

When Myles Maguire Melted

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MYLES MAGUIRE'S dark countenance had always a stern look on it, but when he reached O'Rourke's letter his look grew a great deal blacker and sterner.

He read it again, aloud, for the benefit of little old Johnnie Gavigan, the clerk, and his tone was cuttlingly sarcastic:

Dear Mr. Maguire—Next Thursday, you will remember, is Patrick's day. The men are pressing me for a holiday, or at least a half holiday. Two-thirds of them belong to societies that take part in the procession, and some of the men are expected to be there officially. I would like to give them their wish. Won't you please approve? We have progressed so well with the building since the beginning of February that we can easily afford it. There is now no doubt that we will have it finished easily before the expiration of the contract time. Please reply at once, saying that I have your approval. Faithfully,

PATRICK ALOYSIUS O'ROURKE.

"Patrick Aloysius O'Rourke, Gavigan, is too blanked impudent, to have the nose on him to ask such a thing. And he thinks, too, I can't see through him. He's as transparent as a dry goods window to me. The scoundrel means that he wants to straddle some old crate of a horse, the leavings of a lively stable, and wave a square yard of green calico alongside that procession on Patrick's day. What do you think of such mortal impudence, Gavigan?"

Poor Johnnie curled up within himself, for he had been done the immortal honor of being named a marshal for that day. He had put past enough money to hire a horse, and he had been trying to muster up enough courage to ask Mr. Maguire for the holiday. He shrunk in his shell and did not reply.

"Write O'Rourke at once these words and send them to be a messenger: 'I'd see you and the two-thirds of the men who are as big fools as yourself blanked first. I am going up there myself on Thursday to see how many men will be dismissed to the devil for staying away from their work.' Have you that down? 'If that procession of out of works, lazy devils and tomfools goes along Twenty-third street, and if one of your men lifts the tail of his eye to look at them, I'll be there to order you to give him his dismissal.' Let Patrick Aloysius O'Rourke put that in his pipe and smoke it."

Johnnie Gavigan sighed deeply, but softly, as he wrote:

21 Broadway, Tuesday Morning.

Dear Mr. O'Rourke—Much as I should wish otherwise, I regret extremely that I cannot possibly afford to let the men get a holiday on the occasion of the coming festival, which, as Irishmen, we all honor. I sincerely trust the good men and true who on that day turn out to honor St. Patrick and Ireland will be favored with glorious weather and that the procession will surpass, if that be possible, those of former years in numbers, respectability, order and general éclat. Very sincerely,

MYLES MAGUIRE.

Mr. Maguire, contractor and builder, had been knitting his brows over another letter while Johnnie Gavigan was, with a clamorous pen, scratching the foregoing.

"Gavigan," said he, "the wurl is going mad."

Johnnie was not as much startled as might have been expected by this piece of amazing intelligence and for the good reason that his master had been springing it on him every morning for the last twenty-five years.

"Just read that."

Johnnie took over the documentary evidence, first impressions from which only tended to prove that the world was going lanky and getting smoky. Where blobs of ink did not conceal it the paper displayed that rich yellow

since I and me little bundle were thrown out of the ship on American soil without the face of a friend to greet me or as much as an acquaintance to say, 'There you are, Myles Maguire, and the devil find you may prosper!' I was sixteen bare years of age. I bent me back and put me hands to the day after I landed and for hard years wrought the very soul of me out through me fingers. I met no friends, and I made none. What's more, I wanted none and wouldn't have them. I kept myself clear of all from home. They're never a help, always a hindrance. If they came to me want, they soon found their welcome wouldn't keep warm for a second visit, and so they were soon shaken off. I saw that in America if a man wanted to go ahead it took him to think of himself and himself only all the time—forget Ireland, its Patrick's days and its poverty. I did that. And as a result, sir, Myles Maguire, the poor delicate child that then jumped on to a quay at the foot of New York with his belongings under his arm and 22 shillings and sixpence ha'penny in his pocket, is now Mr. Myles Maguire, contractor and builder, honored and respected and one of the leading men in his line in New York city, with several hundred men in his employ and a bank account that I'll say nothing of because I'm not a boasting man. Gavigan, there's an example for your foolish Irish to copy after! What do you say to that, Gavigan?"

Johnnie as he stroked his beard did not reply audibly, but he was thinking: "I am only a poor clerk myself, worth just \$18 a week, and with a wife and family and a struggle with the wurl always on me hands. Yet, Myles Maguire, with the big bank account and no wan in the wurl to fret about but yourself, I would cry bitterly if I was compelled to swap places with you and have to take over your heart into the bargain."

Johnnie Gavigan was of course one of the foolish Irish.

(TO BE CONTINUED.)

TOLEDO BLADES.

These of Modern Make Not Comparable With the Ancient Ones.

Toledo blades are still made in the government weapon factory, but those of modern production do not compare with the ancient work. It seems to be a lost art. The genuine Toledo blades, made by the Moors, were so elastic and tough that they could be curled up like a watch spring. You can see them in the armory at Madrid, but only ordinary swords and bayonets for the army are made there today. The secret seems to have been forgotten. The steel came from England. It is the same as is used for ordinary purposes, and, as in Japan, where the art reached an equal degree of superiority, the difference in the product lay in the skill of the armorer and the process he used.

In the secondhand shops of Toledo and of the bric-a-brac dealers you can buy old swords for reasonable prices, but genuine ones, made before the sixteenth century, when the best were produced and the art began to decline, are very rare and are promptly picked up by connoisseurs whenever they are offered. The names of the old makers are as well known as those of the painters of great pictures, and a sword made by Nicholas or Dune or Don Isidro Cortes in the fourteenth and fifteenth centuries is worth several times its weight in gold.

Each armorer of Toledo in ancient times, as in Japan, had his cipher, which is to be found on his blades, and there was as much rivalry among them as there is today among the opera singers. Julian del Rei, the most famous of the Moorish swordmakers, always cut the figure of a dog on the blades of his swords near the hilt, and Morillo, who was also famous, used a wolf for his coat of arms. The swordmakers of Toledo had a guild for mutual protection, but they worked separately. Each had his own secrets for refining and tempering steel, which he concealed from his rivals, but transmitted to his children, who inherited the business.—Chicago Record-Herald.

PICKINGS FROM FICTION.

A woman knows a woman, no matter how different they've been raised.—"The Substitute."

I hold there is but one irremediable evil in life, that of growing tired of oneself.—"The Carissima."

Judge the future by the past, but when you have a past you don't get much future.—"Little Henry's Slate."

Perhaps it is from overwork among the poor that death has been reduced to a shadow.—"The Gray Wig."

I ain't what they call a pessimist, but I think poorly of most things. It's safer.—"The Adventures of Harry Revel."

Good breeding sums up in its instinctive attitude all the efforts a man has made toward perfection; and, and all that his ancestors have made before him.—"John Percival."

It is no use to pretend that hard luck does not take the manhood out of a man. When he has an inferior part in life to play, he begins to look the part, and he looks the superior part when he has that to play.—"Lettie's Home."

"A seven and thirty years, Gavigan."

A PAPAL ENCYCLICAL.

POPE PIUS X. REAFFIRMS THE PRINCIPLES OF POPE LEO XIII.

Encyclical Letter to the Bishops of the World, on the Occasion of the Centenary of the Death of Pope Leo XIII.

Pope Pius X. has issued the fundamental rules and principles by which it is proposed the Catholic Church shall direct the democratic movement in all parts of the world. Pope Pius X. has for the purposes of his statement of principles adopted the encyclicals of Leo XIII. They are renewed by the present Pope and sanctioned as the rules to govern the relations between capital and labor. The summary of Pope Pius embraces also certain of the "Instructions" issued from time to time by Leo XIII.

Here is the letter of the Pope to all Catholic committees, societies and unions:

In our first encyclical to the bishops of the world, in which we schooled all that our glorious predecessor had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise and was indeed necessary in the present condition of the Church and of society.

And we cannot but firmly praise the zeal shown by so many illustrious persons who have for a long time dedicated themselves to this glorious task and the ardor of so many brilliant young people who have eagerly hastened to lend their aid in the same.

The nineteenth century congress, lately held at Bologna, and by us promoted and encouraged, has sufficiently proved to all the vigor of the Catholic forces and what useful and salutary results may be obtained among a population of believers when this action is well governed and disciplined and when unity of thought, sentiment and action prevails among those who take part in it.

But we are very sorry to find that certain differences which arose in the midst of them have produced dissensions, unfortunately too vivacious, which, if not dispelled in time, might serve to divide those forces of which we have spoken and render them less efficacious.

Before the congress we recommended above all things unity and harmony in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement, and we cannot therefore be silent now. And since divergence of views in matters of practice have commonly their origin in the domain of theory and indeed necessarily find their fulcrum in the latter it is necessary to define clearly the principles on which the entire Catholic movement must be based.

Our illustrious predecessor, Leo XIII., of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals, "Quod Apostolicum Munus" of Dec. 28, 1878; "Rerum novarum" of May 15, 1891, and "Graves de communi" of Jan. 18, 1901, and further in a particular instruction emanating from the Sacred Congregation for extraordinary ecclesiastical affairs of Jan. 27, 1902.

And we, realizing like our predecessor before us, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled and to provide that nobody may dare to depart from them in the smallest particulars.

Hence to keep them more vividly present before people's minds we have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of the Catholic popular movement.

Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal. To make them all equal is impossible and would mean the destruction of human society. (Ency. Quod Apostolicum Munus.)

The equality existing among the various social members consists only in this: That all men have their origin in God the Creator, have been redeemed by Jesus Christ and are to be judged and rewarded or punished by God exactly according to their merits or demerits. (Ency. Quod Apostolicum Munus.)

The following are obligations of justice binding on capitalists: To pay just wages to their workmen, not to injure their just savings by violence or fraud or by overt or covert usuries, not to expose them to corrupting seductions and danger of scandal, not to alienate them from the spirit of family life and from love of economy, not to impose on them, labor beyond their strength, too onerous for their age and sex. (Ency. Rerum Novarum.)

It is an obligation for the rich and for those that own property to secure for the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the day of judgment special account will be demanded for its fulfillment, as Christ Himself has said (Matthew xxv). (Ency. Rerum Novarum.)

The poor should not be ashamed of their poverty or disdain the charity of the rich for they should have especially in view Jesus the Redeemer, who, though He might have been born in riches, made Himself poor in order that He might ennoble poverty and enrich it with merit beyond price for heaven. (Ency. Rerum Novarum.)

For the settlement of the social question much can be done by the capitalists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young and, above all, associations among the different trades and professions. (Ency. Rerum Novarum.)

Moreover, Christian democracy must have nothing to do with politics and never be made to serve political ends or parties. This is not its field. But it must be a beneficent movement for the people and founded on the law of nature and the precepts of the Gospel. (Ency. Graves de Communi Instructione of the S. Cong. for E. Affairs.) Christian democracy in Italy must abstain from participating in any political action. This is under present circumstances forbidden to every Catholic for reasons of the highest order. (Instruction.)

In performing its functions Christian democracy is bound most strictly to depend on the ecclesiastical authority and to offer full submission and obedience to the bishops and to those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the pastor. (Ency. Graves de Communi.)

The foregoing fundamental rules of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we do ordain that they be transmitted to all Catholic committees, societies and unions of every kind. All these societies are to keep them exposed in their rooms and to have them read frequently at their meetings.

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals and by the scrupulous observance of the laws of God and of the Church.

And this because it is the duty of every Christian and also in order that who stands against us may blush, having nothing evil to say to us (Titus ii, 8).

From this solicitude of ours, common good of Catholic action, especially in Italy, we hope through the blessings of God to reap abundant and happy fruits.

The Pope and the Jews.

Anti-Jewish prejudices will receive no encouragement from the new Pope. Pius X. has many warm friends among the Hebrew race. He was first brought into contact with the latter when a parish priest at Tombola, where for three successive summers he was tutor to the boy of a Jewish banker who had his country place in the neighborhood. When transferred as rector to Balzano he became the most intimate friend of a Jewish manufacturer, Romaine Jacure. On taking up his residence at Mantua as bishop he was delighted to find his friend Jacure established there, and when elected Pope last summer it was this Jewish friend, now a senator, who drew up the message of congratulation dispatched by the municipal authorities of the city of Mantua to his former bishop. At Venice, too, when Patriarch there, Pius mingled freely with Jews, associating many of them in his numerous charitable undertakings, while some of the leading Hebrew bankers of the city did not hesitate to intrust to him the distribution of that part of their wealth which they devoted to good works.

The Duke of Norfolk.

The Duke of Norfolk, the premier duke and earl marshall of England, is to wed again. The lady is the Hon. Gwendolen Mary Maxwell, eldest daughter of Lord Herries, and is thirty years younger than her future husband. His first wife, a daughter of the Countess of Loudoun, died in 1887, and his only son, who was both mentally and physically afflicted from his birth, died only last year, aged twenty-three. By the duke's marriage with Lady Gwendolen two of the most prominent Catholic families in the British peerage will be united, and if the union is blessed with an heir a direct succession will have been assured for the ancient title, which would otherwise pass to Lord Edmund Talbot, M. P., the duke's brother, or his heirs.

Rochester Council Knights of Columbus Have New Members of the League.

St. Vincent's Council, Knights of Columbus, has twenty new members of the league.

BIGOTRY IN IRELAND.

THE ATTITUDE OF TRINITY COLLEGE TOWARD THE CHURCH.

A Proposition That Will Cause a Shock to the Catholic Community in Ireland.

The authorities of Trinity College, Dublin, have at various times made proposals that were either amusing or amusing. The board of college now performed an act of presumption, one of both amusement and amusement. The members have had the honor to propose to Cardinal Logue, the representative of the Irish bishops, and the vast majority of the Irish people, that the Catholics should give their agitation for equal university rights with Protestants, say, some even fortify the Protestants in their agitation of superiority by humbly accepting the boon of a Catholic chapel at Trinity college.

This exhibition of what is nothing less than insolence, conscious or unconscious, to which Cardinal Logue has not replied with a curt negative, is a phase of the spirit of Trinity college. Another phase has just been exhibited by Dr. R. Tyrrell, one of the college's professors, who has contributed to a college magazine, referred to Catholic ecclesiastical writings in Ireland as monuments of "obscurantism," this monstrous mark of superstition.

When called to task for the expression he defends himself by saying he is an admirer of the historic position and boundless capacity for well doing of the Catholic Church, but he hates to see her dignity belittled by this all considered seal of the rank and file of an unscrupulous priesthood practicing the ignorance and superstition of an illiterate peasantry. That is a sort of "admiration" which has been common to Trinity college men since the day of Queen Elizabeth, and the Tyrrell episode shows that no advance may be expected.

The whole affair is simply scandalous, but is only a sample of the bigotry and intolerance of the place. What pity that even a few Catholic persons should neglect the advice of the Church and send their children to such an institution! The practice, too, of "teaching" Catholic students who have made a mark there is very questionable indeed. It can only be an incentive to others to go and do likewise.

Speaking at a banquet in aid of the Methodist church in Aberystwyth, Wales, his excellency the Lord Bunsford said he was anxious to take up an attitude of perfect impartiality toward all sections of religious creeds throughout the country, as, in his opinion, the land had entered very much the same part from religious strife, and he would never really be in a position to press forward his demands for improvement until he could convince England that all religious sections of the country could live in amity with one another.

It seems a pity that Lord Dudley should not seek another audience to which he could deliver his homily. An address on religious toleration would be more appropriate in the strongholds of Orangemen, where bigotry is even more rampant than in Catholic Dublin, where every year places in public other means of her Protestant sons.

Speaking of bigotry permit me to draw attention to a case that recently occurred in County Cork. The Right Rev. Dr. Meade, Protestant bishop of Cork; Lord Justice Holmes, and Mr. Savage French, J. P., constituted a diocesan court of inquiry which sat at Cork to hear an appeal of Mrs. Afford, wife of a staff surgeon in the royal navy, for permission to re-inter a cross over her brother's grave in Killybegs cemetery. From the evidence it appeared that the lady had caused a plain Celtic cross to be erected over the grave in April last, but it had been removed and thrown on the roadside by the Rev. P. O. McCarthy, B. A., incumbent, and two churchwardens.

Mr. Samuel, K. C., who appeared for Mrs. Afford, urged her case in vigorous language. He could not see what objection there was to the cross, which was the emblem of the common faith. Evidence was then given as to the strong feeling which existed among the Protestants of the parish against the cross. The judgment of the court was that it declined to interfere with the refusal of the defendants to permit the erection of the monument, although the bishop said that there could be no more appropriate emblem over the grave of a Christian man than a woman than the cross. What a gross judgment! It should be remembered up by opponents of the cross everywhere. "Strong feeling" against the emblem of the common faith is what is necessary in order to have banished or thrown on the roadside. Grantly Member in Philadelphia, Penn.

Special Law Cases.

St. Vincent's Council, Knights of Columbus, has twenty new members of the league.

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