PLAIN TALK TO CATHOLICS.

Rev. Hugh Blunt in an article to the current number of "Donahoe's" magazine, entitled "A House Dividrefers to some of the weak nesses of our race in a manner which urges us to repeat an old saying "He is 'Blunt' by name and 'blunt by nature." Nevertheless, Blunt's contribution is practical and very necessary in our day. It will touch the hearts of all, including the man or woman who hug the delusion that they are not guilty of the weakwith which the article deals. Father Blunt says:-

They were having a religious discussion brought on by the election of the new Pope. Argument had followed argument with the usual failure to convince either combatant. The stock was soon exhausted, and thereupon ensued the ordinary mutual recriminations.

"Well, you're bigoted, anyway," said the Catholic.

'Maybe I am," retorted the Protestant, "but there's just as much bigotry on your side. Anyway," with increased emphasis, "I'm not bigoted against my own, as most of you Catholics are. We help one another. So do the Jews, the Germans, and the French, but you Irish do not because you are bigoted and jealous of one another. Why, there's your own cousin, Peter Smith! The minute he began to get along in his new store and gave his wife a silk dress and sent her to the beach for the sum mer, you took offense at her "airs." as you called her desire to be some body, and went to trade with the Jews across the street. That's what I call bigotry!"

I often revert to this little scene It is not a fiction. It is a reality It happens day after day; it happened many a time in old Ireland, would happen again to-morrow if she were restored to her old glory, bringing forward as many aspirants to the throne as there are villages in the land.

But horrors? We are on a quick sand. We must not whisper a word against our glorious Irish nation. We are entirely above suspicion. Let us recognize our own short comings our family jars, but sh! not a word of them to the world. The world of course, does not know our peculiarities. Mean world, indeed, laugh at our follies when it doe discover them. Horrible theatre that permits the Irish to be caricatured Unregenerate actors that do not themselves to making ,sport of the Yankee, the Jew, the French man, instead of using our brogue ! Why are these caricatures patronized so extensively by the Irish and their descendants, you say? Well, of course, we go to gratify our deepest indignation, by laughing heartily at the vulgarity, and especially by giving our good money for the support of what we verbally condemn. For, of course, all our Irish and their decendants speak in the approved fashion and to the tune of blank We descendants of a noble race have so much to look back up-Ah yes! and so on ad infinitum. I got my Latin mixed up and was

To hear all this grand talk, to to patriotic speeches one would imagine that the Irish and the Irish-Americans are the most united body of individuals on the face of the earth. As regards the doctrines the Church to which we give allegiance, we are, of course, but we speak here of social union. Observation for the briefest while, however, brings home to us the truth that we are un doubtedly a narrow-minded people in our dealings with our own. In gard to the charge of bigotry toward others not of our faith know that very little can be laid at door. Our sufferings for the faith, our being despised by our opponents, being discriminated against and, as it were, made to feel that we of inferior clay, even now-al this will perhaps avail to excuse us we do not throw our cloaks unde the royal feet of Elizebeth's follow religion. But, still, without being extraordinarily proud of it, think we are as meek as the prover bial Moses could be under the circumstances.

"The ideal" I hear some liberal-minded Catholic exclaim. "Why speak of these things that savor of the

dark ages, in this b: ad-minded Thank Heaven, I went to jealousy, a school where I got liberal lucas.
Why all my friends are Protestants, I were one of them."

examined your conscience with a mi- otic feelings by passing him by sure from these same patronizing friends of yours. It is because you, and so many of your kind, have "liberal ideas" that I speak; because I our grandchildre? recall to mind that some years ago nany of your liberal Catholic friends at a certain institution did not grow in faith. They had nice girl friends who were not just plain Catholics. When vacation came they were invited by the non-Catholic friends their homes, where all was "so cultured" and everybody so nice. There these Catholic girl graduates met nice liberal young men, and of course they themselves had to be liberal, which resulted finally in their walking up the nave of the First gregational or Baptist Church. Also, because I recall two weddings of a short time ago where two young men were married to Protestant women in a Protestant church while the Catholic father and mother looked on in glee, delighted because they had lived to see the day whereon their children married into society that was not Irish, and yet the proud papa was a prominent member of a great Catholic organization. He boasted, too, that he wished his sons to choose their own wives and their own religion. Yes, dear, that is some of your liberalism which makes our nice young Catholics ashamed to lift their hat to the Divine Guest as they pass the Church, and, if they walking with their non-Catholic friends, makes them look elsewhere, conveniently, when the noble women who taught them go by in the garb which stamps them as Catholic. It is your same liberalism that is always fearing that the Catholic Church going to make a mistake, and that gratifies you beyond measure when the Reverend Mr. So-and-So says he knows some nice Catholics. How kind of him! Yes, my dear, you are not narrow. Would to God ou were somewhat narrow. But I have wandered. I started out to say that toward others we are not narrow and I ended by saying that tentimes we are not narrow enough.

But let me make my original statenent again. Toward our co-religionists we are bigoted. It is not a new discovery, but, like many discovery such as undesirable family connections, we are rather ashamed of it, and when some one else charges us with it we are inclined to be cross

Let the two statements stand, how-

ever. They are equally true.

But now, to be honest with yourself, you that are crying out for the vanished regal splendor of the Irish race, who are interested in every grand movement for that country's cause-do you show a practical zeal in this affair? After all, the practical is the only test of sincerity. It does not mean, necessarily, giving money. Oftentimes, throwing money at a cause is a sort of handicap to the efficiency of the work. The best means undoubtedly is the daily effort to assist in the betterment of our own people, to give them a helping hand, even though by so doing we may enable them to advance more rapidly than we have advanced. The Irish race is proud of its green. this the reason why so many Irishmen love to look at one another with

How much good do you accomplish for your country or the country your fathers by rebelling against little things which all said are no disgrace to anyone? The New Englander sometimes has a twang. Is he insulted because you recognize it? The Irishman sometimes has a brogue and do not imagine that you are do ing such a tremendous service to anyone because you come out with a the man who says tirade against that he has. How touchy we are

How we do strain at the gnat! All this is misdirected energy. avails little. The great work which we could be employed to more advantage is aiding our co-religion ists to advance, standing up for our parish schools, influencing opinion as to the justice of public support for our Catholic schools, keeping our eyes open for the welfare of our institutions, being ready always to detect certain sly move ments which some people imagine to have vanished with the Know-Nothings; and, finally, in federating welding ourselves into a body united in spirit as in name.

It is precisely in not doing this

rowness at times synonymous with with sy school where I got liberal ideas. cy. Who is not familiar with the inand I'm sure they treat me just as if this sketch? Wherever an Irishman were one of them."

"Ah, yes! sweet girl graduate! lib-ness there are hundreds of his co-reeral-minded I grant you to be. If I ligionists ready to show their patricroscope (perhaps no strong lens idea of Tom McGinnis' son starting would be needed) I would find it up a store! Tom never had two quite stretched, undoubtedly, and in- shirts to his back, and never would capable of withstanding much pres- have a cent to his name if the railroad had not bought his old house. Trade with his son and have grandchildren putting on airs over Isaac Goldstein or Elijah Green. cross the way, even though the ter was convicted of being an A. P. A., gets our trade and our and poor Tom's son goes to the wall. Not that we must always trade with our own. That, after all is generally a matter of business but the least we can do is to give our own a fair chance and not ignore them simply because they are own. With what sympathy did we attend the pro-Boer meetings! What we want are a few pro-Irish ings trying to make the Irish be more for themselves, and deal more generously, one with another.

True, we cannot expect that a man because he is Irish is to be of the same mind as his compatriot but the least to be expected is that when one side is victorious the other will not disgrace the race by violent manifestations of jealousy. A short while since, we were treated to a dis graceful scene in political circles incited by the innate dislike of Irishman to be beaten by one of his own kind. We can take defeat coolly at the hands of a Jew or a Protest ant, oftentimes more's the pity, but we will not brook it from our co-re ligionists. How edifying then it is to read in the account of some Irish meeting that "the rival! factions came to blows."

Our narrowness here, at least at the present day, is largely due to our subservience to Protestant opinion We are so inclined to make excuses for our faith, to grasp at the chance to show that, after all, the Catholic Church is not so bad, so unrefined, so poor! And so when some millionwho has little faith, or non at all, and with no claim to prominence but his ability to sign a check, condescends to marry a Catholic girl with another big bank account, how delighted we are to say to our friends as we read of the beauiful trousseau, "you know she's Catholic." If one of our poor Cath olic friends marries a poor Protest-ant it is awful! And it really is Why does our attitude change cause the parties are millionaires? It is the same old narrowness, the subserviency to what we think honors the eyes of the non-Catholic us in world. It reminds us of the woman who always boasted that her father was a Protestant. "You know ought to be a Protestant just much as to be a Catholic. My ther was a Protestant." Or else

is an aunt or somebody else

isn't a Catholic. "You'd never guess

by my name that I am a Catholic

Lots of people think we're Protest

ants. Johnny isn't a bit Irish-look-

ing. You'd think by his manner that

he was a Protestant." Poor Johnny!

This prejudice is manifest in great degree in the literary life of our people. Our daily reading matter must come to us with the approval of the non-Catholic world, otherwise we look at it suspiciously. It is as Dr. Egan says: "If a Catholic author makes a "hit" with a nonatholic public he is always success with the Catholic reading public." This may be truthfully said of all Catholic literature. "I never waste my time on Catholic papers," says the critical Catholic, so unliterary," and then the very literary one buries himself for a whole day in a novel which abounds with slurs upon things Catholic, but which must be great literature since it is so popular. The critic of course never asks himself how is Catholic literature to advance if the Catholic will not have sufficient family pride and zeal for the advancement of religion, to give it financial support.

While we should ever follow the advice given us a short time ago on the occasion of our great centennial never to forget a kindness we have also to remember that gratitude should not degenerate into sycophan cy, into that human respect which linds us to the worth of our own A broad spirit of toleration, the ab sence of that animus which was so often directed against ourselves should characterize the Catholic es ecially. Credit where credit is du the pure charity of Christ that the "one fold" may all the sooner be realized. But here it ends. Charity begins at home. Ignoring one's own just because they are our own, catering for the caress of a hand that has

eking to be so liberal as to dis dain Catholic association contribute to the material welfare of the outsiders who are amused by our narrowness to our own, but argu little for our ability to appreciate things at their true value. The more united we are, the more we love the society of those who have the faith as we, ceasing to aspire to as sociations in which we are not entirely welcome, the more will we be doing to win respect for our race and our religion, the more will we prepare the way for the union of all

hearts. Many instances besides those given might be adduced to show the evient trend of things in our social scale. Straws, indeed, you may call them, but you know the old about these same straws. But the are not straws. They are faithful reflections of a spirit that does not decrease and serve only to testify to the sublime dictum about the house divided against itself.

EDUCATIONAL NOTES.

CATHOLIC COLLEGES .- At a re ent conference of the representatives of Catholic colleges, held in Phildelchia, over which Bishop Conaty presided, many able addresses were de livered. One prominent member the conference, Rev. Hugh Henry, rector of the Catholic High School of that city, remarked that there was an appropriateness in the selection of the High School as the place of meeting, the High School being a "sort of bridge between the parc

Some of our readers are not evidently able to appreciate the importance of High Schools in Irish Catholic ranks in Montreal, despite the fact that there are evidences galore before their eyes in this city French-Canadian and non-Catholic upervision that they are considered indispensable.

Rev. Father Tierney, in discussing the problem "Shall the College be Shortened," made the fol-Course

lowing observations:-"To educate is to develop the whole man. All admit the necessity of doing the work thoroughly. Many aim higher than ever before. Harvard for the three to three and a half year's course demands a "quality higher than now for four years. The new plan calls for "somewhat better work than the old." To keep up the level and even improve the quality of work while clipping off months and even years of study ne cessary to attain proficiency seem to most people absolutely impossible. The "Get-educated quick" plan is hardly advisable or consistent with professions of thoroughness No wonder many thoughtful men condemn short cuts "the present craz of educational hurry-substitutes for the rugged old brain-making processes vindicated by the world's mightiest thinking." We admire German thoroughness, from German stick-to-itiveness.

CHILDREN SHOULD KNOW .- In an interesting and timely address to the Mother's Club of Providence, R I., Rev. Dr. Stang discussed the question of the "Parochial School," purpose and work. From the address take this extract:-

"Children are not trained as parrots are taught to speak. The singsong 'now be good, be truthful, honest' does not further the practice of virtue.

They must 1 why they should be good; they must realize that they are constantly under the all-seeing eye of a Supreme Ruler.

"They must be taught that our first and sovereign duty is religion, the service of God, that our first concern on earth is to believe and

hope in Him, to love and serve Him They must know that the virtuous will live forever with God his angels and saints in the beauty and bliss of heaven, and that the wicked shall burn in the flames of hell, and out of which there is no redemption, and that we are sure of all this because God's Eternal Son makes it known to us by His Church.

"They must see God in all things and ever strive to do his blessed

"They must realize that life with out Christ would not be worth ing. In short, religion must enter their daily life and be the motive of all their thoughts and aspirations."

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"True Witness.

RANDOM NOTES GLEANINGS.

BAD HUSBANDS .- Another class that bring shame on the home sorrow to the hearts of wife and in the neighboring Repub lic. is the "Wife Deserter." That there are numerous cases is evident when the question is claiming attention of public organizations

At the conference of charities cently, a proposition of law was introduced to make wife desertion

At present the offence is classe a misdemeanor, and as a result a husband who deserts his wife can go to another State and remain there unmolested.

This state of things urged one of the Boston daily newspapers to say: Wife desertion ought to be a felony in every State in the Union. There should be no spot where a runaway husband can be safe from the hand of the law.

A VICTIM TO FASHION .- An ex-

And now the high collar has be come deadly. A New York woman met her death through one last week Her mother found her cramped up in a heap on the floor in her kirchen, dead. The medical examiner gave as his opinion that the woman had fainted, and fallen in such a position that her high collar cut off the supply of air to her lungs and that she was thus strangled.

FRAUDULENT, SUBSTITUTION .-This is the heading which the "Lana well known English medical journal, uses in describing some the dishonest methods in vogue in trade to-day. It says:-Much of that which we eat, drink,

or even wear is not what it professes to be, and it seems to us that the public are for all practical purposes nprotected. Need further example be quoted than the following, which we have often quoted before? A mixture of linen and cotton is sold as pure linen, a mixture of wool and cotton is sold as all wool, a mixture of silk and cotton is sold as pure silk, goods bought as pure silk are heavily loaded with mineral matter to give a spurious impression of heaviness, grain spirit is sold grape spirit or genuine brandy, the same spirit is sold as malt spirit or whiskey. Indian tea is passed off as China tea, "plantation" coffee sold as real Mocha, and cottonseed oil is palmed off as genuine olive oil. Again, in jam and marmalade glucose is substituted for cane sugar, and glucose is also used in place of malt for making beer.

addition to this ous list is the use of cardboard wickedly sandwiched between the leather of the soles of boots offered for sale and guaranteed as "solid." "solid" boot in the trade means an all leather boot. The very necessity of the term implies fraud, as does all malt in the whiskey trade. And there are those in the boot and shoe trade, judging from the proceedings in a re cent case, who would hold that boots with "insoles" of cardboard paper might correctly be described as ,'solid" boots.

PREJUDICE DIES HARD .- Under this heading the Providence

"From time to time the eviden is presented that the old New England prejudice against Catholics by no means obliterated. In Swamp scott. Mass., a case has arisen prove that the old cankered antipathy is by no means dead, for an in junction has been secured to preve the building of a Catholic Church or land that has been secured for tha purpose, and the matter is now in the hands of a justice of the Supreme Court for decision. Happily such cases are less common than at an earlier time for a more ge sentiment is being inculcated, and it is something of a surprise that there should be any survival of the old rancorous and illiberal spirit."

Prejudice may not be so manifest in matters such as our contemporaary notes. But we doubt very much that generous sentiment has had much to do with stilling the voice which speaks out the prejudice that

is more through fear of loss worldly goods and their attendant pleasures and joys that the change has taken place. Prejudice would be still less apparent if the Catholic laity perrmed their whole duty as citizens and exercised their rights as such in every department of public affairs.

A FOOL'S ADVICE.— It is not very pleasant to call a man a fool, nor is it a term that can be considered quite parliamentary. But there are so many of them in the world today, and they are of so many different kinds that the use of the word, under strong provocation, may be excused. In New York they say that protest has been made against the Rev. Mr. Wright's advocacy of the doctrine that persons suffering from an incurable malady should be lowed to end their existence. At the annual dinner of the New York State Medical Association Rev. Mr. Wright declared himself in favor of "Euthanasia," which is a plan to relieve the world of physical suffering. When the matter was mentioned to various physicians not one of them agreed that the days of those who are socalled incurables should be lessened. One doctor said that modern science tends in the very opposite direction, that is to render all maladies curable. There is no right for any man to decide that a special case is incurable. On thousands of occasions such medical decisions have been upset by the very fact of cures taking place. Dr. Spitzka claims that such a theory would open the door to a criminal condition that no law could overcome. People could be done a way with for ulterior motives, and the excuse of an incurable malady be given.

All these are good reasons for treating Rev. Mr. Wright's theories as dangerous. But there are still higher motives to be considered. It seems almost inconceivable that a minister of the Gospel and one pretending to preach the Word of God, could propound such a theory, less we do him the justice and have the charity to set him down as a fool. Decidedly a visionary, and certainly a man incompetent to deal any question-be it religious, with social, medical, or other. It is a pity that there could not be a re fuge established for the safekeeping of such cranks; they are a real men-

TYPES OF SWINDLERS .- From New York comes a story, the synopsis of which is contained in this par-

agraph:-"Members of the Church of the Disciples of Christ, in West Fifty-Sixth street, do not know whether to resent or smile at the manner in which they have been hoodwinked by a clever swindler, who is known to them as Frank Hall. Hall conceived an elaborate plan, and visited all the prominent members of the church. By mentioning the names of other members he won confidences. The windler told varied hard-luck stores, and his harvest is probably several hundred dollars, in addition to enough free clothing to tide him over a hard winter. In his methods Hall was ingenious, and one woman said she thought 'he deserved all he got, ne was so artistic about it sharper visited women of the Ladies' Aid Society, and into their sympahetic ears he poured a heart-breaking tale about a dead mother, hattered home, and, for a climax, suggested that he himself was in the last stages of consumption. In the wake of the pathetic story, money, clothing, and sympathy fairly delug-

all the details of how this man performed his feats of swindling. He was an expert, and it can be well agined how he contrived to invent stories. We simply reproduc this much of the article as a warning to our readers to be careful ow they lend an ear to the peggar of this class. If you have the mea and the inclination to be charitable you have many ways of performing the good works without risking th ragement of vice and badnes You have in every parish associ ions and societies of a charitab character-like the St. Vincent Paul Society-and others, to which you may give with the assuran that what you bestow will be properly employed and will be furnish to the needy and deserving. No hat the winter is coming on there will be a host of those swindlers go ing around and making victims of al good-hearted and charitable people
If there be no special society in your
parish, there is always the parish
priest. He knows the needy and he
has a good idea of who are the de eerving. Go to him with your do tions; but be very chary of give but to every individual who con rith a long story to your fro

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Our

SATURDAY, N

Curbs

ON CHEERIN ROM time with brief p cles, or entire

various newsp own impressions and plete expression to th observations them out for future i ago one of these small way and I noted ever since I have had occasion to find appl The following is the]

Few people realize niness may be promo despondency, by words ment in seasons of words of commendation cles have been overco and perseverance. Wor en often sink sc deep : and heart of the person they are addressed tha a fixed, precious and continuo lighting up years, perh lips that have uttered ed in death. A whole changed, exalted, expar mined by a single exp proval falling timely u tive and ambitious nat cheer cost nothing to On the contrary, they well as to the hearer. great happiness to be mere effort of uttering habit of speaking such propriate times is eas while at the same time importance and should cultivated by all.'

AN EXAMPLE.—This

common sense, but so pl

one will say: "We kno

But the saying of it is

merit; just as the saying

and cheery word only o good will-no effort is rec times, however, lack o ness causes people to ne opportunities of saying This p cheerful things. home to me the other speaking to an old a whom I had not met for Away back in the early this young man, was ful and courage, but he was ally full of something els contracted the drink hal some ten years he had monthly and even daily felt that his constitution ing powers grew weaker verse ratio of the streng the liquor habit. He h sire to change, but had strength. It was his mos ishment to find all hi aims falling to pieces, ar by this very same cause. in 1885, he had been ind extreme extent, and by an was heroic he had succee ering up. I was travellin on a train from Toront real, when another of b came on. This gentleman since dead. He was wit time, and when I had gor a iew moments he gave ex his delight at seeing his y the trouble in. Just as I returned I say, in a most cheery "John, my boy, I always in you, and I know that fine future ahead. I'd sta on you"-He said no mo I came along at that mor went past, and I lost sig my companions of that j 1899 I read of the death kindly old gentleman, but ly the week before last th met the other. I was asto see what a fine, solid, looking man he had become me that he was now t lawyer in an American cit United States Senator. Ar course of our chat he rec trip from Toronto, and he have dated my success day. So cheering were the tleman's words, and so mu trast with all the evil the constantly predicted, that ment he said that he would

life on me; I made up my he would never lose his st

since that day till this I

taken a glass of liquor, came in rapid succession, so grateful to his memor

word of encourage