



SCHOLASTIC.

EDUCATION OF THE YOUNG.

The Right of the Church to Teach the Young Absolute and Irrevocable—Children the Wards of the Church.

Monsignor O'Brien, the Ab-Legate of the Pope on the occasion of the elevation of Cardinal Tuschoreau, and of the church of Sant Andrea delle Frate, Rome, Italy, preached in the church of the Gesù on Sunday evening. The sacred edifice was crowded. The subject which was learned and eloquent divine dealt with the antagonism which has arisen between the church and the state with regard to the education of the young. He held that the state, in trying to superintend the education of the young, was acting unjustly, and was, in fact, undertaking a task which did not lie within the sphere of its proper action. In assuming the right control of the education of the young the state was exercising a tyrannical power. The preacher traced the history of the human race from the creation till the present day. The Church of God had an inalienable right to the education of children, because, in the first place, she had been divinely appointed to do so by her Divine founder, Jesus Christ, who had said to her, "teach all the nations whatsoever I have commanded you," and, in the second place, she had fulfilled that command faithfully down to this age, was still engaged in the task of fulfilling it, and would continue discharging that duty until time should be no more. At the beginning of his life on earth man was created perfect. He fell, however, and it was incumbent upon him to endeavor to get back to the condition from which he had fallen. The Catholic church provided him with the sacramental means of attaining to that lost state. When a child was born she gave it baptism, which freed it from the stain of original sin and made it an heir to the Kingdom of heaven. As it grew up and its intellect developed and expanded, she directed its thoughts in the right way, teaching it what it should aspire after and what it should avoid, showing it that the love of God and His Christ should be the object, as well as the motive, of all its efforts. Had the state the necessary qualifications for the fulfillment of this duty? No. A minister of justice or of education might decree certain rules to be followed; but what were his credentials? He had attained to his position because he had received more votes than his opponent. He might be an atheist or an indifferentist; a pagan or a non-Christian. Clearly he was not qualified to superintend the course of education which should be followed by the children. The church had always protested against this usurpation by the state of functions which did not belong to it. The English Non-conformists had done the same. They had left their native land and settled upon a new and strange continent rather than submit to the enforcement of a principle which they felt to be wrong. All honor to them for having done so. The Catholic church would ever struggle against the encroachments of the state upon the domain of the education of the young.

Persecution.

The Pope has written a letter to the Archbishop of Aix, who is to be prosecuted by the French Government for disregarding the circular of M. Fallieres, the minister of public worship, enjoining the Archbishops of France not to leave their dioceses without the consent of the Government, an order which was issued as a result of the recent popular manifestations at Rome against the French pilgrims, who were said to have behaved in a reprehensible manner at the Pantheon. In this letter the Pope says he deprecates the fact that the Roman rulers were allowed to indulge with impunity in every kind of license, profaning the church, insulting the Pontiff and maltreating the pilgrims. The Pope adds that he hopes these incidents will not lead to something more lamentable.

Archbishop Walsh.

Archbishop Walsh, of Dublin, repudiates the interview which it was said was held shortly after the death of Parnell and in which he is quoted as referring to the dead leader in terms so degrading that they aroused indignant comments in many quarters where sympathy for the dead man was not expected. The archbishop also denounces the attack which was made upon him by the Chicago Herald of Oct. 9, classing the statements made as "sensational calumny." He adds: "They attribute to me the atrocious and unchristianlike sentiments that charity should not find a place at the open grave of Parnell. I feel bound in my defence and that of the dignity of my office to ascertain whether American law permits the bringing to justice the authors or publishers of libel."

The French Pilgrimage and the Law of Guarantees.

Time proved that I was right in calling the attention of Catholics to the actual state of the Roman question—the future Concilium and the so-called liberty of the Holy Father. A ridiculously futile incident has sufficed to lay bare the intolerable position of the Sovereign Pontiff. Because a youth of 17 had the bad taste to forget that courtesy is always due to our host and dared to write *visu le Pape* in a public register kept in a Catholic

church for the visitors to the tomb of the usurper of the Pontiff's Kingdom, all the hostility against Holy Church is unchained with amazing violence. The incompatibility of two co-existing sovereigns in the same capital is clearly demonstrated. People ask each other what would happen if to-morrow, or the day after, a furious dispute arose between one of the Holy Father's guards and an Italian soldier; were a fresh diplomatic success of Leo XIII. to be announced; should a Conclave elect a Pope not approved of by the Romans? The Pantheon scenes warn us that popular violence would have a grand opportunity, and that the Italian Government neither could, nor would, suppress the disorders nor punish the rioters. What decision? On all sides the Liberal papers complain that the pilgrims did not know how to control themselves. And for three offensive words written by a *maquin* of 17 here we have a whole country in strong, uncontrollable convulsions, from which they do not seem likely to recover. Those who are so fortunate as to possess some few grains of practical common-sense agree that the manifestations were excessive, and even absurd. The powerful French Republic, whose attitude was full of apology, now begins to show her teeth. A country should protect its race. The hunting out of some of the French pilgrims was a piece of barbarity unworthy of the Goths and Vandals.—*Catholic Times.*

Accident to a Priest.

The news comes from Rome that the Rev. Father Anger, and Oblat, formerly of this city, and one of his conferees, Father Raymond, when passing through Pisa, on their way to Rome, were attacked in the railway station by a mob of over one hundred young men. Father Anger had left his car to walk on the platform for a moment, until the train would leave, when the young men rushed upon him with cries of "Down with the French! Down with the pilgrims! Hurrah for liberty!" He quickly retreated to his car and it was with some difficulty that the officials could protect him and his companion from the mob, who wanted to enter the car. The young rioters then threw stones and broke the glass of the car and hooted the priests until the train left.

C. Y. M. S.

The Catholic Young Men's society held their monthly religious meeting last evening in their hall. The deputation appointed to wait upon Mr. Justice C. J. Doherty reported favorably on his acceptance of the honorary presidency at the society's concert and lecture next Thursday evening. At the conclusion of the ordinary business a motion was made by Mr. Thomas Coggins, seconded by Mr. Alfred Coleman, and unanimously carried, expressing regret at the death of Rev. Sister Mary of the Redeemer, a distinguished member of the Sisters of Jesus and Mary, Hochelaga, and conveying the confidence of the society to her brother, Mr. James McEvy, a member of the society. Reference has already been made in these columns to this sad event.

Church Notes.

The Catholics of the East end of the city are making preparations for the celebration of the fiftieth anniversary of the arrival of the Oblate fathers in Canada. The ceremonies, which will be of an imposing character, will take place in St. Peter's church, on the 7th, 8th and 9th of December next.

In compliance with the repeated requests of the Catholic clergy, the Trappist Fathers, of the Lake of the Two Mountains, have undertaken to supply an altar wine of their own preparation. *La Semaine Religieuse* expresses a hope that they will succeed in furnishing a wine which may be used without misgiving in the celebration of the Holy Sacrifice.

S. Patrick's Society.

The literary and musical entertainment of the St. Patrick's society, in aid of the charitable fund, to be held in the Windsor hall on the 3rd prox., promises to be a most successful affair. Miss Braniff, the celebrated vocalist; Miss Blanche, the talented elocutionist, of Oswego, and Mr. Joseph K. Moran, the Irish-Canadian poet, and several others will contribute to the evening's enjoyment.

Davitt and Parliament.

Michael Davitt was interviewed on his arrival at Queenstown last week, in regard to his nomination by the McCarthyites as a candidate for the seat in the House of Commons for North Kilkenny made vacant by the death of Sir John Pope Hennessy. Mr. Davitt said he could not say whether he would or would not accept the nomination until he reached Dublin and had an opportunity of consulting with his friends. In spite of Mr. Davitt's reticence, it is generally believed he will accept. Mr. Davitt received an enthusiastic reception from the town commissioners and a town delegation representing the Irish federalists. He was presented with an address of welcome, to which he made reply.

Abominable Outrage.

John McCabe, of Emerald, Amherst Island, aged 90, died last week and was buried on Saturday. On Monday the grave was found in a disturbed state, with the shirt and socks of the deceased lying on the ground. The body had been stripped and stolen. He was a veteran of 1812.

Bismarck Appearing Again.

It has now been definitely determined that Prince Bismarck will again make his appearance in Parliament. He has

been in communication with the leaders of the Conservatives and of the Reichs-partei in regard to concerted action against both the internal and external policy of the Government. The lower grain tariff granted to Austria and the wine duties to Italy will be used by Prince Bismarck and his followers to induce Conservative support against the treaties.

LOUISIANA'S LEPROUS COLONY.

A Wretched Community on the Shore of the Gulf of Mexico.

In the Plaquemine district, St. Mary's Parish, 100 miles southwest of New Orleans, in Louisiana, Dr. F. W. McNamara says there is a leper colony, but the fact of its presence in the State is scarcely known to the residents of the Crescent City. "There are but few people of New Orleans," he continued, "who are aware of the existence of this colony. I have just returned from a trip to the South, and while there visited the lepers. Several years ago I learned the colony was quite a large one, but now there are only twenty-seven victims of the loathsome disease there. There are only two females at the colony. With the exception of two negroes, the twenty-seven are of French Acadian extraction, who were referred to in Longfellow's 'Evangeline.'"

"The lepers of Plaquemine district are isolated from the world as completely as if they were on a little island in the middle of the Pacific Ocean. They live in rude huts on a barren piece of land near a little bay just off the Gulf of Mexico, and subsist by eating fish. I actually believe they do not eat anything else but fish and a few berries from one year's end to the other. The colony is twelve miles from any other habitation—the nearest house being on John Diamond's sugar plantation—and no one ever ventures near the place; it is such a barren waste. When I reached the place I found the isolated human beings in the most wretched state imaginable. The coats on their backs were rotten with age and covered with vermin. Some of the men had old fish-nets wrapped around their bodies to cover their nakedness. None of the illustrations in Dante by Doré ever presented such a horrible sight as I witnessed in this leper colony in America. The victims, as far as I could judge, are not an ignorant lot, or rather would not be were they not isolated from civilization. They carry on communication with one another in a language that is partly French and partly English. They naturally have no aim in life, and are only waiting until death ends their misery. A burying ground is situated in one corner of the colony, and here the lepers are laid away when death calls them. There are probably seventy-five graves there, but nothing marks the spot where a bodies lies. When a victim passes away his own associates quietly lay him in the ground, and no further attention is paid to the place of burial until the next victim succumbs to the ravages of the disease. And in this way existence at the colony will go on until but one of the human beings is left. When he dies his bones will be left to bleach in the sun, as no one in Louisiana will trouble to bury him.

The ages of the lepers at the colony range from 40 to 70 years, one of the men being three score and ten. I asked the wretched-looking old creature a few questions, and he informed me that the French Acadians at the colony were formerly residents of Nova Scotia. When the French Acadians fled from their old possessions he told me that several hundred or so took refuge in Louisiana. Leprosy was prevalent in Nova Scotia—there being a colony there at the present time—and it is plausible to suppose that the disease was carried to the South by the fugitives.—*Chicago Sunday Tribune.*

THUMB AUTOGRAPHS.

Discovery of a New and Infallible Method of Identification. Two men of science in two different countries—Mr. Francis Galton in England and M. Bertillon in France—have lately recommended a means of identification which policemen and detectives, with all their ingenuity, seem never to have employed. These gentlemen have observed that the human thumb, dipped in ink, in blood, in black lead, or any other loose, adhering substance, and pressed upon a sheet of paper, leaves a mark which is perfectly characteristic of the individual. Mr. Galton has remarked that no two persons' thumbs make the same mark; the lines and depressions in the skin, which make a series of wave lines when pressed upon paper, are never the same into different individuals. It is urged that this fact would be of very great value in the administration of justice, because a criminal's thumb mark would be a sure means of identifying him, no matter what disguise he might assume. If a business man wishes to make use of a signature which it is quite impossible to forge or counterfeit, he has only to dip his thumb in his ink-bottle and make a mark with in connection with his written name. No other thumb will make the same mark, and it would be practically impossible for any one to imitate this new kind of "autograph" with a pen or other mechanical means. "In testimony whereof I hereunto set my hand and thumb," is the new form of subscription, may, some time in the future, run, the seal having by that time perhaps completely gone out of use, as it has now, except on official documents and with fashionable letter writers. The experiment with the thumb mark may be made by any one who will take a knife blade, hold it over a lamp until it is black with smoke, allow it to cool, apply the thumb to the black surface, and then press it lightly

upon a slightly sticky bit of paper, such as the back of a postage stamp. Examined with a magnifying glass the differences in the thumb marks of different individuals come out very strongly. According to Mr. Galton thumbs run in family groups, dividing themselves, as it were, into seven or eight distinct types or grand divisions; but with these divisions the differences are so marked as to leave no chance for confusion.

St. Anthony and Lost Objects.

Father de Smet, the Jesuit, who, as a missionary among the Indians, was known literally from Maine to California, had a great devotion to St. Anthony, and never failed to apply to the Saint for help in finding lost articles. "And I never asked in vain," said the good old man to the writer, the last time he saw him. "Once while crossing the plains, I missed my breviary, and mentioned it to a United States officer with whom I was in company."

"Now is your chance to apply to St. Anthony," jokingly said my companion, who was not a Catholic.

"I certainly shall," I replied, and offered up a little prayer to the great Saint, that I might find the missing book. "Now, humanly speaking, I ought to have turned back to search for my book, but, instead, I continued on my way."

"About an hour after, when the reference to the Saint had passed from our minds, we spied an Indian riding in great haste after us. We had no fear of any hostile purpose, for all Indians are my friends. As he came nearer, we saw that he held aloft in one hand an object of some kind, which, when he reached us, proved to be my missing breviary."

"Ah!" concluded the venerable priest, "the good Saint never failed me yet, and you will find him a powerful advocate if you will pray to him."

Another case that comes within the writer's knowledge relates to a valuable manuscript that was lost and though searched for carefully and repeatedly, could not be found, until an interesting person offered a prayer to St. Anthony at night and the next morning the missing manuscript was found.

How St. Anthony received from God power to restore lost objects to those who address themselves to him with confidence, is thus related in a little work of Father Hurtyck's.

"St. Anthony was guardian of the Convent of Limoges. One of his novices, tempted by the devil, left off the habit of the Order and fled. In going away he wickedly carried with him the manuscript Bible upon the margins of which the Saint had written his reflections, and the interpretations of the Holy Fathers."

"If we recall that, at that epoch, printing did not exist we will understand how precious this manuscript was to the Saint. Therein was the print of his labors; there were his sermons; there he found the theme of the instructions he gave to his religious."

"When St. Anthony discovered that his book was gone, without knowing what could have become of it, he threw himself at the foot of his crucifix; and with loving confidence he asked his Beloved to help him find his book. What could the Saviour refuse to a prayer so full of confidence?"

"As the fugitive novice and thief hastened rapidly towards the country, he suddenly saw before him a horrible monster ready to devour him. In desperation he returned directly over his route, and seeking St. Anthony, cast himself at his feet, avowed his double fault, and delivered up the manuscript, begging to be re-admitted into the Order."

It is to glorify and reward the filial confidence of St. Anthony in this circumstance, that God was pleased to give him special power to find lost objects."

An Odd Will.

The following is a copy of a will left by a miser in Ireland: "I give and bequeath to my sister-in-law, Mary Dennis, four old worsted stockings, which she will find underneath my bed; to my nephew, Charles Macartney, two other pairs of stockings lying in the box where I keep my linen; to Lieutenant Johnson my only pair of white cotton stockings, and to my scarlet great coat; and old Hannah Bourke, my housekeeper, in return for her long and faithful service, my cracked earthen pitcher." Hannah, in anger, told the other legatees that she resigned to them her share of the property, and then retired. In equal rage Charles kicked down the pitcher, and as it broke a multitude of guineas burst out. This fortunate discovery induced the others to examine their stockings, which they found crammed with notes.

The Number Seven.

On the seventh of the seventh month a holy observance was ordained to the children of Israel who fasted seven days and remained seven days in tents; the seventh year was directed to be a Sabbath of rest for all things; and at the end of seven times seven commenced the grand jubilee; every seventh year the land lay fallow; every seventh year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to seven years apprenticeship, and of punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day; the teeth spring at the seventh month, and are shed in the seventh year, when infancy is changed into childhood; at three times seven manhood commences, and a man becomes legally competent to all

civil acts; at four times seven man is in full possession of his strength; at five times seven he becomes grave and wise, or never; at seven times seven he is in apogee; and from that decays; at eight times seven he is in his first climacteric; at nine times seven he is in his grand climacteric, or year of danger; and ten times seven, or three score and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Scene From Life.

"Waiter!"

"Sir!" replied the waiter. "Waiter, I am a man of few words, and I don't like to be continually ringing the bell and disturbing the house. I'd thank you to pay attention to what I say, and remember that although there are three ways of doing things, I only like one way in those who have subordinate stations and minds. In the first place, bring me a glass of brandy and (cold) water, a little sugar, and also a teaspoon; wipe down this table, throw some coals on the fire, and sweep down the hearth; bring me a couple of candles, pen, ink and paper, some wafers, and a little sealing-wax; tell the hostler to take care of my horse, dress him well, stop his feet, and let me know when he is ready to feed; order the chambermaid to prepare me a good bed, take care that the sheets are well aired, and glass of cold water in the room; send the boots with a pair of slippers that I can walk to the stable in; tell him that I must have my boots cleaned and brought into my room to-night, and that I shall want to be called at five o'clock in the morning; ask your mistress what I can have for supper; tell her that I should like a roast duck, or something of that sort; desire your master to step in, I want to ask him a few questions; send me the directory; change this five dollars' worth of stamps into bills, none of them worn; when does the mail arrive with the letters, and what time before midnight does the mail leave? Just tell me what time it is by the clock on the landing, and leave the room."

How She Cured Him.

A young mechanic recently got married to the girl of his choice, and the happy pair went to house-keeping. After the honeymoon was over, the young woman discovered that her hubby's temper was none of the sweetest, and that attempts at mollifying him by sweet smiles and kisses were generally flat failures while his "dander" was up; so, like a sensible woman she resolved on another plan of action, and soon had an opportunity to try it. Hubby was rather capacious about his steak, but she made no excuse.

"It's tough," said hubby, "and it's not cooked half enough!" The young wife smiled, but made no defense.

Then hubby got fearfully mad; he lifted his plate, and dashed it on the floor, with the remark:

"Curse that steak!" His wife raised up her plate too, and dashed it on the floor with the remark: "That's me!"

Hubby stared at the plate, at his wife, then at the floor, and said: "Why, Eliza, you should not mind me. If I am a little hasty I soon get over it. She cured" him.

Two Thousand Witnesses at Court.

In Ancient Greece the Council of the Areopagus sat and deliberated in the open air; and now there comes from the Caucasus intelligence of a lawsuit which is being heard under similar conditions. The person given for this new departure is the great number of the witnesses, of whom there were no fewer than 2,000.

Bombs in Dublin.

Great excitement was caused in Dublin on Monday evening by an apparent attempt to blow up the office of the *National Press*, the organ of the McCarthyites. The members of the staff of the paper were just on the point of beginning the night's work when a bomb fell in the area in front of the windows on Abbey street, where the editors' rooms are situated. The bomb exploded with a fearful report, but fortunately there was no one in those particular rooms at the time, and consequently no one was hurt. If the missile had been intended to injure anybody in the editorial room there is doubt the effort would have been prominently successful, for the window glass was broken, the casing shattered, and the furniture badly damaged. The office in the passage was also badly damaged, and indeed windows in all the adjacent houses were broken. The wisest rumors were spread, and an enormous crowd quickly collected. For a time there was much excitement. Notwithstanding every effort was made to search out the miscreant, the authorities thus far are without any clue whatever. It was noticed at the time of the explosion by those who were present that the fumes arising from the exploded bomb had a very offensive odor.

The *National Press*, referring to the attempt to blow up its office, says:—"The men who laid the infernal machine at our doors have been taught for the past ten months by the Freeman's Journal and United Ireland that freedom of opinion is no longer to be tolerated, and that every opposing Nationalist may rightfully be mobbed if necessary murdered. They are instruments of crime, who have been educated by their masters to the cowardly plotting of their own people's interests. With the death of their creator they have descended to the practices of the Nihilists."

The *National Press* declares that after the explosion of the bomb in the Abbey street, fifty or sixty men, supposed to be part of the gang of Parnellites to whose credit the explosion was placed, collected in the National Press office, shouting "To hell with the Holy murderers," etc.

A True Pirate Story.

A pirate ship was pursued and captured and the crew placed on trial for piracy. The prosecution was started, but one link was missing without which they could not be convicted. This link could only be supplied through the ship's papers which the captain had taken the precaution to throw overboard during the chase. At just that critical moment, however, a vessel arrived in port with the missing papers on board; they had been taken from the stomach of a shark hooked just as the vessel was entering port. The story is told in Michael Scott's 'Wreck of an Indian Story.' Critics of the bridge, and has doubtless been regarded by the majority of readers as a made-up sensational story. But these ship's papers may be seen to-day, in the lobby of the street, and are carefully framed in order to prevent their

A RIOT AT CORK.

O'BRIEN AND DILLON HOLD A MEETING.

The Military Protect the Speakers, who use Some Decided Language—"Organized Violence" Complained of.

William O'Brien and John Dillon arrived at Cork on Tuesday. They were met by a deputation of members of the National Federation, representatives of the Gaelic Club, municipal officers and a large number of priests. An enormous crowd lined the route followed by the procession, which followed Messrs. O'Brien and Dillon from the railroad station. Upon arriving at the assembly rooms, Dillon and O'Brien were given an enthusiastic reception, during which several speeches were made. While the speech-making was in progress a mob attacked the bandsmen of the McCarthyites and tried to demolish their instruments. A free fight followed, but the police soon put an end to it. Dillon and O'Brien subsequently attended the Cork County Convention, where Dillon presided. In his address Mr. Dillon complained of what he termed the "organized violence" of the Parnellites, and made other allusions to the political situation, which were loudly applauded.

Mr. O'Brien said he was willing to give fair play to his opponents, but he would not yield "to brickbats and mobs." Mr. O'Brien said the Parnellites might blow up the offices of the newspapers representing the views of the McCarthyites, but they could not destroy the spirit which animated the party. At another part of his discourse, Mr. O'Brien, amid cheers, called upon John E. Redmond, the Parnellite candidate for Cork city and the new leader of the Parnellite party, to repudiate all responsibility for the violence in connection with the dynamite incident last night at Dublin.

Mr. O'Brien further declared that it had become his duty to drive the followers of Parnell from Parliament. The convention thereupon called upon Dr. Joseph E. Kenny to resign his seat.

In the evening, troops formed in the square for the protection of the open-air meetings to be addressed by Messrs. Dillon and O'Brien. After the county convention had adjourned, there was a serious fight in the streets between two mobs. As soon as the convention had closed its proceedings, Messrs. Dillon and O'Brien passed through the city, still accompanied by the procession which met them at the railroad station. Suddenly they were attacked by a mob. A detachment of mounted police were sent for, and restored order.

A sermon preached on Sunday at Kilkenny by Father Fidells, of the order of St. Francis, bitterly denounced the late Charles Stewart Parnell, saying that "the most depraved monster who ever lived" was "now swept off the face of the earth. The reverend gentleman also said that the women who were supporting him were "limbs of the devil" and the local workmen's club was "a synagogue of hell."

Sparks of Genius.

No flowery road leads to glory. He that hath a trade hath an estate, and he that hath a calling hath a place of profit and honor. A ploughman on his legs is higher than a gentleman on his knees.

A well continued mind is, so to speak, made up of all the minds of preceding ages; it is only one single mind which has been educated all this time.

Writers of every age have endeavored to show that pleasure is in us, and not in the object offered for our amusement. If the soul be happily disposed, everything becomes capable of affording entertainment, and distress will also want a name.

There is nothing more pitiable in the world than an irresolute man, oscillating between two feelings, who would willingly unite the two, and who does not perceive that nothing can unite them.

The general rule always holds good. In constitutional States liberty is a compensation for the heaviness of taxation. In despotic States the equivalent for liberty is the lightness of taxation.

CARDINAL MANNING has recently been discussing the question of French politics. His Eminence said:—

Politics in England is an acquired science, whilst in France it is but a hand-to-mouth improvisation; which, when it turns out lucky, makes its inventor the master of the country, and sometimes makes him an Emperor. That evil arises from the fact that your intemperate groups cannot come to an understanding with each other, because your constitution denies you the right of meeting in your so-called free Republic. This vice constitutes the most monstrous of tyrannies. You have a Republic which is the equivalent of the most intolerable of monarchies.

Marshal MacMahon is reported recently to have said that he believed that hand-to-hand fighting would still take place in future warfare; "The soldiers of the opposing armies will become tired of looking at each other through telescopes; and the long range and precision of the modern weapons will not prevent the soldier rarely taking the trouble to aim." The marshal expressed a high opinion of General Skerret, who would be French Commander in Chief in the event of war. The interview terminated with a compliment to the Russian soldiers, who were said to have killed many of the French soldiers in the war of 1870.