

TOPICS OF THE DAY.

(By An Occasional Contributor.)

SACRILEGIOUS CONDUCT.—The Boston "Pilot" furnishes a couple of stories that are of a very peculiar character, and which indicate clearly that the craving for sensations and sensationalism is so deeply engrained into the disposition of this generation that people are even ready to subject religious rites and the very sacraments to the ordeal of furnishing attractions and amusements for the morbid-minded public.

"An infant of three weeks was christened in a den of twenty-seven lions last Sunday afternoon at Coney Island, a crowd of spectators being present. The sacrilegious officiant and the helpless child were, for a while, equally in danger from the savage beasts, which were enraged by the child's cries. Not long ago a marriage was celebrated under similar circumstances. If these impious shows cannot be stopped out of respect to the religious susceptibilities of decent people, they should be stopped for public safety. The ferocity of the lions, which were controlled with great difficulty, so frightened the spectators that a panic was barely averted."

The performance of such ceremonies as that of baptism and of marriage, under circumstances as those described above should be regarded by the State, or by whatever authority, be it municipal or otherwise, that has jurisdiction in the place, in the same light as any other sacrilege would be. We have the firm conviction that the parties to such performances, including the clergyman can have but very little, if any, faith in their own acts. Yet, all the same, the great public sees the sacred rites of Christian religion dragged in the mere of circus sensationalism and the protest of the public should be made felt.

Apart from the potent irreverence of the conduct thus described there is a sad lesson at the bottom of the whole affair. What is becoming of religious sentiment amongst that class of people? Trace for us the source of all this miserable travesty of religion. That source is hydra-headed, its name is legion, but we can easily discover the names of each of its heads. Godless schools; education without religion; indifference in matters of faith; bad literature; yellow journalism; youthful depravity; social corruption; the divorce court; the low theatre; the fostering of immorality such as drew down from heaven the fire that destroyed Sodom; and all that train of horrors that have come into the world by means of free and easy, self-indulgent, self-governing, self-directing Protestantism. All these extravagances and follies, sinful licenses and abominable abandonments of the steep pathways of rectitude are simply the outcome of that loose principle which is at the root of every antagonism to the pure faith and strict moral indoctrination of the Catholic Church. She alone, of all institutions, stands forth as the shield of society against the dangers incurred by such practices. It is in that salutary respect for the sacraments, so immutable with her, that she has saved humanity from a return to paganism and it is by that same means that she will yet come, as a protecting cloud, between humanity and the scorching beams of Divine vengeance.

WEALTH AND LEISURE.—That men who are idle and given to slothfulness should be miserable at times, very worried, and even victims of melancholy is a fact that experience of life abundantly approves. It often happens that men who have had very active business careers and who retire before the prime of life is passed, discover a loneliness in the lack of occupation that even leads to illness and premature decay. But there can be no necessity for this, as far as we can judge of humanity.

The New York "Times" has recently published an interesting editorial on this subject, and from it we take the following two extracts: the first sets forth the case and the second refers to a remedy. That organ says:— "A friend of 'The Times' brings to our attention the sad case of a gentleman in fairly vigorous health and in full possession of mental vigor who has had the misfortune to acquire large wealth, and, having retired from the active pursuit of busi-

ness, finds himself, still on the sunny side of sixty, at a loss for really interesting occupation. His peculiar difficulties seem to have been aggravated by the fact that, on giving up his business, he took it into his head to gratify a long-felt desire for travel, and spent several years in foreign parts. We do not understand that he regrets this in itself or that he was disappointed with the immediate fruits of his venture, but during his absence ties which were formerly close have been sundered and he does not readily discover avenues in which he can be useful to himself or in which he can even secure a reasonable amount of enjoyment."

The case here presented is clearly an exceptional one. We venture to say that it does not apply to one man in five thousand. Why the possession of wealth should limit a man's opportunities of enjoyment, or of doing good, or of working on for the benefit of the world is something that we do not quite understand. On the contrary, it would seem to us that if a man be sound in body and in mind and have lots of leisure and abundance of wealth, the world is large enough and the circumstances and needs of humanity are sufficiently varied and numerous to afford him ample scope for activity. The closing paragraph of that article is very much in accord with our view of the situation. It reads as follows:—"And here it is perhaps worth considering how very wide and varied a field for the kind of usefulness that will yield such pleasure is opened in our city, in educational, charitable, religious work, and especially in direct activity connected with public affairs. Much of the hardest and least inviting task of the pioneers has already been performed. The day when he 'who loves his fellow-men' in a practical and efficient manner was regarded as a Utopian, an idealist, a dreamer, or whatever other epithet the resentment of the selfish and the lazy could invent for him, is past. Public service has become a fairly recognized occupation, with some of the attributes of a profession, and with the certainty of respect for those who follow it with industry and good sense. One has but to glance at the names of the men who in the last two years have given the city the best business administration it has ever had to be struck by the number among them who have made public service in one form or another at once a study and a success. The Mayor himself, the heads of the Departments of Charities and Tenements, to mention no others, and essentially philanthropists, veterans and 'regulars,' with honorable records. And to-day one of the strongest claims on the confidence of the voters is such a record. With these examples, and countless others which will occur to our readers borne in mind, and with the new lines of service constantly presenting themselves, it must be a dull man who cannot find occupation for the leisure that riches afford capable of yielding much and lasting enjoyment."

If any of our readers will just recall his business acquaintances he will surely find amongst them men who have suffered both in their business, relations, in their family relations, in their personal relations with others in society on account, not of a lack of means, but a lack of energy and desire to make the best of all that they had at their disposal. They were slothful in reality and they condemned themselves to suffer all the worries and annoyances that result from sloth. It is in accordance with man's nature that he should labor, that he should be active, and when the time comes that he can dispense with work and activity without suffering a corresponding injury and decay, he is on the decline of life. As long as man's strength is his he can find occupation, or else he will prematurely sink.

LEAVES THE CHURCH.—There is an Irish novelist by the name of Moore, who, according to report has turned Protestant, because he claims that the Catholic Archbishop of Dublin was too courteous to the King on the occasion of the latter's visit to Ireland. The "Evening Journal" of Ottawa, a decidedly Protestant organ, says that by the change of religion on the part of Mr. Moore, "it will be neither a gain for the church to which he has gone nor a loss for the church which he has left." There is a good deal of truth in this remark, and it is not altogether complimentary to Mr. Moore. We are not acquainted with this "famous Irish novelist," and we must plead ignorance of his novels. It is quite possible that we have lost a great deal in not having read his works—for he may have had lucid intervals when writing—and it is just as possible that we have lost nothing. At all events we cannot form any great estimate of the man's knowledge of his religion and of his religious duties, when he makes use of such a poor reason for the abandonment of his faith. In fact, the action of the Archbishop, no matter how it may be viewed, no matter how it may have pleased or displeased man, had nothing in the world to do with the dogmas of the Church.

It must be remembered that when a Catholic, be he Bishop, priest, or layman, does aught that is wrong, he does it in spite of the laws of the Church, and not on account of them. So that the individual action of any man in no way justifies a condemnation of the Church to which he belongs. But in this case Mr. Moore would seem to be an exception; for, instead of finding fault with the Archbishop, the whole Catholic world, and, for that matter, the Protestant world also, recognized the appropriateness of his course on the occasion in question. So Mr. Moore must have been a long time seeking for some excuse to get out of the Church—for some object decidedly other than the salvation of his soul—and he seized upon what appeared to his small mind to be a favorable opportunity.

But there is another and a broader lesson to be drawn from this remark of the "Evening Journal," and one that weak-kneed Catholics would do well to take to heart. It shows us that the sterling Protestant has no consideration for the toadying Catholic, who, upon the first flimsy ex-

Patent Report.

- Below will be found a list of patents recently granted by the Canadian Government through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D.C. Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm. Nos. 83,104—Adelard Poirier, Montreal, P.Q. Car coupler. 83,112—Ls. Hubert Keroack, Roxton Pond, P.Q. Oil can. 83,116—James Barrowman, Halifax, N.S. Plasterer's trowel. 83,155—Alfonzo Sierlozza, New York, N.Y. Fire escape. 83,172—Stanislas M. Barre, Winnipeg, Man. Pasteurizer. 83,181—James Shewan, Palmerston, Ont. Bicycle merry-go-round. 89,196—Martin H. Miller, Wlarton, Ont. Sugar making machine.

Notes and Gleanings.

A REMINDER.—The editor of the "New World," Chicago, refers to an incident which occurred in an Anglican Church, and the comments thereon are very appropriate. He says:—

Our Episcopalian friends are not having smooth sailing in transforming their Protestant organization into the "Catholic Church," as they delight to call their shining aggregation of gaudy lights and such like. There is a scene which, as described in one of their papers, recently took place in the Church of Annunciation Brighton, England, the result of an order by the (P. E.) Bishop of Chester. The writer of the article courteously says it reminds one of "the dark Protestant age of Edward VI.'s reign," another that it reminds one of the days of Cromwell."

"A Mass had just been celebrated" and then the "Protestants" entered, and "they broke down a crucifix affixed to the top of the church, making a gap in the screen in doing so. They then set to work to demolish those confessional boxes with axes and hammers. Splinters of the boxes flew into the nave. A crucifix over the pulpit was also taken down, and another crucifix in a side chapel was removed. A statue of the Good Shepherd, erected as a memorial to the late vicar, the Rev. George Chapman, was put into a sack and carried out. When the statue was pulled down from the pedestal, Sisters of Mercy who were present, and other women, wept and implored the men not to injure it, as it commemorated the late vicar's saintly life. They took away fourteen Stations of the Cross, the gift of the late Rev. H. M. Wagner to the church, some thirty years ago."

Considering that many of those people are earnest though short-sighted people, they can now understand how real Catholics felt during the ghastly period of tearing down, plundering and burning. Several other instances are cited, all giving to show that the Church of England is very much divided across the water.

WORK OF A PRIEST.—The New York "Freeman's Journal" pay the following tribute to the memory of a zealous priest, the reading of which may bring peace to the minds of our laity who are apt to criticize the clergy. Our contemporary says:— The Mission of Our Lady of the Rosary, better known as the Irish Emigrants' Home, 7 State street, New York, celebrated last Tuesday its twentieth anniversary. It was the late Father Riordan who, in 1883, inaugurated a work which has been of inestimable advantage to Irish immigrant girls landing at New York. Twenty years ago the law and Government control of immigration did not afford so many safeguards for new arrivals as they do now. Human "sharks" were constantly hanging around Castle Garden on the lookout for opportunities of robbing or leading astray new comers. It was the knowledge of the serious dangers to which innocent girls, fresh from their Irish homes, were exposed to that led the good Father Riordan to devote himself to their service. The Mission of Our Lady of the Rosary will ever remain a monument to his zeal. Under its sheltering roof many an Irish girl who is now a happy mother of a family has found a place of refuge from perils that might have ruined her life. Father Henry, the present director of the mission, thus describes in his report the extent of the good work done by this Catholic institution:—"We have taken to the home, at No. 7 State street, and kept free of charge a grand total of 75,000 Irish girls. There they remained until called for by their friends, sent to their respective destinations or placed at service. The work of the mission has not been confined to assisting immigrants landing at the port of New York. Its arm has been long enough to reach across the Atlantic to correct abuses that had crept in, and in this connection we wish to state that the agents of the various steamship lines were only too willing to co-operate with us in the proper protection of our young girls while in transit."

Such are the results of the labors of an humble priest who died in the meridian of life, conscious of having rendered services of inestimable value to thousands of young girls to whom he had been the greatest of benefactors.

Knowledge does not mean Heaven. Your life in this world ought to be such that all who see and hear you may devoutly praise your glorious Father who is in Heaven.—St. Francis.

case that presents itself, changes his faith for some obviously personal or temporary advantage. If the Catholic imagines that he rises by such means in the estimation of his fellow-men of other creeds, he is most fearfully mistaken. He is possibly able to gain a passing temporary advantage in some particular enterprise, but it is merely confined to those who have an immediate interest also in using him. But the result is neither stable, nor permanent, no more is it really effective; he has lost all on the side where certainty had been, and he has gained nothing on the other side, unless we call contempt, distrust and eventual antagonism a gain. We are not sorry that this special case should have given rise to the comment that we have quoted, for the entire incident may be of benefit to the wavering and open their eyes before it is too late.

THE OPEN MIND.—The "Catholic Universe," on this matter, remarks:—There is a good deal of ponderous nonsense in public speeches and in the press in praise of the Open Mind. If there is anything the advanced thinker is proud of it is of his open mind. Now an open mind is a good thing, provided that it is not open at both ends. Tolerance is a very amiable and desirable mental state if it does not harbor too many contradictions. But there are limits to the hospitality of the mind. A man cannot be on both sides of a question, and be on either. If he has any convictions, he must be a partisan. The great trouble with the open mind is that, in serving as a channel for all things, it holds nothing. A man may prefer to make his mind a passage-way rather than a citadel, but he cannot expect other people to be much concerned about what goes in and out, or to take his transient views with any seriousness.

BENEDICTINE FATHERS.—The Very Rev. Paul Schaeble, Superior of the Benedictine Fathers in Louisiana, has been raised to the dignity of mitred Abbot, and the new monastery of St. Joseph, which this famous teaching Order has erected near Covington, La., has been promoted to an Abbey.

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Universal Catechism.

The subject of an authorized elementary catechism for the whole world has been mooted more than once since the Council of Trent, and especial stress was laid on the question at the famous Catechetical Congress, held at Piacenza in 1899. The President on that occasion was Monsignor Scalabrini, the Apostolic Bishop of Piacenza, who visited North and South America two years ago and who has done so much through his missionary society for preserving the faith of the Italian emigrants. Among the letters which reached Mgr. Scalabrini in his capacity as president were many from bishops insisting on the necessity of approaching the Holy See with regard to the composition of a universal catechism. Bishop Scalabrini selected as "the most authoritative" and convincing of these letters that written by Bishop Sarto, of Mantua, now Pius X. The document was read before the Assembly, and then there met with an extraordinary outburst of approval and enthusiasm. This letter is of great importance as expressing the views of the prelate who is now Pope on so important a subject. It is translated into English for the first time by the Rome correspondent of the "Freeman's Journal," and follows in full:—"The undersigned Bishop of Mantua reverently salutes the first Catechetical Congress, and makes a proposal which he would wish to see discussed by the learned ecclesiastics who are to take part therein.

"Amid the abundance of catechisms which have been published, more especially in recent years, and many of which are defective not only in form, but in dogmatic accuracy, it would be desirable to have a single text to be adopted in the schools of Christian Doctrine.

"There is an initial difficulty, viz: that this is not a subject to be treated in a local Congress, since the bishops as teachers of the faithful intrusted to their care, have each in his own diocese the right of presenting the Catechism in the form which he deems most suitable.

"But the Congress, however, is not asked to deliver judgment, but only to express its views on the subject and to present them to the Holy See.

"Now, as the Holy See has already drawn up the Catechism ad Parochos for the Universal Church, it is desirable that there should be a popular catechism, historical, dogmatic, moral, composed of short questions and very short answers, taught in all schools of Christian Doctrine, translated into all languages so that even in this respect all should be of one utterance (labii unius) and that this should be the foundation of all the more detailed instruction which the parish priest and the Catechist have to impart according to the respective intelligence and condition of their hearers.

"Everybody who lives among the people knows how needful it is for these poor children to hear those same words which they learned together as children, and how easily their limited intelligence becomes confused when not aided by memory.

"Now, if in times not very remote, the diocesan catechisms were sufficient, inasmuch as nobody ever thought of leaving his own district, and still less of finding in some distant country his life companion who, on becoming a mother, is to be the first teacher of his children, the case is very different, at present, when, with the increased facility of communication, large numbers leave not only their native place, but the diocese and the country in which they were born—and a common catechism becomes of prime necessity.

"And to come to a concrete case—one which reflects honor on the diocese of Piacenza, and on that most venerated bishop who governs it who can adequately appreciate the sacrifice that must be made by the generous priests who, on arriving in Brazil find there as many different catechisms as there are dioceses to which the poor emigrants belonged at home.

"True, we have the book of Christian Doctrine composed by the Ven. Cardinal Bellarmine, at the command of the Holy Pontiff, Clement VIII., but it must admit that this book is very difficult for the uncultivated minds, not only of children, but of adults who in this matter are like new-born babes (Modo geniti infantes).

"It may be argued, finally, that confusion would result from the new method, as opposed to the old one hitherto taught, and it cannot be denied that some difficulty there

would be—but it cannot be compared with the great advantages that would accrue on the other side. "Here, then, is the motion: "The first Catechetical Congress prays the Holy Father to order the compilation of a Catechism, easy, popular and very short, of Christian Doctrine, composed of question; and answers, and make it obligatory for the whole Church. Such an act would not be the least of the glories of his Pontificate; and to the first Catechetical Congress of Piacenza would belong the merit of having promoted a work of immense advantage to souls."

OUR REVIEWER.

ITALY'S LANGUAGE.—When we take up a paper such as the "Patria Italiana," which is published here, we find that its language runs along almost like French in construction, and so like it in the expressions, that any person possessing French well, can understand every item of news in it. We would thus be led to suppose that Italian was easy to learn, and that if we could only succeed in getting the pronunciation correctly we could converse with the first Italian we meet on the street. But then, if we take up some classic work, as Dante, or Petrarch, we discover that we know absolutely nothing about the language—not one whit more than we do of Greek, or Hebrew. If then we go to Italy and undertake to converse with the citizens of Venice, or of Florence, or of Rome, or of Naples, or of any other city, we discover that what was acceptable and understood in one place is absolutely incomprehensible in the next place. It has been said that in Italy one encounters a new dialect every time one crosses a brook. The Venetian dialect, which the present Pope speaks, is forcibly and manly. Italy has over eight hundred dialects, and of these the Venetian is about the most distinct and pronounced. You might know Italian very well, and yet be unable to understand or make yourself understood by those who speak Venetian. The "Italian language," is, therefore, only the language of books and scholars. We, therefore, conclude that the Italian which we read in the local organ here is a dialect more or less arranged so as to be comprehensible to the French-Canadian reader, or the Canadian reader who is conversant with French. If so, Italian must be a very convenient and accommodating language.

Lesson in Will-Making

There is singular wisdom in one clause of the will of the late John A. Mooney, whose death we recorded in our last number. Among many other bequests there is a fund of \$1,000 to the College of St. Francis Xavier, New York, for a medal to be awarded yearly to the undergraduate who will write the best essay on the social importance and observance of the Fourth Commandment. The very reading of the entire will would satisfy one that the observance of this Commandment was the testator's own special practice. There is scarcely one bequest that is not made in behalf, or in memory of his father, mother or some honored professor, who at one time or other had exercised authority over him. Those who had the great privilege of knowing Mr. Mooney personally will recall how his reverence for authority extended to all who were placed in a station of authority, especially to priests. The same reverence manifested itself in a variety of ways towards his friends; superior though all were willing to consider him, he treated each one with the respect due a superior. No doubt, if one could analyze his character and trace to the source the many fine qualities which distinguished him it would be found to be his own observance of this Commandment which this clause in his will seeks to magnify. To all the young writers who may compete for this prize we recommend as the best means of determining the social importance of the Fourth Commandment, a study of Mr. Mooney's own character and influence and the moral revolution it would work in the world to multiply men of his type. As a beginning of such a study we recommend to them the sketch written by his friend and alter ego Dr. Henry A. Brann for the forthcoming number of the Xavier. We trust that we may soon have more from the same pen about his life and literary work. Meanwhile we commend Mr. Mooney's example to this will to all who appreciate the importance of the Fourth Commandment and who can afford to promote the study of it as he has done.—The Messenger Magazine.

OUR OTTAWA LEADER

(From Our Own Correspondent.)

THE HAND OF DEATH.—The Hand has been playing amongst the legislators of the central tower for a few days. On Thursday last, at four o'clock, member for Bruce, delinquent quarters of an hour session, and then went some fresh air, as he the hall-way he fell into Mr. Mills, the Postmaster House of Commons, and a state of collapse, hours he received on a passage, surrounded by tendants and the member family, and at 10.30 p.m. fully expired. On Friday a.m. the very unusual witnessed of a hearse by the main entrance and a session going forth from Legislature. This week the death of Hon. Senator kind of South Grey, one known and most general members of either House four Senators and three Parliament who have died session began. The Senators, of Quebec, Montreal, and Landerkin. The members were Ferguson, Scotia, Martineau, of and Cargill, of Bruce. Government has named 4 Of these six have since died Wood, Mills, Richard, Landerkin. Of those named by Mackenzie only Scott, Power, Pelletier, deau. Of those named a tion only two are alive Wark, the latter 100 years. There are now 37 Senators ators out of 81. The died during the present Armand, Carmichael, Cochrane, Dechesnes, Dickson, Gilmour, McCall, O'Brien, O'Donoghue, Proulx, Paquet, Mowat, Lieutenant-Governor), and (who died Judge of Supreme

THE ARCHBISHOPS.—This week a meeting of the Archbishop of Ottawa, when they met here, ranged that there would meeting held, for the purpose of settling affairs of the year Archbishop Langevin Boniface, cannot attend, respondent will try to secure for an additional letter the deliberations of the Archbishop when the same is made public.

CHURCH NOTES.—At a meeting on Sunday last, in St. Charles, Rev. Father Sherry a forceful and instructive on the Holy Rosary. During vice Mr. Archambault sang in good voice. In the evening sermon was delivered by Rev. J. E. Emery, O.M.I., rector of the University, his subject "The Forgiveness of Sin." under the direction of Mr. rendered with excellent effect part of Haydn's passion solo parts were well taken choral parts well sustained way the work of the choir creditable.

Mr. Amedee Tremblay first of his October recitals day afternoon at the Basil much skill and expression Mr. played the following programme of sacred music: 1, Hosanna, by Lemmen Gavotte—Martin—Guillem Marche Nuptiale, by Calla Allegretto, by Grulmont; 3, Paradisus, Th. Dubois; (b) Triomphale, Dubois.

THE RELIGIOUS ORDER.—Sunday, the feast of St. Thomas observed by the Order of the whose Church in Hinton named after the patronal according to ancient custom, vices on the occasion were co- by Dominican priests, Rev. Benoit, of St. Jean Baptiste chanted High Mass, and other from the Dominican were present. The ceremony