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 Board meets third Friday of each
 month, at 1863 Notre Dame Street,
 8 p. m.

SATURDAY, APRIL 14, 1900

OUR CURBSTONE OBSERVER

On Millions and Millionaires.

There are certain times in the year when I like to observe, more than usually, the workings of nature in the lives of my fellow-citizens. Especially at Christmas, and at Easter, do I find that the great line of demarcation between the very wealthy and the very poor, is more than ever distinctly drawn. These are times of special rejoicing for the rich; equally, if not more so, are they times of great melancholy for the poor. On other occasions there is nothing of the unusual to bring to the mind of the indulgent the contrast between himself and his wealthy neighbor. But when the stores are full of signs that indicate luxuries to a more than ordinary degree for the homes of the people who possess money, the one who can only see these through the glass, but cannot dream of ever enjoying them, must feel keenly the humiliation, as well as the misery of his unenviable position. And I do not refer especially, or only, to the very poor, to the beggars, but to others, whose past lives, or whose present social positions demand from them a certain standard of life, a certain amount of appearance in the eye of the public. We can form no idea how many there are in the world to-day, who have not the means to keep up more than a distant conformation to the usages to which they were accustomed under happier circumstances, and of the trials this fearful social chain imposes upon them.

From the contemplation of the struggling many, it is an easy transition to the study of the millionaire few. Personally, I am not a millionaire—so I do not write from actual experience; nor have I the faintest hope of ever becoming one—unless my uncle, now in South Africa, comes in contact with a Boer bullet, and has, prior to a sudden exit, be thought himself of me, when constructing his will. But I can talk the matter freely, seeing that I am never likely to be called upon to practice what I preach. Millionaires, like other men, seem to have their peculiarities, which are the more remarkable, on account of the weight given to their every word and act. Some lavish their superabundance of means upon useless, and even unprofitable objects; others have hobbies, and they care not how much they spend in satisfying their whims, while they grieve over a farthing expended in any other direction; be it a horse-race, a master-piece of art, or a home of education, the effect seems to be about the same upon the average possessor of wealth. Unfortunately, for themselves and for the world, there are a few who live in privation, often in misery, simply because they fear to check the rising tide of their accumulation, and die, as Scott would say: "Unwont, unhonored and unsung." One of the best examples of this last mentioned failing is that of "Chicago Smith," who recently died. I read in some paper the following account of an incident in the House of Commons in England in connection with his death. It reads thus:—

"It now costs rich people who die in Great Britain nearly \$90,000,000 per annum to pay their final taxes. In a recent debate in the House of Commons, apropos of the death of 'Chicago Smith' and his contribution of \$4,500,000 in death duties, Sir William Harcourt said that when he was Chancellor of the Exchequer, the death duties yielded \$10,000,000. He then proposed an increase estimated at \$3,500,000, which Parliament enacted, but instead of a total of \$13,500,000, the amount had now swelled to \$17,500,000. In other words, the increase had been predicted that under this death-tax millionaires would disappear. On the contrary, he said millionaires had been discovered otherwise. Chicago Smith was one of this class. Sir William regretted the tone of levity with which the present Chancellor had referred to the author of this windfall to the Treasury, 'because you ought not,' he said, 'to look a dead millionaire in the mouth.' Continuing to rebuke the tone of the Chancellor's remarks on a solemn subject, he said:—

"An honorable member who sits for the city of London said the other

day that capitalists were a necessary evil. That is not my financial view of them at all. I look upon them as an indispensable good. (Laughter.) I rejoice in their existence and I am consoled in their death. (Laughter and cheers.)"

"If Chicago Smith had known how much merriment his death would cause in Government circles, he would perhaps have spent as much as twenty shillings per day for his own use, instead of limiting himself to fifteen, as Sir Michael Hicks-Beach estimated his personal expenses."

Complaint is often made—and I have made it myself in these columns—to the effect that while millionaires Protestants are more than generous towards educational institutions, our rich Catholics are most neglectful as far as their educational establishments are concerned.

I do not wish to pose as the apologist of wealthy Catholics; but we must be fair, and in a spirit of fairness we must acknowledge that Catholic material wealth is very slim compared to that possessed by Protestants. Yet, in proportion, we find a far greater generosity amongst our people. We learn, every day, of very fine examples of Catholic liberality on the part, not of millionaires, but of men possessed of a fair amount of wealth.

Take this example—I clip from a St. Louis, Mo., organ:—

"The success of Archbishop Keane's mission in this city is now assured. His Grace publicly announced last Sunday that he had already received in St. Louis \$20,000 in cash contributions to the Catholic University, and confidently hoped before the end of the week to raise the remainder of the \$50,000 required for the foundation of the Kenrick Chair in that institution. This result is, we frankly confess, a surprise to us. We had thought that \$25,000 would be as much as this city could be induced to contribute, and we suggested a combination with Baltimore to found a Kenrick Chair. His Grace now declares he will have a full chair from each."

It seems to me that wealth, instead of being a curse, a barrier to heaven, could be made a blessing and a means of salvation. If the fever of avarice could only be avoided, what a multitude of good works a rich man can perform that a poor man can never dream of attempting! In the world there is misery to be relieved, children to be educated, deserving aspirants to honorable positions to be aided, hundreds to be drawn out of misfortune; and all these things could be done without taking any material amount from the vast treasure of the millionaire. What one can do, others, possessing like opportunities, can perform. No person can ever expect to emulate the career of generosity that has marked the closing years of Lord Strathcona's splendid life. But, each in his own sphere, and in proportion to his means, could do much for the good of humanity and for the assurance of his own future.

People look round at a nice head of hair on the street, so rare has that beautiful ornament become at the present day. Why is this? It certainly is not the fault of LUBY'S Parisian Hair Renewer, which is an almost infallible remedy against premature grey hair. Only 50 cents a bottle.

NOTES FROM ROME.

JUBILEE MISSIONS.—The Holy Father ordained that a series of missions be preached in the various churches of the Eternal City, from March 29th to Palm Sunday, 8th April. The daily functions begin at 5 a. m. with an instruction on the "Ten Commandments." In the afternoon devotions are held, consisting of the Rosary, the instruction called "The Reformation," "The Hymns of Spiritual Praise," a meditation, and Benediction of the Blessed Sacrament. Then, at the "Ave Maria," the hour of twilight, another series of rather more brief spiritual exercises are held, consisting of "The Reformation," prayers, and a meditation.

THE ANGLO-AMERICAN COLONY.—An interesting gathering of the Anglo-American colony in Rome took place on Wednesday last in the Church of the Gesù to listen to the eloquent sermon, or rather lecture, preached by the Right Rev. John Lancaster Spalding, Bishop of Peoria, U.S.A., on the subject of "Education and the Future of Religion." The sermon was given on behalf of the most excellent charitable work of the Free Night Schools for young men. Father Pio de Mandato, S.J., is the organizer of the work, assisted by a committee of gentlemen. Many of these gentlemen generously lend their services to teach the various languages in the schools; and among them are several prominent resident members of the English colony in Rome, such as Rev. Father Carmody, P.S.M., Mr. Mullhall, Mr. Osborne Christmas and Mr. Marks.

A WONDERFUL PREACHER.—Rome is alive with talk of a wonderful preacher that has appeared. His name is Padre Teodosio di Sandarano, and by his truly wonderful eloquence, his command of language, and the practical utility of his discourses, joined to their consummate knowledge, the learned Franciscan seems to find his way straight to the minds and hearts of his listeners. To obtain even standing-room in the great Church of San Carlo al Corso one must be there by four o'clock, though the sermon only begins at five, and even long before

INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsaparilla, the great stomach tonic and cure for DYSPEPSIA.

that hour hurrying crowds are seen hastening to the church with chairs and camp-stools. Men, women, and children swell the crowd of auditors, but men perhaps predominate. So great was the enthusiasm aroused by the discourses that people even began to applaud at the end of the sermon, but were promptly checked by the orator.

AT THE ENGLISH CONVENT.—The English Sisters of the Order of the Poor Servants of the Mother of God celebrated the annual festival of their foundation on the Feast of the Annunciation in the Church of St. George and the English Saints in Piazza, di Spagna. High Mass was celebrated at ten o'clock, and in the afternoon Benediction of the Blessed Sacrament was given by the Most Rev. Archbishop Walsh, Archbishop of Dublin, assisted by the students of the Irish College. His Grace afterwards visited the convent, where a large gathering of the English and Irish colony in Rome (specially invited by the sisters) were presented to him. Among the distinguished guests were the Right Rev. Bishop O'Donnell (of Raphoe), the Very Rev. Monsignor Kelly (Rector of the Irish College), the Very Rev. Monsignor Tyler, the Rev. Father Bartholomew, S.J. (who will shortly give a retreat at the Church), the Rev. Father Theed (of the Boda College), and many others.

ARCHBISHOP WALSH.—The Most Rev. Dr. Walsh, Archbishop of Dublin and Primate of Ireland, was received in special audience by the Holy Father three weeks ago. The interview was most cordial, and Leo XIII. took occasion to comment most favorably on the present "rapprochement" between England and Ireland. The Holy Father, however, while congratulating His Grace on the splendid recognition which Irish bravery has received, expressed great sorrow at the loss of life which the present deplorable war is causing. His Holiness, alluding to the numerous casualties among the Irish regiments, exclaimed repeatedly: "The peccato!" (What a pity). "The Irish are all brave," he went on to say, "and I recollect bringing the special blessing of my predecessor to the 'Verdon' (as the Irish battalion was called) owing to their green uniform." They did good work for the Holy See! Archbishop Walsh was much affected after the Papal interview. His Grace is the guest of Mgr. Kelly at the Irish College. Another member of the Irish episcopacy, Dr. Patrick O'Donnell, Bishop of Raphoe, had the honor of a private audience with the Holy Father.

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CATHOLIC SCHOOLS.

Occasionally you will find Catholic parents who find fault with Catholic schools. Generally such parents are untrained to judge of the relative merits of this or that system of education. Their opinions, nevertheless, are voiced with a very profound and judicious air. For instance, of Sisters' schools this remark is often heard: "O, yes, the Sisters are fine for teaching religion, but—" What follows may be guessed. Here, however, in a Methodist paper, and Methodist papers are not disposed, by any means, to lean towards a peculiarly Catholic system—we find a recognition of the worth of the Sisters' schools. Writing of a Methodist school for girls, the most convincing proof the "Northwestern Christian Advocate" can adduce as to its excellence from every viewpoint is that it is the only institution in Methodism "which really competes with the Sisters' schools of the Catholic Church." In other words, the writer wishes Methodists to recognize the high standard to which the institution has been brought, by comparing it to the Sisters' schools. The trouble with the Catholic parents who minimize the worth of the Catholic school is that they do not, in most cases, know in what way a true system of education differs from that which is false.—Sacred Heart Review.

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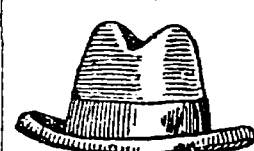
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