

**GEMS FROM "THE CASSETT."**

Bishop Spalding is one of the deepest students of the labor question, and he says that it is not compulsory arbitration between employers and employees that is needed, but compulsory investigation of the affairs of corporations and labor unions in order to see whether they are using fair methods or not.

A Chicago University professor laments that the old-fashioned division of the Bible into chapters and verses has been destructive of its literary form. The version of the future, he believes, will exhibit the poetry and eloquence of the Book of Books as they have never been exhibited before. Professor Moulton did not add that then the Bible will have just as little influence as Homer or Cicero, with people who believe these authors equally inspired with Moses or Isaias. It is not a deeper sense of the literary beauty of the Bible that is needed, but a deeper conviction of its being the Word of God, a conviction which the great majority of modern scholars are doing their utmost to eradicate.

Curiously enough, though Russia has done nothing to Christianize her Asiatic empire, she has planted a Christian colony in Japan. Within the confines of Tokio, the capital city, stands a cathedral of the Orthodox Church, surrounded by a theological seminary, a girl's school, a missionary administration building, a printing office, and the bishop's house. The bishop, one priest, and one deacon are Russians; the remaining twenty-seven priests and four deacons, together with sixteen readers and 152 catechists are Japanese. The reports of the year 1900 showed 25,000 Orthodox Christians in the Island Empire. Their position now will be a painful one, for they can scarcely remain as they are. They will be strongly tempted to return to their own national religion, but if their Christianity is really sincere they should become Catholics.

**JESUITS IN GERMANY.**

The repeal of paragraph 2 of the German law of July 4, 1872, by which banishment was proclaimed against the Jesuits, will not have the effect that many persons believe it will have. The change, it may be said, is more in the nature of a declaration of principle than in actual benefit to the Jesuits. The Jesuit law, which was passed on July 4, 1872, consists of three paragraphs. The first banishes and excludes from the territory of the German Empire the order of the Society of Jesus and kindred orders, and deals with them in their corporate capacity. This paragraph still remains in force. The second paragraph which has now been repealed, enacted that individual members of these religious orders might, if they were foreigners, be expelled from the territory of the German empire, and might, if they were Germans, be compelled to reside in certain districts or prevented from residing in others. The third paragraph is merely formal, and confers upon the federal council power to carry out the provisions of the law.

It is doubtful whether there has been a single instance of the enforcement of paragraph 2 during the last twenty years. The section of the paragraph relating to the expulsion of foreign Jesuits is a legislative redundancy, since the government of the German states can expel at very short notice any foreigner, whether he be a Jesuit or not.

The clause having been repealed, a German Jesuit can now live in the Fatherland wherever he likes to reside. But it must not be supposed that the Jesuits are henceforth to have absolute freedom for their missionary work. Fresh establishments and missionary activity on the part of the order are forbidden, for paragraph 1 of the law of 1872 remains unrepealed. If three Jesuits reside in the same house, it can be broken up as a Jesuit foundation and the members dispersed by the police. Moreover, special laws against the Jesuits in individual states remain untouched.—Catholic Citizen.

**PRACTICAL POINTERS.**

The young man who is addicted to the use of cigarettes should ponder well the following facts. Asked as to the cause of the poor physical condition of the new recruits to the British army, the examiners appointed to enquire into the matter reported that the excessive use of cigarettes was the chief cause.

Among the physical symptoms noted are: lack of appetite, impoverished blood, indigestion, heart troubles, defective memory and sight, and slowness of thought. Now, who after this will stand up for the cigarette—an evil which, we fear, is inoculating the life-blood of younger Canada with a virus which is destroying the youth of other nations.

The "Catholic Record," in a recent issue, has a very interesting article in reply to the queries of a correspondent as to why that literary charlatan Marie Corelli's "Temporal Power" has been condemned by the Congregation of the Index. Whilst disclaiming all knowledge as to the immediate reasons which induced that body to take such action, the "Record" proceeds to show that from a perusal of the book itself ample reasons for this prohibition may be found.

In these days, when what Cardinal Manning termed the "time-spirit"—which he defined as the dominant way of thinking and of acting in one's age—is so pronounced, it is necessary that the Catholic press be vigilant and active in exposing frauds, be they of the ex-priest type or the Corellian variety. The mere deluge of non-Catholic speaking and writing, were it much less hostile than it is, may go a long way, in many cases to drown and obliterate Catholic ideas. Particularly is this so among Catholics who through carelessness, lack of opportunities, or some other cause have but an imperfect grasp of the principles of their religion. How great the necessity than for a vigorous, courageous Catholic press to champion the cause of truth, and hold up to well-deserved ridicule literary fakes whose mental vision is incapable of seeing beyond dollars and cents, and who do not scruple to sacrifice truth, and violate the laws of decency and propriety by pandering to the vicious tastes of a circle of readers whose daily mental pabulum is suggestive sensuality as contained in literature of the Corellian flavor.

"Temporal Power" is an attempt to fasten upon the Jesuits the foulest of crimes, including that of murder, lying, perjury and suicide, if those crimes will but benefit their order. "The Jesuits," writes Marie, "are bound to maintain in every particular the tenets of their order. No matter how vile, or how reprehensibly false their theories, they are compelled to carry on the work and propaganda of their union, despite all loss and sacrifice to themselves." To all of which we say with Tennyson: "Cursed be the social lies that warp us from the simple truth." Macaulay was nothing if not critical—and bitterly critical—when speaking of Catholicism and things Catholic, yet the contemplation of the deeds of heroism of the black-robed sons of Loyola drew from him an eulogy that for beauty or strength cannot be surpassed in any language.

The charge has been flung at Corelli that she has failed to grasp the meaning of inverted commas—in plain words that she is a plagiarist. Justice, however, compels us to say that Corelli has talent of a high order so far as abundance of vocabulary and vividness of imagination is concerned. With her, however, it is a case of prostituted genius, and misdirected ambition, for, as the

"Record" well says, "none of these qualities, nor all of them together constitute an excuse for defending anarchy, justifying regicide and suicide, and in fine for endeavoring to prejudice her readers against all civil government and religion."

If Carlyle's writings reveal the dyspeptic—and they do—then indeed do Corelli's later writings reveal a mind soured by the chill prospect of rapidly approaching spinsterhood. The Corelli novels are neither mental food nor mental medicine. They are venom to the blood, and poison to the appetite.

IAN McEWAN.

**MERELY A STEWARDSHIP.**

Such proverbs as: "All that we have come from others and will go to others" suggests that the temporary possession of this world's goods is merely a stewardship. And in the words of an English epitaph:

"What we give we have,—what we spend we had,—what we leave we lose."

Men constantly need to be advised as to the wise administration of their stewardship; for as they grow older they are too much inclined to resolve in the words of Byron:

"So, for a good old-gentlemanly vice I think I must take up with avarice."

These words from South, are frequently quoted, for the guidance of those blessed with an abundance of this world's goods:

"The measures that God marks out to thy charity are these: thy superfluities must give place to thy neighbor's great convenience; thy convenience must yield to thy neighbor's necessity; and lastly, thy very necessities must yield to thy neighbor's extremity."—Catholic Citizen.

**LAW AND ORDER IN CANADA.**

(Duluth News-Tribune.)

The Minneapolis Journal notes the orderliness that prevails in the Canadian Northwest, and attributes the state of peace and security that prevails there to the efficiency of the Northwest Mounted Police, a constabulary famous the world over. In the course of an editorial the Journal says:

"The great trouble in maintaining order in rural communities or small towns is that the peace officers are more or less handicapped by personal considerations and relations. They are also very often lacking in a sense of responsibility and are not seldom law-breakers themselves."

The defects in men, or bodies of men, appointed to maintain law and order in America are not confined to rural communities. The police of our cities are usually "handicapped by personal considerations and relations," particularly in chief command. Those who protect suppressible forms of vice, as in a large number of cities, Minneapolis among the rest, are "law-breakers themselves."

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