

# CATHOLIC FREE LIBRARIES NECESSARY.

THE rapid growth of free public libraries in this country is a matter of concern to the Catholic people. The object of these libraries in the educational system of the country; the means of establishing, supporting and governing them; the effect they may have upon the character of the people, demand the earnest consideration of Catholic parents and Catholic educators. The munificent gifts which Mr. Andrew Carnegie has bestowed upon so large a number of cities for the establishment of such libraries show the extent of the organized effort which has led to the demand for such institutions, and the results indicate that we are probably witnessing only the beginning of a movement which must exercise a great influence in moulding the character of our people in the future.

The present interest in free libraries is the result of the organization of the American Library Association some twenty-five years since. The object of the association was and is a worthy one, for the reading of good books will greatly assist the readers in the formation of a high and noble character. But to enable these libraries to carry out the ideas of their greatest advocates, they will need better control and firmer supervision than they are likely to have, to prevent the evils arising from indiscriminate reading.

Though free public libraries have become an established policy of the country, Catholics have not been consulted in regard to them, nor have Catholics been prominent in the work of establishing them. It may be said with truth that the movement for their establishment is non-Catholic. The tendency of such institutions is to minimize religious knowledge, and to induce patrons of the libraries to be satisfied with secular reading. It must be remembered that English literature is non-Catholic, if not un-Christian, and that much of it is distinctively hostile to the Catholic Church and Catholic teaching, and not a few of the supposed facts contained in it are positively false, especially where it treats of religious events, or attempts to state what are Catholic doctrine and practice.

Because of these facts Catholics cannot look upon the movement for the establishment of free libraries, under the control of those who govern our cities and towns, with entire equanimity. One of the ideas behind the movement is that such libraries should supplement the knowledge our children have gained in the public schools have been made non-Christian to a greater or less degree, it must be expected that our free libraries will be conducted upon the same or similar lines, and that in many libraries, if not in the far greater number, 'sectarianism' will be excluded, as it is excluded from the schools. If a student wishes to learn something of God and religion he will hardly be able to satisfy his desire in many of the free public libraries of the country.

A knowledge of God and religion is most important to the welfare of mankind. The tendency of education in both the home and school should be toward the extension of this knowledge and to assist in the preparation of people for a life of happiness in heaven. "What shall it profit a man to gain the whole world and lose his own soul?" What can be more important than the destiny of the soul? That education which leaves out of consideration God and the soul of man cannot be approved of by any one who sincerely believes in the Christian religion.

Catholics who wish to preserve a knowledge of the true faith in the world will be very careful in the selection of the books read in their families. But there is always greater or less temptation to read hurtful books, especially when they may be had so easily from a library. Curiosity often leads to the reading of a hurtful book. In many books considered innocent may be found statements and sentiments which may cause some Catholic readers to make shipwreck of their faith. The Catholic who uses public libraries without great care in the selection of books may find difficulty in preserving his faith, for the tendency of nearly all modern literature is toward the idea that Christian faith is not necessary to mankind.

As public libraries are for all the

people, the danger to faith arising from their use may be lessened by Catholics demanding that Catholic books be added to those already on their shelves. In many places they would probably be successful in such efforts. But there are so many who fear, or pretend to fear, that public money may be used for 'sectarian' purposes, that the addition of distinctively Catholic books to such libraries would be accomplished only by the most determined and persistent effort, as the managers would always fear criticism; and even unjust criticism, having religious prejudice for a basis, might do much injury to those in charge of free libraries, at least for the time being. But Catholics should not be discouraged by difficulties. Having justice on their side, they may be successful, even where the prejudice of some of their fellow-citizens is much greater than it is in our larger cities.

Those Catholics who desire a recognition of their claims to have Catholic books added to free public libraries can be greatly aided in the attainment of their object by using catalogues of Catholic books. Rev. John F. O'Donovan, S.J., has prepared a list of books written by Catholics and found in the Enoch Pratt Free Library, of Baltimore, and this would be very useful in getting Catholic books admitted into other free libraries throughout the country.

But the admission of Catholic books to the free libraries will not remove, though it may lessen, the danger of such institutions to the faith of Catholics. The books which are hurtful to that faith, causing it to decay in the hearts of Catholic readers from considering the claims of the Catholic Church upon the people of the world, will be there to exert their evil influence, whether the Catholic books are read or not.

Free Catholic libraries will soon have become necessary to Catholic communities. They should be established and conducted upon much the same lines as public libraries are. Catholics may not be successful in establishing such libraries except in the larger cities and towns, but organizations should be effected for that purpose wherever possible.

Rev. Joseph McMahon, in an address delivered at a meeting of the Cathedral Library Reading Circle, gave the following interesting account of the organization and development of the Cathedral Library, New York:—

"The Cathedral Library, which was started fourteen years ago, has now become a work of public importance, not bounded by New York State or even the United States, but stretching out to Australia. When the Bishops of Australia recently started a library under Catholic auspices to counteract the effects of bad reading, they made a study of our methods, and decided to follow our system. Last summer I attended the congress of librarians from the whole country, which was held in Minnesota, and there they all admitted that our system had been of great aid. The librarian of Cleveland, O., a man of acknowledged position, said that he perceived an immediate increase in circulation and in the character of the material chosen after adopting our lines."

When we began our work we were all equally ignorant, and we found it particularly important for those engaged in the work to develop a knowledge of literature in accordance with the principles of Catholicity. We exercised a strict supervision over the books purchased. We noticed that nearly everybody who came to the desk used to ask for "Handy Andy." I told the librarian to say we had not that book and would not get it, because it was a caricature on the Irish. Thereupon some of our readers would go away and not return, but a larger number asked if a book could be chosen for them. We also have juvenile books to children, thus violating a cardinal rule of that body of potentates, the American Library Association. We found that children only read the books once, and we thought it necessary to let them read these books and get it over. Speaking of the American Library Association, I was stopped by Mr. Dana, librarian of Springfield, Mass., on board a vessel one day. He introduced himself to me and said he had followed our work with interest and approved of our fight last May to set our platform before the public in the proposed Carnegie library scheme. As you know, the American Library Association is in the hands of a circle of narrow-minded people who think they are divinely inspired on a mission. Mr. Dana fought them and showed them they could not quell all opposition. He got himself made president. But unless we make ourselves heard, those actively or passively adverse to us will dominate us."

Two years ago we widened our sphere and instituted lectures, political, historical, religious, such as

our lectures on church music and liturgy. There must be some means by which our Catholic people can be informed on public questions as to the position taken by the Catholic Church. We all knew that the recent calumnies in the public press against our missionaries in China were not true, but there were no books published dealing fairly with us. I found that in the library people read largely on these subjects, so we got these books and understood the objectionable passages giving short accounts of the work done by our missionaries in China, and the friars in the Philippines. Again, when the papers teemed with innuendoes against our position on the divorce question, our people began to wonder and to be on the qui vive for information. Now this year we propose to have lectures on a very delicate subject, the present position of the Catholic Church with regard to the Bible. The statement that the Pope has appointed a commission of Cardinals to take up the question shows that at last we are on the road to solve the most difficult question in the Catholic Church. To be honest, we ourselves have been more or less affected by the higher criticism, and it came with a shock to most of us to find notions which we have accepted all our lives controverted by eminent scholars not only without the pale, but within the Catholic Church.—H. M. Beadle, in Donahoe's Magazine.

## SOME PEN PICTURES OF ECCENTRIC WORLDLINESS.

(By an Occasional Contributor.)

HERE are many people in the world to-day who seem to have one great desire—the accumulation of wealth. The accumulation of wealth is in itself all right, as long as it is honestly acquired, but there is another thing that seems to be a kind of mysterious about the hoarding of gold, and that is the craze to sacrifice everything even the necessities of life in order to leave large amounts after them when they are called away from this life. It is vanity that makes them possess such a mania for wealth? Yes, according to the Following of Christ, (Chap. 1st, verse 4th), which says: "It is vanity, therefore to seek after riches which must perish, and to trust in them." Yet a large number of these people enjoy all their vanity themselves. They live secluded, are very eccentric in their ways, and starve themselves to death, after toiling hard, both late and early to save a copper or a few cents to add to the already large amount amassed; and then die neglected without a moment's enjoyment out of their riches. These riches are afterwards given to relatives or perhaps strangers, who will often gloat over the misfortunes of those who left them behind. It is thus that often the world presents to our view such miserable misers.

Last winter an old lady living in one of the large cities of the United States was found dead in her bed. From her appearance she literally starved herself to death. She had a peculiar mode of living. Being the wife of a captain, she received a good sum of money every month, but still did not satisfy her. She kept very little, if any of the monthly salary, put it in a bank, and would often during her husband's absence, go away in search of employment. The craze seem to grow stronger all the time. A few years after when the husband died, she took a room at a very small cost, and commenced to live on one meal a day. At 5 o'clock in the morning she took her only meal, and would spend the day in picking rags. Her features soon became emaciated to such an extent that she resembled a skeleton rather than a human being. The craze to save a copper took away from her that respect to keep her body clothed with some decent clothing. She had used strings instead of buttons, in order, no doubt, to better protect the money which she carried on her person. She imagined she would live for ever, and acted accordingly. Her riches were her God. One morning she failed to make her appearance, and the door of her room being forced in, she was found dead in her bed, guarding as it were, the riches that she had sacrificed everything to ac-

cumulate them. When the Coroner examined the body he was surprised to find, as he cut the many pieces of rope from her body, large sums of money drop to the floor. In the dingy room was found, hidden away under old barrels, two or three bank books showing that she had deposited sums to the amount of ten thousand dollars (\$10,000). This was not all. Searching around the room they found papers carefully rolled together and tied which proved to be deeds of a valuable piece of property of the city and was worth fifty thousand dollars (\$50,000). Altogether this poor and unfortunate miser was worth sixty thousand dollars (\$60,000). What possessed her to lead such a life is and will always remain a mystery.

A few years ago in a village near one of our Canadian cities, there lived a man who to all appearances was in wretched poverty. The members of that world-wide organization, St. Vincent de Paul Society, heard of his sufferings, and went to see him. They found the man lying on a miserable bed, with no fire in the middle of winter, and scarcely a bit to eat. They provided for his wants. In a few days he died and he was buried by the funds of that great charitable society. A few days after his burial a search was made through the house and to the surprise of the searchers, they found several sums hidden away in different parts of the walls of the room, aggregating several thousand dollars. The latest on record seem to be able to hold its own with the preceding ones, and in some respects able to outdo them.

The lady referred to in the following illustration died Saturday, June 29th, of this year, in the State of New Jersey. Clarinda Case, the aged widow of John Case of Kingwood, lived until her death, absolutely alone on her farm. For the last half dozen years she economized in food almost to the verge of starvation, depriving herself of fire in winter and protesting to the very last that she had no money to get food. Relatives and neighbors found her a week ago locked in her room and bed fast. After her death a key was taken from her neck which unlocked a room in which the executor and relatives discovered \$5,492 in gold and greenbacks, notes aggregating about \$1,000 and mortgages enough to bring the amount up to \$10,000.

To count the cash which they unearthed out of pillow shams and stockings, in bureau drawers and a chest took three people from midnight until daybreak. The \$5,492 was mainly in small bills and the tightly rolled wads when undone actually made pecks of bills. The scene during the discovery and counting of those thousands was one to stagger the Hunterdon county farmer neighbors who witnessed it.

Walton Greene of Rosemont, one of the executors, soon after Mrs. Case died, led the way to the "treasure room" of which the dying miser had told him. With him was the nearest relative of Mrs. Case, A. R. Lewis, a New York handwriting expert; Theodore Cullen, a neighbor who touched by her plea of poverty, had waited on her for years and brought her food during her last sickness, and several other neighbors. The top bureau drawer gave up a few hundred dollars; the second, still more; and the bottom drawer was probed almost full of bills. In one roll was \$1,000.

A bag of jewelry and gold coin was discovered in a chest. One of the neighbors said that Mrs. Case had said that she was going to bury her money. Consequently there is a systematic hunt still on for signs of holes in the ground.

The neighbors now understand why there was a light burning so often late at night at the window of the room they know Mrs. Case did not use as her bedroom. It was by this window that the "treasure" bureau stood. The hoarded gold and greenbacks, which the woman worshipped, were all neatly done up in packages, each marked with the amount the bag or wad contained, and by this window sat the miser for years gloating over the fortune while she continued to tell her kindred and neighbors that she had no money to buy food.

"I have no money," she exclaimed to the neighbor who came a week ago to find her starving in her bedroom; "and if you stay you will have to buy your own victuals."

Only her cat and chickens and her money have been Mrs. Case's companions since '82. But luckily no tramp wandered down the long, weed-grown lane to molest her or help himself to her treasured thousands. There seems to be little doubt that most of the \$5,500, she has had by her ever since her husband died after a hard-working farmer's life among Hunterdon county stones. To steal those pecks of greenbacks would, for

years, have been extremely easy. The window of the "treasure room" was always partly raised and even, for a long time, a ladder always lay alongside the wagon house.

The reading of the will after the funeral disclosed the fact that Mrs. Case had pretty thoroughly carried out her often expressed intention that none of her relatives should have her money. A. R. Lewis of New York, is the only kinsman who is a beneficiary. The hoarded treasure and the rest of the estate goes to a home for the blind in Philadelphia. A few years ago Mrs. Case tried to get neighbors to witness a will, which directed that all her property be converted into money and the money burnt.

## THE NEED OF LEADERS IN EVERY WALK OF LIFE.

THE fourth annual convention of representatives of American colleges, held in Chicago, on July 9 and 10, and to which brief reference was made in the last issue of the "True Witness," Bishop Spalding touched upon a theme which is of vital importance to Catholics the world over. His Lordship said in part—

The able men are the centres of force in every organization, in every sphere of human activity. Take our productive work—the work of manufacture, of commerce, of trade—it has been calculated by competent experts that the production of great manufacturing enterprises and commercial enterprises is due, seven-twelfths of it, to ability, and only five-twelfths to labor. We hear it proclaimed everywhere that labor does all this. It is ability, the ability to organize the enterprise, the ability to foresee all the difficulties, to open markets, to compete, to improve, to direct, to govern, to make men able to labor, to give them opportunity.

Now this, which is true in our ordinary business life, is doubly true where the interests are of an intellectual or a moral or a religious nature. Without great leaders the intellectual life of a people begins at once to sink and gradually becomes extinct. If there be no moral heroes, no men alive with moral earnestness, absolutely breathing in an air in which they feel that to live like a man is to live righteously and purely and devotedly and unselfishly—if there are no such men, the whole people sink down to lower and lower planes of life, until they reach mere animalism.

This is true also of religion. If we have not enlightened, strong, patient, laborious minds, forever dwelling consciously with the thoughts that are eternal, that are infinite, that are absolute, that are essential truth, the whole people will lose this perfect ideal of what religion is, and will either drift into utter indifference or into mere superstitious practices.

Now if we are to have these men, we can have them only through our schools. There is no fact that in life to-day so significant as the ever-increasing eagerness with which the people are striving to rise to higher and higher educational efficiency. At first we were thrown by the very circumstances of our lives upon the practical things of the world, the immediately practical, developing natural resources and creating our social and political organic life. Now in the last thirty years there has been a tendency, which is growing day by day, to educate ever-increasing numbers of men, not only in colleges, but in universities, so that I am persuaded that in even the generation that is now young we will see America as full of scholars in every branch of human thought as Europe itself, if we do eagerly, if we do with all our might that which we are undertaking in these universities which are endowed with inexhaustible resources—men, individuals and people—ready to pour out their treasures as never before have they been given to a cause of this kind—scholars from every part of the world and the youth of the land. It is becoming a career of the noblest kind. Any man who is a thorough scholar in anything can dictate his position; he needs to sink to nothing. Now are we Catholics going to eternally talk about the Church and talk about our glories and about our numbers, and not enter into this very highest field of human activity? Are

we not going to place men in many parts of our country who are thoroughly competent to discuss every possible problem, every possible subject—not in a popular, in a general way, but with the best knowledge of the day, acquainted thoroughly with the best that has been and is done, has been and is right? We must do it.

That is why these men, year after year, coming from our various colleges and institutions of learning, to confer with one another, learn from one another their various views and methods and projects and plans, that gathering wisdom and gaining inspiration, gaining new courage, they may go back each year determined to bring the school with which they are connected to higher and higher efficiency; and then, above all, if they are to accomplish anything of worth at all, they will more and more—all the presidents of Catholic colleges and institutions of the United States—will more and more form a solid body, determined to build up one real Catholic university in America.

If they do not, they will fail to do more than elementary or secondary work, at least. Unless our colleges become places where young men, when they have received the degree of bachelor of arts, feel that they have only begun and clamor for something more real, more living, for abler and greater minds to lead them to higher and broader truths, our colleges will turn out into the world graduates who will sink back into the crowd and become merely mechanic, ordinary, routine men. It must be from the time the youth enters, begins to become capable of reflection, he must look to the university as to the home where, at last, he will drink of the waters of the living fountain. How many eager minds have not been willing to cross oceans, deserts, to wander about the world to find some one man, some one centre where knowledge really was at its highest potency, where culture was life, where wisdom entered into every thought and into every deed of man.

Until we get bodies of Catholic youths who, having finished in the college, feel that they have merely gone through an apprenticeship, merely acquired that sort of education which will admit them into the secret home of the greatest, and the noblest and the most cultivated minds, we shall not have representatives able to bring to bear upon Catholic society all the science and all the art and every virtue and all perfection and we shall not be able to arouse in the multitude of our people that enthusiasm which is irresistible. Just as the multitude of our laborers would drop back into idleness, as our factories would be closed if we ceased to have men of ability and men of practical knowledge to keep them in operation, so the multitude of our Catholics will lose that deep and abiding love of their religion, that pride in the power which has civilized the world, pride in the power to console us in all the ills of life, to strengthen us in all the temptations, to guide us along and through every possible danger safe and unhurt. If we bring these men before them they will hearken to them, they will crowd around them, and more and more we shall become a power. God has never since the barbarians came down upon the Roman Empire, offered such a field to the Catholic religion as is presented here in America. It is a world. It is a world ready to learn of us, ready to hearken. It is a world feeling that in this democracy, which is the largest and most complex that ever has been organized, no spiritual force can be despised, that no power that can reach men, strengthen men, confirm men, uphold them, guide them, bearing them even unto God and keeping them in living communion with Him; that no power is to be thought of other than divine that has this efficacy. It is in the Church. It is there as the gold is in the mountains, as all nourishment for physical life is in our rich soil. There is that power of awakening faith, hope and love in the Catholic religion, but unless there be some one to bring it forth it will stay hidden like the gold in the mountains, like the germ in the earth, choked by weeds, destroyed and prevented from coming to maturity.

The Catholic University, therefore, is a part of that partnership. Every man and every woman, every mother and every sister, and every one who loves human perfection, and every one who believes that God's mightiest power and sweetest and holiest love and divinest influence is found in the Catholic Church ought to centre around this great University of ours and make it a home. There is room for more ability than is in all America, than is in all the world—more ability than has ever been in the world, to speak, to direct, to guide, to push forward toward God and toward all victory this mighty democracy which is America.

AN HISTORICAL  
ROMANCE  
—OF THE—  
Times of  
Queen  
Elizabeth.

CHAPTER XXXIII. — "Not unless it was re-written beginning to end by the hand of the author."

"Do not interrupt me, Ham said, angrily knitted brows. 'Moreover, a contradiction in a woman by no means proves it to be true. Some word is probably, overlooked by the which would entirely alter the meaning. Besides, logic is not a strong point.'"

"The letter before us bears mark of forethought and attention. But listen to my own. Amongst the papers belonging to Stuart that were seized by me, happily for her, a draft of her own handwriting of that letter to Babington. There is not a word of it in it. I brought it in a separate envelope. I detached the parchment from the packet, and it was my uncle."

He took it eagerly. I noticed his hand shook, and his color fell."

"Has any one except Walsingham seen this draft?" he inquired.

"Only Queen Mary's secretary," I replied.

"Nau and Curle will not much trouble, and Wade, Mary's bitterest enemies," rejoined. "Besides, after rough draft proves nothing easily have been altered."

"I know that this was not claimed triumphantly. 'E ciphered the copy of the which I wrote from Philip's word for the same. the falsification proved the truth of the copy. Thereupon I gave the copy, that he might collate the other. He ran his eyes over it, complimented me on my skill in the defence, marked it was well that I had allowed no counsel prisoner in charge of high or these documents in the her lawyers, might give trouble. Then he enjoined for the good of the State, serve strict silence on the"

This speech revealed to Walsingham was a party forgery, that he might give orders for it, and in make use of it for the condemnation of an innocent person. I brought in indignation expostulations, such flagrant injustice, and my determination to proclaim truth at whatever cost to 'Fool that you are!'

Walsingham, unable to contain his anger. "Would you betray me, and put him to public trial and ruin your country, which be at peace while that woman See here, I will make short of your incontrovertible proof saying he crushed the paper hand, and tossed them in the fire."

I will not recall our mutual imitations. They ended in placed in custody in my house, to consider whether forty-eight hours, I would preserve secrecy, and beg my knees, or be consigned to Tower for aiding and Windsor's escape. At the end of that time Ham came to me, and as had come to a better mind, would comply with his wish to let him my resolution unchanged, and I begged him to stain his conscience with the of an innocent person. He not listen to a word, but stood before your entreaties! I before I send you to the whence, be it remembered, do be your only release—your trial of what imprisonment bread and water is, here house. I will give you a probation; if you still persist obstinacy, in the middle of her you shall be transferred to the grave." I answered nothing but a look.

CHAPTER XXXIV.—The now come, as my husband me, to let St. Barbe rest, continue our narrative, I quaint the gentle reader with incidents connected with my from England. I must return to that July A. D. 1596, when, standing deck of the Jeannette, beside