpose.

In order to afford a timely aid for these labors in common. We have now set apart a certain portion of Our Vatican Library; and we shall see to it shortly that a large collection of codices and volumes dealing with Biblical subjects be here placed so as to be at hand for consultation. To carry out this plan it would be very desirable that Catholics of means should render their assistance by contributing funds or by forwarding useful books—so doing they will be co-operating by timely service with God, the Author of the Scriptures, and with the Church.

We have, indeed, full confidence that this undertaking of Ours, inasmuch as it concerns the preservation of the faith and the eternal salvation of souls, will be abundantly favored by the Divine goodness, and that through it all Catholics who have devoted themselves to the Sacred Books will respond with full and unlimited obedience to these prescriptions of the Apostolic See.

All the provisions that it has seemed good to us to make in this matter. We hereby ordain and decree to have the full force of statutes and decrees, all other provisions to the contrary notwithstanding.

Given at Rome at St. Peter's, under the Ring of the Fisherman, on October 30, in the year 1902, the twenty-fifth of Our Pontificate.

A. CARD. MACCHI.

Translation of the Freeman's Journal.

The Temperance Cause in Ireland

Amidst all the causes for discouragement which present themselves on a review of the condition of Ireland—the constant drain of emigration, the Government oppression, and the sufferings of the poor—there is a prospect of an Ireland free from the blight of intemperance. The total abstinence movement is steadily making headway, and it is bound to progress still more rapidly for the most representative men in the country are now lending to it their influence in increasing volume. Last week at a temperance meeting in Wexford Town Hall the Bishop, the Mayor, and the Protestant Archdeacon were present and seven hundred persons, being unable to get in for want of room, were turned from the doors. Another meeting was held at Waterford and was attended by the Bishop, Most Rev. Dr. Sheehan, the High Sheriff, thirty Catholic priests, the clergy of the Protestant Episcopal Church, and Non-conformist ministers. A similar union of hearts was exhibited at a great meeting in Sligo favored by the presence of Bishop Clancy and the Mayor, and Dublin has honored itself recently by quite a number of large gatherings held for the purpose of promoting the temperance cause. The sympathy and aid which the temperance movement is receiving from bishops, priests, and people may well gladden the hearts of all its supporters.

WALTER G. KENNEDY,
DENTIST.

758 LaSalle Street (Palace St.)

Two Doors West of Beaver Hall,
MONTREAL.

*Conc. Vatic. sess. III, cap. II.

Oddities of Up-to-Date Civilization.

(By a Regular Contributor.)

A glance at the leading secular newspaper affords occasionally an instructive evidence of the mental oddities produced by latter-day unreligious education. A collection of notable brains is one of the latest intellectual hobbies. That garrulous old man of Toronto, Mr. Goldwin Smith, has decided to will his dead brain to Professor Wilder of Cornell University, who is making a cerebral collection.

The brain of the alleged murderer of the two boys, John Coffin and Price Jennings, Paul L. Woodward, has been sold to defray the expenses of his trial. Woodward's brain is supposed to be a curiosity.

His parents were both distantly related. For years the two families intermarried. All of the evil that the individuals had done for generations back, scientific men say, has been collected by Woodward's progenitors and centered in him. Through Henry Edmondson, a Philadelphia lawyer, representing a number of medical men, Woodward received an offer that all expenses for his trial would be paid, provided he would sign a will leaving his brain to them if he is hanged or if he should die a natural death. Woodward at first refused the offer and finally accepted it as a means of assisting to free him.

But dead brains are of no scientific value whatever. Recently a girl died after a slumber of nearly a month. The doctors found all her organs healthy, and could not locate the cause of her mysterious slumber. They took her brains out, and closely examined it. They found nothing to distinguish it from other brains. Some brains are larger than others. That is the only difference between dead brains. The material tissue is the same in every case, where there has been no local disease. For scientists to try to obtain knowledge regarding moral or intellectual peculiarities from the texture of dead brains is as ludicrous as phrenology. A scientist would have as good a chance of finding out the amount of money in a safe by feeling the knobs or the outside of it as he would have of telling a person's characteristics by the bumps on his skull, or by the material tissue of his dead brain.

PICKLING CORPSES.—From the dissection of brains to the dissection of other portions of the body is a short step. A strike of student dissectors is reported from Pittsburgh, Pa. The long rows of corpses on the dissecting tables were shrunken and discolored, through the adoption of some new and deficient method of pickling them. The students made remarks about the state of the corpses, and then a general meeting was held at which it was decided to "strike" for better corpses. They have gained their point. When interviewed by a reporter the students said that some new method of preserving the subjects had been tried and proved a great failure. Instead of being pickled in the time honored vats the students say the corpses were rubbed with carbolated vaseline and wrapped in heavy paper.

QUEER FUNERALS.—From the French capital comes the story of a queer funeral.

Mr. Jules Clement had arranged in his will that the public executioner should be his chief mourner; and accordingly immediately behind the bier he walked the public executioner and his assistant; then followed a small army of furniture removers, of whose corporation M. Clement was a member; and the rear guard of the procession consisted of a long line of furniture vans, one of which carried a guillotine as a memorial of the days when M. Clement assisted the executioner in his work. Talking about eccentric funerals, it would be difficult to eclipse that of a certain Chinese notable who died a few months ago. In the van of the procession was an enormous silk pagoda, borne by sixteen men, on which was a satin scroll containing the name, age and title of the deceased in letters of gold. This was immediately followed by a cage containing a white cock, whose mission it was to conduct the deceased noble to his destination, and as attendants on the cock were two dogs, four camels and two hawks. Then came in succession a large number of complimentary silk banners and many colored flags, all tributes from mourners and admirers, and all bearing

gold inscriptions; the deceased's official chair and cart, his horses and prized pieces of furniture, all escorted by a detachment of soldiers; the bier, with a magnificent embroidered canopy, carried by sixty-four bearers; and, finally, the ladies of the family in white chairs and carts. In striking contrast to the pageantry of the Chinese mandarin's obsequies was the funeral of Herr von Semlin, a Hungarian hermit of noble family and great wealth, who at one time was well known in the courts of Europe. In spite of his wealth, Herr von Semlin spent the last forty years of his life in a small two-roomed cottage, attended only by a faithful old valet, and he left instructions that on his death his body should be placed in a rough deal coffin, the cost of which was not to exceed twenty marks, and should be conveyed to the grave on a hand cart, drawn by his old servant. His wishes were carried out to the letter, and the spectacle of the faithful servant taking his master on his last journey in a humble hand-cart, without a single following mourner, was witnessed by thousands. The funeral of Senor Larca, who died in Aragon in March last, was at least as eccentric. The senor was a noted misanthrope, who for many years had lived without a single human companion surrounded by his pet animals. When he was buried the funeral cortege consisted of a small cart, which served the purpose of a hearse, drawn by a favorite donkey, half a dozen dogs of different breeds and of sizes ranging from a gigantic mastiff to a tiny toy terrier, a superannuated horse and a lachrymose goat, which brought up the rear of as strange a procession as ever accompanied a man on his last journey. A few months ago the National Zeitung of Berlin reported an eccentric funeral of which Eastern Germany was the scene. The deceased man, Herr Schmidt, had been known through life as an inveterate woman hater and the most crusty and confirmed of old bachelors. It was, therefore, with something like consternation that the contents of his will were made public, for in it he left instructions that he should be followed to the grave by fifty of the prettiest girls in the district, each of whom was to be attired in white from head to foot and to receive a sum of 100 marks (25), in addition to a further allowance of fifty marks for 'mourning.' Thus the curious spectacle was afforded of a cynical old bachelor followed to his final hermitage by half a hundred maidens in all the freshness and beauty of youth, and clothed in what seemed bridal attire rather than the garb of wee.

A. O. H. Church Parade

The Montreal divisions of the Ancient Order of Hibernians held their customary church parade on Sunday last, in commemoration of the anniversary of the Manchester Martyrs. It was a magnificent demonstration, and eclipsed those of former years, both in the number of those who participated in it and in the enthusiasm which animated all present. The procession, as it moved along Notre Dame street, on its way to the temporary Church of St. Mary, presented an inspiring spectacle, headed by the Hibernian Knights in their handsome uniform, and with their fine martial bearing. The strains of the brass band section of St. Ann's Cadets, whose appearance, and whose excellent instrumentation, agreeably surprised their numerous friends.

Rev. Father Brady, pastor of St. Mary's, extended to the Hibernians a cordial welcome on their arrival at the Church, at eleven o'clock. High Mass was sung by the Rev. R. E. Callahan, the Rev. Peter Hefferan being deacon, and the Rev. Father Holland, C.S.S.R., sub-deacon. Rev. Father Kiernan, pastor of St. Michael's Church, preached the sermon. It was an eloquent exposition of the great benefits conferred upon mankind by the Catholic Church in the exercise of her Divinely appointed mission; and of the heroic struggle which the Irish had made for their Faith and Fatherland through centuries of persecution. The history of that noble struggle was a precious memory for Irishmen all over the civilized world, and it was one in which they could all take legitimate pride. In conclusion, he exhorted his hearers to be true to the Faith for which they had suffered so much, and to the traditions of the glorious race to which they belong.

The weather being fine, thousands of spectators thronged the line of march. His Worship Mayor Cochrane was a prominent figure in the procession, as were also Alderman Gallery and Alderman Walsh, the representatives of St. Ann's Ward in the City Council.

Lay Co-Operation In Charitable Work.

(By an Occasional Contributor.)

The latter-day tendency, in New York, and elsewhere, to eliminate creeds and sectarianism from charity work has caused the Catholic element, in that city, to put forth exceptional strength in the organization of benevolent work. It is peculiar that this movement, so very natural and so very consistent, should have awakened comments unfavorable to the Church. Referring to the subject the "Freeman's Journal" heads its article "Our Children's Faith Endangered," and as a sub-heading gives "Archbishop Farley on the Evil of Placing Destitute Catholic Boys and Girls in Protestant Charitable Institutions." What more reasonable than a movement to save the youth of our Faith from the danger of falling away from their church through poverty or misfortune? Yet, one of the large dailies of the same city, while pretending to sympathize with the movement, presents the matter in a different light. Its article is thus headed: "Catholics Awakened. Recognition of the Need of More Charitable Work. Organization Not Hitherto Perfected in Keeping with the Times."

"Organized charity of the non-sectarian, scientific sort could not find a better argument in its favor than is afforded by this awakening. It has proved that true benevolence is not optional with the world, but is a part of its necessary labor, and that, like all such labor, it lends itself to systematic, scientific, and educated effort."

This comment, amongst others, leaves a very wrong impression on the mind of the reader. It would lead one to suppose that works of charity and the organization of benevolent institutions were things so new with the Catholic Church, that it was not until she had learned a lesson from the non-sectarian and scientific elements that she opened her eyes to the necessity of looking after the poor. In reality the grand point at issue is the maintenance or the effacement of religion from the charity work of the country.

At the meeting held a couple of weeks ago the situation was clearly defined by Rev. D. Y. McMahon, who acted as moderator. We quote the report before us:—

It was Father McMahon who first urged the Catholic women of the city to undertake the organization of this association, and in his address Monday morning he emphasized as a reason for this need the fact that it was the tendency of the time not only to ignore religion in all great organized charity work, but that there was a decided prejudice against it. He referred to the fact that religion had already been banished from the public schools, in spite of the protests of the church, and he warned the meeting that all idea of religion would soon disappear from the charity work of the country rallied to its support.

Thomas M. Murry, president of the St. Vincent de Paul Society of New York city, heartily indorsed the statements of Father McMahon, and added to his arguments four cases he had investigated where certain specified Protestant denominations had sought to induce Catholic children from their faith, urging the parents to profess themselves Protestants in order that the children might be admitted into Protestant institutions.

"It is hard," he said, "for these poor people at times to stand by God and their faith, when they are hungry and their children suffer."

There seems to be plenty of money for Catholic charity, but a dearth of women who are ready to render the personal service that is demanded in these days. This Association of Catholic Charities has nothing to do with raising money. It is an organization that seeks solely to gather from all quarters representatives of individual societies under one head, and to recruit from among the lay women an army that will labor under its direction. This movement has the support of Archbishop Farley, who sat upon the platform Monday morning and made a short speech of encouragement to the meeting.

From this we see that it is not any lack of Catholic charitable work

nor of Catholic funds for the same that constitutes the danger; but it is the absence of sufficient lay co-operation in saving the young and unfortunately circumstanced Catholics from being induced to leave their Faith for "the mess of pottage." What we find most remarkable is the greed with which those unfriendly to the Church pounce upon what appears to them an evidence of the slightest weakness, or deviation from principle, in that olden establishment. But it always turns out to be a mere delusion; for the Church lacks nothing and never deviates.

Bishop Barry, Of Chatham, N.B.

The Right Rev. Thomas Barry, D. D., the newly-appointed Bishop of Chatham, New Brunswick, is a native of the province in which his Episcopal See is situated. He was born at Inkerman, Gloucester County, N.B., in 1841, and was educated first in his native town, then at Chatham, and afterwards at St. John, in the college which owed its establishment to the late Archbishop Conroy, Apostolic Delegate to Canada. Then he came to Montreal to finish his studies. Having completed his course of rhetoric, philosophy, and theology in the Seminary, he was ordained on the feast of Our Lady of the Snow, August 5, 1866. Returning to Chatham, he remained there until 1871, when he was placed in charge of the Restigouche missions, which included what are now the parishes of Dalhousie, Campbellton, Balmoral, Charlo, Jacques River, Bellodune, which are now served by seven priests. Five years afterwards he was appointed pastor of St. Basil's, Madawaska, having charge also of the missions of Edmononton, St. Jacques, and St. Anne. In 1880 he returned to his native county, being appointed parish priest of the diocese of Chatham. After five years' hard work here he was transferred to the parish of Bathurst. Here he built a fine church, a handsome presbytery, and a first-class convent school, all of which have been paid for.

Bishop Barry has paid three visits to Rome, his first journey there having been in company with the Canadian pilgrims in 1877. He went there a second time in 1884, when he made a tour through the Holy Land; and the last time he went there was 1896 when he also visited Morocco.

Bishop Barry is exceedingly popular, not only amongst the members of his own flock, but also with those who are non-Catholics. He is zealous and hardworking.

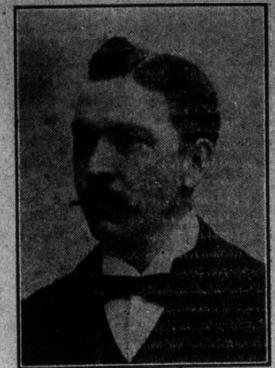
A Bishop's Wise Words

Every thoughtful reader of the remarks of the Bishop of Southwark at the half-yearly meeting of the Catholic Truth Society will cordially agree with them. Complaint had been made of the unfairness of certain papers in their comments upon Catholic doings and doctrines. His Lordship expressed regret at these departures from the standard of fair journalism; but said there was one thing even worse than misrepresentation, which was often allied with inconceivable ignorance, and that was "not to be in the running in public affairs." The Bishop confessed that he feels acutely pained when events of national importance pass, and Catholics have no share whatever in them. In other words, he would have Catholics take the lead in municipal, social, and political activity. His Lordship is right in thinking that the results would be beneficial not only to the country, but to the Catholic religion. An instance in point may be quoted. In years gone by a wretched agitation against Catholics in Liverpool, purely on the ground of religion, was carried on by a bigoted clergyman from the North of Ireland. So far did it go that Catholic servants were dismissed by Protestant employers solely because they were Catholics. Monsignor Nugent came upon the scene. He identified himself with every public movement, his name became a household word amongst Protestants; religious prejudices died out, and the anti-Catholic agitation utterly subsided. Since Monsignor Nugent recently left for America an attempt has been made to revive it, but it is an attempt in which the moving figures are outsiders, and with which the people of Liverpool, as a whole, have no sympathy whatever.—Catholic Times.

Let some one in each parish exercise his influence and, if need be, canvass for subscribers and introduce Catholic papers into Catholic homes. Here, again, the Catholics of Germany are our model, and a source of inspiration. In the year of 1871, when the haughty chancellor undertook his lamentable mis-

deeds, he was met by a host of Catholics who, by their courage and their devotion, made his influence and power a mockery.

Our Men in the Business Arena.



MR. D. J. BYRNE.

Mr. Daniel J. Byrne, whose portrait we print above, is a member of the well known firm of Leonard Brothers, wholesale fish dealers, of this city, whose headquarters are in St. John, N.B. Shortly after he left school Mr. Byrne became associated with the firm as a junior clerk; and he brought to the discharge of his duty such diligence and application, and such marked ability, that step by step he rose to the position which he occupies in the firm to-day that of manager and partner. Mr. Byrne is an Irish Catholic, and has lately become a member of St. Patrick's parish, having been prominently connected formerly with St. Ann's parish, for which he still entertains the kindest regards. He is a member of the Board of Trade, and is widely known in commercial circles in Montreal, where he is considered to be a man of the highest integrity, and an authority in his special line of business. His successful career is a bright example of the success which a young Irish Catholic can, by perseverance, probity and a conscientious performance of duty achieve. Under Mr. Byrne's administration the business of the firm has grown so large as to necessitate a considerable enlargement and improvement of their Montreal premises.

A few years ago Mr. Byrne married Miss Louisa Daley, daughter of Mr. William Daley, the able and popular manager of the branch of the City and District Savings Bank at Point St. Charles, and sister of the Rev. Father Daley, C.S.S.R., who is at present stationed at the Church of St. Anne de Beupre. Mrs. Byrne is a graduate of Villa Maria Convent, and is an accomplished musician and vocalist. Mr. and Mrs. Byrne count hosts of friends in social circles in Montreal.

The Catholic Press

Rev. P. F. O'Hare, D.D., in an address on the mission of the Catholic Press lately delivered in New York, said:

"There is another field in which the lay apostolate can exercise most salutary influence and erect a mighty fortification to withstand in the hour of trial the attacks made upon our Holy Faith. I am alluding to the Catholic Press. . . ."

"The printing press in our days is one of the means which the Church must use, both for defense and instruction. In an age when pagan ideas rush in mighty torrent to destroy the bulwarks of faith and often carry away with them many a precious soul; in an age when atheism is eating out the vitals of social and Christian life, the Church stands in need of a press that is ready to explode the fallacies of infidelity and to bring into high relief the splendor of Christian truth. The Catholic Press in America, in most cases at least, is presided over by men of ability and learning, men of courage and Christian zeal, men who are just fitted to do the work they have undertaken; but alas! they receive no inspiration, no encouragement and no reward. Catholic readers will see the importance and the great advantage of a fully supported press. In this field the lay apostolate can do an immense amount of good."

Let some one in each parish exercise his influence and, if need be, canvass for subscribers and introduce Catholic papers into Catholic homes. Here, again, the Catholics of Germany are our model, and a source of inspiration. In the year of 1871, when the haughty chancellor undertook his lamentable mis-

sion to destroy the influence of the Church there were but three newspapers in Germany. When, however, in 1887, the lay came to the rescue of the Church and realized the immense advantage of the press, there was a notable increase in the number of Catholic papers."

MGR. FALCONI AT BALTIMORE

Mgr. Diomedo Falconio, the newly appointed Apostolic Delegate to the United States, celebrated Pontifical High Mass in the chapel of St. Mary's Seminary, Baltimore, Md., on Friday, Nov. 21, Feast of the Presentation of the Blessed Virgin. Only ecclesiastics were present.

Cardinal Gibbons occupied an improvised throne on the right of the altar, while the Apostolic Delegate occupied a similar throne to the left.

There were present Bishops P. J. Donahue, of Wheeling, W. Va.; H. P. Northrop, of Charleston, S.C.; John P. Monaghan, of Wilmington, Del.; W. J. Kenny, of St. Augustine, Fla.; B. F. Kelley, of Savannah, Ga.; Mgr. T. J. Conaty, rector of the Catholic University, and A. A. Curtis, of Baltimore, and Vicar-General of the archdiocese. Others in the sanctuary were the Revs. Dr. E. P. Dyer, S.S., president of the Seminary; A. Cheneau, S.S., treasurer, and P. Dissez, S.S., of the faculty.

The Cardinal was attended by the Revs. James F. Mackin, of St. Paul's Church, Washington; W. E. Starr, of Corpus Christi Church, and G. W. Devine, of St. John's.

The officers of the Mass, besides Monsignor Falconio, the celebrant, were: The Rev. John D. Boland, assistant priest; deacons of honor, the Revs. M. F. Foley, and James F. Donahue; deacon of the Mass, the Rev. Dr. W. A. Fletcher, of the Cathedral; subdeacon, the Rev. Michael Reardon, of Pikeville; master of ceremonies, the Rev. James A. McCallen, S.S., assisted by Mr. J. J. Sweet, of St. Mary's Seminary.

The preacher was the Rev. Peter Tarro, professor of Church History at the Seminary, his theme being "The Dignity of the Priesthood."

The music of the Mass was rendered by a special choir of forty voices from the Seminary, led by Mr. W. J. C. Plagues, with Mr. D. J. O'Connor as organist.

After the sermon, the clergy, in accordance with an annual custom, renewed their vows or promises. The renewal was made by Cardinal Gibbons.

At the dinner which followed, Cardinal Gibbons presided, with Monsignor Falconio on his right and Dr. Dyer on his left. The only address made was delivered by His Eminence and Archbishop Falconio. Cardinal Gibbons spoke a few words of welcome on the part of himself, the prelates present, the clergy and laity of the archdiocese, and the faculty and students of the Seminary, to all of which Monsignor Falconio cordially responded.

At the conclusion of the dinner, Monsignor Falconio spent a short time in conversation with Cardinal Gibbons and the bishops, and then left at 4 o'clock for Washington, accompanied by Monsignor Marchetti, auditor, and the Rev. Dr. Rooke, Secretary of the Apostolic Legation, to take up at once the duties of his important offices.

The clergy present at the Mass and dinner included the faculty of the seminary, a portion of the faculty of the Catholic University, the Rev. Dr. J. F. Quirk, president of Loyola College, and many more.

The Very Rev. A. L. Magnin, president-emeritus of the Seminary, who is indisposed, did not attend the several functions. He was, however, visited by Archbishop Falconio and a number of the bishops and dignitaries present.

Monsignor Falconio came to Baltimore, direct from Buffalo, N. Y., whence he had gone from Toronto, Can. It was his intention to go to Washington direct in the beginning, but changed his plans to suit certain of his friends in Canada, where he had been residing as Apostolic Delegate for several years, who desired to show him courtesies. His visit to St. Mary's is regarded as a distinct compliment to the institution, and also to Cardinal Gibbons. The Delegate and Cardinal Gibbons had not met before.

As "The Pilot" goes to press, Loyola College, Baltimore, Md., is celebrating its golden jubilee. Of the eleven presidents who have governed it during the past fifty years two are Bostonians, the Rev. William P. Brett, S.J., and the present rector, the Rev. John F. Quirk, S.J. Father Quirk, through his long connections with St. John's College, Fordham, and Boston College, and through his activity in the Association of American Catholic Colleges, has come to the front among American Catholic educators, and his new charge is profiting greatly by his vigorous and earnest administration.—Boston Pilot.

The Week In Ire

Directory of United Irish

Dublin,

COERCION AND HUNTING following appeared in the press:—

Dear Sir,—I enclose copy of a telegram from Biddulph, Esq., M.P. Westmeath never come to the county, I have not necessary to warn them of any

CHARLES O'DONOGHUE

Ballinacorney Court, Athlone

9th November, 1902.

To Asheton Biddulph, Esq., M.P. for the King's County Hunt, I have always been hunting at Ballinacorney while Mr. M. Reddy, M.P. for the division, and other

are in prison under a brutal Act, and in the absence of protest from the members of the Hunt, I must ask you to more on my lands at Ballinacorney. Regretting that necessity for such action on my part is yours faithfully,

CHARLES O'DONOGHUE

Ballinacorney Court, Athlone

9th November, 1902.

POPE AND IRISH QUE

An Exchange Telegraph telegram from Rome, dated November, says:—The Pope received in private audience O'Callaghan, of Cork, with the discontent felt by Catholics at the repressive law in Ireland and the bad of the tenantry. The Pontiff, expressing his sympathy, said that the just cause must triumph.

AT ENNIS.—Ennis, 11th Nov.—A specially convened meeting of the United Irish Branch of the United Irish League was held Nov. 11 at the residence of Mr. P. J. Linnane, C.U. chair.

Mr. John P. Keane presided following resolution:—"The members of the Ennis Branch of the United Irish League, in assembled, condemn in the possible manner the cruel and oppressive action of the British Government in imprisoning our free, gallant representative, W. J. Keane, for the long period of months in a dreary dungeon thereby disfranchising the thousands of East Clare who are his services during that period. Mr. Keane said he remembered two years ago when Willie Keane was in prison, and then quite a boy, walked on with Mr. Parnell, and time he had not spared the hills of Clare or of the House of Commons earned their gratitude for against Coercion, and he before many months Mr. Keane would be out to their gain, and that Wyndham's would be smashed to smithereens. The resolution was passed.

LIMERICK LABORERS' meeting of the East Limerick of the Land and Emigration, Mr. John F. O'Siding.

Mr. John Hogan (Drogheda) resolution:—"That the decline to take any part in the hunting question, in consequence of its discussion by the executive of the United Irish League, who hoped, would settle the question; but owing to the fact that our views are not to the U.I.L. we repudiate since our organization formed it has always supported National objects of the League. The Chairman—The Laborer Association was informed by the United Irish League was the wish of the laborer organizations would harmony, and go in for the common enemy included (Hear, hear). He advised the Irish Parliamentary cause the Irish Party was the cause of the laborer House of Commons less exterminators. (Hear, hear). Mr. Thomas Londen, of the East Limerick Branch U.I.L. (a delegate), enclosed a copy of the resolution

The Week In Ireland.

Directory of United Irish League. Dublin, Nov. 15.

COERCION AND HUNTING.—The following appeared in the Dublin papers:—

Dear Sir,—I enclose copy of a letter which I have written to Assheton Biddulph, Esq., M.P. As the Westmeath never come this side of the county, I have not thought it necessary to warn them off.—Yours truly,

CHARLES O'DONOGHUE.

Ballinacorney Court, Athlone, 9th November, 1902.

To Assheton Biddulph, Esq., M.P.

Sir,—I have no personal ill-feeling for the King's County Hunt; on the contrary, I have always facilitated their hunting at Ballinacorney, but while Mr. M. Reddy, M.P., for the Birm Division, and other gentlemen, are in prison under a brutal Coercion Act, and in the absence of any protest from the members of the Hunt, I must ask you to come no more on my lands at Ballinacorney. Regretting that necessity has arisen for such action on my part.—I am, yours faithfully,

CHARLES O'DONOGHUE.

Ballinacorney Court, Athlone, 9th November, 1902.

POPE AND IRISH QUESTION.—An Exchange Telegraph Company's telegram from Rome, dated 12th November, says:—"The Pope recently received in private audience Bishop O'Callaghan, of Cork, who reported the discontent felt by Roman Catholics at the repressive laws enforced in Ireland and the bad condition of the tenantry. The Pontiff advised patience, expressing his conviction that the just cause must ultimately triumph."

AT ENNIS.—Ennis, 11th November.—A specially convened and largely attended meeting of the Ennis Branch of the United Irish League was held Nov. 11 at the Town Hall, Mr. P. J. Linnane, C.U.C., in the chair.

Mr. John P. Keane proposed the following resolution:—"That we, the members of the Ennis Branch of the United Irish League, in meeting assembled, condemn in the strongest possible manner the cruel and vindictive action of the Irish Executive in imprisoning our true, tried, and gallant representative, Willie Redmond, for the long period of six months in a dreary dungeon cell, thereby disfranchising the inhabitants of East Clare of his matchless services during that period." Mr. Keane said he remembered twenty-two years ago when Willie Redmond, then quite a boy, walked into prison with Mr. Parnell, and since that time he had not spared himself. On the hills of Clare or of Wexford, or in the House of Commons, he had earned their gratitude for his stand against Coercion, and he hoped that before many months Mr. Redmond would be out to their assistance again, and that Wyndham's Coercion would be smashed to smithereens. The resolution was passed amid cheers.

LIMERICK LABORERS.—At the meeting of the East Limerick Executive of the Land and Labor Association, Mr. John F. Osborne presiding.

Mr. John Hogan (Dromkeen) moved a resolution:—"That the association decline to take any active part in the hunting question in the county, in consequence of its being under discussion by the executives of the United Irish League, who, it was hoped, would settle the question amicably; but owing to insinuations made that our views are antagonistic to the U.I.L. we repudiate such, for since our organization has been formed it has always supported the National objects of the county."

The Chairman—The Land and Labor Association was in no way opposed to the United Irish League. It was the wish of the laborers that both organizations would work in harmony, and go in for combating the common enemy inch by inch. (Hear, hear.) He advised every laborer in the county to subscribe to the Irish Parliamentary Fund, because the Irish Party were fighting the cause of the laborers in the House of Commons against merciless exterminators. (Hear, hear.) Mr. Thomas Lunden, hon. sec. of the East Limerick Executive of the U.I.L. (a delegate), wished to have a copy of the resolution sent to the

Crecora Branch of the L. and L.A. Mr. Bourke, jun., said the Crecora Branch had supported the other side. He wished it to be noted that the delegates discountenanced the part played in the controversy by the Crecora Branch of the Land and Labor Association.

COERCION AND HUNTING.—On 8th November, at a meeting of the South Westmeath branch of the Executive of the United Irish League, Mr. Charles O'Donoghue, Ballinacorney, C.C., presiding, the following resolution was unanimously adopted:—

"That in consequence of the position taken up by a large number of the members of the Westmeath Hunt Club in support of the Coercion lately introduced into our peaceable county, we hereby resolve to take every legal means in our power to stop hunting during the coming season."

COERCION IN LIMERICK.—On Nov. 14th, before Removables Brady and Hickson, Mr. Jeremiah Buckley, proprietor of the "Limerick Leader," appeared to answer a Coercion Act charge of intimidation and incitement to intimidation alleged to have been contained in a leading article entitled, "White Gloves and Coercion," in the issue of October 22nd.

James Harnett declined to answer Mr. Morphy as to the sale of papers, and said the Crown should get their material from an informer.

Mr. Moran, for the defence, said his client felt that he was going to be convicted. He would pursue the forward policy in future for the United Irish League.

A sentence of four months' imprisonment with hard labor was imposed on each count, to run concurrently, and six months extra in lieu of bail.

Mr. Moran gave notice of appeal. Alderman Joyce, M.P., announced in Court that there would be a meeting of the United Irish League in the Town Hall on Sunday night. (Applause.)

The Chairman ordered the court to be cleared, and the people dispersed.

NENAGH NATIONALISTS.—A meeting of above was held in the Town Hall, on Nov. 13th. Mr. P. J. O'Brien, M.P., occupied the chair. There was a large attendance.

The Chairman, addressing the meeting, referred to the criticism the party were subjected to by cranks and disruptionists for the action it took by retiring from further taking part in the autumn session or continuing their support of the English Education Bill.

Mr. Patrick O'Brien, Curraheen House, proposed the following resolution, which was unanimously adopted:—"That we heartily congratulate the Irish Parliamentary Party, under the temporary leadership of Mr. Wm. O'Brien, in their successful effort in bringing the state of Ireland under Coercion before the British House of Commons, in spite of all opposition, and we entirely approve of the action of the Party in withdrawing from the further proceedings of the autumn session and devoting their energies to fighting Coercion at home."

ARREST OF MR. DUFFY, M.P.—Mr. W. J. Duffy, M.P., for South Galway, was arrested at his residence, Mob Hill, on Nov. 14, on a charge of criminal conspiracy.

The charge is based on a speech delivered at a public meeting, held at Caltra, Co. Galway, on the 17th Aug. last. It will be remembered that Messrs. John Roche, M.P.; J. Lohony, Co. C.; M. Pinnery, D.C.; and J. Kilmartin were prosecuted before two Removable magistrates at Mounthallow for speeches delivered on the same occasion, and sentenced to six months' imprisonment in Messrs. Roche and Lohan's cases, while the others were sentenced to lesser terms. Appeals were lodged and are still pending. Mr. Duffy treated the summons with contempt and failed to appear before the Removables. Hence his arrest. It is understood that the trial will take place at Mounthallow on Tuesday, 18th inst.

It is said there is nothing which diffuses itself more quickly in a family than the coolness, indifference, and discontent which manifest themselves in the countenances of one of its members. This thought is not absolutely true. There are some things which communicate themselves with as much rapidity and more force; they are a bright smile, a frank and open manner, a cheerful face, a happy heart.

THE SILENT PARTNER. The Lesson of an Archbishop.

Things were going by sixes, and seven in the Foley News Emporium. The customers were also leaving by sixes and sevens. They said that it was all very well, and they were sorry that Mr. Foley was in the hospital with a broken leg, yet at the same time they must have their papers every morning. The emporium was called a hole in the wall because the store which Mr. Foley had was only ten feet wide.

Mr. Timothy Foley broke his leg by falling on the icy pavement, and an hour later he was in the hospital. The emporium was left in charge of Mrs. Foley and her young son William, who was eight years old. The boy had helped deliver papers, but now that his father was in the hospital he found that he could not get the dailies to every house in time for breakfast. The banker who lived in the big house, and the dry goods merchant who had a home on River-side drive, and the diamond dealer who went early every morning to Maiden lane said that they really must have their papers on time, and as there were several mornings when they had to go to the elevated train without any they told another newsdealer to bring them. The trade of the Foley emporium was becoming less every day, and when things were at their worst the landlord came for his rent.

"You owe two months' rent," said Mr. Biggs. "Yes, but although we are a little slow, you will get it very soon, for within two weeks Timothy will be out again, and with his hand at the helm, we will steer in the old way." "Enough of such talk," growled Mr. Biggs. "I am a man of business, and unless you pay you will have to get out, that's all."

William Foley, when the landlord had gone, took his hat down from the peg and said that he would be back in an hour. He boarded a street car and went down town to where the big Cathedral raised its twin spires. Back of the church was a house of marble. The boy rang the bell, and John, who had been the butler for many years, opened the door.

"I come to see the Archbishop," said the boy, "and I must see him at once, for it is very important."

"His Grace is too busy to see you," answered John. "You had better go to the house of the priests next door."

"No, that won't do," said the boy, "it is something very special, and if the Archbishop had a chance to see me—"

"He has it now," said a voice. "It is a matter of business," said the boy.

"Come up to my study," said the Archbishop, for it was he, "and we will talk it over."

"Now, then," asked the Archbishop, when they were alone upstairs, "what can I do for you?" "It's this way," said William. "My father has broken his leg and can't attend to his newsstand. He is in the hospital, and mother and I are doing the best we can, but we can't get all the papers around on time in the morning. Some of the customers are leaving us. We are two

months behind in our rent, and the landlord says that we had better go, as he can rent his store for ten dollars more a month. Now, if we could borrow the money we could pay it back after father got out, for he can make money fast when he is able to get around."

"Your father is in what hospital?" asked the Archbishop. "Bellevue," replied the boy. "We will go and see him," said the Archbishop.

A few minutes later the Archbishop and the boy reached the hospital, where His Grace had a long talk with Timothy Foley.

The Archbishop then went up town to the Foley News Emporium, and sent for the landlord.

"Mr. Biggs," said he, "I hear that you are going to turn us out of doors."

Mr. Biggs looked at him in surprise.

"I hope you won't do it," added the Archbishop. "I am a silent partner in this newsstand, and I am sorry to say that I have been so busy lately that I haven't had time to devote as much attention to it as I wished. It is two months' rent we owe, is it not?"

The Archbishop paid the rent and Mr. Biggs, who was so puzzled that he did not know what to say or what to do, gave a receipt for the money and went his way.

"Now, then, about the papers," said the Archbishop. "We shall have to arrange that a little better. I know one of the altar boys who will be glad to come and help you out. I'll send him here to-morrow morning. We must get those customers back. Let me see. Suppose we write a letter." The Archbishop sat down to the desk and wrote a letter, which was afterward typewritten. Copies were sent to the houses of the customers who had quit buying papers at the emporium.

This is what the Archbishop wrote: A CARD TO OUR CUSTOMERS. We regret to say that owing to the fact that Mr. Timothy Foley fell on the pavement and broke his leg our delivery service has been much crippled. We have, however, made arrangements for increased delivery facilities during the time Mr. Foley is in the hospital, and we are also happy to announce that within two weeks he will be able to attend to business with his usual energy. In the meantime we ask our customers to be patient, and promise that we shall do everything we can to have our papers delivered at the earliest hour possible. Trusting to merit a continuance of your favors, we remain,

THE FOLEY NEWS EMPORIUM.

The letter which the Archbishop wrote caused many persons to buy their papers again at the emporium. Mr. Biggs told everybody he knew that the Archbishop was a friend of the Foley family, and the trade increased so much that when Timothy Foley came out of the hospital he could hardly believe his eyes. The Archbishop was repaid and papers are now delivered to the customers regularly.—Catholic Columbian.

Indian Children in American Schools.

The present condition of education in the American Government schools for Indian children is very unsatisfactory from a Catholic point of view. The rule of the Indian department in regard to religious training in the Indian schools is fair enough. It is as follows:—

"Pupils shall be encouraged to attend the churches and Sunday schools of their respective denominations, and shall be accompanied by employees detailed by the superintendent for that purpose. Pupils who cannot thus be accommodated shall be assembled during some suitable hour for religious and ethical exercises of a strictly denominational character."

But Protestant superintendents do not carry out this rule, except in so far as Protestant services are concerned. A letter quoted by a correspondent of the "Freeman's Journal," New York, gives an idea of the way in which Protestant superintendents look upon Catholic religious exercises. It runs thus:—

"For years I have held to the conviction that Indian education should be along religious lines. Our system of so-called religious training is farcical; and would be laughable if it did not concern such a dreadfully serious thing as the moral welfare of

children committed to our care. The best we dare do here is to prevent proselytizing. There are eleven Catholic employees, and while they do not dare do anything sectarian, they have had catechism classes for the Catholic children, and recited the rosaries during Lent."

But naturally it will happen seldom enough that the almost exclusively Protestant teachers will encourage the Catholic pupils to visit their own churches on Sundays. And if the children of the whites, as a matter of fact, stand in need of such encouragement, how much more necessary will it be for Indian children, whose religious education at home must of necessity be somewhat deficient. Add to this that the children must move the whole week either in an anti-Catholic, Protestant, or, at best, in a religiously indifferent atmosphere, and the negative or positively pernicious results of these schools will not be surprising. Besides, these schools are, as a rule, built several miles away from the city, for instance at Phoenix, Santa Fe, Albuquerque. At least in the three schools just mentioned, a wagon is at the disposal of the Catholic as well as the Protestant pupils to conduct them to their respective churches on Sundays. But how often will it thus happen in a year that each Catholic pupil will see the inside of a Catholic church, especially in such schools in which the vast majority of pupils are Catholic? How many Catholic pupils will be either too bashful or too backward to ask for this privilege?

How many will never disclose their religion under the supposition that thus they would be in better standing with their Protestant teachers, or that the Protestant religion is more fashionable, more American, and easier?

To remedy this disadvantage to some extent, the Rev. Mother Katharine Drexel had a hall built near the Carlisle Government school, in which Catholic services are held for the Catholic pupils of said school, and of late a prominent clergyman of the archdiocese of Santa Fe urged me to bring to bear whatever influence I might command to have a chapel built near the Santa Fe Government school for the same purpose. But I am of the opinion that the Government Indian schools could and should be required to place a class-room or their "chapel" at our disposal to hold Catholic services for the Catholic pupils on Sundays, as it is done in a number of our public institutions, and even in one or two Indian schools. But some people in authority seem to be apprehensive lest the Protestant ministers might ask for the same privilege, and this would open every avenue to their activity. Well, I never saw it closed to them. If the Protestant ministers restricted their activity in the Indian Government schools to keeping services for the really Protestant Indian pupils, no one could reasonably raise any objection, I think.

But as things really are, Protestant Sunday schools and Bible classes are kept, Y. M. C. A. and Y. W. C. A. and Christian Endeavor are introduced, Protestant ministers keep their services and their sermons—and all this under the specious pretense of non-sectarianism.

The correspondent cites proofs of his assertions from Protestant religious publications.

Lessons of the Census of France.

What adverse witnesses agree upon is generally accepted as exact. When persons who consider a subject from different, and often conflicting standpoints, give expression to the same views upon any special issue, it is conceded that they must be very likely right. Dealing with the question of the depopulation of France the London "Universe" of the week before last, says:—

"The population of France has in the last year recorded, 1901, shown a remarkable increase. Not only have the number of deaths decreased from the previous year's record, but the number of births, a far more happy sign, has largely increased. The strongly and faithfully Catholic provinces of Brittany and French Flanders have shown the greatest excess of births over deaths, a gratifying proof that religion must, as in the centuries past, be the safeguard of France. The sore place of France, its capital and the Seine departments, exhibits little increase, there being 79,000 births to 73,000. An evil sign is the large increase in divorces, which were 7,741, against 7,157 in 1900, and the largest number since the divorce law was revived."

Turning now to the London "Times" of more recent date we find the following:—

"Commenting on the Parliamentary debates on population statistics, says the Paris correspondent of the "Times," Paul Leroy Beaulieu points out that Brittany alone shows an increase. Leroy Beaulieu says France is slowly committing suicide. If she wants to escape certain decline, she must take Brittany as her model and cultivate the frame of mind resembling that of the Bretons."

Again and again have we the same conclusions from exactly the same premises. The decline of marriage as the Church recognizes that sacrament; the increase of divorce as the Church condemns that desecration; and the consequent swelling of the tide of immorality; are all the sources of a nation's decrease in population, therefore in power and influence. The sooner France comes back to the sacred traditions of her glorious epochs, the better for her future stability and the permanency of her rank amongst the nations of the world.

Lead, lead on, my hopes! I know that ye are true and not vain. Vanish from my eyes day after day, but arise in new forms. I will follow your holy deception; follow till ye have brought me to the feet of my Father in Heaven, where I shall find you all with folded wings, awaiting the sapphire disk wherein stands His throne which is our home.

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OLD LETTERS.

(By a Regular Contributor.)

As stated in a previous article, I take my letters as they come, without regard to dates or circumstances. The next that I find in my bundle was addressed to myself, and is signed "Eliza Allen Starr."

"Chicago, Ill., St. Joseph's Cottage, 299 Huron street, Aug. 20th, 1894.

"Mr Dear Mr.—

"That delightful letter received so long ago, and which made me feel that I had found a new and ideal world an ennobling sentiment. For the details of a life like mine, suffice not description, only, but industry. It is impossible to keep up with myself. I have followed carefully the articles marked in the papers you kindly sent me, and I will say, apart from all other considerations, that no matter how affairs press upon me, the "True Witness" always gets a careful looking over, and I always lay by some grains for my own garner.

"I have been glancing over the history of Canada of late, and I have asked myself frequently: 'why must we leave our young people to Parkman, etc.?' Will another generation give us a history of Canada, as bewitching as the story itself? I know one or two who could do it; but they have other work to usurp their hours.

"But there is another difficulty, far more remarkable than that of getting time to write, it is that of getting one's books published—properly published, and properly presented to the public. Few authors have any money to put into books; and when the book is launched, ten to one that the publisher fails—and where then is the book? And where is the author? and where is his royalty? I have cut this knot for myself, having been taught by sad experience; but here comes in another damaging circumstance. Even when I publish my own books, people will order them, in the majority of cases, from some prominent book concern which claims a large discount. While they, no doubt, receive a prompt payment, they defer to months and even years their payment to the author, illustrator, and finally publisher of the book, and then—oh! a change of hands only! but where is the one considered responsible for the large bill? You see the point! And is not this a dreadful sin to be at the door of a publishing house? We talk of Canadian History. Ah! everything in the way of nature, art, science, could and would be written for our young folk, if authors

and publishers worked together fraternally. As it is, book making must be called one of the evils under the sun. In the face of all this, who will write that charming Canadian History, over which boys and girls, and their elders, will shed tears and dream dreams?

"The Summer School has come; but unlike the Columbian Exposition, has not yet been spent, which was given at the Columbian Exposition, and now, again, at the Summer School. It is, indeed, a small consideration, perhaps one may think, but this summer, two great orders of teachers—teaching Sisters—have come to my studio with the express intention of learning the methods of artistic drawing, and now a third order has made arrangements. All these Sisters have been proficient as copyists, but they found, as they visited diligently, day after day, the Educational Art Exhibits, that something was woefully lacking in their most carefully prepared copies—and that was Life. Now they are taking hold of this matter of drawing the object from the life: and there is one consolation in our sisterhoods, and brotherhoods, they may be a little slow in coming to the front, but once there, they never go back. The religious conscience holds them to the artistic, literary, scientific conscience as well, and the gain of all this will tell in the generations.

"I must not allow myself to open this subject on paper; but I cannot help telling you that the feebleness of our educational art (not our mechanical drawing, which was superb), as a whole was pitiful. There were most honorable exceptions; but mostly all exhibitors were in the last stages of Byzantine degradation, whereas the Byzantine School was a noble school until it fell into the quagmire of the copyists. Your Canadian Educational Art Exhibit, was, to my mind, one of the glories of the Exposition. It is a little too long ago for me to be able to recall sharply, the points in which it excelled; but at the time, I told my sister, that I regarded it as one of the very best in the whole Exposition. I hope your schools in general are emulating this excellence of your convents, and I trust all the orders will come up fully to the 'measure of grace' in this matter."

I here break in upon this letter with a word of comment. It was our beloved Archbishop, Mgr. Bruchesi, now in Rome, who organized this convent educational exhibit, for the Columbian Exposition, or World's Fair, at Chicago; and it was he—then Canon Bruchesi of the late Archbishop Fabre's household—who personally superintended that exhibition of Canadian Catholic School work at Chicago.

"Our public Art Institutes, Art Academies, are emphatically, pagan, and our Catholic youth have pagan models and pagan training; but here I come against another great question, that of environment. I wrote an article for the 'Catholic Review' upon 'The Ideal and its Environment.' Perhaps it set some people a-thinking. The Beuronese school is now illustrating principles which should guide not only our generation, but centuries to come. I shall incorporate my paper, prepared, for a club of Protestant ladies, last February, into my winter's course; but how many Catholics will nibble at my hook is hard to say. I always find, however, that things do come around after all. And if they do not come around in our time, they will in the future. Provided we do our best, and give to the cause of God's Church the little, or the much, that is in us, we may rest satisfied that He will do the remaining work in His own good time.

"Will you give my regards to that writer W.—L.—who is doing so much, under his surliness, to show what a priest can do, and believe me, yours faithfully, in our common cause,

ELIZA ALLEN STARR."

Surely this letter needs no comment, nor could any words of mine add to its value.

The D'Youville Reading Club.

Ottawa, Nov. 22.

There was a large and enthusiastic meeting of the D'Youville Reading Circle in the Rideau street convent, last Tuesday evening, in spite of the pouring rain which did not in the least dampen the spirits of the members. As usual the first few moments were devoted to two works. The first one, "Oliver Horn," by Hopkinson Smith, was said to be, of its kind, healthy, pleasant reading, and like all of that writer's books it is simple, graceful and cheery. The digressions from the story are more interesting than the story itself. The more serious work is a little volume entitled "The Ideal Teacher," by Pere L. Laberthonniere. It was strongly urged upon the members to have one of these little books, each for herself, for home reading.

The great fact, perhaps, in Christian education is the sacredness of authority. This, Pere Laberthonniere is anxious to impress upon us, but we must understand authority. We are born free and ought to know how to govern ourselves. It was surmised that the vexed questions in these days could be solved without the interference of parliament were the homes ideal. The questions of the day were then enumerated. A special and searching study of the "Association's Law" in France was begun. The history of this strange law was given. Startling figures were mentioned as to the actual population in France and the governing minority. No comments were made, leaving it to the members as they proceed in study to draw their own conclusions as to the truth of history repeating itself. A special aspect of this question for the next meeting will be what is called "Authorization." The topic will be continued until it has been fully elaborated. The Reading Circle has a double course of study,—the Renaissance in England, with alternately, the representative poets of the 19th century, Tennyson, Browning, Coventry, Patmore and Aubrey de Vere. These four great poets were spoken of as leaders in a sort of Renaissance of what had been pronounced dead in the 16th century, namely, mediaevalism.

On this particular evening attention was centred on the great literary movements since the Renaissance, stress being laid on the fact that the Revolution at the close of the 18th century was not confined to government. The revolutionary poets of England, France and Germany were mentioned, particular note being taken of Wordsworth. The attention of the members was called to his enthusiasm as expressed in the "Prelude," and his disenchantment as shown in the "excursion." A short time was devoted to showing the distinction between the "classics" and the "Romantics." The main object of these comparative studies was to find Tennyson's place among the "reactionaries." The members were requested to read "The Coming of Arthur," between this and the next talk on Tennyson. At a future meeting of the Circle note will be made of the great allegorical poems of the world in order to place the "Idylls of the King." During the evening an account was given of the delightful visit to Father Sheehan, at Doneraile, of three members of the Alumnae, the Misses Kate Smith, Mabel and Mary Poupore. It was their privilege to be entertained by the author of "My New Curate" while travelling in Ireland last summer. The next lecture in connection with the Reading Circle will be given on Tuesday, the twenty-fifth of November, by Sir James Grant, the subject being his recent visit to Europe. The meeting was closed with the reading of a little meditation from "Nova et Vetera" entitled "The Gift of Utterance," the conclusion seeming to be that much of divine beauty is manifested to us now if only we have "eyes to see."

MARGARET.

Missionary Work For Non-Catholics

The Passionist Fathers of Easton, Md., are giving a series of non-Catholic missions in the diocese of Wilmington, Del., under the auspices of the Missionary Union. Upon request, Father Sutton lectured from November 2 to November 9 inclusive. Easton is as pretty and thriving a town as can be found on the eastern shore of Maryland. Its population numbers about 3,500. In religious matters they are split into several divisions. The Methodists are the most numerous, but they have three separate churches, the Northern Methodist, the Southern Methodist, and the Protestant Methodist. The town was first attended as a mission by the Redemptorist Fathers from Annapolis during the Civil War, and the late Archbishop Gross was one of the first who officiated regularly in the hall of the Odd Fellows' Building. When the diocese of Wilmington was formed in 1868 Easton was attended from the neighboring Jesuit Mission of St. Joseph until Rev. E. L. Brady, now at New Castle, Del., was appointed resident pastor in 1878. In 1890 the church was enlarged and improved under the direction of Rev. Edward Mickle. About thirty-three per cent. of the adult congregation are converts, and, with their children, form about one-half the total membership.

A non-Catholic mission was no novelty in this town. This field has been well worked by the zealous labors of Bishop Curtis, Father Mickle and Dr. Temple, the present pastor, and as the curious had been satisfied, it was feared that the attendance would be slight. Such, however, was not the case, as every evening the church was filled with an intelligent and appreciative audience. The mission had been well advertised by the pastor, Dr. Temple. A special invitation by mail had been sent to every non-Catholic in town, dodgers were scattered everywhere, notices of the mission were in the local papers. Every night there were in attendance some 75 or 100 good, honest non-Catholics. There were also some few known as bigots, but, strange to say, they were present every night. Can they remain bigots now? There was no hurrah, no crush, jam or great excitement over the mission. Was there no good done therefore? Surely it is well worth our labor to talk to 75 or 100 earnest-minded Protestants for a week on Catholic truths.

One hundred copies of "Clearing the Way" were distributed. The local papers gave space to full reports of the work, and as those papers circulated throughout the country districts, these reports are calculated to be far-reaching in their good results. The question box was fairly well patronized. None of the questions were insulting or silly; they were of the usual order received in these missions.

To all queries Father Sutton gave most satisfactory replies, but he laid special stress upon the following subject, which has perhaps been more widely misrepresented than any matter under discussion at the present day.

Q. "If the Catholic Church is the true Church, and the Catholic religion the only religion, why has it done so little to Christianize and elevate the Philippines?"

A. "Just because the Catholic Church is the true Church, she has done so much for the Philippines. A little over 300 years ago they were a wild, savage people without religion. Now they are civilized and educated members of the Catholic Church. This has been accomplished by our missionaries. Can Protestantism point to such a part of the world? Protestant missionaries cannot point to any nation upon earth which they have converted or civilized. General James Smith has written a pamphlet on the Philippines. Here is what he said about the work of the friars: 'Spain's missionaries gathered the tribes into villages and towns, formed councils for their government (which, whatever might have been their deficiencies, had at least the merit of being actuated by some higher principle than mere brutal force), cut down the primeval forest, uprooted the impenetrable jungle and taught their charges to cultivate the soil and to make for themselves a permanent habitation and a home. Churches were built, Christian instruction imparted, and when the desire to wander had given away to settled habits, schools were established and the simpler forms of education inculcated. The work of civilization was slow, necessarily so, but the progress was steady and healthy and all that could be expected until about the close of the sixteenth century. After the Spain began to experience the full effects of the reaction resulting from the stupendous national exertions of the fifteenth and sixteenth centuries and failed, except in the larger towns and cities, to give the opportunities for the higher education which conditions justified and the thirst for further knowledge among the native peoples demanded. Universities, colleges and schools that would bear favorable comparison with other institutions of learning in the world had been established by the religious orders in Manila, Hilo, Cebu and Zamboanga, but beyond these the facilities for acquiring the higher education were not many.'"

Quite a number of non-Catholics have asked Father Sutton to remain another week, so much have they been pleased by his discourses. Several Protestants have announced their intention of returning to the faith "once given to the saints." Taken as a whole, these discourses have produced an excellent effect upon the citizens of the town and surrounding country.—Catholic Standard and Times.

have asked Father Sutton to remain another week, so much have they been pleased by his discourses. Several Protestants have announced their intention of returning to the faith "once given to the saints." Taken as a whole, these discourses have produced an excellent effect upon the citizens of the town and surrounding country.—Catholic Standard and Times.

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Child Labor Condemned

(By a Regular Contributor.)

The Industrial Committee of the Illinois Federation of Women's Clubs has prepared a new child-labor bill, for which it asks federation indorsement. It is designed to prevent the employment of children under fourteen, to prevent night employment of children, and to reduce illiteracy.

Here is a serious problem that confronts the people of Chicago and other large Western centres of industry. We have but slight idea, here in Canada, of the extent to which white slavery exists in the United States. The picture presented both by the report, upon which the bill in question is based, and by the addresses in support thereof, is one that is calculated to make the serious citizen pause and look steadily into the future.

"The child who wraps caramels for two weeks before Christmas," says the report, "carries uppers a month in a shoe factory, delivers telegrams a season or drifts to the stockyards for a few weeks, acquires no real trade skill or knowledge. Working in half a dozen branches of industry in as many months, and this is by no means rare in Chicago, the child is the worse for every change, because he is taught by this experience that cheapness is the one quality desired."

Some of the details, learned from observation and experience, of the lives and occupations of these children-workers, are most surprising when seen with the eyes of philanthropy. We do not hesitate reproducing a few of the instances presented by a contemporary, for, in a lesser degree, and in a naturally more limited proportion, not a few of them are to be found in this very city. The general reader is not acquainted with the nature of the work performed by children in factories and such-like establishments, nor do we dream of the multitude of dangers to which thousands or the rising generation are exposed. Read the following carefully:—

"Many occupations are found to threaten mutilation and disease. In cigar factories the boys and girls employed become saturated with nicotine, and during some processes are obliged to stand in rooms into which no fresh air can be admitted. There are frequent accidents among the children employed around the dangerous machines used in paper-box making. In paint works, soap works, chemical works, rubber works and photograph shops absorption of poison through the skin is unavoidable. Many young boys in sweat-shops are buttonholers, and every one develops curvature of the spine sooner or later. Those who run foot-power machines develop tuberculosis of the lungs or intestines. The little "hand girls" develop crooked backs over their hemming, felling and sewing on of buttons, or tuberculosis or other disorders over the foot-power machines. Mutilations are common in the stamping industry, in which the fingers must be used to push the tin under the descending die.

Children who work steadily in laundries are reasonably sure of life-

long invalidism. The girl stands all day with her back curved and her weight thrown on her left foot, while she starts and stops the machine with her right. Mangle accidents are not uncommon. A peculiarly diabolical assortment of dangers is possible in the glass factories, rising from flying particles of broken glass and the rapidly moving long handles of the carriers. The proportion of blind and partially blind children is unusually large in glass factory communities. Night work is customary. The children are obliged to keep on foot when staggering with sleep, and collisions are frequent. Children work in the excessive heat of the ovens all night, and go home half clad, tired, hungry and sleepy in the winter dawn. New York, Ohio and New Jersey all have laws preventing the night work of children. Illinois also permits children to work who cannot read in any language, who have never attended any school. She demands no educational test before beginning work, such as is demanded in twenty other states. The number of child laborers has doubled since 1897. There are now 20,000 children under fourteen working in Illinois factories, mainly in Chicago."

Is not this a fearful state of affairs? Do we not here detect a savor of that barbarism which clings to the skirts of purely material civilization? Of old, in pagan days, Saturn devoured his own children, and children were sacrificed in the altar of Moloch. But in our enlightened twentieth century, and with all our Christian teachings, children are immolated at the shrine of Mammon, and the gigantic inventions of the scientific world are converted into so many instruments of child-murder. And if the bodies alone were maimed and ruined, if the lives alone were shortened and crushed, the matter would not be so terrible; but when we contemplate that the mind is darkened and the soul is killed, the spectacle becomes one that might well awaken the sympathies of the charitable and the horror of the religious.

In the last paragraph of the above-mentioned report, there is another important point raised. It says:—

"What is the popular objection brought against legislation which limits child labor? It is that the family or widowed mother needs the wage of the child. The factory inspector and the charitable agencies agree that this necessity is very largely overestimated and that the majority of children are put to work merely to add to the family income. But even if the necessity exists, is it an intelligent and economic method of procedure for the state to allow the sacrifice of so large a number of its future citizens for the support of a few needy families?"

All that we have written in former issues, concerning parents depriving their children of going to school, on account of a supposed necessity of keeping them home to work, applies with ten-fold force to the case of child-labor in the factories and industrial establishments of the land.

branch of industry, it may appear strange that with an increase of 101.8 per cent. in the total number of manufacturing establishments between 1880 and 1900, and with an increase of 142.2 per cent. in the total value of products during the same interval, the proportion of manufacturing establishments reporting the use of power was the same in 1900 as in 1880—about one-third. In 1880 the use of power was established by 85,923 out of 253,852 establishments, or 33.8 per cent. In 1890, 100,735 out of a total of 355,415 establishments reported the use of power, or 28.3 per cent. of the aggregate. The reduced proportion was doubtless due to the more thorough canvass and the consequent inclusion of a larger number of small plants. In 1900 the proportion of establishments using power increased again to 33.1 per cent., or 169,409 out of a total of 512,254.

This indicates that while the substitution of power-driven machinery for hand labor has unquestionably taken place to a very great extent—which can be demonstrated by a study of many branches of manufacture—at the same time the increase of hand-labor shops and small factories using some machinery but no mechanical power has also been continuous, with the result that at the present time the numerical proportion of manufacturing establishments operating without any mechanical power is as large as it was twenty years ago.

How small a proportion the products of this class of establishments are of the total value of manufactured products for all industries is shown by the fact that the group of industries classed as "hand trades" in 1900 contributed only \$1,183,615,478 to the total of \$13,004,400,143, the value of the products of all manufacturing industries. Although there were 215,814 establishments classed as "hand trades" out of a total of 512,254, or 42.1 per cent., the value of the products of such establishments was only 9.1 per cent. of the total for all establishments. The classification of "hand trades," however, does not embrace all establishments operating without mechanical power, nor do all establishments otherwise classified use power, but this illustration suffices to show the minor importance of the industries which do not use power, as compared with those that use power in some form.

In 1890 the number of gas engines in use in manufacturing plants was not reported, but their total power amounted to only 8,930 horsepower, or one-tenth of 1 per cent. of the total power utilized in manufacturing operations. In 1900, however, 14,884 gas engines were reported, with a total of 143,850 horsepower, or 1.3 per cent. of the total power used for manufacturing purposes. This increase from 8,930 horsepower to 143,850 horsepower, a gain of 134,920 horsepower, is proportionately the largest increase in any form of primary power shown by a comparison of the figures of the eleventh and twelfth census, amounting to 1,510.9 per cent. Within the last decade, and more particularly during the past five years, there has been a marked increase in the use of this power in industrial establishments for driving machinery, for generating electricity, and for other kindred uses. At the same time, internal combustion engines have increased in popularity for uses apart from manufacturing, and the amount of this kind of power in use for all purposes in 1900 was, doubtless, very much larger than indicated by the figures relating to manufacturing plants alone.

The statistics relating to the use of water power for manufacturing purposes in 1900, compared with corresponding figures for 1890, 1880, and 1870, are significant of an interesting phase of power utilization, particularly during the past ten years.

The total amount of water power reported as used by manufacturing establishments in 1900 was 1,727,258 horsepower; 1,263,343 horsepower in 1890; 1,225,379 horsepower in 1880; and 1,130,431 horsepower in 1870. The increase from 1890 to 1900 was 463,915 horsepower, or 36.7 per cent. From 1880 to 1890 the increase was 37,964 horsepower, or 3.1 per cent., while from 1870 to 1880 there was an increase of 94,948 horsepower, or 8.4 per cent. In 1900 water power constituted 15.3 per cent. of the total, as compared with 21.2 per cent. in 1890, 35.9 per cent. in 1880, and 48.2 per cent. in 1870. Apparently the use of water power for manufacturing purposes has decreased relatively in thirty years from nearly one-half of the total motive power to less than one-sixth.

While the number of water wheels in use has decreased from 55,404 in 1880 to 30,182 in 1900, a loss of 16,222 wheels, or 29.3 per cent. of the number in use in 1880, the ag-

gregate power of the wheels in use increased during the same interval from 1,225,379 horsepower to 1,727,258 horsepower, a gain of 501,879 horsepower, or 41 per cent. This very large decrease in the number of wheels and great increase in the aggregate power points to the large increase in the size of the units, which in 1880 averaged only 22.1 horsepower each, but which in 1900 was 44.1 horsepower, or twice as large. This is due to the abandonment of many small wheels of antiquated type, and the substitution thereof of fewer units of larger size and greater efficiency. In many instances, too, it has been necessary to abandon entirely the use of water power, either because of failing supply or the larger requirements of expanding industry, and this has removed a considerable number of wheels, mostly of small size.

The use of water as a primary source of power has undergone a complete transformation during the past decade, both in the methods of its utilization and in the manner of transmitting and applying the power. Prior to 1890 the largest use of water power was in its direct application to machinery in manufacturing establishments at the immediate points in development. During the past ten years, however, the use of electricity as an agency for the transformation and transmission of the energy developed by falling water has entirely changed the conditions under which such primary power can be utilized to advantage. The practical possibility of transmitting power thus developed over long distances has removed the necessity for building mills immediately adjacent to water powers, often so located as to present serious physical obstacles to the economical arrangement and construction of manufacturing plants. This has rendered available many water powers which otherwise could not have been utilized to advantage, and thus has largely increased the industrial possibilities of many localities where a limited or expensive fuel supply has made the use of steam power impracticable.

The most notable phase of the application of power to industrial uses during the decade 1890-1900 is the use of the electric current for the transmission and subdivision of power. This form of power transmission and distribution is almost wholly a development of the past ten years, although the principles involved were known and their practical utility demonstrated at a much earlier period. Prior to 1890 the census returns did not state separately the number of motors in use or the amount of electric power utilized in manufacturing establishments, such power being merged in the group of "other power."

In 1890 the number of motors in use was not reported; the only information on this point was embraced in the quantity of electric power used, which amounted to 15,569 horsepower. In 1900 the amount of electric power reported was 311,016 horsepower, showing an increase of 295,447 horsepower, or nearly ninefold. The number of motors reported in 1900 was 16,923, giving an average of 18.4 horsepower per motor. In 1890 electric motors represented only 0.3 per cent. of the total power, while in 1900 they constituted 2.7 per cent. of the total.

RETURNED TO THE FOLD.

Some twenty years ago a canon of the Vatican Chapter, belonging to one of the most ancient families of Rome, suddenly abandoned the Catholic Church and became a Protestant minister, taking the position of officiating clergyman in a little Evangelical chapel in Rome. It is now announced that the erring Canon has been readmitted to the Catholic Fold by Mgr. Lugari, Assessor of the Holy Office, who received his solemn abjuration. It is further stated that the convert will shortly enter the Society of Jesus. —Liverpool Catholic Times.

Fear is the greater pain than pain itself. Oh, thou of little faith, what dost thou fear? God will not let you perish while you are steadfast in resolution. Let the world be turned upside down, let it be in utter darkness, in smoke, in tumult, so long as God is with us.

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SOME HAPPENINGS IN ST. ANN'S PARISH.

(By a young Subscriber.)

MANCHESTER MARTYRS.—St. Ann's Young Men's Society celebrated the anniversary of the Manchester Martyrs by a dramatic entertainment in their hall on Ottawa street. Among those present were: Rev. Father Flynn, C.S.S.R., spiritual director of the society; Rev. Father Girard, C.S.S.R.; the Rev. Father Fortier, C.S.S.R., and Rev. Father Rietvelt, C.S.S.R.

Mr. Casey, president, in opening the proceedings, made a neat speech, in the course of which he gave a gratifying account of the work of the organization during the past year. His remarks were received with applause.

A capital three-act drama, "The Fratricide," admirably translated from the French, was presented by the Dramatic Section of the society, the following being the cast of characters:

- Don Philip or Alvarez, F. J. Hogan.
- Don Harold, J. P. Kennedy.
- Abraham, Chs. Killoran.
- Norbert, J. J. Fitzpatrick.
- Alcad, J. O'Brien.
- Marquis del Purgos, P. Kenehan.
- Count San Bastiano, F. Brown.
- Don Henriquez Albucaute, J. Strachan.
- Prince D'Estella William, Ed. O'Brien.
- Clayton, M. O'Donnell.
- Edgar, J. Harvey.
- Edmond, M. O'Donnell.
- Herbert, P. Ryan.

All acquitted themselves very creditably in their respective roles, and sustained the high standard of histrionic excellence already attained by the Dramatic Section of the society.

The orchestra, under the able management of Professor P. J. Shea, rendered several beautiful selections between the acts, which were deservedly applauded.

REMEMBERED THE DEAD.—On Sunday morning last the members of St. Ann's Young Men's Society, under the direction of Rev. Father Flynn, C.S.S.R., spiritual director of the society, received Holy Communion in a body, offering up this act of piety in behalf of the souls of deceased members of the organization, as has been their meritorious custom for many years past. Rev. Father McPhail, C.S.S.R., whose recent appointment to St. Ann's parish was announced by the "True Witness" sometime ago, occupied the pulpit and delivered a short instruction. He advised his young hearers to take advantage of the facilities offered for participation in the First Friday Communion.

THE PROGRESSIVE CADETS.—That St. Ann's Cadets have a first-class fife and drum band and bugle corps has long been known; but the beautiful strains of their brass and reed instruments at the great A. O. H. Church parade on Sunday last conveyed to their numerous friends the hitherto unknown fact that they have also a brass band section, the members of which are as follows:

- CORNETS: M. Fennell, G. Gummorsell, W. O'Brien, J. Green, J. Mullins, W. Gannon and F. Brown.
- ALTOS: F. Healy, T. Nolan and J. Clancy.
- BARITONE: J. O'Brien and D. Wester.
- TROMBONES: E. O'Brien and W. Foley.
- BASS: D. Hughes and D. Barnes.
- PICCOLO: J. Sheids.
- CLARINET: R. Dancy and J. Olsen.
- DRUMS: F. McEntee and T. Young.
- BANDMASTER: J. McDermott.

The directors and the cadets themselves are to be congratulated upon this important development. The efficiency of which they gave proof on Sunday last is an additional testimony of that love of music which is innate in the Irish temperament.

CONDOLENCE.

At a recent meeting of Branch No. 2, C.M.E.A., Grand Council of Quebec, a resolution of condolence was passed with the family of the late Mr. Patrick Galley.

WITH THE SCIENTISTS.

T. Commerford Martin and Edward H. Sanborn have prepared their report on "Power employed in manufacturing," which has been made up from the data in the recent census. In the general summary they say that the aggregate motive power employed in manufacturing establishments in the United States during the census year was 11,800,653 horsepower in 1890, 3,410,837 horsepower in 1880, and 2,346,142 horsepower in 1870. The increase from 1890 to 1900 was 5,345,426 horsepower, or 89.8 per cent.; from 1880 to 1890, 2,543,818 horsepower, or 74.6 per cent.; and from 1870 to 1880, 1,064,695 horsepower, or 45.4 per cent. Of the total power used in manufacturing during the census year, steam engines furnished 8,742,416 horsepower, or 77.4 per cent. of the aggregate; water wheels supplied 1,727,258 horsepower, or 15.3 per cent.; electric motors, 311,016 horsepower, or 2.7 per cent.; gas and gasoline engines, 143,850 horsepower, or 1.3 per cent.; and other forms of mechanical power 54,499 horse-

power, or five-tenths of 1 per cent. In addition to the above power, which was generated by the establishments by which it was used, rented power was used to the extent of 321,051 horsepower, or 2.8 per cent. of the total. Of this rented power 183,682 horsepower was electric, and 137,369 horsepower was other power.

A few decades ago the use of power in any considerable quantity was limited practically to manufacturing operations. Within the past twenty years, and more particularly during the last decade, the use of electricity for lighting and for the operation of street railways has developed enormously, and has resulted in the utilization of power in an entirely new field to an extent that exceeds many of the larger manufacturing industries. The modern office building, often housing a population equal to that of a small town, is almost wholly a creation of the past ten years, and the power required in these great structures, not only for lighting purposes, but for the operation of elevators, pumping water, compressing air, and operating refrigerating and ventilating machinery, forms a large item when the

number of these buildings in the United States is taken into consideration. As illustrative of this, the power plant of one sixteen-story modern building, containing 560 offices, may be of interest. In this building there are 4 engines, 3 of 150 horsepower each and 1 of 75 horsepower, which are used to drive dynamos. Four small engines connected to ventilating fans represent about 50 horsepower. For the hydraulic elevator service there are 5 pumps, 1 of about 150 horsepower, one of 105 horsepower, 1 of 100 horsepower, and 2 of 40 horsepower each. Altogether, the engines and pumps in this one office building represent an aggregate of about 1,000 horsepower. A considerable part of this equipment is duplicate machinery, provided for emergencies, but not less than 700 horsepower is used continuously in the building. From this may be judged the importance of this use of power, which has developed almost entirely since 1890.

In view of the generally prevailing belief that mechanical power has been and still is very largely supplanting hand labor in almost every

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A Glance at Montreal Theatres.

Mr. JAMES O'NEILL IS COMING

By our Own Reporter.)



MR. JAMES O'NEILL.

James O'Neill's personality is one which captivates an audience, and for that reason he is one of the most beloved and admired of American actors, and yet perhaps it is hardly just to call him an American actor, for he is an Irishman, though he came to this country when a boy, and won his laurels entirely on the American stage.

He is a dignified Irish gentleman, and a gifted American actor, and it is hard to tell in which particular he has won more admiration.

No wonder he is a success in his new play. An Irishman, in a Russian romance adapted from the French by an English woman, and supported by an American company ought to prove a winning combination, and it has done so and it will be good news for our theatre-goers to learn that at the Academy next week Mr. O'Neill will present a new drama by one of the ablest American dramatists, called "The Honor of the Humble."

AT THE ACADEMY.—During the course of this week the Academy has been crowded with citizens of all races and creeds, gathered to hear Sir Arthur Sullivan's last—and unfinished—opera, "The Emerald Isle."

From the commencement to the close we kept constantly asking ourselves "why did Sullivan select such a name?" That there is an attempt to set the scene in Ireland and to introduce Irish characters, from the Lord Lieutenant to the Blind Fiddler, we cannot deny; but again, "why call it 'The Emerald Isle?'"

In England, the music of "The Emerald Isle" no more resembles Irish music than does that of the "Mikado," or of "Pinafore."

Again we return to the question: "Why call it 'The Emerald Isle?'" We can see no better reason than the one given, many years ago, by the late Charles O'Neill, when asked why he gave an Irish title to a purely American play.

AT PROCTOR'S.—"London Assurance," with the performance of which at Proctor's Theatre this week the stock company with which Montreal theatre-goers have been so long familiar closes its engagement in this city, in a good comedy of the healthy old sort.

The Pope and Christian Democracy

The letter of His Holiness the Pope condemning the vagaries of an advanced section of the "Christian Democrats" has been followed by the submission of the principal culprit, and by numerous letters of loyalty from many of the committees of Christian Democracy in Italy.

Holland and Catholicity

Holland is now represented for the first time in the list of nations which have an institution in Rome for the training of chosen young men for the priesthood.

NOTES FROM ROME.

NOVEMBER AUDIENCES.—Commencing with All Saints' Day, we have a complete list in the audiences accorded by the Holy Father during the first week of November.

On November 1st His Eminence Cardinal Moran, Archbishop of Sydney, and His Excellency Cardinal Pierotti were received in private and separate audience by His Holiness. On Sunday, also in separate and private audience, the Holy Father received His Excellency Senor Gonzales Valencia, Extraordinary Envoy and Minister Plenipotentiary of Colombo, and His Grace Mgr. Francisco Soto, Bishop of Huasaco, Peru.

On Monday His Holiness received, in private audience, the Most Rev. Mgr. Schuster, Bishop of Secovia, and M. De Pouthieres, member of the Belgium Parliament. On Tuesday His Grace Mgr. Ridolfo, Bishop of Todi, and the Most Rev. Mgr. Szeptycki, Archbishop of the Greek Ruthenian Rite, of Leopoli, and Mgr. Czechowicz were received by the Holy Father; also some of the important persons of the recent Ruthenian pilgrimage.

MGR. BRUCHESI.—A Roman letter dated the 2nd November, says:—On Wednesday His Grace Mgr. Bruchesi, Archbishop of Montreal; the Rev. Canon Danth, and five students of the Canadian College, also some persons from Montreal, were received in special audience by His Holiness.

STUDIES RESUMED.—The various national colleges have resumed studies. The students returned from villegiatura and spent the past week in Retreat. The exercises at the English College were given by the Very Rev. Father Magill, C. S. S. R.

A NEW CHAPEL.—On last Sunday the altar in the new chapel in the Tribune of the Basilica of St. Paul, Outside-the-Walls, was consecrated by Dom Oslaender, Abbot of the Benedictine Monastery, assisted by the monks. Mass was celebrated by the Prior of the basilica, Don Giovanni d. I. Papa.

A GREAT PULPIT.—In the studio of Signor Paolo Medici the beautiful pulpit for the Westminster Cathedral is now on view. The magnificent design of Byzantine-Cosmates style is well executed with graceful columns and beautiful decorations.

CARDINAL SATOLLI'S WORK.—The restorations of the roof of the Basilica of St. John Lateran are now being executed. His Eminence Cardinal Satolli is very much interested in the work. These restorations will cost \$400,000, a part of which is defrayed by the Franciscan Treasuries of the world as an offering to the Holy Father on his Pontifical Jubilee.

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Children's White Scotch Merino Shirts. Children's White Scotch Merino Drawers. Children's Shetland Scotch Merino Shirts. Children's Shetland Scotch Merino Drawers. Misses' White Scotch Merino Combination Dresses. Ladies' White Scotch Merino Vests and Dresses. Ladies' White Scotch Merino Vests and Drawers. Ladies' Natural Scotch Cashmere Drawers and Combination Dresses. Unshrinkable Swiss Hosiery in every variety. All Lace Silk Hose. Black Lace Silk Hose, "Valenciennes Lace Fronts." Black Lace Silk Hose, Cashmere Feet. White Ribbed Cotton Corset Covers, 25c.

Boys' Clothing for Saturday.

Boys' Navy Blue All-Wool Nap Reefers in 1-wool tweed lined, anchor gilt or black buttons. Boys' All-Wool Frieze Reefers, heavy tweed lined, tailor-made, \$1.75 to \$3.00. Boys' Ragannee Overcoats in Cheviot, Frieze and Tweed, Farmer's Satin Lining. Price \$3.50 to \$15.00. The "Little Duke" Children's Overcoats, sizes from 3 years up. Price for gray, \$4.75; tan, \$6.50. We have just received a nice lot of Navy Blue and Bronze Green Velvet Suits, trimmed with silk braid, blouse waist and knit skirt, for children from 2 to 10 years. Price, \$3.50.

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In the Superior Court.

PROVINCE OF QUEBEC, District of Montreal, No. 489. The Trust and Loan Company of Canada, a corporation duly constituted by Public Act of Parliament, having its principal place of business for the Province of Quebec in the City and District of Montreal, Plaintiff.

Narcisse Cote, of the Village of L'Avenir, in the County of Drummond, in the District of Arthabaska, Carter, Alfred Cote, of Koen, in the State of New Hampshire, one of the United States of America, and Felix Cote, of Willow City, in the State of North Dakota, one of the United States of America, Defendants.

The defendants Alfred Cote and Felix Cote, are ordered to appear within one month.

Montreal, 17th November, 1902.

E. BRANCHAUD, Deputy Prothonotary. BRANCHEAUD & KAVANAUGH, Attorneys for Plaintiff.

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Dressed Dolls. Pretty Dressed Sailor Dolls, with Hats, Shoes and Stockings, Fair Hair, worth 25c. Good Jointed Dolls, with Fair Hair and Bisque Head. Worth 20c. 11c ea

Boys' Toys. Here's Two Specials in Boys' Toys for to-morrow:—Toy Stables, with Horse and Cart. Worth 40c. Magic Lanterns, with Lamp and Slides complete. Worth 40c. 21c ea

Iron Toys. Iron Automobiles, with driver, nicely painted and finished. Worth 15c. Iron Hook and Ladders, with two firemen. Worth 15c. 11c ea

Boys' Overcoats. Boys' and Youths' Winter Overcoats in Raglanette style, All-Wool Dark Gray Cheviot, velvet collar, Farmer's Satin lined, equal to Custom-made. Worth \$7.00. \$5.60

Men's Overcoats. Men's and Youths' extra quality, All-Wool Dark Oxford Gray Cheviot Overcoat, Raglanette style, velvet collar, interlined with felt to waist. Worth \$2.00. \$9.50

Men's Gloves. Men's Extra Quality Mocha Gloves in medium shades of Brown, fine stripe warm wool lining, dome fastener. Worth \$1.00. 86c

Shirts or Drawers. Men's Heavy Underwear, Pure Fleece Lined Shirts, made with French neck, elastic ribbed cuffs. Drawers made Trouser finish. Worth 7c. 56c

Ladies' Coats. Ladies' Raglanette Coats in Coverlet Crash, Chest-ribbed iron, flare sleeves with cuffs, lined fancy mercerized satin. Worth \$12.00. \$9.00

Ladies' Suits. Ladies' All Wool Oxford Gray Costumes, Blouse Etoupe style, double breasted, flare sleeves, skirt tailor made, seven rows stitching. Worth \$10.00. \$7.25

Ladies' Gloves. Ladies' Fine Kid Gloves, two dome fasteners, in Black, White, Tan, Gray, Mode, Purple, Brown, Blue, Red, Green, Brown. Blue, Red Green, Silk points, sizes 5 1/2 to 7 1/2. Worth \$1.00. 73c

Fur Capeline. Ladies' Black Persian Lamb Capelines, trimmed Electric Seal, with 2 heads, 4 tails, high storm collar, lined, plain and fancy silk. Worth \$9.00. \$6.55

Ladies' Boots. Ladies' Extra Fine Quality Dongola Laced Boots, Goodyear Welt, extension soles, kid tip, well finished, perfect fitting; sizes, 2 1/2 to 7. Worth \$3.00. \$2.00

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The Divor

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(By a Regular Co

In one of the New York series of articles dealing for some time back with Divorce Question or latest of these contri probably the most in from Bishop Samuel F. Reformed Episcopal C series this one is Art so it can be readily up the entire symposium tute a considerable vol Bishop Fallows takes tion by asking if marri vine institution, or a He makes numerous di pecially as between n and Christians, betwe tians on both sides, a Christians, that is to duly baptized, on both he distinguishes betwe in both of its dual atti ing marriage; its attit those of its own fold a side its jurisdiction. what he calls the Weste the Roman Catholic—fr ern Church or Greek or gain separates both of the Protestant Christia

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The Divorce Problem.

(By a Regular Contributor.)

In one of the New York dailies a series of articles has been appearing for some time back, upon the Divorce Question or Problem. The latest of these contributions, and probably the most important, is from Bishop Fallows, of the Reformed Episcopal Church. Of the series this one is Article XXXIII., so it can be readily understood that the entire symposium must constitute a considerable volume.

Bishop Fallows takes up the question by asking if marriage is a divine institution, or a civil contract. He makes numerous distinctions, especially as between non-Christians and Christians, between non-Christians on both sides, and between Christians, that is to say those duly baptized, on both sides. Then he distinguishes between the Church in both of its dual attitudes regarding marriage; its attitude towards those of its own fold and those outside its jurisdiction. He separates what he calls the Western Church—the Roman Catholic—from the Eastern Church or Greek one; and he again separates both of these from the Protestant Christian churches.

The conclusion arrived at would seem to be that marriage is simply a civil contract as far as regards the unbaptized, or the non-Christians, and that it is a divine institution in its connection with the Christian churches, but one differently considered by different churches. In all this, which is very confusing and very indefinite, we find that he isolates entirely the Catholic Church. Of the many statements made by His Lordship, concerning our Church we may quote the following:—

"The Church, however, maintains that Christ Jesus restored marriage among His followers to its pristine position. The Western branch, or the Roman Catholic Church, after many conflicting opinions among its leading teachers, holds that Christian marriage, that is, a marriage between baptized Christians, cannot be annulled for any cause whatever. There may be separation of the parties, but no right of either one to remarriage is conceded."

He calls this the "extreme position of the Western Church." He sets forth the Protestant position in these words:—

"The various Protestant divisions of the Church Catholic have in general held to the position that our Lord taught that divorce was admissible in the case of adultery with the right of remarriage to the innocent party."

And he says that it is "a mistake to suppose that the Pope can grant a dispensation of separation in the right of remarriage between Christians."

In fact, Bishop Fallows appears to be unprejudiced and to wish to give credit to the Catholic Church in all the good will that he possesses, he has failed to understand the Catholic Church's teaching. He dwells emphatically upon the point of "a divine institution;" and while so doing he seeks to show that God did not condemn divorce under the old Mosaic dispensation, and that in the time of Our Lord it was practised to a fearful extent amongst the chosen people. In a word, he would leave it to be understood, that our Lord tolerated divorce, without ever having sanctioned it. There is something lacking in the Bishop's apprehension of the Catholic Church's teaching. It seems to us that it is the faith that is wanting. Otherwise we cannot see how he could be so unbiased and yet fail to grasp the very secret of the problem.

It has never dawned upon him, in all his careful study of the subject, that, in the eyes of the Catholic Church, marriage is a sacrament. It is one of the Church's seven sacraments. A sacrament is a source of grace; it is, therefore, sacred, and necessarily of Divine establishment. While the Church has the delegated power from Christ of conferring each of the sacraments, it does not possess the power of effacing that which has been bestowed. The Church can baptize you; but once you are so baptized, the Church cannot unbaptize you, or efface the baptism that has been conferred. She cannot wipe out the absolution that she has given in the Sacrament of Penance. She may withhold it; but once given she cannot destroy it in your soul. She cannot undo that which she has done in giving you the sacrament of Holy Eucharist, nor that of Confirmation. She bestows upon you the Sacrament of Extreme Unction, but by no process possible can she

make ineffective or withdraw that sacrament once it has been administered. She confers Holy Orders; she ordains you to the priesthood. You are "a priest unto all eternity," and the Church is absolutely impotent to destroy your sacerdotal character. You may sin, you may abandon the Church, you may persecute her, you may sink to the lowest depths of infidelity; but you remain a priest all the same. She may excommunicate you, but she cannot recall the Sacrament of Holy Orders conferred on you, nor annul it in any degree.

What is true of these six sacraments is equally so of the sacrament of matrimony. Not marriage alone, but matrimony. That sacrament, once conferred, and in conditions that are not radically annulling, the Church cannot undo the tie, nor can she recall, or efface the sacrament. The priest is a priest for all time and all eternity; the married couple are married, are husband and wife, for all time, until death doth them separate. It is this idea of a sacrament that even the most enlightened Protestant mind cannot seize. Consequently it is useless to argue the problem of divorce with any man who does not possess the Faith; for, no matter how much good will he may have, he is sure to fail in understanding our Church and her dogma.

GAELIC IN SCOTLAND

While studying the subject of the revival of the Gaelic language in Ireland, we came upon the following interview, which is of considerable interest:—

"The country dance, the crossroads festivity of the Irish peasantry, which had practically become a thing of the past in Ireland when I was there five years ago," said the Rev. Father Fielding, of Chicago, "is again in full swing in the old country, much to the delight of the lovers of an Irish Ireland." Father Fielding was a delegate to the Gaelic League convention. "A puritanical spirit totally alien to Irish character," he continued, "arose among the Irish clergy a decade ago, and every enjoyment and pastime of the young country folk was frowned upon. The great work done by the Gaelic League in Ireland has changed conditions. The League now pays Irish pipers and fiddlers to play at the crossroads dances, when, in view of all the old folk, the boys and girls of Erin enjoy themselves just as they did in the time Lever wrote about."

This gives an idea of how the Gaelic League is working in every direction, not only in seeking to keep alive and to revive the language, but also in bringing back the customs and traditions, the usages and habits of the people. It may be of interest to know that in Scotland there exists a strong Gaelic element that harmonizes strictly with that of Ireland in all that concerns the language of their fathers. According to the statistics recently published, taken from the Scotch census, we meet with facts and figures that cannot but prove of deep moment to all who have at heart the success of the Gaelic revival in Ireland. We will quote a few of those figures. Gaelic is the only language spoken by 28,106 persons in Scotland, while 202,700, or 4.5 per cent. speak both Gaelic and English. It is in the counties of Ross and Cromarty and Inverness, that most of the Gaelic speakers are to be found. In Ross and Cromarty, 12,171, or nearly 16 per cent. speak only Gaelic, and 39,292, or more than half the population, speak both Gaelic and English. In Inverness-shire 11,722 (13 per cent.) know only Gaelic, while 43,281 (48 per cent.) speak both languages. In Sutherland 65 per cent., and in Argyll 46 per cent. speak both Gaelic and English; but the proportion using Gaelic alone is small.

If such be the case in Scotland, and that in Ireland the percentage of Gaelic speaking people is far greater, we can see no reason why the language should be considered, as it is by some, both dead and buried. The revival movement is forging ahead with astounding success and rapidity, and if it so continues for another decade there may be great hopes for the future of our Gaelic literature.

Ah! to those who have no knowledge it is easy to speak of processions of angels; but to those who have seen where an angel is—how they flock upon us unawares in the darkness so that one is confused, and scarce can tell whether it is a reality or a dream—to those who have heard a little voice soft as the dew coming out of the heavens—the angels do not come in processions; they steal upon us unawares, they reveal themselves to the soul.

The Evils Rome Suffers

In the "Messenger Magazine" for October, a writer signing "S. J.," continues a series of most instructive articles, under the heading "Pilgrim Walks in Rome." It is difficult for any observer to write anything very new about Rome. Yet this author has found the secret of telling oft-repeated stories in such an entertaining and fresh manner, that they appear as perfectly new. His whole series deserves careful study. There is one chapter, however,—XII. "Reflections at Porta Pia"—which is so full of information that we have decided to take it entirely from the magazine and reproduce it for our readers. There are thousands alive to-day who can recall the stirring events of 1870. That was the year of the great Franco-Russian war; it was also the year that witnessed our Canadian Zouaves depart for Italy, and there—

from Castelfedarda to the Porta Pia—testify to their Catholic devotion in the most practical and heroic of manners. The defeat of the Papal defenders, and the triumph of Garibaldi and his red-shirted rabal-army, produced effects that still are felt in all their bitterness. But, at this distance, many of us are not able to gauge the enormity of the evils that fell upon Rome since that day, and in consequence of that day's work.

The chapter to which we refer contains a list that may suffice to awaken our co-religionists to the importance of the situation of the Church in Rome, ever since the Piedmontese army burst into the Eternal City. We take the chapter just as it is. It needs no comment; for to comment upon it fully would necessitate a volume. It is an epitome of thirty odd years of injustice. It runs thus:—

"Thirty-two years have flown since the Piedmontese entered Rome, and the chief actors in that deed of sacrilege have gone to their account. It may be well to pause for a moment or so at Porta Pia and reflect on all the evils the Church and Christian morality have suffered during that period and are still suffering:

- (1) Loss of the Pope's Temporal Power, with consequent loss of independence in the government or the Church.
- (2) Imprisonment of the Holy Father in the Vatican.
- (3) Suppression of religious orders and congregations, as such; seizure of their houses, churches, and all their property.
- (4) Sequestration (euphemistically termed "conversion into Italian bonds") of the property and revenues of all basilicas, collegiate and parochial churches, colleges and confraternities.
- (5) Forced military service of priests, clerics and religious.
- (6) The most shocking insults offered to the Holy Father (in violation of the Law of Guarantees) and to the clergy, day after day in the public press. The mind sickens at the thought of the coarse, revolting caricatures seen every week in nearly every street of priests, bishops, and even of the Vicar of Christ.
- (7) Public demonstrations in the streets against the Pope and the Church, notably at the inauguration of the statue of the apostate friar, Giordano Bruno, when a dark banner of Satan was flaunted through the streets.
- (8) The attempt to cast the body of Pope Pius IX. into the Tiber.
- (9) The spread of heresy, as mentioned above.
- (10) The spread of corruption among the young by the irreligious teaching in the public schools. Many of those selected as teachers are professed infidels, men totally unfit to be in contact with children. Carducci, the author of the "Hymn to Satan," held a professorial chair in the Roman College.
- (11) The growing disregard of decency. Indecent representations are exposed everywhere, which have a corrupting effect on the heart and mind. Shameful statues are erected in public places, such as would disgrace a pagan city.
- (12) The multiplication of bad newspapers, full of blasphemous insults and filthy garbage, with the avowed object of making religion odious.
- (13) Scandalous desecration of the Sunday by unnecessary public works.
- (14) Widespread misery among the poor, suffering from bad seasons, want of employment and cruel taxation of the most necessary articles of food. Discontent is driving thousands every year from the country, and thousands into the ranks of the Socialists.
- (15) The ruin of the religious or-

ders who used to befriend the poor. A non-Catholic correspondent in the "Spectator" of June 11, 1898, says: "In old days the religious orders, scattered throughout the length and breadth of the land, helped the people over periods of distress by finding work for them and distributing alms, just as we assist the natives of India during a famine. Practically they formed a net-work of benevolent societies, and the peasant felt that he had them to fall back upon. The monastery lands and industries have now, for the most part, passed into the hands of speculators or rich absentee landlords, and at the same time the proceeds of their sequestration have been squandered in inflating the army, in political bribery and in a futile colonial policy."

(16) Sequestration of the funds of the Opere Pie, or pious foundations for hospitals, orphanages, asylums, etc.

(17) The alarming spread of Socialism, robbing the poor man of his one consolation, religion, filling his mind with hatred of all authority, spiritual and temporal, and with wild ideas tending directly to anarchy."

St. Anthony and The Robbers.

The chronicles kept by the missionaries in all lands are full of quaint tales. One from Father John Lopez, O.F.M., missionary in the Holy Land, contains the following:—

In the year 1764, the Franciscan missionaries in the Holy Land were much troubled by Osman Pasha, Viceroy of Damascus, who was taking money that belonged to the missionaries. Catholics throughout the world had given alms for the support of the holy places in Palestine, and of this they had been deprived by the orders of the Viceroy.

At last the Fathers were in such need of funds for their daily food, they could remain silent no longer, but entered complaint to the Sultan.

After due deliberation the Sultan sent an order commanding the Viceroy to restore to the Procurator-General of the Franciscans the sum of money unjustly retained by him. If the Viceroy did not restore this money within three days, he would be beheaded.

The Sultan even directed the manner in which the money should be restored. It was to be given to the Legate, who would convey the Sultan's commands to the Viceroy, and the Legate was to take the money to Jerusalem. At Jerusalem he was to be received by the people with singing and instrumental music, and a general rejoicing.

The Viceroy was engaged when he received the order. For two days he refused to obey the Sultan; but fearing to be beheaded, the third day he publicly declared he would "deliver the money to those miserable dogs, the Franks."

At the last moment he delivered the money to the Legate; but he had made arrangements with some robbers that they should waylay the party and steal the money, and thus prevent the Legate's triumphant entry into Jerusalem.

The robbers made their plans, and after the Legate and his attendants had entered the land of Galilee, the attack took place, and they were about to seize the money, when, lo! a strange thing happened.

It seems that one of the members of the company was a Franciscan monk in disguise. When the money was being put into the saddle-bag, at Damascus, the monk had put into the bag a small statue of St. Anthony, and had begged the good saint to guard the money, for he knew the needs of his brother Franciscans in the Holy Land. When the robbers were about to seize the saddle-bag, the mule started and was soon out of sight. All efforts on the part of the robbers to find the mule failed.

Through woods and over rocks and hills and streams ran the mule, and about seven hours after his sudden departure he was standing meekly at the door of the Franciscan convent in Nazareth.

The Fathers in Nazareth did not know what to do with their strange guest, and as they thought the animal belonged to a stranger, no effort was made to learn the contents of the saddle-bag.

Some hours after, the Legate and his attendants arrived. There was general rejoicing when the mule and his valuable load were found, and all returned sincere thanks.

The instructions of the Sultan regarding the entrance to Jerusalem were carried out, and the money was used as the generous donors desired, for the preservation of the holy places in the Holy Land.—Adapted from Journal of Franciscan Missionaries, Sarah Stevens.

The Catholic Press.

The need and value of a first-class Catholic newspaper are only partially realized by the Catholic laity as well as by the Catholic clergy. The Catholic laity stand in special need of an influential Catholic press, to champion their rights, to promote their spiritual and moral and social welfare, to further whatever good projects they may wish to inaugurate and to help to carry them to a successful issue, and to point out to them the weak points, if any there be, in movements set on foot for desirable, or supposedly desirable reforms. It often happens that a section of the Catholic laity considers it has a grievance, and that its members try to bring about a change or a reform with undue haste and without proper consideration, and, above all, without consulting their Catholic neighbors. With a well supported Catholic newspaper they could take it into their confidence, and lay before it their real or imaginary grievances confident that these would be carefully and intelligently discussed. If they were found to be based upon fact, Catholic paper would take up the question and agitate it fearlessly and, at the same time, with becoming prudence and in a thoroughly loyal Catholic spirit. In this way alone can legitimate grievances be removed or desirable reforms be brought about. Everything would be done in a practical manner; and the Catholic newspaper, being the recognized organ of a united people, would secure a respectful and an earnest hearing. Projects planned in secret and propounded by a section or a group naturally fail because they lack the united and vigorous support which a Catholic newspaper alone could give them.

In order to place a Catholic newspaper in a strong and independent financial position, the hearty goodwill and the practical sympathy and co-operation of the laity are absolutely necessary. Every individual reader should regard it as a duty to secure all the subscribers for it that he can obtain, and all the advertising patronage which he can influence. The clergy, too, have it in their power to extend valuable assistance to the Catholic newspaper in these two lines. They control no small amount of advertising themselves, in connection with educational institutions, parochial concerts and other similar events. The laity, as purchasers and consumers, as directors and stockholders of various commercial and other institutions, can lend considerable assistance, in the way of advertising patronage, to a Catholic newspaper. The task is by no means a difficult one. All that is required is a combination of earnestness, goodwill and a real desire to help along a good cause in which they themselves are very much interested whether they realize the fact or not.

The Lessons of The Secular Press.

We have frequently referred to the peculiar and anti-Christian tinge of a class of sensational articles of the more or less "yellow" press of presents to its readers. A fair example of this style of journalism may be found in the following story which we take from an American secular newspaper. It was published under the caption "A Physician's Last Hours."

A physician prominent in New York State was interested in manufacturing. While visiting his factory one day his coat was caught in a shafting and he was hurried around and around with terrific force, and every time he went 'round his legs struck an adjacent wall.

When he was finally released he was found to be still alive and physicians were hurriedly sent for. A half dozen of them came, beheld their injured brother, and shook their heads.

"I knew it," said the man. "I've already diagnosed the case. You'd just be wasting your time if you tried to do anything. But tell me don't you agree with me that I'll live about five hours before the shock takes effect?"

The six men of medicine nodded.

"Then send for a lawyer."

The lawyer came. Rationally and calmly the crushed man dictated his last will and testament and signed it with a hand as steady as that of a man in full health.

"Now," he said, when the last

witness had affixed his signature, "please send for my wife."

A little later on he said: "Call up Mr. Blank and Mr. So-and-so on the 'phone and say that I want to talk over some important business matters with them."

For over an hour the three partners arranged for the conduct of the doctor's business interests after his death. The conference ended, the injured man turned to his wife:

"Now, dearest," he said, "I've still an hour to live. Give me a cigar, take hold of my hand, and we'll wait patiently for the end."

And so he died, with a smile on his lips and the blue smoke of the cigar curling about his head."

The foregoing, as well as many other examples, is presented as something to be admired. We will not concede to any one a greater admiration than that which we possess for the heroic, the stoical, the disinterested. No doubt the doctor in question displayed great nerve, considerable surgical experience, and a wonderful command over himself. But there is something very sad in the contemplation of such a death. It is a pity to see a brave man going into the presence of God amidst a cloud of cigar smoke instead of a volume of prayers. There is such an amount of paganism in the picture that while we could admire such a death in an ancient Roman gladiator, Greek soldier, or even in one of America's primeval savages, we fail to see any beauty or grandeur in the same prayerless, thoughtless, God-ignoring death, when the principal actor is an educated and probably a self-supposed Christian gentleman. This is materialism in its most emphatic form. It is the sad transition of a proud soul from the passing scenes of this life to the theatre of eternal existence—a transition that is made with this world's fleeting interests dominating and effacing all thoughts of the awful Presence beyond.

We have no reason to complain if heroic spirits are set before us as examples of endurance under pain; but we consider such samples of the stoical and brave as very sorry lessons for a rising generation of young Christians. It is little wonder that the world is drifting so rapidly away from God and religion when the examples set before the eyes of the young are calculated to fire them with a desire to die—no matter how bravely—in positive ignorance of an eternity and in apparent contempt for prayer and for God.

Great Christian Brother

The funeral of the Rev. Brother Erinold, director of St. Mary's College, Oakland, California, who died last week, was notable for the large number of citizens of all classes and creeds who attended it, thus showing the affectionate esteem in which he was held. He was entering upon his forty-ninth year when death came upon him almost suddenly, a day after he had returned from the funeral of the late Father McKinnon, at San Francisco. The Rev. Father Yorke delivered a touching eulogy of the deceased at the High Mass of Requiem in the Church of the Immaculate Conception, in the course of which he said: "Forty-eight years ago Charles O'Donnell was born in Ireland. He was born in the family of one of those honest, industrious, God-fearing farmers who constitute the backbone of Ireland. In early youth he learned the traditions of his native land and his mind became impregnated with its patriotic ideas and the devotion to the Mother Church that has always characterized its people. At his mother's knee he learned the precepts of the Catholic faith, to which he was so devoted all his life. As he loved his faith, he loved the land. Its romance and chivalry captivated his ardent imagination. He loved the history of Erin and her literature. He was jealous of her honor and devoted to the welfare of her children, both in this world and the next. He was not ashamed to carry around a primer of the Gaelic language, for he knew that the preservation of native speech is the touchstone of Irish nationality.

"It is not too much presumption to believe that our dear friend and brother is numbered with the blessed to-day. He died in the Lord, and his works were with the Lord and for the children of the Lord. He left this world in the name of God. His life was a life of works, a life of works for the sanctification of man and the glory of God. His works have followed him. His life was a life of self-sacrifice."

We are always more profitably employed in praising God than even in despising ourselves.

TOMBSTONES: Edifying and Curious.

A tomb is supposed to be a mark of honor to the dead. But it may—indeed it should—also instruct and edify the living. It can teach us something useful concerning the life of the deceased. It can, furthermore, arouse us to the realization of those vivifying truths which we are most ready to accept amid the associations of grief and death. At the brink of the grave these truths, enlivened by noble aspirations, come to us, so to speak, from the lips of the deceased; and their silent exhortation does not irritate by a patronizing or testy manner, nor confuse us by its authority.

And when we remember not only death, but the blessedness of dying in the faith of Christ, after the struggle of life—do we not actually benefit the dead also? Does not the fact that their mute example incites us to virtue by reminding us of the end of things, speak in behalf of the departed who are instrumental in teaching us this lesson? I cannot but believe that the impressions which bring home to the living who pass the tombs of the dead, the thought of eternity, will in some measure redound to the credit of those who, thus preaching to us from their graves, may still be detained in the chastening flames of purgatory.

The child, led by its parent through the sombre paths of the graveyard, receives the first solemn lessons of the eternal truths, and of the charity that makes a blessing to it for after-life. The virtues recorded on the monuments of the dead, in the spirit of parental or filial love, receive a higher sanction than can be given them in the school or in the books, or even in the pulpit.

The old masters of epigraphy have left us numerous beautiful examples of this sentiment in the inscriptions which grace the tombs in many of the old Catholic cemeteries of Europe. These God's acres speak to us in a thousand attractive ways through art and literary form. They keep the vanity of earthly pomp and show before our minds in the very beauty of expression with which they point to the glory of heaven, and call forth the noblest sentiments of disinterested sympathy. The very gates and the pathways are eloquent with the appeal to the instincts of charity and supernatural views of life. As an example of this fact I select a number of Latin inscriptions with English translation. The sentiments are in every case so beautiful, and the Latin forms so graceful, as surely to edify and please the attentive reader.

One of the most interesting cemeteries in the world, in this respect, is perhaps the Campo Santo of Bologna. Over the entrance you read, as you approach the artistic gateway, the following in Latin:

"Devoutly dedicated to the Christian souls whom the chastening fires of Purgatory are preparing for a place among the lights of heaven. Enter friend and offer a devout prayer by which thou wilt lessen our debt of penance, in earthly measure, a hundred days. Grant in thy charity this gift, for we are in torment."

It has been said, and it is sometimes true, that epitaphs lie. But they give, even when their form is exaggerated, an indication of what we esteem, and of what we would wish to have as the record of a life that may in some respects have failed. "De mortuis nil nisi bene." "Of the dead say naught but what is good," is a testimony to man's original nobility of soul, and hence we find the sentiment among the pagans as their accepted standard of wisdom. If we justly praise the living in order to encourage them, as Samuel Parr says, why should we not equally praise the dead, since there exists the very same reason of arousing the living to imitation of such virtues as we remember to have been the best part of our deceased friends.

In truth it would not be just or in harmony with our very instincts of right if we were to apply the same standard of judgment to the dead which we have for the living. The mother chides her child, the brother quarrels with brother, the friend suspects friend; but when a child or brother or friend are being carried to their graves, we forget the words and acts that wounded our sensitive self-love during their lifetime, and we recall only the love and the kindly deeds they did, and the neglected opportunities of our showing them love and kindness in return.

Serious truth may be taught, however, in other than serious fashion. In the days of Abraham a Santa Clara, humor and drastic irony were the writers of pious books, to shun men into the contemplation of eter-

nal truths and of their own shortcomings. The art of preaching through the silent appeal of legends upon tomb-did not wholly escape the effects of this tendency. Hence we have numerous inscriptions upon old graves, and some recorded in books whence, we imagine, they were never transferred to stone, which causes a smile though they are not without instructive and salutary force for the living.

Here lies my wife, 'tis well
For now in peace both dwell.

In a little church dedicated to St. Gregory at Sudbury, there is an epitaph on the tomb of one Campbell, a prominent citizen and benefactor of the town who died in 1706. The inscription in Latin verse reads:

"This Camel (Campbell) of Sudbury, managed to pass through the eye of a needle. Go now and if thou be rich, do likewise. Farewell."

Among the sepulchral inscriptions noted for laconic brevity and force is that which commemorates the heroic death of the soldiers who fell at the battle of Nordlingen (1643) between the Swedes and the German Imperialists.

The expressive words, "Stay, wanderer, thou treadest upon heroes," say far more in Latin than in English as they imply by the use of the singular noun "heroem" that every step taken in any direction on that field touches a hero—a sentiment which in good English style requires circumlocution.

Everybody is familiar with the inscription on the tomb of Sir Christopher Wren, in St. Paul's, London. The concluding words of the epitaph, summing up his activity as an architect, are very telling:

"Do you want an evidence of his genius? Then look around you!"

Which is as much as to say—see his greatness here described, for he built the edifice which you have come to admire.

An inscription of kindred character and equally remarkable for originality of expression, is that of John Jacques Sarger, architect of the Church of St. Peter, in the ancient city of Colmar (Alsace). The present edifice, which was built to replace the old priory church dating back to the thirteenth century, was completed in 1750. The builder died two years later, and was buried in the church where a marble sarcophagus stands with this legend:

"Here I rest, John Jacques Sarger, of Strasburg, architect of this temple, where before I never had rest. Grant rest, O Lord, in Thy (heavenly) temple to him to whom this my temple Thou didst give a temporary resting place, in the year 1752."

Among the quaint English epitaphs which call the reader to reflection are mentioned, as an example of rare felicity in expression, that which was written to mark the earthly resting place of the printer, Benjamin Franklin:

"The body of Benjamin Franklin, like the cover of an old book, its contents torn, and stripped of its lettering and gilding, lies here, food for worms. Yet the work itself shall not be lost, for it will, as he believed, appear once more in a new and more beautiful edition, corrected and amended by the author."

Among the epitaphs from the pen of Ben Johnson we have some pretty poetic expressions, such as the following:

Underneath this stone doth lie
As much virtue as could die;
Which, when alive did harbor give
To as much beauty as could live.

These lines recall a similar strain from Tom Moore:

Though many a gifted mind we meet,
Though fairest forms we see,
To live with them is far less sweet
Than to remember thee!

There is something exceptionally pathetic in the form of those inscriptions which suggest the relation of loyalty of servants who pay their tribute to the dead master whom their affection follows beyond the grave. Caroline Southey, the wife of Robert Southey, whom a congenial poetic spirit attracted toward the author of "Solitary Hours," builds her charming story of the "Grave of the Broken Heart" upon an epitaph which belongs to this class. She describes it as located in the churchyard of one of the seaside hamlets on the western coast of England:

"To the memory of Millicent Abonye, daughter and only child, of the brave Colonel Abonye, this tab-

let is inscribed by her faithful servant. She died August 10th, 1—, in the 30th year of her age, of a broken heart."

The good old servant, Nora Carthy, who tells the story, shows a singular sense of delicacy in this that she omits to mention her own name, although the ordinary style of inscription would call for such mention.

Modern critics have at times condemned what they term the sentimental and exaggerated form in which it was customary formerly to praise the departed. But, as has already been said, there is less logic in the assumption of insincerity than might appear to those who apply the cold reasoning of the head to all conditions of life. The heart has often good reasons, of which the head knows nothing; and this is the case here.

Samuel Parr himself was a master in the difficult art of lapidary inscription, and his letters on the subject, when requested to write Dr. Samuel Johnson's epitaph, are a matter of classical heritage. On that occasion Samuel Parr wrote to Sir Joshua Reynolds:

"To the memory of Johnson, I as a scholar and a man, owe everything; and to the wishes of Sir Joshua Reynolds there is scarcely anything which I can with propriety refuse. Permit me, then to lay before you the reasons which dissuade, and even deter me from undertaking to do at all, what I despair of doing well.

"Johnson was a great writer, an accurate scholar, and a good man. Upon his correct and profound knowledge of the Latin language, I have always spoken with unusual zeal and unusual confidence, in opposition to the cavils of Monboddo and the insinuations of Joseph Warton. Whatever may have been the success of his efforts in Latin epitaphs, he has most just notions of the art itself; and my opinion is, that beyond all other men in the world, he has a right to such an inscription as perfectly corresponds with his ideas of the art, and his skill in Latinity.

"No the question is, from whom such an inscription is to be obtained.

"In regard to myself, I distrust my own abilities to perform what is excellent, in proportion as I understand in what excellence consists."

Eventually Parr did write the epitaph, which was much corrected to satisfy the critics to whom it was submitted. Finally, M. S. Routh told him that he did not like the last draft of it near as well as the first, and Samuel Parr sent him the inscription in its several stages with certain humorous allusions to the views of those who had objected to certain phrases like "probabili poetae," among whom were Malone, Steevens, Sir W. Scott, Windham, and even Fox. "They (the Johnsonians) do not understand it, and I am a scholar, not a Belles-Lettres man; an epitaph writer, not a panegyrist; a critic, not a partisan."

Parr has left some other notable English inscriptions. One of which, on James Drake (June 24, 1761), and Elizabeth, his wife (June 10, 1775), concludes with the following apology, after the writer had praised the domestic and social virtues of the deceased:

"Solid merit disdains the aid of flattery but if gratitude be permitted to commend the virtues of the living let not filial piety be condemned for paying this tribute of sincere veneration to the memory of the dead.—Fra Arminio, in The Dolphin.

He who never in his life was foolish,
Was never a wise man.

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CATHOLICITY IN PORTO RICO.

Without doubt the Faith, throughout the island of Porto Rico, is not in the most flourishing condition, owing to the scarcity of the laborers in the vineyard of the Lord. Its physical formation is not unlike a rectangle; the length of which East and West, is about 100 miles, and its breadth 16 and South about 40 miles.

The inhabitants, with comparatively few exceptions, are Catholics, amounting in round numbers to about 1,000,000 souls. The third part of them are negroes, the majority whites. The greater part of the negroes live scattered throughout the island, outside of cities and towns. However, not only they, but also the whites living in cities and towns, are sadly in need of spiritual care, and are miserably exposed to the loss of their immortal souls.

On the one hand, they are deprived of the necessary instruction in their Catholic faith, as well as of the means of salvation, the Bishop having scarcely a hundred priests at his disposal; and on the other hand, every effort is made by the opponents of our faith to draw as many as possible from the Church. Male and female Protestant missionaries, supplied and supported by wealthy foreign missionary associations, have settled on the island to buy and to coax, by money and other inducements, over to their belief, especially the ignorant and poorer classes.

This deplorable state of things on the island, moved the Apostolic Delegate, Mgr. Chapelle, and the Rt. Rev. Bishop Blenk to apply to the Very Rev. Father General of the Redemptorist Congregation in Rome to establish a foundation in Porto Rico.

At the instance of the General, the Very Rev. Father Licking, C. S. S. R., Provincial of the Baltimore, Md., province, in company with the Rev. Charles Sigl, rector of the Redemptorist house of studies, Ilchester, Md., set sail in the beginning of last September, to San Juan, to negotiate with Bishop Blenk about the important project.

The Bishop, full of zeal for his famished flock, so much exposed to seduction and perversion, received the fathers at their arrival most cordially. Thousands of people greeted the fathers most enthusiastically, when they landed, and the next morning the church was crowded at the Masses of the fathers by eager and hopeful worshippers.

After the necessary recruiting from their five days' sea voyage, the Bishop personally escorted the fathers to the place most suitable for a foundation. It is the city Mayaguez, situated on the west coast of the island, with a population of 29,000 souls. An omission of about 2,000 souls is attached to it, southward in the mountain district. The local missionary territory covers over five square miles, not a very large expanse, yet a good vantage center for expansive missionary work throughout the whole island. The exact number of souls entrusted to the care of the fathers within their radius of labor can be obtained only by a census, which will be one of their first occupations.

Naturally, many difficulties presented themselves at first sight of such an enterprise. The church at Mayaguez is a very old structure, in an impoverished and dilapidated state, and very much in need of repair and replenishing. There is especially a great want of necessities for church services, as vestments and sacred vessels, etc. Upon their arrival the fathers will not have a house and home of their own. There is no parochial residence. The pastor and curate lived apart, boarding in houses of their parishioners. Moreover, the people were never accustomed to contribute toward the support of church and pastor. From what source necessary support is to come to the fathers, time will tell. On what are they to depend? On what did their forerunners depend? Not on land-grabbing schemes and speculations, nor on rich missionary funds and large money bequests, much less on foreign missionary corporations. God grant that this emergency will kindly appeal to the generosity and zeal for the house of God, of some of our people!

In addition, the prevailing climate is anything but beneficial to health and life especially for foreigners, coupled with arduous and debilitating missionary labors. Last, but not least, ignorance of the language of the country and of the people in its local and dialectical form of expression. All this would naturally be taken into consideration. However, St. Deus pro nobis, quia contra nos?

Taking therefore the glory of God and the salvation of souls into consideration, the General in Rome, with trust in God's help and support, as well as in the well known missionary zeal, and sacrificing spirit of his American subjects, gratefully acceded to the earnest and reiterated petitions of Rt. Rev. Bishop Blenk, and forthwith authorized the Provincial of the Baltimore Province to accept the foundation at Mayaguez.

Hereupon the Provincial appointed the Rev. Charles Sigl, C. S. S. R., a native of Rochester, N. Y., and in company with him, Rev. William Lindner, C. S. S. R., and Rev. Thomas Mullany, C. S. S. R., stationed at St. Alphonsus, N. Y., as the founders of the Redemptorist Congregation on the island of Porto Rico.

Rev. Father Sigl, who will act as the first rector, left New York with Rev. Father Mullany on Nov. 8th, on the steamer "Ponce" for San Juan, when the final settlement will take place.

Towards the end of the month, Rev. Father Lindner with two lay brothers—Bro. Ubaldo (Augustin Pietsch) of Rochester, N. Y., and Bro. Polycarp (Henry Magner) of Ilchester, Md.—will follow.

Later on, other missionaries will be sent. On the feast of the Immaculate Conception, Dec. 8th, will take place the formal acceptance of the parish and the inauguration of the missionary center.—Michigan Catholic.

KIDNEY TROUBLE. A DISEASE THAT OFTEN TERMINATES FATALLY.

Mr. L. Lussier, of Soré, Tells how He Overcame the Trouble After Repeated Failures.

There is no trouble more dangerous to life than disease of the kidneys, for the reason that before any special symptoms have made themselves manifest, the disease has usually assumed a formidable character. The symptoms that first manifest themselves are usually weakness in the small of the back, pains in the region of the loins. The urine is sometimes highly colored, while in other cases it is extremely pale, frequently depositing a sediment. As the trouble progresses these symptoms grow more severe, and frequently terminate in dropsy, Bright's disease or diabetes. Dr. Williams' Pink Pills are a specific for all kidney troubles, and have cured many cases after all other medicines have failed. Mr. L. Lussier, a well known navigator of Soré, Que., gives his experience for the benefit of other sufferers. He says: "For several years I suffered very much from kidney trouble. The symptoms usually made themselves manifest by severe pains in the back and kidneys, and sometimes they would be so bad that I would be confined to my bed for several days at a time. I tried a number of different medicines, recommended for the trouble, but got no relief, and finally became so discouraged that I thought a cure was impossible, and stopped taking medicine. Shortly after this I read in our local paper of a case of kidney trouble cured by the use of Dr. Williams' Pink Pills, and this induced me to try this medicine. I soon felt that these pills were not like the other medicines I had been taking, for in the course of a few weeks I began to experience great relief. I continued taking the pills for a couple of months, by which time all symptoms of the trouble had disappeared, and I have not since had the slightest return of the disease. These pills also strengthened me in other ways and I believe them to be the best of all medicines."

Dr. Williams' Pink Pills enrich and nourish the blood and strengthen the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rheumatism, partial paralysis, heart troubles, St. Vitus' dance and the ailments that make the lives of so many women a source of misery. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

THE YEARLY COMMUNICANTS.

Frequenting the sacraments a single time in each year saves one's total severance from communion with the Catholic Church. But those who do so are travelling a dangerous highway. It is doubtful if any individual, who has Satan for his companion three hundred and sixty-four days in the year, can entirely part company with him for the remaining one.

Catholic Reverence For Relics.

The poet in the following verse touched the motive of Catholic reverence for relics and things that have been intimately associated with our Lord and his saints.

If Time had spared some edifice
By Nazareth's Carpenter reared,
Few relics of the ages gone
Would be by men so much revered.

The Protestant opposition to a proper reverence for things made sacred by association has always been a puzzle to the Catholic mind. It seems so very unnatural. In the natural order of life men respect, love and reverence heroes, images and relics. The places where the great and good have lived, the scenes of their noted actions, their relics, are held in profound respect. In this country Mt. Vernon, Plymouth Rock, Bunker Hill, are objects of national reverence. The portraits of our loved and revered ones, locks of hair, all souvenirs and relics, the heart clings to with a natural fondness.

If we thus honor, and rightly, loved ones, political heroes and benefactors of society, why should we fail to give a like or a greater honor to the heroes of the Christian faith whose lives are like lamps to us?

Would not the Christian who believes not in relics, touch with reverence the hem of that garment that healed the sick woman in the Gospel, or the handkerchief that received the gift of healing from the touch of the Apostles, or the bones of the prophet that restored the dead man to life?

The existing generation absolutely cut off from the past generations would be like the branches of a tree severed from the roots. It is only by relics of one kind or another that we get into intellectual and sympathetic touch with our ancestors who once played their parts on this stage of existence and passed away, as we are playing ours and passing. All that they have left us in the intellectual moral or physical order are relics or reminders of their lives and activities. Man is a creature of imitation and must have patterns; he finds those patterns in the relics of the past. In them he finds the inspiration to high motives and noble deeds. The impulse to preserve the relics of the past, to love the lovable, to venerate the good and noble that they call to mind, is one of those elements that go to make up our human nature, one of those marks that distinguish man from the brute.—New York Freeman's Journal.

Gerat Arguments For Home Rule.

Opponents of Home Rule for Ireland might profitably take into consideration the following arguments in its favor uttered by two great Englishmen, one an illustrious statesman, and the other a renowned Oxford professor and writer on art. Writing to the "Pall Mall Gazette" fifteen or sixteen years ago, Ruskin said:

"Would it not be well to take account of the following ineradicable virtues of the Irish race in our schemes for their management?—First, they are an artistic people and can design beautiful things and execute them with indefatigable industry. Second, they are a witty people, and can by no means be governed by witless ones. Third, they are an affectionate people, and can by no means be governed on scientific principles by heartless persons."

Gladstone in one of his famous speeches on Home Rule used the following words:—
"I ask that we apply to Ireland the happy experience we have gained in England and Scotland, where a course of generations has now taught us, not as a dream or a theory, but as a matter of practice and of life, that the best and surest foundation we can find to build on is the foundation afforded by the affections and the convictions and the will of man; and that it is thus, by the decree of the Almighty, that, far more than by any other method, we may be enabled to secure at once the social happiness, the power and the permanence of the Empire."

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"One day," said a pious covered a period of forty years, "I observed a little lamb among my flock came to hear the catechism not entirely unknown to me; I recognized him as a neighboring politician for his violent and unpopular opinions, famous as a denouncer of priests. When I had finished with him I went over to the children on one of the back benches, politely with cap in hand, looked sad, his cheeks pale, his clothes though of good well-made were put on were very much soiled. I saw at once that he lacked a mother's care. "You go to school?" "Yes Father, I do." "But not to the Sisters?" "No Father. Papa the Sisters of the Holy Virgin. You have come here to learn something of the child looked at me, not exactly understanding. "You wish to hear a God?" "He made a gesture." "Why then do you ask, if you are not learning something of holy Mother—the Blessed Suddenly his face brightened—the sad eyes sparkled. "Yes, Father," he said a whisper. "Some of the catechism children—the Holy Virgin. They had one at home made no difference, the one here. I was glad that, and so I can't tears rolled down his cheeks. "Oh Father, I need very, very much." The cry of that sorrowful heart touched me deeply the other children have heard and then I will speak again," I said. When I returned to the little "Come," I said, "I take you to your mother at me again as though hending. "To her," "who will take the place of mother," I conducted the child had but that morning the feast of her Nativity boy raised his eyes to white marble statue eradiant of gold, and amidst of the loveliest of garden he exclaimed: "Oh, how grand! He do you think she will for her little boy? She ready in her arms—a d by! Perhaps she does but oh, I have so longed for, and now that I am one more than ever." "You are ill, then? I marked that your face pale." "Oh yes, I am ill," I have something here in which hurts me very in for says I may not go more." "How old are you?" "I am nearly nine." "And you can read?" "Oh yes, I can read have gone to school since Papa thought it well I should not be so lone. The cook told me that I only let me come here a kind mother. So I ran afternoon and came here. "My child," I said, "not have done that," "may be displeased." "If you think so, I shall him. He might not do again." "Oh no, you must not would not be right to Tell him that you have and before you go I will little catechism, and a study. If you wish the to be your mother you all about her and the In "Who is the Infant Jesus?" "The child you see in is God." "Oh well, give me the please, and I will learn I gave him the catechism back next day. His father from home he said he was able to tell him three questions I had learned very well. The next gave him four, the next following afternoon he had learned five. Every time I had seen he had learned more, more and more. At the risk the displeasure of his fa-

Reverence For Relics.

Following verse of Catholic religion and things that are associated with saints.

Some edifice reared, ages gone so much revered.

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Arguments Home Rule.

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"And a Little Child Shall Lead Them."

"One day," said a priest whose labors covered a period of more than forty years, "I observed a strange little lamb among my flock when I came to hear the catechism. He was not entirely unknown to me, however; I recognized him as the son of a neighboring politician—a man noted for his violent and extravagant opinions, famous as a club orator, a denouncer of priests and so on. When I had finished with my class I went over to the child, sitting alone on one of the back benches. He arose politely with cap in hand. His eyes looked sad, his cheeks pale, his clothes though of good quality and well-made were put on carelessly and were very much soiled. One could see at once that this poor child lacked a mother's care. 'You go to school?' I inquired. 'Yes, Father, I do.' 'But not to the Sisters?' 'No, Father. Papa does not like the Sisters or the Brothers.' 'You have come here, I suppose, to learn something of your religion?' The child looked at me as though not exactly understanding. 'You wish to hear about the good God?' He made a gesture of indifference. 'Why then do you come here?' I asked, 'if you are not desirous of learning something of God and his holy Mother—the Blessed Virgin?' Suddenly his face became animated—the sad eyes sparkled. 'Yes, Father,' he said almost in a whisper. 'Some one told me that the catechism children all had a mother—the Holy Virgin. That whether they had one at home or not, it made no difference, they would find one here. I was glad when I heard that, and so I came. I was large tears rolled down his cheeks as he added: 'Oh, Father, I need a mother so very, very much.' The cry of that sorrowful young heart touched me deeply. 'Wait till the other children have been dismissed and then I will speak with you again,' I said. When they had gone I returned to the little stranger. 'Come,' I said, 'I am going to take you to your mother.' He gazed at me again as though not comprehending. 'To her,' I continued, 'who will take the place of your mother.' I conducted him to the chapel which the children of Mary had but that morning adorned for the feast of her Nativity. When the boy raised his eyes to the beautiful white marble statue crowned by a diadem of gold, and standing in the midst of the loveliest offerings of the garden he exclaimed: 'Oh, how grand! how beautiful! Do you think she will really take me for her little boy? She has one already in her arms—a dear little baby! Perhaps she does not need me; but oh, I have so longed for a mother, and now that I am ill, I want one more than ever.' 'You are ill, then?' I said. 'I remarked that your face was very pale.' 'Oh yes, I am ill,' he replied. 'I have something here in my side which hurts me very much. The doctor says I may not go to school any more.'

'How old are you?' I inquired. 'I am nearly nine,' he said. 'And you can read?' 'Oh yes, I can read very well. I have gone to school since I was five. Papa thought it was better, so that I should not be so lonely at home. The cook told me that if papa would only let me come here I should find a kind mother. So I ran away this afternoon and came here.'

'My child,' I said, 'you should not have done that, your father may be displeased.' 'If you think so, I shall not tell him. He might not let me come again.'

'Oh no, you must not do that. It would not be right to deceive him. Tell him that you have been here, and before you go I will give you a little catechism, and a lesson to study. If you wish the Holy Virgin to be your mother you must learn all about her and the Infant Jesus.' 'Who is the Infant Jesus?' he asked. 'The child you see in her arms. He is God.'

'Oh well, give me the book, if you please, and I will learn it.' I gave him the catechism. He came back next day. His father was away from home he said; he had not been able to tell him. He knew the three questions I had given him to learn very well. The next day I gave him four, the next five. On the following afternoon he did not come. Every time I had seen him he appeared paler, more exhausted, and had a perceptible difficulty in breathing. So a week passed and he came no more. At the risk of incurring the displeasure of his father, I re-

solved to pay a visit to my little friend, who, I felt certain, must be ill. The servant ushered me into his room immediately. He was lying on a couch near the open window, looking very ill. 'Oh, I am so glad you have come, Father,' he said, extending both his thin little hands. His catechism was lying on the pillow beside him. 'Now you can hear my lesson,' he said. 'I have taken a new one every day and papa has helped me with it.' 'Is it possible, dear child,' I said. 'How did that happen?' 'I am so weak, you know, I can hardly see any more. The day before yesterday I could not read at all. And then papa came home and I told him about it. He was not cross at all. He said he wanted to do everything that pleased me, and I told him you said that if I wanted to have the Blessed Virgin for my mother I must learn about God and religion.'

'What did your father say to that, my boy?' 'He said that was right—if I liked it. He took the book then and repeated the words over and over for me until I knew them by heart.' 'I am pleased to hear that, my boy,' said I. 'Father,' said the child, 'I know now what religion means, and I know, too, that my father does not believe in it. That is why my mamma was so unhappy, before she died—two years ago. And I know that I am going to die; I shall have two mothers in heaven—my own, and the Blessed Virgin.'

I heard a heavy sigh behind us. The father had entered quietly, and now stood looking down at the sick boy. He received me very politely. When I left he accompanied me to the door and asked me to come again. 'The child is dying,' he said. 'There is no hope for him—let him have what consolation he wishes. His mother would have liked it.' I went to see him daily after that. In a month he was ready for his First Communion—and death for him was ready also. The day before he received his Lord for the first and last time his father said: 'Edmund, yours is a good innocent soul; you have faith. Ask the Blessed Virgin in whom you believe to cure you and I promise that I too will become a Christian.'

The boy looked at him intently. 'No, papa,' he answered, 'I do not want to be cured. I do not like to leave you, but I am longing to see my two mothers in heaven. If I lived I might grow up to be a bad man.'

'Like your father,' said the sorrowing parent, bitterly. 'No, papa,' answered the child. 'I do not think you are a bad man, but you have told me that once you were a little boy like me, saying your prayers every night and morning and loving the Blessed Virgin. How can I tell that I would not do the same if I should grow up to be a man?'

'You are right, Edmund. It might all happen, as you say.' 'But papa,' the boy went on, 'I will do this: I will ask the Blessed Virgin when I get to heaven to change your heart and make it like a little boy's again. And I am so sure she will do that, papa, that I am in a hurry to die, so that it may come to pass.'

The father said nothing, but as he turned away from the couch I could see how hard and unyielding was the look that overspread his countenance. When the final hour came the child passed quietly away in his sleep. The grief of the father was intense. Throwing himself upon the dead body of his son he uttered the most awful imprecations, defying a God, whom he declared did not exist, and objugating in the most outrageous manner the Mother whom his dead boy had so tenderly loved.

At the end of a fortnight he came to me—transformed. Something had impelled him, he said. He had fought against it, but vainly, and now, with the deepest sentiments of penitence, he asked to be reconciled to the God he had so long abandoned. 'The little boy in heaven has not been idle,' he said. 'Nor his mother, since he went.'

His conversion was complete; he became as eloquent and influential as for the good cause as he had been for the bad, and from that time till the day of his death was an instrument for the spiritual and temporal benefit of his fellow-prisoners. To what can such a change be attributed? I saved to Mary Immaculate, through the prayers of an innocent child.—Rosary Magazine.

The Story of a Brave Mountain Priest

Abbe Morice and myself were returning from a visit to the ruins of Gerville. We chatted as we climbed up the steep path which zigzagged along between rocks and brambles up to the old church and parsonage perched alone on the top of the cliff. 'You are very solitary up there,' I remarked. 'But as a compensation you are quiet. I suppose that your parishioners, innocent souls that they are, are model neighbors.'

'Hum! Hum!' coughed the priest. This was partly an expression of doubt as to the fervor and saintliness of his people and partly a result of his breathlessness caused by our ascent, although we had progressed very slowly. I wondered at both, for I had always believed seagoing folks to be very devout, and I also would have thought that Abbe Morice, who was barely thirty-three and large and strong besides, could have mounted the steep ascent even more easily than I could.

He halted to take breath and turned his rather pale, handsome face toward me. Then, with a smile on his fresh lips and in his blue eyes that had taken their tints from the sea at which he looked so often, he replied: 'Innocent souls! Model neighbors! They are far from it! I can assure you that I have trouble enough to save their souls for the Lord. My two enemies are liquor and superstition. They expose me to rough assaults. Then, too, on nights of shipwreck I cannot prevent men, women and children from rushing to the reefs to look for plunder. A sound from an alarm gun on a foggy afternoon, a distress signal on a snowy night, and the hereditary instinct of the pirate springs to life in an instant in the breasts of these people.'

The Abbe was silent for a moment, and his expression became thoughtful at the remembrance of cruel and barbarous scenes doubtless; then he continued: 'Ah, yes, I have much to contend with, but I do not complain. I am not one of those who become a priest to accept easy places. If, after five years in Tonquin and six in China, I took this charge, which no one else wanted, it was because I felt myself to be a true soldier of the faith and because I love the fight. Here, as there, I consider myself a missionary, as the performance of my duties is not without real danger.'

We now resumed our ascent. A few yards further on the Abbe was obliged to halt again to get his breath. When he could speak his voice was weak and whistling. 'But primitive and rough as my people are,' he said, 'the worst among them are many times better than the rogues from your large cities. I have occasion to know something about them. There is a State prison a few miles from here, and it is a sorry lot of fellows that come and go from it. When their terms have expired the authorities turn these beasts of prey loose on the highway, and the first houses they come to are my church and home. They stop to tell me their troubles and to rail at the injustice of justice. I listen, for I am here for that purpose, and I try to sift out a grain of truth from the chaff of falsehood. Finally they ask me for charity, and I give it, for giving is my profession. Certain of them note the solitude of the place with their practiced eyes, and while their left hands are stretched out for alms, their right clutch their sticks. Those are dangerous moments, and one has need of a solid foot, a firm fist and a watchful eye.'

'Have you no beadle, gardener or servant?'

'My beadle is a cartman who comes up on Sundays. I am my own gardener, and my old house-keeper would only embarrass me with her fears and cries if there was any danger. I have managed to come out of it all pretty well.'

'Were you ever attacked by the jail-birds?'

'Three times only in two years. That isn't so bad. The first one tried to kill me with a club. He did not know that I am an expert in boxing and fencing. My ten years of military service were not for nothing. I used to floor the inspecting colonel; I flogged my rogue now. I wrenched his club from him and turned him out-of-doors. 'The second was a one-eyed fellow, short and thick-set under his blue blouse. He whined and sobbed and feigned repentance so well that, profiting by the absence of Toinou, who had gone to the village, I gave him something to eat and emptied my purse into his pocket. He left

the house at nightfall. When I was about to retire at 10 o'clock for some reason or another the fellow came into my mind. I had not liked his sullen, hangdog expression, and I thought at once of my mite-box in the church. I took my cudgel, tiptoed out so as not to waken Toinou and crossed the cemetery to go to the church. The front door was fastened. I went around to the side door; this I found open, and my rogue was just about to cut into the money box. If I had not had my stick I should have been lost. As it was, I used the cudgel, the alms box and my shoes as well, I believe. I forced the thief towards the door so as not to wound him inside my church. He saw that he had the worst of it, so he ran out across the cemetery. When he was at a safe distance, knowing that he could run if I chased him, he turned and howled out threats of vengeance, coupled with oaths enough to make the saints tremble.'

'And the third?' I asked, more disturbed by what I had just heard than the Abbe himself seemed to be. 'I had not told my old servant of the attacks I had received for fear she would take every beggar for a thief. I was congratulating myself on having escaped further annoyance, for the end of autumn had now come. One rainy afternoon in the first week of December the twilight fell so early on our deserted cliff that Toinou went to lock the church at 3 o'clock. She came running back in a few moments and told me that she had found a man, kneeling, praying in the church. He rose at once on hearing footsteps and in a beseeching tone asked her if the priest would not come to listen to the confession of a poor tormented soul. He said that he was even tempted to commit suicide in the his despair of receiving the forgiveness. I at once rose to go. 'From his words he must be very repentant,' added Toinou. 'I didn't see his face, for he kept in the shadow, but I think he was one-eyed.' At that word I shivered.'

'You certainly did not go after that,' I exclaimed. 'I will confess that I had a moment of hesitation,' replied the Abbe, quietly. 'Then I reasoned rapidly. There might be more than one man of that sort. What reason was there to think that a rogue would, through pure vengeance, risk facing a man who knew him? And what man could be so perverted as to seek revenge in the house of God? I finally persuaded myself that my first impulse of fear was only the result of the depressing atmosphere of the day. A soul in distress needed my aid; it was my duty to give it, cost what it might. The least delay might provoke suicide. Then, too, even if it proved to be my one-eyed enemy, who could tell but that he was truly and sincerely repentant?'

'You at least had Toinou accompany you?'

'To a confession? What are you thinking of? Besides, if there were any danger to be run, would it be right to expose a poor old woman to it? I am in the habit of going alone, and I went alone this time. As I entered the church I heard the plaintive voice from under the curtain of the confessional. I opened the wicket, and, sure enough, it was my man. I had scarcely sat down and leaned over when, without any warning, I received a knife thrust in my side. That is why I have to stop to rest; since that time I get out of breath easily.'

The Abbe was now silent, as if the rest of the story was without special importance. 'Wasn't the rascal arrested?' I inquired. 'No; he escaped, but I did not die, as you see.'

He laughed as he spoke, then pointing out to the sea, he added: 'Look over there at that point of land emerging from the mist. Isn't it superb?'

Before I could reply a noise above us attracted our attention. Looking up we saw a cowherd on the top of the cliff. Making a trumpet of his hands, he shouted: 'Monsieur Abbe, there is a man in a blue blouse up here, and he wants to confess to you.'

The priest then pressed my hand in a hasty farewell and at once began to clamber up the steep ascent, calling out in short, breathless accents: 'I'm coming! I'm coming! Here I am!'—From an Exchange.

This, then, is the reason why we need to pray, because we need to be delivered from ourselves. This is the reason why we may pray, because God is willing to deliver us.

Our Boys And Girls.

SIMPLE JACK.—When the Irish peasants meet by the turf-fires in the winter evenings they tell strange tales of luck and adventure. Some of the peasants have great wisdom, and I often heard them say that one should never despise or look down upon a simple country youth. It is unwise to do so, and who knows but he may attain to a position of greatness in after life? If you are still doubtful upon this point they will relate the strange story of Simple Jack, the widow's son.

This is how they tell it: If it is a day it a hundred years since there lived at the heel end of the Donegal Mountains a widow woman and her son Jack. The woman was fond of the lad, and thought that it was upon his curly head that the sun rose and set; and it used to give her annoyance and pain when the neighbors would address him as "Simple Jack." So she said to herself that come foul weather, come fair she would teach him wisdom, and make him as clever as the next.

With this object in view she sent him to the village to purchase a sewing needle. He bought the needle well enough, for she had given him all directions for doing so, but being a simple lad, he did not know how he could carry it home. Just then he saw a hay cart pass by the way, and he said to himself that it would be a wise plan to put the needle in the middle of one of the bundles. No sooner said than done, and as he strode behind the cart, he was very proud of his cleverness.

But when he tried to get the needle out of the hay, he could not find it. The carter said that nobody but a fool would carry a needle in such a way, and the boy was very angry with himself. His mother cried and scolded when she heard what had happened, and she said that he would never be good for either king or country. 'And how would I carry it, Mother?' said the boy. 'Why, in the corner of your coat,' she replied.

The lad wondered why he had not thought of that before, and promised to be wiser for the future. Next day she sent him to the village to purchase a meskin of butter, and she gave him so many directions that it was the wonder of the parish when he made a mistake. When he got the butter he was at a loss to know how he could carry it home; but remembering his mother's advice on the loss of the needle, he decided that he would carry it away in the corner of his coat. It was a sultry day in summer, and with the heat of the sun added to the warmth of Jack's body, the butter quickly melted away; and when he reached home he had nothing to show but a coat very much soiled where the butter rested.

The mother cried, and regretted the day that she could be the mother of a lad so stupid. 'And how in the world could I carry it?' said the boy. 'In a cabbage leaf,' she replied. 'For the cabbage leaf would have kept it clean and cool.'

Jack wondered why he had never thought of that, and promised to be wiser for the future. Next morning she sent him to the well for water, and the errand being such a simple one, she did not consider it necessary to give him any instructions. He travelled on till he came to the well, and then began to debate with himself how he was to carry the water away. Then the memory of the pound of butter came to him, and he filled the water in a cabbage leaf.

But my share of the world! when he reached home he hadn't as much water as would give a drink to a bee. His mother scolded him for his simplicity, and said that he wasn't fit for anything that she knew of, from a tailor to a king. The neighbors laughed at him more than ever after this, and wherever he went folks made merry at his folly.

One day, when he could stand their efforts and jeers no longer, he packed all his worldly belongings into a little parcel, and hoisting it upon his shoulders, he started out to push his fortune and learn wisdom. He had not traveled very far when he came to where an old-fashioned marble statue stood in the centre of a grove. It was the figure of an old man in a flowing robe, and, as it was raining heavily at the time, Jack said it was the pity of the world to see an old man in the rain with so little clothing. The boy had never seen anything of the kind be-

fore, and he was a good-natured lad. He opened the little parcel that he carried and took out his best coat. Then, going over to the statue, he gravely proceeded to clothe it. In doing so he slipped, and had to clutch at the figure to prevent himself falling. The statue was very old and much worn by the rains, and with the weight of Jack's body it toppled over. The boy barely escaped being crushed by its fall, but judge of his surprise when he found embedded in a hollow, at the broken part, as many gold sovereigns as would buy a townland. They had been hidden away there by an old miser in other days.

Jack knew well enough the value of his find, for his mother once had a bright gold sovereign when she sold the cow, and he said that the wealth would come in mighty handy for her now. With that he turned back home, and his mother was more than glad to see him. That night they sat long by the turf fire discussing how they could best use the money, and the woman said in her own mind that the travelling had made Jack a wiser man.

Jack and his mother became very prosperous after that, and it was observed by one and all that the wealth and the traveling had brought the lad great wisdom. Anyhow, it was Jack's simple good nature that was responsible for all his good luck. And thus it came to be a byword in the Donegal Mountains that nobody knows the luck of a simple country lad, and look at the fortune of "Simple Jack," the widow's son.—Cahir Healy, Enniskillen, Ireland, in the Sunday Companion.

LET ME PRAY FIRST.—A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since when she came to a spot where several idle boys were amusing themselves by the dangerous practise of throwing stones. Not observing her, one of the boys by accident threw a stone toward her and struck her a cruel blow in the eye.

She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came and the surgeon had taken out his instruments, she lay in her father's arms and he asked her if she was ready to let the doctor do what he could to cure her eye. 'No, father; not yet,' she replied. 'What do you wish us to wait for, my child?'

'I want to kneel on your lap and pray to Jesus first,' she answered. And then, kneeling, she prayed a few minutes and afterward submitted to the operation with the patience of a strong woman.

KEPT HIS PLEDGE.—Pasquale Celpapa, a newsboy, 10 years old, had been run over by a Second Avenue car and was dying on the sidewalk on the Park row side of the postoffice, New York, with both legs crushed and bleeding. He had been found wedged between the rear wheels a shapeless, inert form when the car was stopped, and it was necessary to send to Bayard street for a wrecking wagon before he could be removed. As they tenderly laid his little form on the sidewalk his eyes opened and a big, tender-hearted policeman offered him a glass of whisky that he had hastily brought from a near-by saloon. 'No,' said the boy. 'I took the pledge when I was Confirmed, and my mother'd be sore if I broke it now. I'd be much obliged if you'd get me a drink of water. I'm burning up inside.'

The boy's left leg was amputated in the sight of the great crowd. There is small hope that he will live.

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Notes for Farmers

Some interesting feeding experiments are under way at the Ottawa Experimental Farm. Mr. Grisdale has purchased 52 steers which he will feed on varied rations and under varied circumstances. The chief object is to ascertain whether steers will do better loose or tied. Twenty-seven are fed tied and eighteen loose. These lots are further divided and are fed special rations. There has already been valuable knowledge gained by these feeding tests which has been published in the annual reports. The beef raising industry is an important one and in the opinion of Mr. Grisdale should be well understood by Canadian farmers.

Another feeding experiment is carried on with calves and yearlings. The object is to ascertain whether limited rations or fattening rations is the more profitable. For the month just past the stock fed on fattening rations made 2 pounds a day while the others made 1 1/2 pounds. Results in the past are in favor of feeding the larger ration.

The fattening ration for calves consists of 2 pounds of gluten meal with 15 pounds of roughage—ensilage and roots. The limited ration is nearly all roughage, only one pound of meal being fed with 25 pounds of roots and corn.

In the yearling class the limited ration consists of 40 pounds of roughage and no meal. The fattening ration is 30 pounds of roughage and 4 pounds daily of gluten meal.

It has been found in other tests that calves fed the heavy ration will equal at the yearling stage, two year olds, fed the limited allowance.

Considerable butter is being made. There are 25 milch cows averaging 25 pounds of milk daily testing about 4 per cent. butter fat. Every cow has an account with the dairyman and the profits of the individual cows are carefully estimated.

The stables are now filled for the winter. The number of cattle is slightly less than last year as the quantity of fodder is smaller.

There are 99 pigs and 35 sheep. Feeding to ascertain the best ration for bacon is the chief object of the experiment in the piggery. Last week 25 pigs which had reached the standard were slaughtered at the Geo. Matthews' Co. establishment. The carcasses will be cut up and the bacon inspected to ascertain which method of feeding produced the kind of meat most demanded on the home and foreign markets. There are 36 more pigs which will shortly undergo a similar examination.

The sheep are outside during the day and housed at night. The chief fodder is hay. Some ewes are given half a pound of oats a day as a special feed.

While in Brantford inspecting a shipment of harrows to South Africa for the British Government, Mr. John Fixter made a survey of the great Massey Harris building and gathered facts about the making of harrows that will be of interest to all farmers. Few farmers have any idea of the way in which their commonest implements are made.

Mr. Fixter's account of the process of manufacturing harrows runs as follows:

The steel to be used is unloaded from the cars on trucks and pushed into large machines which cut the cold steel bars into the lengths required. The bars are reloaded and sent to a punching machine. Here holes are made for the harrow teeth. In this operation the bars are slightly bent so that they have to be passed over anvils and straightened. From here they are taken on trucks again and placed away till the teeth are inserted. Each set of bars is cut in different lengths and kept on separate trucks so that there will be no difficulty in placing them together.

The teeth are cut off the proper lengths by machinery turning out over 100 an hour. They are arranged in a furnace for tempering after

which they are taken from the hot furnace or blast and put in a press to be shaped and made the proper length. Then the teeth are passed to a threading machine with mechanism of wonderful rapidity. They are loaded on trucks and taken to the bars which have already been prepared. The nuts are made and threaded with the same rapidity as the teeth. All this material is collected to a set of tables containing holes the exact distance for the teeth. The bars are placed over the teeth and the nuts screwed on. When they are put together they are loaded on trucks and passed to the paint vat. One dip paints a whole harrow. It is then laid on a drainer and the paint drips off. They drainer is a slanting table that carries the surplus paint back to the tub.

The wooden double-trees are mostly made of elm and oak. These are cut the regulated length and holes bored for the chains. The trees are passed to a large vat where a coating of oil is given. Then they are painted and the chains attached. This completes the construction of the harrow.

Mr. Fixter's duty was to inspect these harrows and to mark each with a government stamp. Three thousand have been shipped to South Africa. The make is Diamond Steel Tooth Harrow. About 125 are turned out daily, each one containing three sections.

While in Western Ontario Mr. Fixter observed the crops and the general condition of farmers. He finds the farming industry well to the front in that part, the farms being noted chiefly for fine buildings and all the equipment necessary for the duties of the farmer. Mr. Fixter's home was formerly in Western Ontario and he had no difficulty in noticing how the country was improving.

One serious defect Mr. Fixter points out exists in the kind of farming followed in Western Ontario. The people have not yet awakened to the value of the silo as an essential to farming. Silos are not numerous enough here, but in Western Ontario the farmers are much farther behind. Just now the people are husking corn. The crop of corn is very large and there is immense labor in the antiquated method of saving it.

Fortunately the weather is favorable and rapid progress is being made. However it is obvious that farmers would find it to their advantage to build silos and preserve their fodder in the most convenient and economical manner.

A man who has a silo would never go back to the old plan of husking and shocking corn. Mr. Fixter is of opinion that the cutting by hand and shocking costs as much as the labor in loading on wagons and unloading at the silo. If the farmer cuts his corn the work is then done in fine weather and the ensilage may be used any time during summer or winter. Those who shock corn in the field are continually drawing it to the barn. The extra trouble cutting it out of the ice and snow would put it into the silo several times. Owing to the tendency of the corn to heat only small quantities can be housed at a time.

As the cold season approaches inexperienced dairymen find difficulty with churning. They complain that it takes a long time to produce the butter and as the cream is apparently the same as in summer the situation is very often regarded as nothing short of a phenomena. This year some city people who own cows were brought face to face with this perplexing problem and laid their grievances before the "Free Press." A few of them had some peculiar theories as to the causes and they had tried numerous remedies without avail.

It happens that this difficulty in the conversion of butter into cream does not depend on the season. Although the causes are such that they are most likely to arise about the time of year.

Mr. J. H. Grisdale, Dominion agr.

culturist, says that temperature is the important thing to be considered in churning. By far the greater number of persons churning have no to the proper standard of heat it cannot be made into butter. Mr. cream. Unless the cream is kept in a warm room in which to keep the Orisdale says that the difficulties of churning when the proper temperature is not maintained is very great. He also suggests some other aids to butter producers who find the cream slow to churn. Salt he says should be fed in abundance. There is generally an abnormal amount of corn fed at this season. Corn is a fodder that has the effect of making cream slow to churn. It is noticed that dairy cattle are eager to eat salt when fed on corn and they should get unstinted allowances.

There is no doubt that if butter makers pay strict attention to the temperature of their milk houses and as far as possible regulate the fodder, the churning process will be simplified. It should not be forgotten that summer heat is most congenial to the ripening and churning of cream. Milkmen who deliver milk in the city on warm summer days know how the heat churns the milk with the slight jolting of the wagon. It is plain therefore that cream if churned in a room at summer heat cannot fail to produce butter.

Household Notes.

There are a few aphorisms which every inexperienced house hunter should bear in mind when starting upon the momentous employment of looking for a healthy house.

First—A damp house is a deadly house.

Second—Live on the sunny side of the street, where the doctor never comes.

Third—The drains are more important than the decorations.

Fourth—We spend at least a third of our lives in our bedrooms, therefore they ought to be chosen as carefully as our drawing rooms, in which we spend much less time.

Fifth—A dark, damp, unclean larder breeds poison.

A healthy house must be dry, sunny and well drained. Those are three prime necessities. The amount of illness that comes from damp is as bad as that which comes from bad drainage if not greater. It is not rheumatism and lung troubles only that come from residence in a damp house or a house built on damp soil, but many others which people as a rule do not associate with this cause.

Indigestion, that "mother of miseries," as it has been called, rickets, consumption, scrofula, neuralgia, weak eyes, lowered health, which tends to render the body an easy prey to any illness that may be going, are a few samples of the ills that damp may give rise to in the physical frame.

The inexperienced should know that there may be several causes for a house being damp. It may be built on damp soil, and the "jerry builder" who built it may have taken no precautions in the way of laying a "concrete foundation" or a "damp-proof course" to prevent the house being, when fires are lighted in it, constantly filled with the air and moisture from the ground on which it stands.

Some of the pretty, red brick nests which look so alluring, with their bay windows, tessellated pathways leading up to daintily painted hall doors and tiled hearths, are little better than death traps. Unthinking people imagine that a brick is a brick and mortar is mortar and these things are all you want when you build a wall.

They are wrong, however. There are bricks and bricks—some good and some bad, as in everything else. A house built with bad, cheap bricks will never be healthy.

Total Abstinence And the Insurance

Efforts are being made abroad to organize total abstainers into what is known as a "super-standard" class of life risks. The movement is the result of a careful investigation into the death losses of life companies, with the result that much valuable data has been accumulated to show that persons who do not use alcoholic beverages make altogether the best class of policy-holders for an insurance company to have. The subject has been studied before by actuaries in this country, and although authorities are not in agreement as to the exact effect of such indulgence, the feeling is general

that it adds materially to the ordinary life risk. In cases where policy-holders have been attacked with a serious disease, it has been found that the chances of recovery decidedly favor those who do not use stimulants of any kind.

One foreign expert cautions the companies against making any allowance for even moderate drinking. This, he says, may easily lead to excess. He adds: "The outlook for a man, who should fall ill with pneumonia, typhoid fever, dysentery, nephritis, heart disease, diabetes, and affections of the liver is bad enough under the best circumstances, but if the patient is an intemperate man his hope for recovery is reduced very materially, and the fight for life is desperate, if not hopeless. Every physician who has had much emergency hospital practice, or even private practice, among the intemperate, can assent to these statements. We know that men who follow hazardous occupations are frequently liable to injuries. In case the party injured is temperate, his chances for recovery from the injuries and the surgery incident thereto are far in excess of the man who uses intoxicants.

"Since inheritance plays such a great role in life insurance, and many a risk personally good is rejected on account of bad ancestry, would it not be also well to consider, not only the physical features of a risk who has drunken ancestors, but also the moral features of such a risk in all its bearings? Namely, intemperance is usually frequent among the vicious and those of low habits, who frequent all kinds of resorts, the dive, the brothel, the levee—all places of great risk to health and life. The children of heavy drinkers are personally poorer risks than those whose ancestors led temperate and pure lives. We might multiply instances to show the many correlative combinations in which intemperance is a factor as a great hazard in life insurance.

"Under present conditions, we have but two kinds of risks, the standard and so-called sub-standard. The first embraces all those who can pass a satisfactory examination and get an unmodified policy at the usual rates; the second embraces all those who can pass only a partially successful examination, and can obtain a policy with some modifications and inserted conditions. I wish to make a plea for the establishment of another class of risk than the two already existing, and which for want of another or better name I will call the super-standard class. This class shall possess all the good qualifications of the standard risk, namely, good family history, free from taint of disease, bad habits, longevity, personally good health, and, in addition to all this, they must be teetotalers. There are a sufficiently large number of these who take life insurance to justify the creating of such a class of super-standard risks, to whom policies should be issued at reduced rates. This is no more than just to them, as they should not be compelled to pay for the shortcomings of that large majority who, aside from what good traits they possess from a life insurance standpoint, are most of them drinkers of intoxicants, who vary all the way from the worst inebriates up to the regular everyday tippler, and the so-called thoroughbred sport."

It is a solemn duty devolving on all to make the utmost possible out of themselves. Men seek the highest development of their flocks and herds and grain and flowers. The result is the improved flora and fauna of these days over those of prior ones. But should this evolution cease with the lower order? Should the body of creation improve, and not the head, which is man?

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Society Directory.

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ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallary, M.P., Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording-secretary, 166 Inspector street; Miss Emma Boyle, financial-secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1866. 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 Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

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

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Green; 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.

Garden de Luceur Assemblée

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NOTES

OUR SIDEWALKS.—Our readers has sent us a letter requesting us to draw attention to the dangerous condition of the sidewalks, pavement steps at the doors. The churches are approached by snow and stone steps, snow is shovelled off the rains or thaws the foot ceedingly dangerous—especially the case of Catholic churches which such numbers of go in the darkness of hours to attend the divine offices. We consider that the drawing attention to the sidewalks is sufficient to obtain the result.

VICE-REGAL VISIT.—The past ten days His Excellency Governor-General and Lady have been visiting the public institutions of this one they have met with befitting the occasion to turn, highly pleased with all they have seen other establishments than their Excellencies within the Hotel Dieu and Hospitals, the Nazareth Convent of Villa Marie, the Sacred Heart, Laval and the Montreal Collegiate High School and Orphan Asylum were this week, and at each situation Rev. Father Callaghan, Pastor of St. Anne's, had the honor to have an address of welcome to tell the story of the and the progress of each establishment, and needed that he did so in a manner to evoke the demonstrations of admiration from distinguished visitors. Always on these occasions the of St. Patrick's had the spirit of him, and it is noted that he displayed usual tact, but even a degree of eloquence in representatives of our authority the story of fits that the High School phage have bestowed Catholic population. The two events will be held, both by their Excellencies by all who participate in the reception tendered to the Rev. Father Callaghan, the Director of the Orphan Asylum, and other leading members were present at the reception.

TEMPERANCE SOCIETY.—The last Sunday evening of the different Temperance societies took place at St. Patrick's Church. All the associations, of the different Irish Catholics of the city, were fully present, and towards November each year to rally the zeal of the grand cause of temperance in touch with the sermon of the Rev. Father Callaghan, of St. Ann's, Father McPhall's first impression of his career upon the vast congregation is one that will outlive the individual.

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