

The Educated Catholic Laity.

The reports from the conference of Catholic educators, held in Chicago during the week, indicate that the prospects of higher education, under Catholic auspices, is steadily improving in this country. Every fair-minded man who has read these reports must be impressed with the evident desire of our Catholic educators of light and learning to secure the best possible results, to improve methods and processes, and to retain nothing consecrated by tradition unless it also approves itself to common-sense. Defects were frankly admitted and remedies proposed. The only form of criticism resented was destructive criticism—unreasonable fault-finding. Bishop Conaty presided. His opening address was admirable—full of a fine clarity and revealing the mood and temper of the thoroughly equipped student of educational problems. His address was creative and constructive. As the rector of the only university devoted to purely graduate courses in the United States, Bishop Conaty spoke with unique authority. He struck a note of optimism tempered by the critical attitude that always remains dissatisfied with an accomplished fact, however important or valuable that fact might be. All serious suggestions from those competent to make them were received with attention by Bishop Conaty, and his associates. Since the foundation of the Catholic University of America, there has been no more salutary sign of the progress of our colleges than these annual conferences where ideals are adjusted, methods elaborated and perfected, and programmes subjected to searching criticism. Georgetown and Seton Hall College, Notre Dame and Villanova, with a score of other places, were represented; each contributed the result of its efforts in the furtherance of the general cause. Few of the colleges coincided in anything more than in general outline, but this divergence of type was not due to vacillation of purpose nor in any large degree to difference of opinion as to the main currents in which college education should be directed. The variety of structure in the colleges represented was but an exemplification of the kind of liberty and individuality which conduces to the most rapid progress.

The Catholic college has not been regarded as a vessel of election by that large body of Catholics who are always unreasonably eager to sneer at those institutions that have not won the approval of non-Catholics. The very persons who, above all others, feel that their children cannot be too carefully trained in the fundamentals of faith and morality have been chronic critics of the only educational institutions where the fundamentals are conserved. The Modern Spirit has boasted that the Catholic college was behind the times; it was accused of being impractical, the home of lost causes and impossible loyalties—the unlovely remnant of a theory of education that flourished when the schoolmen were king.

The Catholic colleges were out of sympathy with modern life; they were well enough in their way, it was said, but the day of a sterile devotion to the classical view has passed. And the chief causes of this complaint were that the Catholic colleges were, and are, conservative in the best sense. They held themselves to a rigid accountability for the souls entrusted to their care. If we look at the ideal under which they grew we see at once that the moral element predominates. What the young man gained from the training that he underwent at a Catholic college was not wholly or primarily what he gained from books. It was, and of course is, what he carried with him in the way of moral influence—a sense of responsibility, "a character worth so much fine gold"—as Rudyard Kipling said in a moment of insight—which he is almost wholly unconscious that he possesses, because it is a part of the general impress of a Catholic college education.

A liberal education without this fundamental idea of character-development amounts to nothing. It is not enough to say that it is imperfect; it does not in the true sense exist at all. Without the fundamental moral training or its equivalent, the policy of the democratic experiment we have so laboriously constructed will degenerate and its authority will decay; without it other educational agencies will lose their value, without it scholarship will become a trade, and a poor one at that.

Our best Catholic colleges have

not allowed themselves to be whirled away in the welter of educational novelties that delight the "faddish mind," as the clear-seeing and earnest Bishop Ullathorne called it.

Even the most destructive critic can find little fault with the spirit of the Catholic colleges as exemplified in the recent conference. They are certainly "advanced" sufficiently for those who are not fanatics in the quest of a mad eclecticism; the spirit of the "little seminary" has entirely gone; and the students are prepared to meet the demands of modern times. Athleticism is not ignored; it is seen that the athletic tendency often produces strikingly good results in making an all-around man. Let us hope that this attention to athletics will grow. A training which teaches a boy to value life for something that is not tangible and material in its results is a moral agency of the first importance. The Greeks, the most subtle of peoples, felt this; and it is impossible to tell how much of what is good in Greek character grew out of their system of athletics.—The New Century.

A PRIEST AND PRINCE.

The great Catholic University of Fribourg, Switzerland, has the distinction of numbering among its faculty the son of a king. Prince Maximilian, who a few years back suddenly resigned his commission in the army, and after some difficulty, obtained the permission of his uncle, the late King Albert, to enter holy orders, is a professor of canon law and liturgy at the above institution. The recent death of King Albert placed Prince Max's father, King George, on the throne.

After his ordination Prince Max declined to accept the allowance from the Saxon treasury to which he was entitled as a prince of the blood and secured an appointment as curate in one of the most poverty-stricken districts of the British metropolis, and for several years was attached to a German Catholic church in Whitechapel, bearing the queer name of St. Bonaparte, and which is more than 100 years old, and has attached to it an important German hospital, a convent and a sort of home for young men. He realized that as long as he remained in Germany he would always be treated as a royal prince, in the line of succession to the throne of Saxony, whereas in London he ran no danger of being looked upon as anything else than a priest.

It is indeed difficult to imagine any more startling transition than that from an inmate of some of the most beautiful palaces of Europe, from prince of the blood and from a dashing officer of a crack German cavalry regiment, to the position of an humble worker of the Church in the London slums.

Prince Max is the only scion of a reigning house in holy orders. The last prince of the blood to enter the priesthood was Archduke Leopold of Austria, the patron of Beethoven, who became a cardinal very shortly after his ordination, while King Charles Albert of Sardinia took the vows of a monk after abdicating his throne in 1849. To the late Cardinal Bonaparte, although a kinsman of Napoleon III., were never accorded by his cousins any rights or privileges of a French prince of the blood, and he remained in every sense of the word a mere Italian nobleman.

Between Prince Maximilian and the throne of Saxony there are now five lives—namely, those of his eldest brother, the crown prince; the latter's three little boys, all under the age of 10, and his other brother, Prince John George.

IMPRISONED POPES.

In the course of the last 125 years, four popes have sat in the Chair of Peter, each of whom has suffered imprisonment. Their combined reigns cover a period of 104 years. They are Pius VI., who died a prisoner of the French Jacobin Republic after a pontificate of 24 years and eight months; Pius VII., who, held in close imprisonment by Napoleon I., died after having worn the tiara for 23 years and 10 months; Pius IX., who was held captive by the Kingdom of Italy, passed to a better life after the remarkable pontificate of 31 years and seven months; and the now gloriously reigning Leo XIII., who for nearly 25 years has lived courageously and prosperously, though now a nonagenarian, confined, like Pius IX., by his persecutors in his palace of the Vatican.

Duty of Laity To Clergy.

Catholic parishioners should remember the following facts about their priests. An exchange says:—

For them the priest labors to build churches and schools; when completed these institutions belong to them; all improvements are theirs; the simple or artistic decorations are theirs. Schools are built and maintained to give their children a Catholic education, the greatest benefit that can possibly be bestowed on them. The priest himself is theirs; he is ordained for them; he is at their disposal at all hours; when they call him in the silent hours of the night, whilst the world sleeps, he rises from his couch and out into the blinding storm he hastens to them. The horror of contagion has no terrors for him; certain death does not afflict him when duty to them calls. Like his Master he is ready to give his life for them if necessary.

The priest is your steward and your friend. He rejoices with you in your prosperity, sympathizes with you in your adversity, grieves with you in your sorrow. When you are down, he encourages you to rise and hope, and reminds you that often the darkest cloud is before the dawn. Every morning he stands for you at the altar; he puts all your sorrows and troubles into the chalice and offers them to the eternal Father as an atonement for your shortcomings. From his hand comes to you the Bread of Life. You pour into his ear secrets which held from your nearest and dearest friends, from the partners of your life—tales of sorrow, remorse and sin, that weighed down your very lives, and when the tale is told he fills the vacuum left with grace, and balm, and consolation, and words of forgiveness, and bids you go in peace sin no more. Who but he could have raised such a load from off you and send you on your way rejoicing.

The priest is a poor, lone man, cut loose from the world and handed over to you—take care of him. All of his undertakings are for your spiritual welfare—stand by him, assist him. His labors are lightened and his cares lessened by your co-operation and support. The harsh criticism, the misconstrued motives of his acts, the bitter censure, the cold indifference, are the poisoned shafts which kill him—but these are never found in the hands of the Godly. They are used only by those who stand by unmoved at the scourging of our Divine Lord.

Mutual fidelity should ever exist between the pastor and his flock. The one leading and advancing on in spiritual and material progress, confident that he has at side strong, willing, generous and trusting hands which will bear him up. The other following with the consciousness that they are being cared for and watched over by one who has received his credentials from on high, which read: "He that hears you hears Me; he that despises you despises Me."

ON HOME LIFE.

At St. Albans' Church, Blackburn, England, recently the seventh and last of the series of sermons on "Home Life" was preached by the rev. gentleman reminded his Reverend Andrew Ivory. The rev. gentleman reminded his hearers that the tender-hearted Saviour Who emancipated children from pagan slavery, Who caressed and fondled them, at the same time imposed certain grave obligations on them towards their parents in home life. He confirms His message of Sinai, and again promulgates it: "Honor thy father and thy mother that thou mayest be long lived upon the land which the Lord thy God will give thee." This universal law binds all children, young and old, married and unmarried, to manifest to their parents reverence, obedience, and love; or, better still, the child that truly loves its parent complies with the letter and the spirit of the law. At first sight it would seem unnecessary that there should be a Divine precept hanging over the heads of children to love their parents; the very instinct of children almost forces them to love. This instinct is very marked in the brute creation. We may witness it day after day—that instinctive love bursting forth from their nature like heat and light from the gem on the surface of the earth. But in the case of children it should be stronger and more refined, as they have reason to throw light on parental relationship, and, above all, they have

the holy influence of our religion. Thus an undying love springs up on the part of a Christian child towards its parent; its heart breathes love, for the heart of the Christian child realizes its heart as the outcome of its parents' heart, its substance and its love.

Notwithstanding this universality of love, yet in looking closely into home life we witness the unnatural sight of many children who do not love their parents; nay, unkind and cruel to them. God alone knows the number of brutal instances of filial degradations where sons and daughters even raise their hands and strike to the ground aged and unoffending parents—strike them who cradled them in their embraces during their years of infancy and childhood, who watched by their bedside in their long and tedious illness. Such sons and daughters would bring disgrace and dishonor even on the brute creation if they were classified on the same brute level; such sons and daughters never realize the intense pain, the agony of soul, stirred up in that aged father and mother in the sunset of life. Their aged parents when young had pictured to themselves in the waning days of their life kind words, kind deeds, at the hands of their children; but their cherished life picture turns out a piece of fraud, a mockery, and the aged ones are forced in tears and with broken hearts to tear from their memory this fraud of a cherished life picture; but it costs them many a heartache, many a scalding tear.

The rev. gentleman made an eloquent appeal to sons and daughters, married and unmarried, to love and cherish their aged parents. Let not their shortcomings, their peevishness, or even their sins turn you back on the road of your good resolutions, of your kind words, and kind deeds towards them. The sunshine of their lives has been often clouded in the past on your account, now let the sunset be as calm, as bright, and radiant as you can make it. Your aged father and mother will thank you in their hearts, though their words may be few and scant. Your conscience too will not be tortured for having clouded a parent's last days with sorrow, or having made them pray that the evening of life should be shortened, and thus save them from that awful ordeal of tearing to pieces from their memory that cherished life picture of comfort and protection at the hands of their own children in the sunset of life.

BABY'S OWN TABLETS

Keep Little One's Well During the Hot Weather Months.

If you want to keep your little ones hearty, rosy and full of life during the hot weather give them Baby's Own Tablets the moment they show signs of being out of order in any way.

This medicine cures all forms of stomach and bowel troubles, which carry off so many little ones during the summer months, and is the best thing in the world for sleeplessness, nervousness, irritation when teething, etc. It is just the medicine for hot weather troubles; first, because it always does good; and, second, because it can never do any harm—guaranteed free from opiates. Mrs. W. E. Bassam, Kingston, Ont., says: "I began using Baby's Own Tablets when my little girl was about three months old. At that time she had indigestion badly; she was vomiting and had diarrhoea constantly and although she had an apparently ravenous appetite her food did her no good and she was very thin. Nothing helped her until we began giving her Baby's Own Tablets, but after giving her these the vomiting and diarrhoea ceased and she began to improve almost at once. I have since used the Tablets for other troubles and have found them all that can be desired—they are the best medicine I have ever used for a child."

These Tablets are readily taken by all children, and can be given to the smallest, weakest infant by crushing them to a powder. Sold at drug stores or you can get them post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

A life of study is not far removed from a life of piety.

Action may not always bring happiness, but there is no happiness without action.

Amid all the fruitless turmoil and miscarriage of the world, if there be one thing steadfast and of available omen, one thing to make optimism distrust its own obscure distrust, it is the instinct in men to admire what is better and more beautiful than themselves.

Cambria Mine Disaster.

Further reports from Johnstown, Pa., state:—After the Cambria mining officials made an official announcement on Saturday last, that every part of the mill mine affected by the explosion had been visited and the bodies removed, a searching party came upon the bodies of four other miners who had met instant death from the poisonous gas. They were brought to the surface about in the evening and placed in charge of a local undertaker.

The bodies now recovered number 109, and it is announced that two or three of the injured men in the hospital will die.

There is a serious question in the minds of many as to whether the Cambria mining officials are not mistaken, and greatly so, in placing the list of dead at not more than 115. Some of the miners say that several headings still inaccessible on account of deadly gases have not been explored and that from fifty to seventy-five bodies will be found there.

Forty funerals took place in St. Stephen's Catholic Church. Nearly all of the victims were members of St. Casimir's congregation, whose edifice is well on the way to completion. The vestry of the church was continually filled with coffins and many of them protruded to the steps.

The Cambria officials started an inquiry that promises to be rigid. The State mine inspectors will take a hand, and the witnesses to be called will be in the main the mine officials caught in the explosion who are on the road to recovery.

In one house in Cambria lived fifteen Slavs, who hired a woman to do their cooking. There is not one survivor. On the body of one of these men, recovered, and taken to the morgue for identification, was over \$700 in money. It was found in a belt.

VARIOUS NOTES.

HONORED BY THE POPE.—His Holiness the Pope has conferred the dignity of Marquis upon Mr. John S. Turner, formerly of Brooklyn, N. Y., and later rector of an Episcopal church in Rochester, N.Y. He was formally received into the Church by the English Passionist Fathers in Paris four years ago, and is now studying for the priesthood at Rome. The marquise is in recognition of his many acts of benevolence. He inherited great wealth from his father.

A GENEROUS TESTATOR.—The will of the late Mr. Charles Gassiot, who died in May last, reads very well. This gentleman, who was partner in a wine shipper's business, left an estate of just on three-quarters of a million net, and of this large amount St. Thomas' Hospital will take one quarter of a million, whilst £25,000 goes to other charitable institutions. But in his charity Mr. Gassiot did not forget the claims of justice, for he left every one of his employees something out of the large fortune he had helped to make for him. To one gentleman in his firm he left £10,000; to two others, £5,000 each; to two country travellers, £2,000 each; and a year's salary to all others in his employment. Such a disposition of fortune proves that there are still left men who do not believe that the deserving of those employed are never greater than the money paid by a scale too often based on the employees urgent needs.

TO BE INVESTIGATED.—Protests from Catholic societies in various parts of the United States have, according to press despatches from Washington, resulted in the issuing of an order directing Governor Wright, of Manila, to investigate the charges that Protestant teachers in the public schools in the Philippines have been guilty of proselytizing. "If any teacher," say the despatches, "has been attempting to change the religion of any native it is the purpose of the President and Secretary of War to punish the guilty person by dismissal from the service."

EYRE MEMORIAL FUND.—The memorial fund to the late Archbishop has now got into full working order, and committees have been formed in the various parishes of Glasgow, with the priest in charge as chairman. The collections are coming in well, and there is no reason

to doubt but that the fund aimed at will be reached, if not exceeded.

PUBLIC PENANCE.—In the Church of Our Lady Help of Christians at West New York, N.J., Sunday, Joseph Franz did penance for being married by a Justice of the Peace by reading an apology aloud to the congregation and assuring the young people that his offense was one of the most serious that a good Catholic could be guilty of. He eloped with Miss Emma Heinzelus six months ago and was married in Manhattan. Before he could be received back into the Church the public apology was demanded by Bishop O'Connor, of the Newark diocese. Mrs. Franz is a Protestant.

TO STUDY IRISH.—The "Catholic Universe" says:—A committee from the Erie County Board A. O. H. recently waited upon Bishop Quigley and solicited his approval of a project to have the Irish language taught in the parochial schools of the diocese of Buffalo. The committee was affably received by the Bishop, and after a pleasant discussion of the matter, secured his approval to the extent that he would favor the study of the Irish language in parish schools frequented by the children of Irish parents and presided over by priests of Irish nationality or descent, provided this addition to the regular curriculum received the consent and co-operation of the pastors and congregations of such parishes.

FATHERS OF MERCY.

The Society of the Priests of the Fathers of Mercy will open their novitiate this September in Blythebourne, N.Y. Young men who have a vocation for the priesthood, and who wish to live in community will be accepted here, and after their time of probation will be sent to Europe for their higher studies. The Fathers of Mercy is a society of secular priests, who live in community. The society was founded in Paris, France, 1808, by the Ven. Jean Baptiste Rauzan, and has for its object to be the auxiliaries to the secular clergy, in missions, retreats, colleges and parish work. For information concerning admission to the society, address Rev. William J. McAdam, S.P.M., 1274-57th street Brooklyn, N.Y.

The World's Mining Statistics

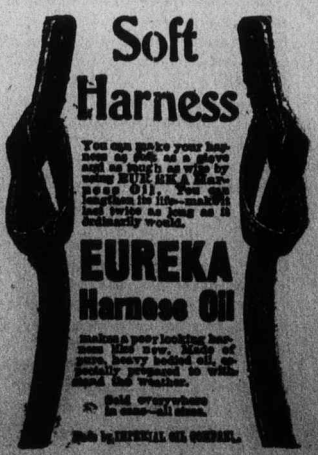
The British Government has just issued a complete statement of the world's mineral output for 1900 prepared by Prof. C. LeN. Foster. The figures may be regarded as definitive. The records are given in metric tons.

	The World	United Kingdom	United States
Copper	797,336,974	228,794,919	844,918,339
Iron	40,427,435	4,741,835	14,714,475
Lead	834,735	777	375,008
Gold	787,841	25,753	245,737
Flint	80,643	4,336	
Zinc	446,373	9,211	112,419
Petroleum	18,538,933	415	7,485,679
Salt	12,572,076	1,891,217	2,650,075

The products (in kilograms) of fine gold and silver were:—

	The World	United Kingdom	United States
Gold	368,195	415	119,918
Silver	5,874,284	5,936	1,862,829

The number of persons employed in mines and quarries was: The world, 4,475,355; United Kingdom, 908,412; United States, 506,830. The number of fatal accidents in collieries per 1,000 persons employed was: Great Britain, 1.29; Germany, 2.19; Austria, 1.08; France, 1.42; Belgium, 1.05; United States, 3.29. The rapid extension of machine mining in the United States is noteworthy. In 1891 only 6.7 per cent. of its bituminous coal was obtained by the use of machinery; in 1900, the percentage was 25.



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