

RANDOM NOTES AND GLEANINGS.

ABOUT LANGUAGES.—In the beginning of the 19th century—one hundred years ago—the following was the order of rank of various languages spoken:

- French by 31,500,000.
- Russian by 31,000,000.
- German by 30,500,000.
- Spanish by 26,000,000, half of them outside of Europe.
- English by only 19,750,000, of whom 5,000,000 were in the United States, and 750,000 elsewhere.

At present the order is changed, English, which then occupied fifth place, has during the course of the century increased the number of its users and is now spoken by 130,000,000, seventy millions being in the United States, 40 millions in Great Britain, and 20 millions in the latter's colonies. Such is the presentation of the case made by a recent writer. It would be interesting to study, in all its details, the part played by our neighbors across the border-line in bringing about such a great change within a period of a century. What the relative figures will be when the sun goes down upon the evening of the last day of the 20th century cannot now be even approximated.

CATHOLIC EDUCATION.—The enemies of a complete system of Catholic education in Ireland write often of what they know nothing, says the Belfast Irish News. They write as if they think that Christian education implies some special limitation upon the universality of human knowledge or the free exercise of human faculties. When Catholics speak of Christian education they mean education in its most universal sense, education in all its possibilities, in all its profoundest and broadest reaches of knowledge and truth; in all that develops, strengthens and cultivates the faculties of man. They say that it is only Christian education for which they alone stand, and have always stood, that sounds this note of universality, and that the moment you exclude Christianity from the scope of education, that moment you cabin and confine it, secularize and sectarianize it.

To argue that the Catholic Church is opposed to education is to argue against the clear facts of history. The Church never was, and never will be opposed to education. In truth, it may be said that the Catholic Church has expended more treasures, time, energy, labor, and human lives in the education of mankind than all the nations of the earth put together. To read history in any proper sense at all is simply to follow her triumph in civilizing and educating the peoples of the earth. Catholics believe in education as the most essential factor in the progress of an individual as well as of a nation. They demand education in all that it implies, in all its details; let it be for all, everywhere. The tragedy in Ireland is that a Government not responsible to the people deliberately deprives the people of reasonable facilities for higher education.

IRISH ENVOYS.—Mr John E. Redmond and his colleagues, Mrs. Redmond, and a number of the clergy were the guests of Mgr. Lavelle, Vicar-General of the archdiocese and rector of St. Patrick's Cathedral, New York, to a luncheon at the presbytery, during their stay in that city.

A.O.H. CHAPLAIN.—Archbishop Farley, New York, has succeeded Archbishop Glennon as National Chaplain of the A.O.H.

AN OLD DOCUMENT.—A will on which the dust of two hundred Venice. At the request of Baron Equice. At the request of Baron Alphonse Giovannelli the seal has been broken on the last testament of his ancestor, Prince Carlo Vincenzo Giovannelli. The Prince, who deposited his will in August, 1703, wrote an imperative order on its folds that it should not be opened until the eldest branch of the Giovannelli family had become extinct.

A LINGUIST.—A new genius has arisen in Italy in the person of Alfredo Trombetti, who, competent judges have declared, knows more languages than any other man in the world.

SWITZERLAND CATHOLICS.—Rev. Dr. Lang, vicar of All Saints' Southend, England, gives his parish

magazine some impressions of Switzerland, where he recently spent a holiday. Describing how Sunday is passed at Bristen, he says:

"As I went to the church at 8.30 a.m. I found the rustic path that does duty for a village street thronged with groups of men and boys, some in conversation, others sitting side by side on the roadside railings. This is probably their weekly club, where they get the chance once in seven days of exchanging family news—and smoking a pipe together. I wondered at first whether all these members of the 'nobler' sex were coming to church, as when I entered the sacred building there were only women and girls present, filling up the entire left side of the church, kneeling down or sitting quietly, looking neither to the right nor to the left—most of them with books of devotion. Presently, however, the male part of the population began to file in in military order—each one making his genuflection and signing himself with the holy water—filling the right hand seats from the top to the bottom of the church, and then overflowing into the space in the centre. There is no need to ask where are the men? In some parts of Christendom. As I sat there I could not help contrasting this Catholic village with Protestant Lausanne, in which it was my misfortune to have to be last year, and where most of the shops are open on Sunday, and no one seems to go to any place of worship, but to be bent on loafing about in Sunday attire."

After giving an outline of the service, Dr. Lang concludes: "The thought of 'Roman' had vanished from my mind—these people were Catholic Christians keeping their Lord's commandment on His day. Many of them had made their Communion at one of the Masses earlier in the day, and all had a long and toilsome journey to make before they could get home. No wonder, then, if after services some stayed behind in the village for refreshment, and conviviality, yet all was quiet and without anything of disorder, and soon the village returned to its normal state. One cannot help being impressed by such scenes as this, and it is impossible not to see that instead of wanting to convert these peasants and giving them Bibles and tracts, we might well take many a lesson from them and try to imitate them in their Christian devotion and simple piety."

A WELL-FILLED PURSE.—The parishioners of Father Barry, rector of St. Ann's, Youngstown, O., who was assaulted and stabbed by John Berry, the sexton of the church two months ago, presented him with a purse of \$2500 last Sunday. The presentation speech was made by Father Kincaid. It will be several months before Father Barry will recover his health and he will leave within a short time for a vacation.

WALDECK-ROUSSEAU'S END.—Some question seems to have arisen as to whether M. Waldeck-Rousseau received the last rites of the church. A priest was sent for when the man was dying, but when the priest arrived the sufferer was unconscious. Conditional absolution was given, and all concerned are left to derive whatever consolation the circumstances afford.

London Truth, writing of the episode, mentions one pathetic particular. Stating that the Republican friends of the deceased statesman blamed his widow for having summoned a priest, "Truth" says: "She took counsel of her own feelings, and asked herself what the mother of the statesman would have done, and found an answer in the sight of an image of the Virgin, which the elder Madame Waldeck-Rousseau gave him on the day of his first Communion."

CHURCH MUSIC.—"I believe that one of the results of the reform movement in Catholic Church music eventually will be singing by congregations," says Archbishop Messner in an interview. "I am heartily in favor of such a practice, but of course, it will take time to bring it about. St. Paul's Church in New York has adopted Congregational singing, and, although it is the only Catholic Church in the country that has done so, it has proven a great success. I understand that people go from all the other Catholic Churches in New York to attend services at St. Paul's, and the reason of this is apparently that forms of worship. The singing is led

they enjoy singing in the church services, as well as taking part in other by a large male choir.

"I think that before congregational singing is generally adopted it will be necessary to educate the people up to the new conditions. We will have to begin with the children and teach them to sing songs. It is a difficult matter to break the people of a religion away from a custom that they have practiced for so many centuries and it cannot be done in a day, or a year. It will take many years."

BISHOP OF DIJON RESIGNS.—Press cablegrams from Rome state that last week, in private audience with the Pope, Monsignor Le Nordetz resigned the Bishopric of Dijon.

According to a Paris cablegram, the resignation of Monsignor Gay, Bishop of Laval, reached the Ministry of Public Worship on the 2nd inst.

The resignations of Bishops Le Nordetz and Gay demonstrate so far as the Vatican authorities are concerned, that all the clergy of France have been considered as wavering, side with the Pope in the present conflict.

IN OUR CHURCHES.—The question of having ushers in churches which are situated in large cities and towns, and are attended by large congregations, receives less consideration from some pastors than it deserves, says the Pittsburg Observer.

The spectacle of a stranger entering a church and being unable to find a seat owing to the absence of ushers, leaving the sacred edifice at once, and thus missing Mass, is not at all an uncommon one. If the renters of pews were not so selfish and so impolite, these strangers would be able to find seats. Instead of making room for them and inviting them to sit in their pews, they are, for the most part, uncharitable enough to resent the intrusion of strangers and to show by their frigid and un-Christianlike manner that these strangers are not welcome.

It would be a good thing if our people were to take a lesson in this important matter from their non-Catholic brethren, who generally make it a point to act courteously and kindly to any strangers who may enter their churches on Sundays. It would be still better if ushers were appointed in all our largely attended churches.

CATHOLIC BELGIUM.—It is the fashion at the present time, says the London Monitor and New Era, for enemies of the Catholic Church to endeavor to revive the exploded fiction that where the Catholic Church is, there also is poverty, indolence, ignorance, and, consequently, lack of enterprise.

They forget that almost half the population of the German Empire is Catholic; that the Austro-Hungarian Empire is a Catholic State and that if Italy and Spain are too distraught to use their natural advantages to the best purpose, it is those forces that have always been antagonistic to the Church on the continent that cause the unsettlement which renders steady industry next to impossible.

And never do these people trouble to learn the conditions of life within the borders of their Catholic neighbor, Belgium, a nation which has done no great things in the field of war, nor in ocean trading, but which withal can show a population whose intelligence, industry and comparative comfort and wealth rank them as foremost among the industrial communities of the world. And this is a Catholic State.

Little more than seventy years ago Belgium was a poor, struggling subject of Protestant Holland. Yet when she had thrown off the alien yoke and set herself to the management of her own affairs, prosperity was not long in coming, and the 7,000,000 of those days is 7,000,000 to-day. The nation whose 4,000,000 found the struggle for existence under the Protestant rule of Holland a difficult one is to-day able to boast that she has but one pauper to every eighteen hundred of her population, while England and Wales, the exemplar of Protestant progress, has a pauper for every thirty-eight of her inhabitants.

Low taxation and equitable laws are the secret of success under the Catholic government which has already solved those economic problems with which the greatest minds in England are wrestling to-day.

SACRED CONCERTS.—The Bishop of Salford has intimated to the clergy of the Salford diocese that he does not approve of so-called sacred concerts in theatres and other places of public amusement on Sundays, and that leave will not be given by him for any such project.

IRISH LANDLORDS.—The Irish Reform Association, composed of

Irish landlords, at a recent meeting, passed resolutions asking for a greater devolution of local government to Ireland, a new system of finance, private Bill facilities such as Scotland possesses, remodelling of education, and provision of better housing for the working classes.

OUR LADY IMMACULATE.—A Roman correspondent of the Pall Mall Gazette gives a description of the crown which, on the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception, will be laid on the statue of Our Lady by the Pope himself. It is to consist, he says, of a series of twelve large stars, and, starting from the shoulders, will encircle the head. The first star has just been completed and is of great magnificence. It is five inches in diameter, and is composed of 209 diamonds of various sizes, but all of the purest water, a very large one in the centre, which alone cost £160, while the entire star will cost about £400. The setting is pure silver and the back solid gold. The twelve stars are to be all the same in size and value, so the cost of the whole crown will be £1920; but adding the solid gold band which will hold the stars together, about £2000 will be expended. Besides this, a heavily jewelled necklace will be placed about the neck of the Blessed Virgin, this being the personal offering of Pius X.

A NEW ORATORIO.—The Rev. Father Hartmann, of the Franciscan Order, has composed a new oratorio, called "The Last Supper." The German Emperor has graciously accepted the dedication of it to him.

CHRISTIAN BROTHER DEAD.—Brother B. A. Maxwell, the Superior-General of the Irish Christian Brothers, died on Saturday at Marino, Clontarf, the head house and novitiate of the Institute in Ireland. He was born in Dublin in 1819, and was thus 86 years of age. Intended for the legal profession, he abandoned his studies for that career, entered the Novitiate in Waterford, at Mount Sion, and afterwards labored in Preston and London. In 1857 he was recalled to Ireland, and appointed Superior in Mullingar. In 1880 he was chosen Superior-General, which office he resigned in 1900, thenceforth living in quiet, devoted to another world.

PARISH WORK IN FRANCE.

In an article entitled "Mission Work in Paris," in the current number of the Catholic World Magazine, Countess De Courson says:

The view that France is a Catholic country in name only is especially true of the Paris "faubourgs," where, owing to peculiar circumstances, unusual calls are made upon the self-sacrifice of the parish priests. Within the last fifty years the population of Paris has increased in an almost alarming manner; the improvements that have been made in the fashionable quarter have driven the workmen and the poor from the centre of the city, where rents are heavy, to take refuge in the suburbs. These have, in consequence, developed in an extraordinary manner, and the churches that existed fifty or a hundred years ago are totally inadequate to provide for the spiritual necessities of the inhabitants; neither are the priests who serve these churches sufficiently numerous to cope with the overwhelming numbers of their nominal parishioners. Many of the Paris "faubourgs" have 80,000 or even 100,000 inhabitants, and these parishes are served by eight or nine priests!

Not, indeed, that all the inhabitants of the suburbs have recourse to the ministrations of their pastors; many of them live as far removed from the church as though they were heathens. "Hitherto we have looked upon the people of the faubourgs as fundamentally Christians," says the cure of Plaisance in an excellently worded booklet. "We waited in the church, expecting them to bring their children to baptism, to come themselves to receive the sacraments or to attend instructions; this is a serious mistake. We see now that the suburbs, being deprived of churches and served by an insufficient number of priests, have become almost pagan; we must, therefore, shape our line of action as we should do in a missionary country."

Adding practice to theory, the cure of Plaisance began by breaking the custom of the Paris clergy, among whom it is usual for each priest to

have his own separate establishment. He and his vicars live together, a system that has many advantages in a moral as in a material point of view.

Young priests, who are fresh from their seminary often suffer from the isolation and the responsibilities of their new existence, hence the discouragement that stifles the noblest aspirations of young and untried souls. Life, such as it is understood in the presbytery of Plaisance, places them among congenial surroundings, and the descriptions we have gathered from those who form part of this community of missionaries give a pleasant insight into its daily routine. The work is almost overwhelming; nine devoted priests have to cope with a population of over 80,000 souls; their days are spent from morning to night in the arduous duties of their ministry; they move freely in the streets of the crowded faubourgs, where twenty years ago no priest could show himself without being insulted, and eagerly seize any pretext for making acquaintances with their poor and hard-worked neighbors. But, after long hours of missionary work, when they return home, there is a cordial exchange of views and ideas; the experience of one helps the other, disappointments and failures are talked over, and thus lose much of their bitterness. "If you could see," said one of these happy members of the little group, "how we enjoy our recreations together"; and another assured us that the crushing weight of labor could hardly be endured were it not for the strength and refreshment of life in common. In the eyes of the population it has also an excellent effect, each member of the community is informed of all that is going on in the parish; the cordiality and unity of purpose that are known to reign among the priests give them an influence that each one individually could not hope to enjoy.

One of the favorite dreams of the Abbe Soulange-Bodin is to establish throughout his huge, straggling and every-increasing parish small settlements of priests, living together near a chapel, which might be a centre of social, religious and charitable works founded on the same lines as those that have grown up under the shadow of the parish church. This would continue to be the central point from whence the workers draw their inspirations, but these outposts of missionaries would, he believes, have a wide-spreading influence, and must inevitably bring the priests into closer contact with the people.

A foundation of this kind has been made at Vauves, within the precincts of a group of missionaries are successfully laboring under the patronage of Our Lady of the Rosary.

The works established by M. Soulange-Bodin are manifold; they appeal to persons of every age and standing, and are intended to bring every man, woman and child in the parish in touch with the church and her ministers.

A mere list of the devout, charitable and useful associations founded by the cure of Plaisance is enough to give an idea of the intensity of religious life that he has kindled in the portion of the vineyard entrusted to his care; the impression is fully completed by a visit to his church on Sunday afternoon, when parish work is in full swing, and the different "patronages" and men's clubs open wide their hospitable doors. Besides the confraternities and associations that exist in every parish, in honor of the Blessed Sacrament, of the Blessed Virgin, of the Holy Family, for a good death, for Christian mothers, for the relief of the souls in purgatory, etc., the cure has established a confraternity of "Our Lady of Labor," under whose patronage the church is placed. The object of this confraternity, which demands no subscription of its members, but only an "Ave" to be recited daily, is to promote the union, the spiritual improvement, and even the temporal peace and happiness of workers of all classes. He has spared no pains to convince his people that he and his brother priests are the friends, the helpers, the ever-ready sympathizers and advisers of the working classes, to whom he teaches that labor must be sanctified by religion to attain its true dignity and nobleness.

Then there are Conferences of St. Vincent de Paul for visiting the poor; catechisms for children of all ages, which are doubly useful now that religious teaching in the schools has been abolished; a professional school of needlework for girls; several "patronages," one for little boys, another for young men, and others for girls.

These "patronages" are, among all religious works that flourish in Paris, peculiarly adapted to the ne-

cessities of the present day. Here the boys who go to the lay schools and the young men whose days are spent in the godless "ateliers," find not only a cordial and healthy atmosphere, but also the opportunity of intellectual development for which modern youth is so keen. In this respect the devoted priests, who direct the "patronages" keep well abreast of the aspirations of their day; every evening lectures, free of cost, on literary, artistic and scientific subjects are given to the members, as well as lessons in modern languages and in music.

The club for grown-up men is another institution that is deservedly popular at Plaisance; so is an association for railway clerks and workmen; a savings bank; two "dispensaries," whose medical advice and remedies are freely given away to all who like to ask for them; a "Secretariat du peuple"—literary the People's Office—where, once a week, a lawyer, as competent as he is charitable, receives all those who wish to consult him. In pure kindness, he gives the poor legal advice they so often need and which they would otherwise obtain only with difficulty and at a cost of heavy expense; on Sunday, when he gives his audience, his waiting-room is never empty.

Then, besides these organized works of which time and space forbids us to give more than a brief summary, there are many others, less public and no less useful. There are, for instance, the devoted women whose mission is to ascertain that the children born in the parish are duly baptized. Of late years the population of unbaptized children in the suburbs of Paris has increased in a truly alarming manner, and we ourselves have often come across families where, from their parents' negligence, ignorance, or hostility, children of ten and twelve have grown up without receiving baptism. To counteract this evil the helpers, whose services the cure of Plaisance has enlisted, go from time to time to the "Mairie" and carefully note down the names and directions of the children newly born at Plaisance; they compare these notes with the baptism registers that are kept at the church, and if they discover, as it often happens, that some of the babies have not been made Christians, they visit the mothers, and generally by persuasion and kindness, succeed in repairing the omission. These visits have the advantage of bringing the charitable ladies in touch with the hard-working mothers, whose gratitude is quickly awakened by any proofs of disinterested kindness.

A lady, to whom Plaisance, where she has made her home, owes a large debt of gratitude, has found another means of benefiting her poor neighbors; she gives out needlework to be done by women who are anxious to earn money, but are unable to leave their families; this work is done at home, and is paid for more generously than by any of the large Paris shops.

The different institutions that have sprung up around the priest's house at Plaisance, the easy and cordial dealings of the missionaries with the people among whom they live, has done wonders in dispelling the prejudices that the anti-religious papers so carefully entertain in the minds of the lower orders.

The Abbe Soulange-Bodin has bravely faced the fact that the men of the Paris "faubourgs" no longer come to church; therefore that if the priest is to meet them, it must be outside the precincts of the parish church. He loses no opportunity of coming into touch with the members of his flock, either at public meetings, in the streets, in all matters that concern their material interests as well as their spiritual welfare. He has succeeded in convincing them that God's minister is also the people's friend, interested in their joys and sorrows, solicitous for their happiness and well-being; that in helping them to bear their daily burden of care and sorrow, he is not merely fulfilling the duties of his calling, but he is also following the dictates of his heart.

More than this is necessary, no doubt, to make the men of Plaisance practical Catholics; but there is among them a steady progress, and the large church that rises in the midst of the busy suburb is now frequented, not only by women and children, but also by an ever-increasing number of men.

This church itself is an illustration of the fact that we stated at the beginning of this paper; that in these missionary settlements the helping hand of Providence is felt at every turn; though often perplexed and anxi-

EMINENT ECCLASIAST
The time is long past in which the Church of the Ora which in those days stood order of things Catholic, es for the most part by zealous famous converts but lately ant—was a sort of show place city of London, with throngs promenading in a greater portion of whom of the grand old Faith of the cribed fathers.

The Catholics of that peric timid race, depending for sustenance on what they cou in the bleak little chapels, w pended for the privilege of istence on the embassies of our—French, Austrian, Spanish. It was frequently one might say with bated b some respectable elderly man ing an old-fashioned gloom that there was a Roman Cath that Roman Catholics liv and the passers by would pe the heavy iron gates with in riosity, wondering and specu to the strange, mysterious ri no doubt went on between t of the gloomy-looking build

Daily Mass was of such t occurrence as to be almo known until Cardinal Wisem established it. The priest himself like a person, where day the parson has adopte garb of a priest. Only am affectionate poor—the Cath —was he known as "Father" rest of the world he was pl There was but little interco tween Catholics and Protest some respects, however, thi of affairs was not without it tages: Catholics married i ten and twelve have grown up without receiving baptism. To counteract this evil the helpers, whose services the cure of Plaisance has enlisted, go from time to time to the "Mairie" and carefully note down the names and directions of the children newly born at Plaisance; they compare these notes with the baptism registers that are kept at the church, and if they discover, as it often happens, that some of the babies have not been made Christians, they visit the mothers, and generally by persuasion and kindness, succeed in repairing the omission. These visits have the advantage of bringing the charitable ladies in touch with the hard-working mothers, whose gratitude is quickly awakened by any proofs of disinterested kindness.

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There was Dr. John Milne champion of the Church from 1826; antiquary as well as a sialist; strong, clear, judici uncompromising, yet of the child-like piety; the pioneer land of that close devotion and heart to the Holy See some called Ultramontane; also the earliest advocate land of the now universal to the Sacred Heart of Jesu is at the back of a little st Old Oscott College a circular glass window, placed there on which is portrayed an ir the Sacred Heart.

There was Dr. Walsh, Ion Apostolic of the Midland whose memory carried him t St. Omer, where he suffered the excesses of the French lion, being thrown into pris some of his fellow-students.

There was Bishop Briggs, it has been said that he was venerable and interior man of prayer; patient, meek, an like, never breathing an uncl word against anyone; caring for himself; giving away ev he got... having a mind wh ed on eternity."

There was Butler, Dr. Mitr noire, than whom there wer interesting figures. His v was remarkable. Besides be ly read in the law, he was gant and accomplished write troversialist, a scholar, p and speaker.

There was Dr. Chalmers, "Think Well On't" and "Hel to Christians." And Dr. who, as a historian, holds t