

DOINGS OF CATHOLICS IN AUSTRALIA.

The Australian correspondent of the 'Catholic News' of England, in a recent letter, gives a number of interesting items about Catholic and Irish affairs in the country. He writes: Catholics in the antipodes are evidently determined not to be behind their brethren in other parts of the world in their due observance of holy year. Apart from the local effort of each diocese, the great event will be a Catholic congress, proposed to be held in Melbourne...

been formed to bring into practical effect the desired result. Synonymous with the meeting of the congress in Sydney will, it is hoped, be the opening ceremony in connection with the work at St. Mary's Cathedral, now in progress. Scarcely a Sunday has passed since Christmas on which His Eminence Cardinal Moran has not journeyed to some church in his province and made a special appeal on behalf of the mother church in Australia...

Other duties of the assembly will be to answer calumnies, such as were uttered against the church in the Dreyfus case, these being calculated to prejudice Catholics in the eyes of the world. After remarking that the divorce laws of Australia, the relations of labor and capital, and other important matters would come under the purview of the congress, the cardinal said its real aim was to proclaim peace, wisdom and virtue...

There was a large gathering on Easter Sunday at Waverley cemetery, near Sydney, to witness the interesting ceremony of unveiling a monument over the grave of Michael Dwyer—one of the '98 patriots transported to Australia—and his wife, who lie together in this burying ground, far distant from the land they loved so well. The monument is a handsome Celtic cross, constructed of Carrara marble and standing thirty feet high...

cate such an organization, he insists strenuously that Catholics should throw off their torpor and arouse to greater activity where their constitutional rights are being disregarded or threatened. His address was published in last week's 'Freeman's Journal' and should be read by every Catholic in the United States. It has the courage, force and directness of the utterances of Archbishop Hughes in his best days, when he contended for the full constitutional rights of his Catholic fellow citizens...

Speaking of our Catholic societies, Bishop McPaul said: 'It seems to me that our societies composed of Catholics should endeavor to touch at certain points, so that while each retains its identity and pursues its own aims independently of other organizations, there may be a bond of union, enabling them in given circumstances to exert a concerted influence. This influence should be felt in our State Legislatures and in the National Congress—wherever bigots attempt the invasion of our rights. I was careful to state that it was not my intention to advocate a Catholic political party. This, I think, would do I think for many reasons: neither do I think that we should unreasonably emphasize our claims for justice. We are American citizens entitled to certain rights and these we must possess. Bigotry shall not be allowed to deprive us of the exercise and enjoyment of any of them. We ask no favors, we beg for no privileges, but we insist that our religion shall not be made an obstacle to the attainment of our Constitutional rights.'

When an office holder takes advantage of his position to gratify his anti-Catholic bigotry, Catholics should make a note of it and remember him. When as a candidate for another office, he comes around shaking everything in the shape of a hand he can get a hold of, smiling and inquiring about the health of wife and children, he should be reminded of Belshazzar and the handwriting on the wall: 'Thou art weighed in the balance, and thou art found wanting.' and told, 'we will have no more to do with you, except to help you to retire to private life and obscurity, where the demon of bigotry in you can do the least harm to the liberty of your country and the peace of society. Bigotry is a luxury. If you insist on enjoying it, you will find it costly.'

HONOR A GREAT BUSINESS MAN.

A pleasing and highly appropriate feature of the proceedings on the occasion of 'graduation day' in the Catholic University of Washington, was the presentation of a portrait of the late Mr. Joseph Bannigan, one of the most successful Irish American Catholic business men of this century. Mgr. Conaty in referring to the presentation, made an eloquent and touching reference to the career of the man who had done so much for Catholic education. He said in part: 'It is my duty to ask Your Eminence as chancellor of the university to accept as the gift of Mrs. James E. Sullivan of Providence, R.I., the portrait of her distinguished father, the late Joseph Bannigan, the founder of the chair of political economy in this university. With grateful acknowledgement, I wish to recognize the kindness which prompts this gift, and I ask that it be assigned a place among the illustrious men and women whose portraits decorate the walls of our university, to remind all who visit our halls of the generosity by which the work of Catholic higher education has been inaugurated and maintained. The name of Joseph Bannigan is sacred to the cause of charity and education. A young Irish lad of 6 years, he came to America in 1815. Meagre opportunities were offered him for education, as at 9 years of age we find him at work, soon to be apprenticed to the trade of jeweler, which he learned. His powers of observation were remarkable, and his genius for the development of new processes soon led him into the discovery of a means for vulcanizing rubber, which laid the foundation of the immense fortune which he accumulated. He had a marvelous power of organization and a brilliant executive ability, which were the sources of the success which resulted in the title of rubber king, by which he was known in the world of business. 'The self-education which was the result of close observation and attention to detail made him familiar with every part of the immense business which his genius developed. His contact with men brought out the tremendous resources of his native ability, and he was recognized not only as a prince in business methods, but

also a man of very general culture. Men wondered at his success in every field of mercantile endeavor. Men respected his judgment and sought his advice. His name was synonymous with success. It was also synonymous with charity. Educational, charitable and religious work found in him a generous friend. No charity appealed to him in vain. It was said at the time of his death that he was publicly known to have distributed over a million dollars in charity. God alone knows how much more, for the poor lost in him their best friend. The homes instituted and endowed by him are memorials of his great Catholic heart, which saw in the poor a child of God and a brother of Christ. He became interested in the university, which he considered, as he told me himself, the greatest work of the church in our generation. His endowment of the chair of political economy arose from his desire to have the correct principles of the church enter into our political life. He felt the need of books, and he began, two and a half years before his death, the endowment of the library of our lay schools. He promised \$4,000 a year until the fund would reach \$50,000. He was honored by our holy father, Leo XIII, and he bears on his breast the medal of the Knights of St. Gregory, which constituted him a member of the immediate guard of his holiness. He died July 28, 1898, a martyr to his devotion to business. 'We are proud of the sturdy Catholic faith which gave motive to his life and generosity. He was fearless in denouncing wrong and entirely without jealousy in his relations with others. He regarded wealth as a gift from God, to be used for the benefit of humanity, and he practiced what he believed. He was our friend, and we loved and respected him. He was our benefactor, and we honor him. His example will remain to point to his life as a model of success through business integrity. A simple faith was his blessing, and he valued his Catholicity more than his immense wealth. May his memory be ever cherished in our university as the memory of a Catholic who loved his church, his race and his country, and used his wealth to benefit mankind.'

BIGOTRY AND POLITICS ACROSS THE LINE.

FROM THE NEW YORK FREEMAN'S JOURNAL. It will be remembered that a bill was recently before Congress proposing an appropriation for the charitable institutions in Washington. Among the institutions mentioned in the bill was St. Joseph's Catholic Orphan Asylum. The bill passed the Senate, but the House refused to concur, and insisted that the Orphan Asylum should be excluded from the number of institutions to be benefited by the appropriation. The Conference Committee struck that charitable institution from the list. The House members of the Conference Committee, a majority of which is Republican, insisted that not a dollar should be appropriated for that asylum. The reason given to justify this unjust discrimination was that St. Joseph's Orphan Asylum, being conducted by Catholics, is a sectarian institution. That this plea is a mere hypocritical pretext is apparent

from the fact that several of the other institutions, conducted exclusively by Protestants on Protestant principles and with Protestant religious services, were voted appropriations. Senator Vest, of Missouri, made a noble speech in the Senate, protesting against the injustice and exposing the detestable bigotry that inspired it. Congressman Fitzgerald, of Boston, did the same in the House. The latter, in his just indignation, said that while he hoped it would never become necessary, he believed that a Catholic party would eventually arise in this country, unless a more tolerant spirit was shown by Congress. Bishop McPaul, in his most opportune and vigorous address, to the Knights of Columbus at Trenton, N. J., touched on this subject of a Catholic party. While he does not advocate

THE METRIC SYSTEM.

On the 25th May last, the Minister of Inland Revenue, Hon. Sir Henry Joly de Lotbiniere, submitted to the House of Commons, but without pressing for immediate adoption, the following resolution: 'Whereas, the Metric System of weights and measures has been adopted and is in use in all civilized countries except Great Britain, the United States of America and Russia; and whereas, from the growing interest manifested by the Parliament of Great Britain and the Congress of the United States, who have both legalized the metric system, there is good reason to believe that they will, in near future, adopt its exclusive use, when we shall have no other course but to follow their lead. Resolved, that in order to prepare for its introduction into Canada, it is advisable to make the merits of the metric system known and appreciated, by encouraging its teaching in the public schools, and by giving a practical illustration of its working in applying it, as far as is possible, to the business transactions of our public departments.' Commenting upon this resolution, Errot Bouchette says: 'It is satisfactory to find that the great and persistent efforts of Sir Henri Joly de Lotbiniere to prepare the public mind in Canada for the adoption of the metric system are beginning to bear fruit, and that the growing interest in that system is becoming very perceptible. Not only has the question been discussed by the Boards of Trade, the Manufacturers' Associations and other industrial bodies, but the study of the system has been regularly introduced in many schools, more especially in the province of Nova Scotia, where the Rev. Dr. Mackay, superintendent of education, has given it an important place in the curriculum. Such efforts deserve the best encouragement on the part of the Canadian public, on whose behalf they are made.' This is certainly a live issue, and in the near future, is destined to become a question of practical politics. It is certain that in the advance and evolution of affairs this simple system of weights and measures must yet inevitably be adopted by all peoples. If so, it is well that the mind of the rising generation should be prepared for the change and should have a clear idea of what the metric system is. Sir Henri Joly, in dealing with its merits, said: 'The whole metric system is based on a single unit, the metre, a measure of length, one ten millionth part of the meridian between the Equator and the Pole. True, a very slight error has been discovered in that measurement, (which prevents it from being theoretically perfect.) However, much this may be regretted, it does not interfere with the special advantages of the system over all others, which consists in its being entirely based and built upon that one single unit of length, the metre, so that not only length, breadth and depth, but weight and capacity for both liquids and solids are all deduced from the metre and portions

thereof with the additional improvement that all calculations are on the decimal principle, both for fractions and multiples. For instance, the contents of a cubic decimetre (the decimetre is one-tenth part of a metre as its name indicates) of distilled water at a temperature of 39.2 degrees Fahrenheit, give the weight of one kilogramme (a little over two of our pounds) which divides in a thousand parts, deci-grammes, centigrammes, milligrammes. That same cubic decimetre represents the unit capacity of the litre both for liquids and solids, the whole subdividing in decimals, and the very names of the fractions and multiples indicate on their face relative values. Compare the simplicity and logical concordance of the metric system, with its single unit meeting every possible case, and all expressed in decimals, with our present irresponsible system, under which, for instance, the yard is divided into three feet, the foot into twelve inches, the inch into eight parts. Where the Dominion standard pound, (to deal with that one only, the others are not better) is subdivided into sixteen ounces, the ounce in so many drams, and the one-seventh thousandth part of a pound is a grain, where the gallon is subdivided into four quarts, the quart into two pints, where two gallons make a peck, eight gallons a bushel, etc.' It is obvious, on a moment's reflection, that the adoption of the metric system by the United States and Canada is likely to precede by a considerable term its going into use in England, or Great Britain. We, on this side of the Atlantic have already much experience in the use of the decimal system. In our currency, to our own benefit, we have adopted it. Here and in the United States we find that ten mills make one cent; ten cents one dime; ten dimes one dollar. Contrast the simplicity of this system with the pounds, shillings and pence one still conserved in Great Britain. John Bull, while claiming to be in the van of civilization still clings to old and obsolete methods that are a real nuisance in the world of commerce to-day. The adoption of our 'dollars and cents' would be a distinct advantage; but the old fellow is afraid of the adoption of this new system, and clings with an energy to the old methods. But even were the system never to be adopted in Canada, it is obvious that the teaching and explaining thereof in the schools cannot fail to improve the pupils. 'HUNGER IS THE BEST SAUCE.' Yet some people are never hungry. Whatever they eat has to be 'forced down.' There is, of course, something wrong with these people. By taking Hood's Sarsaparilla a short time they are given an appetite and then they enjoy eating and food nourishes them. If you find your appetite failing, just try a bottle of Hood's. It is a true stomach tonic and every dose does good. The best family cathartic Hood's Pills.

THE UTILITY OF ELEMENTARY INSTRUCTION.

The 'Ave Maria' has always a happy knack of selecting what is most striking and appropriate in its exchanges. As an illustration of the utility of early religious instruction, even to those who are not destined to ever go beyond the stage of reading and writing along the highway of learning, it tells how Lord Denbigh, who received Queen Victoria on her recent visit to Ireland, came to be a Catholic. His father was a convert, and his conversion is most peculiar. In 1848, Lord Denbigh's father—then Lord Fielding—was fresh from his university studies and filled with prejudice against Catholicity and Ireland. He paid a visit to Ireland that year, and the 'Weekly Register' thus tells the story: 'There was in Ireland at that time a man named McClusky, who, in reputation, was second only to Dan O'Connell. His official position was a guard on the coaches that plied on the western roads. But his wit and humor and genial intelligence made him famous from one end of the country to another. A seat beside McClusky on the coach was regarded as an intellectual privilege; this Viscount Fielding was fortunate enough to secure. They talked of religion and of politics; and the guard's knowledge, readiness, and intelligence amazed the nobleman. Still he was not quite satisfied. He dilated on the cramping effect of the Catholic religion on the minds of the young. McClusky proposed a simple test. They picked at random a barefooted boy of twelve or thirteen years from a crowd that swarmed out of the school with their books under their arms. The Viscount was more amazed

by the intelligence of the boy than he had been by the intelligence of the guard. He was especially impressed with the child's devotion to his religion and practical knowledge of its teaching. At parting he offered him a sovereign, which the bare-legged boy refused, suspecting that His Lordship was one of the proselytizers who then infested the country, and which McClusky accepted for the boy's use. In parting with the guard at the end of their journey in Mullingar, His Lordship told him that he had learned more from the little boy than he had done from all his reading. A year later McClusky received from Lord Fielding a handsome silver-mounted meerschaum pipe in remembrance of the day and drive, to which he said he owed, under God, his conversion to the Catholic religion.'

The 'Ave Maria' thus comments by two questions:—'Could anything better illustrate the power of the Penny Catechism or the need of thorough and systematic instruction of the young? Could anything be more encouraging to the conscientious catechist, whose efforts both secure the faith of his pupils and make of each of them an apostle of the good tidings?' We might add: could anything better illustrate the cleverness of the Irish peasantry? Could anything better prove that the preservation of their faith by the Irish people was by no means due to their ignorance—as some English writers would have us believe—but on the contrary was the effect of a thorough and rational knowledge of their religion.

ALCOHOL CATECHISM.

1. Q.—What is a drunkard? A.—A person who has become so fond of intoxicating drinks that he drinks whenever he gets a chance and is always getting drunk. 2. Q.—How is a man injured by becoming a drunkard? A.—He loses all his property. Loses all his friends, he ruins his business, he ruins his family, and ruins himself body and soul. 3. Q.—Why does a drunkard lose his property? A.—Because when a man becomes a drunkard he loses his good sense, becomes a fool, and throws his money away for drink and foolish things. 4. Q.—Why does he lose his friends? A.—He becomes low and vile and filthy, until his friends cannot endure him. 5. Q.—How does he ruin his business? A.—By not attending to his business and earning money, by wasting time hanging around saloons and grog shops, and squandering his money for drink. 6. Q.—Why are industry and close attention to business necessary? A.—Because very few people have property enough to live without earning a living. 7. Q.—Can a drunkard earn his living as a laborer or a mechanic? A.—No, he cannot; a drunkard will not attend to his work, or do it properly, and nobody will hire him who can get a sober man. 8. Q.—Can a drunkard make money as a storekeeper? A.—No, he cannot; because he is not fit to wait upon customers, and everybody imposes upon him. 9. Q.—Can a drunkard be a doctor? A.—No; he is never in his office when wanted, he goes to see his patients when he is drunk, and is liable to give poison instead of medicine. 10. Q.—Do doctors ever kill their patients in this way? A.—Yes; doctors sometimes give deadly poison instead of proper medicine; drunken drug clerks put up the wrong prescriptions, and the patients die. 11. Q.—Can a drunkard be a successful lawyer? A.—No; for no man can trust him. 12. Q.—Can a drunkard be a successful banker? A.—No; because no drunkard could ever make money enough to become a banker, or if he had it left to him, could keep it. No one would trust their money to his care. 13. Q.—Can a drunkard be successful in any business? A.—No; universal experience tells us that drunkards either die young, or die poor, and can never be trusted.—R. H. M.

A PLUCKY PRIEST.

From Northfield, Vermont, comes a report of anti-Catholic bigotry which occurred at the graduating exercises of the Northfield High School, held recently, and which was promptly denounced by Rev. Father J. O. O'Neill, pastor of the Church of St. John the Evangelist. E. R. Brock, in delivering an oration on 'The Island of Porto Rico,' said: 'The people are such as you might expect them to be after a domination of three or four hundred years of Spanish misrule. Upon the back of industry has been the whip, and upon the brain the fetters of superstition.' At the close of this oration Father O'Neill advanced to the platform and asked permission to speak. 'I do not agree with such a rebuke,' he said. 'There are two young men in this class of the Catholic faith and they have feeling as well as others.' Immediately there were cries of 'Throw him out' and loud hisses. Father O'Neill retired, saying: 'Hiss if you want to. It takes a man to get upon a stage and defend his rights. You cannot make these nasty references when I am around.'

A WORD TO WOMEN.

Any sick woman is invited to consult by letter with Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N.Y. In an active practice of more than thirty years, assisted by a staff of nearly a score of associate physicians, Dr. Pierce has treated and cured over half a million women. All diseases peculiar to women are treated with success. This consultation by letter is absolutely free. Every letter is treated as strictly private and sacredly confidential. Answers are mailed promptly giving the best of medical advice. All answers are sent in plain envelopes bearing on them no printing of any kind. Write without fear and without fee to Dr. R. V. Pierce, Buffalo, N.Y.

BROOKLYN'S OLDEST MAN.

Bernard Morris, a caretaker of the lawns in Prospect Park, Brooklyn, celebrated a week ago his 108th birthday anniversary at his home, 812 Fulton street, Brooklyn. He is in good health. He is a little man with a slight stoop, but his frame is still wiry, his eye clear and his appetite good. He talks of the Napoleonic wars and the South African war with equal interest. He was only six at the time of the Irish Revolution of 1798, but he says he remembers distinctly the events immediately following.

Barney, as he is known among his friends, was born, as it is insisted, in the County Cavan, Ireland, on June 10, 1792, and he produces papers to show it. He lived on his father's farm until he was 36, when he came to the United States, where he became a coachman for a Brooklyn family. Later he bought a coach of his own and had a stand where the Brooklyn City Hall now stands. Eight years ago he obtained the place of caretaker in Prospect Park, and from that time till the present he has never missed a day's work. Every morning he is up at 5 and starts for the park, where he 'and a lot of young fellows, hardly any of them over 70,' clear the paths and keep things in order generally until 5 in the evening. Barney and his third wife, Mary Morris, who is forty-seven years his junior, live with their son-in-law and daughter, Mr. and Mrs. Henry Cohen. On Sunday the family assembled in the parlor to receive the friends who called to congratulate Mr. Morris, several of whom had white hair and looked fully as old if not older than their host. When asked how he accounted for his great age, he said: 'Well, young man, I've never used tobacco and I've never touched whisky. Besides that, I've always taken plenty of outdoor exercise.—Irish World.'

A thing of beauty is joy forever, and of all the beauties that adorn humanity, there is nothing like a fine head of hair. The surest way of obtaining that is by the use of LUBY'S Parisian use of Hair Renewer. At all druggists. 50c a bottle.

PRESERVATION AFTER DEATH.

A remarkable case of preservation after death is reported from Norwalk, Ohio. Rev. Ignatius Ponechall, the first parish priest of that city who died forty years ago was buried in an iron casket in a vault under the altar of St. Mary's Church. When the remains were disinterred for removal to the cemetery, the casket was opened, and the remains were found to be in a perfectly remarkable state of preservation. His face and features were as perfect and lifelike as though he had just died and his vestments were in like condition.—Catholic Columbian.

WANT TO KEEP YOUR NEURALGIA?

Of course, you don't; so you should take Scott's Emulsion. It is a fact, this remedy cures it; and it cures nervousness, nerve debility and insomnia also.

It is the coward who fawns upon those above him. It is the coward who is insolent whenever he dares be so.