

Our Curbstone Observer On Enthusiasm.

HERE is scarcely a human sentiment that is more written about, or at least that is more frequently mentioned, than enthusiasm. Yet there are very few cases when the term is used to designate exactly what is intended to be conveyed. There is no distinction observed between enthusiasm and fanaticism. What is the real difference between them? To my mind enthusiasm is the zeal of credulity; fanaticism is the zeal of bigotry. In the same way people abuse of the term liberty by applying it to license. We speak of the sacred boon of liberty, and yet the anarchist claims that he is the advocate of liberty, yet what he seeks is the abolition of all authority, therefore of all legitimate and salutary restriction; that is not liberty, it is license. So is it with enthusiasm. We speak of the enthusiasm that has been created by a great orator, or that a certain individual experiences in regard to a given subject. In the former case it may have been mere fanaticism that the orator stirred up; in the latter case it may be madness, or an excess of zeal that amounts to mania that possesses the individual. A man may be called an enthusiast about relics, or a special science, or a political idea, or a religious tenet; but it is not probable that he will awaken a like enthusiasm in others. He may create an interest in the subject, but it is not likely that he will infuse his own spirit into his neighbors, except in exceptional cases. This is completely absorbed in his subject to the exclusion of all others; and no person is going to be carried away to such an extent as to devote his entire energies and all his faculties to that particular study. Why am I thus worrying about the term enthusiasm at all? Just to come to another point that has been suggested by my frequent observations.

AN EXAMPLE.—A couple of years ago I had the opportunity of calling in at what is known as a camp-meeting. It was one of the experiences of my life—I am not going to attempt any description of it; but I must tell of what most impressed me. A person, whom I cannot call a preacher for she was a woman, arose and began a species of sermon. I suppose it would be called a sermon, as it concerned salvation. In reality it consisted of a series of exclamations, more or less vague, totally disjointed, altogether irrelevant, and growing louder and more jerky as the fair one proceeded. Like unto the stories we read of the Roman priestess, the sybils of the cave, she became frantic, gesticulated like a wind-mill, screeched like a night-hawk; finally the contagion began to spread, others set to work in imitation, until soon the entire assembly, with few exceptions any way, was more like the figures of pandemonium let loose than a number of Christian people collected to pray. This scene was referred to in a daily paper, some time later, as one of "intense religious enthusiasm." That may be a polite way to put it; but I would call it madness. I am convinced that both the lady who played the principal role, and all those who joined in the exhibition were insane for the time being, and I do not believe that, in justice, any one of them could be held responsible for the results of that frenzy. To call this enthusiasm is simply to mislead the public and to convey a false impression of the spirit that prevailed.

ANOTHER EXAMPLE.—During the week that has gone past our French-Canadian fellow-citizens celebrated in a most magnificent manner their national festival. The "True Witness" gave a full and graphic account of the different events that transpired during the three days. In every instance, whether it were the organization of the fete, or the execution of the elaborate programme, whether it were the devotions in the procession, whether it were the unveiling of the Bourget statue or the inauguration of the St. Jean Baptiste Church, there was a most positive enthusiasm. It was not a sentiment gone wild; there

were no evidences of frenzy and uncontrollable demonstration. It was purely and simply enthusiasm. And that was to be detected in the calm glance of the silent observer, just as clearly as in the illumined features of the orator. There was an undercurrent of national pride, blending with one of religious devotion. That is what may properly be called enthusiasm.

ITS MANIFESTATIONS.—Now, enthusiasm is not always manifested in the same manner. Much depends upon the circumstances and upon the individual character. In some it is exhibited in a manner that cannot but attract attention, in others it seems to have the effect of calming the whole being and of making the soul happy with a joy that will not admit of expression. And I have often thought over that enthusiasm that must have filled the soul of the Poet Priest when he sang—

"Afar on the deep there are billows That never shall break on the beach, And I have heard songs in the silence That never can float into speech, And I have had dreams in that valley, Too lofty for language to reach."

George Wyndham, M.P.

At this moment, when the fate of Ireland hangs in the balance, and so much depends upon one man—Hon. George Wyndham—the statesman who framed and introduced the Irish Land Bill, each personage who takes part in the great historical drama now going on at Westminster, becomes of importance and interest for the Irish people. Of these none more conspicuous than Mr. Wyndham. Justice McCarthy, in his notes on current topics, in the "Independent" has given a very fine pen-picture of this eminent and rising statesman, as well as a delicate appreciation of his merits and characteristics. We extract the passage referring specially to Mr. Wyndham, which runs as follows:—"One member of the administration at least has made a brilliant figure this session during the discussion of the Irish Land Bill—Mr. George Wyndham, who holds the office of Chief Secretary to the Lord Lieutenant of Ireland. Mr. Wyndham is still a comparatively young man, for he has not yet reached his fortieth birthday. He was brought up as a soldier and served in the Coldstream Guards, and saw something of war during the Suakin campaign in 1885. He entered Parliament four years after, and has held the position of Under-Secretary for War. He was for a time private secretary to Arthur Balfour, and thus we may assume obtained much practical experience of political affairs. An ancestor of his was killed during the English civil war doing battle for the Stuart cause. George Wyndham, of whom I am now speaking, has a peculiar connection through his family with Ireland, and even with Irish rebellion. He is the great grandson of the famous Pamela, who is set down in history as the daughter of Philippe Egalite, who died upon the scaffold during the French Revolution. Pamela married Lord Edward Fitzgerald, one of the most brilliant and devoted leaders of the Irish rebellion of 1798, who was captured in Dublin, struggled hard to resist his captors, and died of the wounds he received in the encounter. Lord Edward Fitzgerald came of high ancestry, for he was the son of the then Duke of Leinster. His name is still held in honor and veneration by all Irish Nationalists at home and abroad. Much interest was felt on this account in Wyndham's career when he became Chief Secretary to the Lord Lieutenant, which means, in fact, Chief Secretary for Ireland. For a long time he had to perform the ungracious part of administering the system of laws prevailing under which all law was virtually suspended when political questions came up, and Ireland was governed by a policy of absolute military coercion, and her prison cells were occupied by many of her members of Parliament and other leading Irishmen. It is only fair to suppose that work of this kind was utterly uncongenial to a man of Wyndham's ancestry, and that he must have greatly rejoiced in his heart when, owing to the influence of King Edward VII., the system of coercion in Ireland was suddenly brought to an end, and he found himself entrusted with the task of introducing to the House of Commons the present measure for the settlement of the land question. Every one who heard the speech which he delivered on that memorable occasion readily acknowledges that he proved himself one of the

few great orators known to our present Parliamentary life. In argument, in eloquence, in voice and in manner, he appears to have recalled to his listeners some of the brightest days of oratory in the House of Commons. Those who have known him most always have left the charm of his graceful bearing and his winning, genial manners. It may be safely taken for granted that he is destined to attain a great and a commanding position in the public life of this country. Should he succeed in carrying his Irish measure and in making it thoroughly acceptable to the people of Ireland, he will have accomplished a task which must secure for him a place in history."

A BISHOP'S REMARKS AT CLOSING EXERCISES

Several of our Catholic American exchanges publish some remarks made by His Lordship, Bishop McGolrick, at the recent closing exercises of the Sacred Heart Institute of Duluth. His Lordship said:—"I am a believer in a good ordinary education. I do not believe in giving a student a smattering of a number of deep and abstract subjects which are calculated to spoil a child. I will give a gold medal to the young lady who will come before me and pass a satisfactory examination on the following subjects: Plain sewing (I mean stockings and torn trousers), cooking (by all means), how to lay a table, how to take temperature, how to make a bed, how to alight from a street car (I never yet saw a lady who could), how to select shoes that are an easy fit, how to tie knots, how to fill a fountain pen, how to fold clothes (men's as well as ladies'), how to do up an umbrella, how to trim lamps, how to open tin cans, how to drive nails, how to light fires, how to feed the dog, cat and canary, sanitation, how to weave baskets, how to make paper flowers. "There was never a time or never a country where there are better opportunities for education than in America at the present time. It is brought to everyone's door and foolish is he who does not avail himself of the opportunity. "The examination system, however, which is in use in our country, is not calculated to bring out the education of the child, but rather his memory. It is a well known fact that a semi-idiot may have the best memory."

Notes on Temperance

At the meeting of the Hibernian Total Abstinence Association of Boston, last Sunday, these resolutions were adopted:—

Resolved, That we view with extreme disfavor the custom, so prevalent among saloon-keepers, of decorating their saloons with the Irish flag on occasions of public festivity; and, Whereas, we feel that such a custom tends not only to lower the dignity of the Irish flag, but to lessen the respect of the people at large for the race and faith it usually symbolizes, since it is said, and with much truth, that the green flag is seen nowhere save above a saloon; therefore, be it

Resolved, That we call upon the saloon-keepers of the Irish race in Boston, in the name of the land they profess to love and the faith they profess to revere, to desist from abusing the Irish flag in this manner;

Resolved, That we ask the patriotic Irish societies of this city to take action in this matter, as being of at least as much importance to the good name and welfare of the Catholic Irish in America as many things in which they are at present interested;

Resolved, That we entreat those Irishmen who do drink intoxicants occasionally, but who are patriotic, and jealous of the honor of Ireland's banner, not to patronize saloons which hang out the green flag for a bait;

Resolved, That copies of these resolutions be sent to the Irish societies, clubs and associations of Boston;

Resolved, That copies be also sent to the daily press, so that all may know that there are at least some men and women of the Irish race who protest against the gross desecration of an historic and honorable banner;

Resolved, That as a society of American citizens we tender our hearty congratulations to Judge Emmons, chairman of the Boston Board of Police, for the crusade against the drink nuisance which he is at present conducting, and that we hope he will keep up the good work.

Do those Catholics who compromise and minimize in the matter of religious faith and practice, and who cringe to those outside the Church—whom they account on that fact alone, their betters—for the sake of society, get even the mess of pottage for which they so grievously peril their birthright? Not often. Non-Catholics feel in a general way that Catholics are bound to a different and an austerer profession of faith and conduct than themselves. They know what we claim, and, logically enough, they expect us to justify it. Let us not be deceived by the evidence of vague fear and dislike of the Church which often goes with this knowledge. Still less should we attach importance to newspaper praise of the miscalled "liberal" Catholics.

Courageous Catholics.

The ordinary Protestant may, at first acquaintance and on general principles, dislike a firm, outspoken, self-respecting Catholic; but he will not distrust him. But the Catholic who caters to Protestant prejudices—trimming his convictions and opinions with a view of making himself more tolerable to them—wishes to demonstrate on every possible occasion how little he is in sympathy with the mind of the Church—wins ordinarily nothing but the contempt and distrust he deserves.

Courage is a singularly magnetic virtue. The Catholic who stands fearlessly by the letter and spirit of his faith on all occasions, and who adds to courage those sweet flowers of true charity—patience, magnanimity and courtesy—is far surer of even a social success than is the mean-spirited compromiser.

Courage and fidelity in the supernatural order imply the same qualities in the natural order. Men realize this. The loyal Catholic who is always modestly but unmistakably letting his light shine, is doing more to disarm Protestant prejudices than he who takes pains to hide or soften those points of doctrine or discipline which he imagines Protestants dislike most. All the Church needs is to be known; and she would be known in her beauty by the brave, beautiful lives of her children.

Those whose favor he seeks can understand the steadfast Catholic, or the open and above-board apostate. But they cannot so easily master him who claims the Church and contents it in the same breath. They naturally assume that in one act or the other he is insincere; and as often as not, it is in the second act that they so regard him.

NEW CARDINALS

Notwithstanding the weekly dispatches of foreign correspondents of the daily secular press concerning the health of His Holiness the Pope, a Consistory was held last week. All the Cardinals of the Curia were assembled in the consistory hall in order of precedence before the appearance of the Pope. The entrance of the Pope, clad in white vestments and surrounded by his trusted companions in their red robes, gave a finishing touch to the scene.

After receiving the homage of those present the Pontiff recited a prayer and then proceeded to the nomination of the new Cardinals. He proposed each name, the members of the Sacred College signifying their assent by raising their caps. The following were created Cardinals:—

Mgr. Fischer, Archbishop of Cologne.
Mgr. Taliani, Papal Nuncio at Vienna.
Mgr. Cavicchioni, secretary of the Congregation of the Council.
Mgr. Ajuti, Papal Nuncio at Lisbon.
Mgr. Nocella, secretary of the Consistorial Congregation.
Mgr. Katschthaler, Archbishop of Salzburg, Austria.
Mgr. Herrorary Espinosa, Archbishop of Valencia.

The Pope transferred Cardinal Serafino Vanutelli from the Bishopric of Frascati to that of Porto and

Santa Rufina, which is of higher rank. Cardinal Satolli was transferred from the titular church of Santa Maria, in Aracoeli, to the diocese of Frascati, near Rome, the summer residence of the Roman Cardinal Bishops.

The Pontiff appointed Cardinal Gliardi, who has been replaced as Prefect of Economy of the Propaganda, to be vice-chancellor of the Chieca Della Volpe.

Afterward the Pope announced the nomination of several archbishops and bishops who had been appointed by brief.

Among the appointments confirmed was that of Rev. Robert Seton, formerly of Jersey City, N.J., as titular Archbishop of Heliopolis. In his allocution the Pope greeted the Cardinals, and said he liked to discuss only pleasant subjects, but satisfactory events were mingled with painful occurrences. The demonstrations of loyalty from all over the world on the occasion of his jubilee had caused him great joy. He had been saddened, however, by the persecutions of which the Church was the object.

Blessing The Bread.

In St. James Church, on last Sunday, the time-honored custom of blessing and distributing the bread took place. For some years past this olden ceremonial has been abandoned, but it had its charms, its inspiration, and its traditions. We can recall when the large baskets were passed around and each one took a piece of the Blessed Bread. This ceremony is totally distinct from anything in connection with the Holy Eucharist. It is in commemoration of the miracle of the loaves and fishes by our Divine Lord. It had at one time been considered as indispensable as the traditional lamb on the feast of St. John the Baptist. And it is always with a keen sense of delight that we note any of these revivals of olden customs. There is something so home-like, so thoroughly Catholic associated with them, that they have the same effect as the singing of the ancient and familiar hymns that childhood associated with Christmas and other great feasts. On this occasion a very able sermon was preached by Rev. Abbe Lecocq, Superior of the Seminary.

On Sunday last the fiftieth anniversary of the benediction of St. Peter's Church on Visitation street, was celebrated with great pomp. The Church was splendidly decorated for the occasion. Mgr. Langvian, Archbishop of St. Boniface, officiated, assisted the Rev. Father Provincial of the Oblates. Mgr. Racicot preached the sermon of the occasion. At the request of Mgr. Bourget, the Oblates of Mary Immaculate came to Montreal, on the 8th December, 1848. They at once set to work to erect a church, and on the 1st February, 1851, they laid the foundation stone of St. Peter's. On the 28th June, 1853, it was completed and consecrated. Ever since the Oblate Fathers have had the charge of the parish. The first parish priest was the Rev. Father Hormidas Legault, then Superior of the Order in Canada. Until two years ago St. Peter's did not rank amongst the parochial churches of Montreal. It was simply open to all the Catholics of the city, and especially for the use of the various congregations and associations organized by the Oblate Fathers. In 1901 Archbishop Bruchesi erected it into a regular parish, and since Rev. Father Dronet, O.M.I., has been its pastor.

With the changes just announced the German and Austrian influence together will be stronger than the French, that of the former being ten Cardinals, distributed as follows: German, 3; Austrian, 4; Bohemian, 1; Hungarian, 2. The complexion of the Sacred College compared with what it was before the latest consistory is as follows:

One feature of the new list overshadows all others from an ecclesiastical point of view. That is the manner in which France, one of the strongest Catholic countries in the world, has been ignored and Germany and Austria have been honored. Two of the new Cardinals are Italian, two Austrian, one German, one Spanish and one Portuguese.

The last previous important consistory was that of 1901 when nine Cardinals were created as follows: Mgrs. Martelli, Baclieri, Breschi, Puzyna, Shrbensky, Kabarella, Trepepi, Vavaquis and Gennari.

It is reported that on his return to his apartments after the consistory, the Pope said, smiling to his attendants: "There is no doubt I feel better after these ceremonies."

A PRIEST TO GO TO YALE. Rev. Francis D. McShane, a Dominican priest of New Haven, will become a member of the senior class at Yale University next fall to equalify for the degree of bachelor of arts. This is the first instance of a Catholic priest entering Yale for a degree or study of any kind.

PRAYERS AGAINST COERCION. In all the churches and chapels of Paris and the principal dioceses throughout France there has been made a special act of consecration of Paris and France to the Immaculate Heart of Mary, Refuge of Sinners.

WHISKY ABLAZE. A fire at the Ardgowan Distillery, Greenock, recently destroyed 15,000 casks of whisky.

Old Letter

I have got back again. This time I feel like reproducing something in the light of events in all the far East, during the last twenty years, will prove instructive. I may add a writer—the late Mr. J. M. was a military engineer who, in 1878, built a break-water at Alderney Channel Islands; he was then at Southampton, had charge of the military engineering corps. Christmas, he was sent to Hong, in China, to superintend the building of a citadel. It came ill from the effects of the mate, and had to take leave. In 1882 he was obliged to return home. But I may add that, by me, I was an uncle of the writer I now publish speaks of it. It will give an idea of the in the East that few have ever possessed.

Hong Kong C. Hong Kong, 2nd M. My Dear — The mail steamer leaves to-morrow, and I cannot pleasure it gives me of you the hearty congratulations your aunt and myself or cent success and we hope future of prosperity and in the career you have seen.

I had got as far as the 2nd, intending to send day, but was interrupted time, and unfortunately with fever on the 4th. I very severe attack and in about a fortnight. You myself then went for a Portuguese settlement which is about 60 miles of Hong Kong. Until the ment of the latter place I the only European or other China at which foreigners or any trade be carried on Celestials. The town is island in the delta of the River from Canton. The was established in the 16th The city is large, and the fore the British settlement Kong was established was and wealthy. There are n did Catholic churches there former years all the great orders had churches and of the place—the Jesuits, Dominicans, Augustinians, —where the priests were ed the various missions to China and Japan. St. F. river resided there some college building of his order verse of all I have stated rest to say, the case. still exists, but no track those men. There is a lot in a junk. From affluence fort, the poor people (I are now in a state of ind actual misery. A with tion for people with Europ and habits; they cannot icompete with the Chinese labor; the latter are so in and their wants are so clothes to mention.

We keep five men servant first it used to be rather to have a fine, able-bo (the Chinese here are remark man, indeed superior to l in that respect), with a nogy of a rag round him, ct into our bed-room, while v bed, to arrange it; but no got so accustomed to it, does in a very short time) no more regard their m semi-nudity, than we wou or cat coming in without trousers. The fact is that determines what we call in dress: there is no one m least the naked coolies go! But singular to say, the C male, although she wears is without doubt the most dressed woman in the wo would die before she wou herself as a fashionable lady would.

But I am entirely degress for their wants they simply a board with a wooden pl without any clothes. Th

ST. PETER'S CHURCH JUBILEE.

Lessons of the Hour.

In these days of transition in dioceses and parishes where changes are occurring through death, a transfer of administration from one order to another, or infirmities caused by old age, it is well that Catholics should display a little more charity in speech and more humility of demeanor. A lesson, very timely couched in language loyally Catholic is contained in the paragraph which we clip from an editorial of the "Western Watchman," on the death of Cardinal Vaughan. Our contemporary says:—

We are not going to indulge in prophecy, as we feel sure we should shoot just as wide of the mark as our predecessors in that field. We are not well acquainted with the hierarchy of England. But we feel assured that the occasion will call forth the right man, and that the glorious work begun by Cardinal Wiseman will go on uninterrupted and fitting successors will always be found for those who fall. The first Cardinal stamped his personality on the literary life of England. The second won for the Church recognition among the ruling classes. The third captured the poor. To-day the whole literary, official and industrial life of England is permeated with Catholicity and conversions are multiplying. No man is as great as the whole world; no Catholic is as great as the Church. Men will disappear; she will remain. Mitres will fall; but the Cross remains erect inviting all to its embrace.

WHISKY ABLAZE. A fire at the Ardgowan Distillery, Greenock, recently destroyed 15,000 casks of whisky.