

Looking back on the humble one, indeed, that I have never doubtly to win me fame...

The other day a remarked to me that the first I felt inclined to point but, on grave...

Have we degenerated events of to-day we believe so. We of that...

Business This title seems and practical, and the pages of "Donal and over an article...

Not the least important article will be found Patrick's assertions duties of employers...

What then does it quires more than a good common sense. Industry, it may be...

Business employer

A PROTESTANT MINISTER ON CREMATION.

Sir William MacDonald, the great tobacco manufacturer of Montreal who with a few other citizens, are striving to introduce the heathenish custom of Cremation in Montreal...

Three methods of disposing of the dead have held their own from time immemorial—embalming, burning and burial.

Enbalming was meant to preserve bodies from putrefaction, but could never have become a widespread custom, because it required in connection with it certain climatic conditions...

Burial in cave or vault or the earth was characteristic of two great ancient peoples, the Jews and the Chinese, and was carried from Judaism into Christianity...

The movement to return to the ancient heathen method of disposing of the dead by burning, or of providing a choice for Christian peoples of either burning or burying, is based on certain scientific facts...

It is claimed, and with good reason, that if nature be left wholly to itself to dispose of the dead the gaseous constituents of the body (carbonic acid, water and ammonia) pass into the air, and aid in the sustenance of vegetable life...

This, it is claimed, is nature's method if left uninterfered with—death in all cases ministering to life in the unimpeded course of its ordinary action.

Burial, it is claimed, is an injurious method, fatal to living man if sufficiently exposed to its dangerous consequences through unnecessarily relieving the process of decomposition, and steadily and persistently poisoning sources of water contiguous to graveyards and cemeteries...

The remedy for this, it is claimed, is cremation, which follows, we are told, the course carried out by nature, but does the work far better and more rapidly. Nature is followed, for in a few hours after death the gaseous of the human body left free are consumed by the plants and trees, and the pure, clean mineral ashes may be preserved in funeral urns and the urn interred.

Or as Sir Henry Thompson, the cleverest English writer on cremation, proposed, with utter indifference to the feelings of humanity, the ashes may be scattered on the fields as fructifying bone manure, or saved in England alone, some millions pounds sterling per annum through using home bones as manure instead of importing bones from outside countries...

The most persistent of ancient nations who buried their dead through their long record—the Jews and the Chinese. Other nations and peoples that have long passed out of existence cremated their dead, whilst after a record from Abraham to Titus from Titus till to-day, the Israelites remain a distinct race, whilst the population of China, after a history of at least 4,000 years, is computed to reach 420,000,000.

The Jews are not only the most persistent race on the earth, but spite of the fact that they bury, and have ever buried their dead, the race presents an endurance against disease beyond all nations in which they dwell, presenting so high a rate of vitality as to lead competent authorities to assert that if such vitality be maintained in the future, even as it has ruled in the past, the nation may in time become the dominant race of the earth.

With regard to the sanitary objection, it may fairly be replied that the age for such objections is fast passing away, if not gone. There may have been a real force in the sanitary objection when burial was confined to the old churchyards of crowded cities and towns, and the water supply of such aggregations of population was drawn from wells and small rivers. But that day has passed, the old churchyard has become obsolete, and for burial purposes illegal, the smallest villages having their cemeteries at a distance from the living centre of local life.

Then the whole question of water supply has changed. Cities, towns and villages as a rule possess their scientifically arranged system of water works, the object of such works being for the collection, storage, purification and distribution of

water, the purification being provided for by settling reservoirs and filter beds, the whole supply being drawn from some pure source or sources far from the haunts of crowded life and the impurities which graves or ghettos may gather about them.

The whole sanitary question, then, really narrows itself down to rural cemeteries connected mainly with suburban and farming life. With regard to suburban life, common sense, if not suburban law, might fairly prevent houses or cemeteries themselves being overcrowded, being built too close to cemeteries, and sites of strictly rural cemeteries, if only selected with common care, in a farming country, might not in long ages, or indeed ever, interfere with the health of a widespread population...

There are other objections which gather round the method of cremation. Burial unquestionably has its possible dangers in connection with forms of burial which are called suspended life, but nevertheless gives some slight chance, very slight, for re-animation, especially in connection with vaults in which the dead are placed awaiting burial.

If, however, there should be one living person crouched amongst the many dead (and such cases have been known), cremation can make no possible note of it, there is no possible help; there can be in the nature of the process, "be no escape in that way."

Then, unfortunately, social life is not without its unsuspected crimes and unrealized criminals. There is such a crime as poisoning, and many a criminal has been convicted on the testimony of an opened grave.

But suppose an unsuspected criminal, successful in his deadly work, given the choice whether he would bury or cremate his victim, have you any doubt as to what his choice would be—the grave, which would contain the full evidence of his guilt, or cremation, which in a few hours would wipe out the evidence against him as if it never existed, for there is a deeper silence than that of the tomb—the silence of the cinerator?

Such an outline are the arguments for and against substituting the ancient heathen practice of cremation, for Christian burial, or giving the living a choice between the two methods of disposing of their dead by making cinerators or crematoriums part of the outfit of our modern cemeteries. It is a subject that one should speak of with reverence, for in ninety cases out of one hundred it appeals to the tenderest emotions of our life's experience, and is connected with the most solemn thoughts of man's busy brains.

And it is for this very reason, amongst many others, that one may doubt the wisdom of seeking to change a method that has been associated with the practice of milleniums and with the religious feelings of all Christendom, and to go back to a method which, in practice, is heathenish, and which Christianity, as settled by the most solemn thoughts of even considering it.

What, after all, is the harvest to be gained from the change? Burial is no longer the dangerous thing to life it once may have been, and any definite connection with it, even now, the knowledge gained in each succeeding year, may lessen.

It has to be proved that sanitation to-day requires the change, and if not, why seek to make it? For after all the only reason in favor of it is sanitation.

Of course, it may be said that there are some who feel that cremation is right and decorous, and their feelings as a respectable minority should be considered. True, but where are you to draw the line? Cremation is unquestionably the revival of a heathen method of disposing of the dead, and the method is the only heathen method to be allowed, the use of other heathen methods being denied to those few who might desire to put them into practice.

Suppose that a few poor Parsees settled in Montreal, and a wealthy Bombay merchant appeared to build a "Tower of Silence" arranged to suit the climate, in order that they might, after the religious habits of the Parsees, expose their dead to the open air, or to attendant vultures. Is it likely that permission for such an erection would be granted?

Yet, if not, why not, for the Parsees would be the most respectable minority. Exposure of the dead is a strictly religious custom, and western medical men practicing in the east hold that it is not by any means the worst of methods.

Away from the whole subject, with its sadness, to a soft, sweet, peaceful picture that makes even death beautiful.

FOUR GENERATIONS FOUGHT.

"I don't know of any better illustration of the way the Boer famines have gone into the field," said one of the officers of the transport Milwaukee to a New Orleans "Times-Democrat" reporter, "than the fact that we had four generations in a single group among the prisoners we took with Cronje to St. Helena."

It was a remarkable party and consisted of great-grandfather, grandfather, father and son. The boy was about 18; his father was 40 or thereabouts; the grandfather was a man of 60, and the old patriarch of the lot was nearly 80. They had all been under arms in Cronje's laager when it made its last stand, fighting in different trenches, and after the surrender they naturally drifted together. They excited my interest, and I talked with them on several occasions during the voyage. It seemed that they had been living on one of the great cattle ranches of the north-

ern veldt, forming one big household with their women folk, and knew nothing of the war until the order came to turn out for active service. Of course, they belonged to the local "commando," or militia department, for that section, but it was not a regularly disciplined organization, and they had never even drilled together. When the call came the father and son responded, first, and joined Cronje's army. Later on there was another requisition for troops, and the grandfather shouldered his rifle and hurried to the front. About the time Cronje started on his last retreat, the old great-grandfather got uneasy and set out to see how "his boys," as he called them, were getting along. He arrived just before the final stand, and once inside the laager he couldn't get out, so he took up a position in the trenches, and went to fighting along with the rest of the family.

"The four Boers struck me as good, honest, simple-minded men. They had no idea whatever of the causes of the war, the principles involved or the relative strength of the two sides. All they knew was that the 'rooineks' were trying to invade the republic, and that Om Paul had started on them to come out and fight. The whole crowd were fatalists of the deepest dye. They were prisoners of war on a strange ship, sailing away to a part of the world as unknown to them as they accepted the situation as stoically as so many Turks. I asked the grandfather how he thought it would all end. 'God knows,' he replied calmly. 'But don't you expect to get back to your home and family again?' I inquired. 'God knows,' he repeated, and went on smoking his pipe."

FAMINE IN INDIA.

A correspondent in the Brooklyn "Eagle," in referring to the famine in India, thus portrays the terrible scenes that he witnessed during his travels in that country. He says:—In the hospital wards the scenes might have presented to the fancy of Dante in the Inferno. Here was a father and son dying, side by side, with never a hand to lift a cup of water to their fevered lips. Here were children passing away alone, even unseeing a heap of rags.

Mothers addressed us, saying: "Give us food and the gods will give me many children." Every now and then bearers would come and carry off yet one more body to the burning place. Such is a poor house in the famine district and such is the management when it is in charge of a charitable relief operation. We were like to have put every relief camp and every poor house in charge of English engineers and English doctors.

But not enough Englishmen for this purpose can be found in all India. While I was there, sickness in body and mind with the appalling scenes and indignation at the heartless mismanagement. Dr. Louis Klopfel, who has come here from New York to study the famine and observe government relief operations, was working with the chief official of the town through all the wards, taking notes and directing the energies of his photographer. He had just come from Cuddera, where 2,000 people had died in an ordinary famine within a period of four days. A stampedee had followed and 14,000 relief workers had scattered in every direction, carrying with them the seeds of the dread disease.

The mortality in this district is not confined to human beings. Of 1,300,000 head of cattle living at the beginning of the famine, more than 1,000,000 have died from the lack of water and fodder. Hence the immediate future of the unhappy farmer who may survive the present ordeal, is very dark and discouraging. For without cattle how can they till the soil, and unless they sow how can they reap?

In order to meet this emergency, it is now proposed to use a plow that can be pulled by a man, a light weight affair adapted to the strength of an ordinary farm hand. And one of the noteworthy beneficial acts of the American visitor mentioned above, was the purchase of 1,000 of these plows for distribution among the farmers of the famine district.

The Gujarat district where the poor house just ascribed is located has not known such a famine for more than one hundred years. The inhabitants are almost all farmers or herdsmen, and their means of livelihood are from hand to mouth, and from day to day, without thought of a morrow. Hence, when last year the monsoon did not break, when the rains did not fall, when the ground did not hold a drop, they had no money laid by and were entirely unprepared for such an emergency. In the states, we "lay by for a rainy day." In India, however, they should lay by for a dry day.

Eighty per cent. of the entire population of India devotes itself to agriculture, to tilling the soil. As they eat and sleep and live on the ground they have no need for fortune. Hence when the time came when money was needed they had nothing to sell but their doors and their roofs and their water pots. These they did sell for a few pennies, and after that they did not go either to the relief camp to work or to the poor house to die.

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's greatest medicine.

THE POWERS AND CHINA.

London, July 7.—All Europe has lain this week under a horror of great darkness for which a parallel must be sought as far back as the days of the Indian mutiny, says an English correspondent. Even those who most distrusted the first news of a Peking massacre, especially seeing that it came from that breeding-ground of Oriental fabrications, Shanghai, no longer dare hope that

horrible carnage has not destroyed the thousand Europeans crowded in to the British legation in Peking. The horror is increased by the knowledge that this carnage need not have been had the Powers, whose hand-grabbing lies at the root of the whole trouble, been willing for a moment to put aside their jealousies and greed.

They make no secret at the Japanese embassy, here of the fact that as far back as June 19 Japan announced her readiness to land within one week from that date a sufficient force to relieve the Europeans in Peking and crush the head and front of the rising. England promptly said "yes," but Russia, while refraining from saying "no," hesitated, and, fearing an upset of the concert of the Powers, Germany and England also hesitated to act on their own initiative, so that even now, three weeks after Japan's expression of willingness to do urgent police work, the British Foreign Office can say no more than that "negotiations are still proceeding."

No one doubts why Russia hesitates. Japan will not again suffer such treatment as Russia, France and Germany meted out to her in 1895. England standing by when they deprived her of all the fruits of her victory over China, and then themselves proceeded to steal Chinese territory in right and left. Japan requires guarantees against the repetition of such conduct, guarantees, I and told against Russian or any foreign aggression in Korea, and guarantees that in future international action in China Japan shall not be alone in the door of those who might, without Russia, allow her own officials and the other Europeans in Peking to go to a terrible death, and England and the other Powers timidly refrain from acting against the repetition of such a strike as many influential Englishmen, and they talk without hesitation of "the crime of the Powers," and lay the responsibility for whatever may have happened in Peking at the door of those who might, with or without Russia, have given Japan her mandate in the name of common humanity. How, moreover, it is argued, can you hope for any future peace and civility, possible circulation of the Powers who, even at the moment of such a terrible emergency, cannot obliterate their own selfish interests?

THE CATHOLIC LAYMAN'S SPHERE.

The San Francisco "Monitor" has published the text of an address recently delivered in Los Angeles, by the Hon. Zach Montgomery, father, or uncle of Rev. Bishop Montgomery. The subject of this remarkable address is "The Sphere of the Catholic Layman." Without a doubt the speaker has treated the theme in a masterly manner, and his lecture deserves the serious consideration amongst Catholics. In opening his remarks he very justly states that the sphere of the Catholic layman's activity and usefulness is almost unlimited. Apart from dictating laws and the general conduct of the duties and obligations of the Catholic layman. Even, at times, he is called upon to administer one of the sacraments—Baptism—and there is scarcely any bound to the duties and obligations of the Catholic layman. Even, at times, he is called upon to administer one of the sacraments—Baptism—and there is scarcely any bound to the duties and obligations of the Catholic layman.

The speaker goes rapidly over the various positions that a Catholic may occupy and the various conditions which he may find his lot cast, and he hews how rich, poor, great, humble, laborer, mechanic, merchant, professional man, or statesman he has at his disposal the means of becoming a useful, even a powerful auxiliary in the glorious work of the propagation of the Faith.

As we are more immediately concerned with the subject of Catholic journalism, we extract from our extracts, from this splendid lecture, a few of Hon. Mr. Montgomery's comments regarding the Catholic editor. Perhaps from what he states some of our friends may form an idea of the importance, the responsibility and the seriousness of a Catholic editor's position; of course, we mean the one who has, himself, a proper sense of his duties and their corresponding responsibilities and difficulties.

The following remarks of Hon. Mr. Montgomery are exceedingly happy:—"For example, the Catholic layman who edits a paper or a magazine of the religious character, speaks to thousands, and sometimes to millions of people. It may be a political, a scientific or a religious paper, or a paper for the dissemination of general news. And in proportion to the extent of its circulation and to the ability with which it is edited, will be the influence it can be made to wield in the cause of truth, justice, morality, and religion. The real Catholic layman, who edits or controls a newspaper or magazine, and who makes his religion the rule of his conduct, will never allow his columns to be soiled with the low, vile, and soul-polluting details of licentiousness and lechery, or other species of crime, decked out and garnished and illustrated in their most enticing and seductive forms. He will not make his paper an instrument of libel and slander; blackening the character, malintending the nation, destroying the happiness, blasting the hopes, driving to despair and often to suicide, the unfortunate victim of his cruel, unjust, and too often vindictive calumnies.

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THE VATICAN AND CHINA.

It may be safely asserted that in no Imperial palace, in no Prime Minister's sanctum, nor even in the homes of those whose dear ones are facing death in the Far East, is so much anxiety felt as in consequence of the Chinese troubles as at the Vatican, where the venerable head of the

Church is waiting, in cruel suspense, to know the fate of his brave children and of the magnificent edifice of religion and civilization built in through centuries of persecution and suffering, and now threatened with utter destruction. No Power, no nation, has such important interests at stake in the Far East as the Vatican. For what are territorial acquisitions and railway and mining concessions compared to the precious lives of hundreds of missionaries and converts to the faith; lives incalculably precious because each is an inexhaustible mine of good, each a nucleus of light from whence more good is irradiated, each a mesh in the net which is steadily closing round China's four hundred million souls, and which, unless ruthlessly torn asunder, must in the near future rescue this vast human flock from the wolves of ignorance and barbarism and lead it triumphantly to the Catholic fold? It would indeed be a sad pity if the work so courageously and patiently commenced by the followers of St. Ignatius three centuries ago, and which has resulted in the present most efficient organization of the Church in China, were to suffer even a momentary interruption. But Leo XIII, in spite of his by the firm belief that the enemies of religion and civilization, the mysterious forces of evil now struggling desperately against light and truth, will not prevail. "Non prevalebunt!" exclaimed the Holy Father at the end of a long audience which he granted to the three Vicars-Apostolic of Tom-Kin, now in Rome. "Heaven will hear our prayers for our children will be spared." The Holy Father has been specially grieved to hear of the destruction of the new Catholic Cathedral of Peking, towards the erection of which magnificent building His Holiness had generously contributed. Since the very beginning this Cathedral, which was only completed last year, had been an eyesore to the Emperor Dowager, who complained that its tall spires surpassed those of the Imperial residence, and constituted a treasonable offence. After lengthy negotiations the Archbishop of Peking consented to pull down the belfry and spires; now the whole graceful edifice, whose Gothic architecture contrasted strangely with the grotesque pagodas surrounding it, is nothing but a mass of smoking ruins. Leo XIII. has not limited his action in the present critical moment to prayer. For a long time Vatican diplomacy had not been so active. I am informed that the Holy Father even wrote an autograph letter to the Emperor Francis Joseph, exhorting the latter to assume a more energetic attitude in defense of religion and civilization in the Far East. The growing influence of non-Catholic Powers in China, such as Russia, Great Britain, and Germany is naturally viewed with some alarm at the Vatican, and the efforts of the Holy See have recently been directed towards the formation of a Catholic coalition, composed of France, Austria, and Belgium, in order to neutralize or at least to diminish the effects of the co-religionist, which cannot but prove detrimental to Catholicism in the Far East.—Liverpool Catholic Times.

PROMOTERS OF DISCORD IN IRISH RANKS.

(From an occasional correspondent.)

Ottawa, July 9. I have frequently, and not without reason, complained of the unfair and ungenerous methods employed by certain sections of the community in attempting to minimize the influence of the press and of every other socially, or politically. In a small way these methods correspond with those that have been used for long generations in England by the various political parties and governments that sought to keep the Irish people in subjection and to crush the spirit within them. The principal and most wicked of these methods is that of creating enmities between Irishmen of the same race and of the same faith. I have frequently, and not without reason, complained of the unfair and ungenerous methods employed by certain sections of the community in attempting to minimize the influence of the press and of every other socially, or politically. In a small way these methods correspond with those that have been used for long generations in England by the various political parties and governments that sought to keep the Irish people in subjection and to crush the spirit within them. The principal and most wicked of these methods is that of creating enmities between Irishmen of the same race and of the same faith.

It is a subject upon which I could write a great deal, but with which I do not, at this moment, care to deal as it deserves and to the full extent of its importance. In fact, I only make this brief allusion to the topic for the purpose of calling attention to what I consider worse than unfair, actually criminal, the attitude of our people towards the same injustice to our people by our own writers, or at least by some of our own organs. Possibly it is done with no such bad intention; in fact, I believe that certain Catholic writers, becoming over-zealous as political partisans do their fellow-countrymen and their cause a grave wrong while seeking merely to help their political friends. I make no reference to one party more than to the other; in both cases I find the same thing. What led me to call attention to this question was an article in one of our Catholic contemporaries, in which a most estimable gentleman and able aspirant for political distinction is made to appear almost ridiculous under the load of laudatory phrases with which the writer burdens him. Even so far there is little wrong, if any, in being over-generous in the praise of a fellow-countryman and co-religionist; but when an organ, that is pronouncedly political, goes out of its way entirely to lavish adjectives of admiration upon one who belongs to the other party, there is ground for suspicion that all is not as it should be. That suspicion engenders a certainty when it is found that the principal object of all that fulsome flattery is to awaken jealousy in the breasts of other Catholics of the same political stripe, and therefore to create a division in the ranks of a party to which the writer is opposed. I may have more to say on this question later on; but I beg, for the present, of our co-religionists and fellow-countrymen to leave the mean work of attempting to weaken Irish Catholic influence, by unnecessary divisions, to those whose business it is to injure our cause. I have only to add that the attitude of the "True Witness" in this regard, during many years past, has been most praiseworthy.

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Church is waiting, in cruel suspense, to know the fate of his brave children and of the magnificent edifice of religion and civilization built in through centuries of persecution and suffering, and now threatened with utter destruction. No Power, no nation, has such important interests at stake in the Far East as the Vatican. For what are territorial acquisitions and railway and mining concessions compared to the precious lives of hundreds of missionaries and converts to the faith; lives incalculably precious because each is an inexhaustible mine of good, each a nucleus of light from whence more good is irradiated, each a mesh in the net which is steadily closing round China's four hundred million souls, and which, unless ruthlessly torn asunder, must in the near future rescue this vast human flock from the wolves of ignorance and barbarism and lead it triumphantly to the Catholic fold? It would indeed be a sad pity if the work so courageously and patiently commenced by the followers of St. Ignatius three centuries ago, and which has resulted in the present most efficient organization of the Church in China, were to suffer even a momentary interruption. But Leo XIII, in spite of his by the firm belief that the enemies of religion and civilization, the mysterious forces of evil now struggling desperately against light and truth, will not prevail. "Non prevalebunt!" exclaimed the Holy Father at the end of a long audience which he granted to the three Vicars-Apostolic of Tom-Kin, now in Rome. "Heaven will hear our prayers for our children will be spared." The Holy Father has been specially grieved to hear of the destruction of the new Catholic Cathedral of Peking, towards the erection of which magnificent building His Holiness had generously contributed. Since the very beginning this Cathedral, which was only completed last year, had been an eyesore to the Emperor Dowager, who complained that its tall spires surpassed those of the Imperial residence, and constituted a treasonable offence. After lengthy negotiations the Archbishop of Peking consented to pull down the belfry and spires; now the whole graceful edifice, whose Gothic architecture contrasted strangely with the grotesque pagodas surrounding it, is nothing but a mass of smoking ruins. Leo XIII. has not limited his action in the present critical moment to prayer. For a long time Vatican diplomacy had not been so active. I am informed that the Holy Father even wrote an autograph letter to the Emperor Francis Joseph, exhorting the latter to assume a more energetic attitude in defense of religion and civilization in the Far East. The growing influence of non-Catholic Powers in China, such as Russia, Great Britain, and Germany is naturally viewed with some alarm at the Vatican, and the efforts of the Holy See have recently been directed towards the formation of a Catholic coalition, composed of France, Austria, and Belgium, in order to neutralize or at least to diminish the effects of the co-religionist, which cannot but prove detrimental to Catholicism in the Far East.—Liverpool Catholic Times.

PROMOTERS OF DISCORD IN IRISH RANKS.

(From an occasional correspondent.)

Ottawa, July 9. I have frequently, and not without reason, complained of the unfair and ungenerous methods employed by certain sections of the community in attempting to minimize the influence of the press and of every other socially, or politically. In a small way these methods correspond with those that have been used for long generations in England by the various political parties and governments that sought to keep the Irish people in subjection and to crush the spirit within them. The principal and most wicked of these methods is that of creating enmities between Irishmen of the same race and of the same faith. I have frequently, and not without reason, complained of the unfair and ungenerous methods employed by certain sections of the community in attempting to minimize the influence of the press and of every other socially, or politically. In a small way these methods correspond with those that have been used for long generations in England by the various political parties and governments that sought to keep the Irish people in subjection and to crush the spirit within them. The principal and most wicked of these methods is that of creating enmities between Irishmen of the same race and of the same faith.

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"Winter Finds Out What Summer Lays By."

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