

in of Catholics.

(By a Regular Contributor.)

at Episcopal Church of
ving a critical period,
ose of its communion
a craving for the
ic" and such a dread
Protestant" that they
the name of their
to that of the "Cath-
America." It would
that the majority of
think otherwise — na-
g that it would be
danger to approach
to the Catholic
say that the agita-
consequence of the
tractarian movement,"
in a conference of cer-
clergymen in 1833,
among them being
and John Henry New-
is a Cardinal in the
ic Church to which he
elve years later."

to understand that, if
ement along the lines
d by Newman, there
of opposition to it—
naturally tend in the
as the former one —
s Rome.
pertinent passage in
h the movement:—
on which has now be-
ome among the "Cath-
s most inflated, how-
norial to the last Gen-
on, at San Francisco,
the Milwaukee dioc-
it "to grant relief
in place of the title
Episcopal Church" a
all imply an organic
connection between this
e historic Catholic
Christian ages." It
adoption of "the Am-
Church," "as indica-
erate branch of the
h in distinction from
r "Greek" communions,
cially use the term
o that "there would
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dics, Greek Catholics,
and American Catho-
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all that we can find
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They want a Roman
reek Catholic, an Old
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of Catholic churches;
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h." Now this is pure
Let us suppose that
holic churches exist,
y all claim "relation-
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of history;" will they
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a and tell us where she
what her dogmas are,
re to know her. She
Church of Rome, since
only a branch thereof.
rically be the Church
in the plural) for
then be Catholic; she
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urch alone can trace
through the entire
new dispensation.
she? Evidently she
a phantom in the
innovators. No such
ally exists; it is a
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stronger purpose of
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palpably stultifying
alyze the words and
d you can't fail to see
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at we behold the in-
ness of Protestantism
to be recognized as
holding the contra-
logical stand; of deny-
solic Church her atti-
tacking to appropriate
on use.

A Plea For Ritualism.

(By a Regular Contributor.)

No accusation against the Catho-
lic Church is more widespread than
that by which she is accused of
mummery, needless display, useless
and harmful ceremonials, and finally
idolatry. So accustomed have we
become to this long-standing and
vain species of argument that little
or no attention is now paid to it.
In fact, the High Church, or Ritual-
istic branch of the Church of Eng-
land is coming in, during these days,
for more criticism and censure, in
that direction, than is the Catholic
Church. With the latter it has come
to be looked upon as natural and
characteristic of the institution, but
with the former it is regarded as an
imitation and a something not genu-
ine. Still, our purpose is not to
contrast, nor compare Catholic and
Anglican rituals; that is an entirely
different subject. We simply wish to
reproduce some portions of a plea,
from an Anglican Bishop, in favor
of ceremonials in the worship of
God.

The very severe discussion now go-
ing on in religious (Protestant) cir-
cles in England and America, on the
question of ritualism has called
forth an article, published in "Mun-
sey's Magazine" for April, written
by one of the most pronounced Am-
erican ritualists—Bishop Grafton, of
Fond-du-Lac. The Bishop appeals
for ritualism, by urging that it is
based on divine sanction, is justified
by the good works of its supporters,
and is adapted to human needs.

We do not purpose reproducing any
lengthy arguments from this highly
interesting article; but we consider
that, in a limited sense, what the
Bishop sets forth as reasons for high
ceremonial in divine worship, ap-
plies pretty well to the same subject
when considered from a Catholic
standpoint. The sole difference is
this, that the Catholic has the Sub-
stance as well as the externals,
while the Ritualist possesses only
the externals without the substance.
However, the argumentation of
Bishop Grafton will be found very
edifying. He says:—

"God is a ritualist. Nature is on-
ly God thinking out loud. He speaks
in the truthful precision of mathema-
tics, as, according to the inverse
square of their distances, the stellar
bodies curtsy and bow to one an-
other. He, who is not only Beau-
tiful, but Beauty Itself, can but join
in marriage together the useful and
the beautiful. The same laws which
make for health and life paint the
sky in its sunset colors and clothe
the bending grain in ripples of
light."

This is really beautiful, and it is
really true. It is an expression of
what we do not all convey in like
language. It is clearly evident that
the Bishop has a poetic soul and
that it associates the grand, the
beautiful, and the true with the
idea of worship.

Then, in continuing his plea,
Bishop Grafton says:

"As the Almighty, He loves to
hide His power. Verily said the pro-
phet: 'Thou art a God that hidest
Thyself.' The material universe is
but a valamen Domini. As Power
hidden as Love, He makes Himself
known. So all Nature is but a sym-
bol of Himself. If we could under-
stand its inner meaning, the uni-
verse would be seen to be an expres-
sion of the Christian creed. He who
is the Eternal and the Ancient of
Days is yet also Eternal Youth; and
so all Nature is full of the song of
an ever-enduring life. 'Red in tooth
and claw,' her pessimistic poetic in-
terpreter may see no sign of love in
the blood-stains that rest upon her;
but Nature cried out: 'Only by pain
and death do all things enter into
higher life.' Truth, beauty, symbol-
ism—these are the elements of ritual-
ism, and so God is a ritualist."

If we were to take this and apply
it not only to the great and su-
blime, the inspiring and blessed cere-
monies of our Church we would find
it going even beyond the mere ritual-
al, the mere form. "Truth, beauty,
symbolism"—these are exactly the
ingredients of our adoration. The
"Truth" we have in the Real Pres-
ence on our altars; the "Beauty" is
in the external manifestations of the
inward faith; the "symbolism" is
to be found in all the resources
of nature drawn upon to teach the
senses. Of course, we are forced to
regret that the Bishop in question,
despite his very exalted ideas and
lofty conceptions, lacks the substan-
tiality of the reality in his ritual

and ceremonial. Were he possessed
of that faith his would be a grand
and exact conception of what is due
to God, by man, when the latter
draws near to his Creator to adore.

In another place the Bishop says,
in reply to those who make objec-
tion that "this dressing up of the
ministers, and waving candles to
and fro, and marching ceremonial, is
entirely puerile and un-American,"
that "American men like ritual very
much. A large number of our best
business men, lawyers, and states-
men belong to secret orders in which
vestments and lights and ceremonial
prevail. The fact is that ritual is
what keeps these orders alive."

Here again we have one of the dif-
ferences between these orders and
our own Church. Their rituals and
regalia have been necessary in or-
der to keep them aloof, while in the
Catholic Church the ritual is merely
an accessory and not at all funda-
mental as a basis of the faith.

However, we cannot but admire
the manner in which Bishop Graf-
ton fights for the cause of ritual and
ceremonial, and we can only regret
that, with his fine mind, lofty ideals
and keen perception of the beautiful
in nature and the manifestation of
God's Beauty in His sublime crea-
tions, he cannot enjoy the undivided
consolation of having the substance
of worship with the externals of the
same. But who knows but one day
he may be led, through all these
fine ideals, to a realization of the
one great Truth.

Municipal Paternalism.

All the world over there is a ten-
dency to have governments take
charge of institutions, or industries,
and for municipalities to replace cor-
porate bodies. In the educational
sphere we find the state — in more
than one land—trying to take the
place of parents and to educate the
children. In some lands, even here,
we have the governments owning
and running railways. In Glasgow
the city has made a wonderful suc-
cess of the street railway system.
And so it is in other industries. But
in Italy we meet with the novel
process of the municipality baking
the bread for the people—and actu-
ally selling them better and cheaper
bread than the bakers can do. In
several cities the strikes of bakers
have forced the Government to in-
tervene and establish ovens, and the
plan has proved quite successful.
Catania seems to be the largest
place as yet in which the attempt
has been made.

In connection with this movement
there is a highly interesting corres-
pondence in the "Evening Post," in
which a fair idea is given of the
mode of living in Italy, especially
amongst the working people. The
writer takes the inhabitants of
Pasitano as an example, and, in
view of the great number of Ital-
ians—from daily laborers to organ-
grinders—that we have in Montreal,
and the wonder we experience when
trying to study how they eke out a
livelihood, the paragraph on this
point may prove of interest. Dealing,
then, with Pasitano, the writer says:

"Like the greater part of the towns
of Southern Italy, it has been left
behind in the march of the world's
progress. Its young men leave their
homes, the guidelooks have been
saying, and travel through the ex-
kingdom of Naples as hawks; but
now it is nearer the truth to say
that of its 3,000 natural inhabitants
more than a third are in New York."

"With the exception of a few boat-
men, the population therefore con-
sists chiefly of old men, women, and
children." The old women, with
distaff and spindle and old hand-
loom, make a coarse sack from
refuse hemp, and earn a lira a day.
The young women have been taught
lace-making in the public school,
and pins may be found in all the
houses. Their work is slower and
more exacting, and they earn even
less than a lira a day. The shoe-
maker works more than two days
making by hand a pair of low shoes.
walks to Sorrento, two hours dis-
tant, to buy his materials, for which
he pays more than four liras, and
he asks seven liras for his product
—hardly more than a lira per item.
The letter-carrier, barefooted and
ragged, a span-new leather pouch his
only badge of office, is paid half a
lira a day, and receives a dole at the
door when he brings a package
or registered letter. How can he
live on his wage? He doesn't, for-
tunate man, he has a hard-working
son in New York. But the women
who bring down large bundles of
ragots on their shoulders from the
mountain villages do not seem to

earn more than the postman, if one
may judge from their bare feet and
legs and their patched, short calico
dresses."

Now as to what they eat:—

"For breakfast one eats five cen-
times' worth of bread—a cent's
worth at noon, more bread, a raw
onion or tomato, or occasionally a
piece of fish, and this costs a man
twenty centimes. At night he may
eat macaroni with a vegetable, beans
or polenta (cornmeal mush), and
bread and perhaps a little wine; and
this costs him sixty centimes. If one
adds three cents for contingencies,
rent, clothing, et cetera, the lira a
day is consumed. Fuel to keep him-
self warm he never has, rarely needs.
His home usually has but one or
two rooms, and, if he has not in-
herited it, he can hire one of three
or four rooms, rather weak in doors
and windows, yet habitable enough
in this climate, for four cents a day.
A quart of wine, costing nine or ten
cents, lasts a moderate man a week.
He may choose bread and water for
breakfast and supper, and a minis-
tra, a meal of soup, made of bread
and water and vegetables and a lit-
tle fat. A few figs or a little fruit,
an orange, or a medlar or two, may
sometimes afford a change of diet;
all, perhaps, grown just outside his
door."

It can thus be seen that bread is
their main staff of life. It is not
possible for us to enter into all the
details of the subject, but we might
glance at the special paragraph in
which it is stated what results fol-
lowed from the "municipalizing of
the bread," as they call it, in their
very round-about way. It reads
thus:—

"The three chief advantages al-
leged by Catania to have been secured
by its experiment are that its in-
habitants have never before been
supplied with bread of so good a
quality, never at so low a price; and
this result has been effected not only
without expense to the city, but with
an actual profit at the rate of
50,000 liras a year. The bread now
provided is made of unadulterated
flour, and consequently is more nu-
tritive and healthier, whereas that
previously sold was too often made
of dishonest mixtures of the poorest
qualities of flour, even when nothing
worse entered into its composition.
Consequently, it is claimed as an
advantage arising from this socialis-
tic experiment that there ensues a
greater freedom from disease among
the laboring classes, fewer working
days are lost, and less money needs
to be spent for doctors and medi-
cines."

We do not claim that a like sys-
tem would have like success every-
where, nor that it would be neces-
sary, nor even generally practicable;
but there is no doubt that when the
individuals or a trade fail to meet
the requirements of the masses, it is
not unwise to allow the municipal,
or governing body to attempt the
task.

Ordained at Quebec.

Many of the old students of St.
Laurent College, as well as their pa-
rents, will be pleased to hear of the
ordination to the holy priesthood of
Mr. S. J. McCawill, a former tutor
and master at that well known and
highly esteemed institution.

The ceremony took place in the
Basilica of Our Lady, on Sunday
last, 17th inst., His Grace Arch-
bishop Begin officiating.

Father McCawill has just finished
his theological studies in Quebec
Seminary, where he enjoyed to a
marked degree the esteem, respect,
and affection of all with whom he
came in contact.

We certainly regret that the re-
verend gentleman is obliged to pro-
ceed at once to his adopted diocese,
that of Sioux Falls, U. S. A., never-
theless the good will and well-wishes
of his old co-workers, pupils, and
friends, will accompany him to his
new field of labor. Ad multos an-
nos!

HENRICUS.

The talents granted to a single in-
dividual do not benefit himself al-
one, but are gifts to the world;
every one shares them, for every one
suffers or benefits by his actions.
Genius is a lighthouse, meant to give
light from afar; the man who bears
it is but the rock upon which the
lighthouse is built.

Life will bring cares, many of them
doubtless heavy and bitter. Troubles
that are far more sad than many
fortunate ones ever know; but there
is one generally safe and certain cure
for all, and that is work. Occu-
pation for others must bring with it
the great panacea for all unhap-
piness, dullness, or ennui.

Old Letters.

(By a Regular Contributor.)

The letter which I have selected
for this week's contribution to this
column does not need very much
comment. In fact, it might, as the
reader will see, be the basis of a
small volume; whether we consider
the subject, or the life and works
of the author, there is absolutely no
limit to the extent of amplification.
Therefore I prefer to allow the letter
to stand upon its own foundation,
and leave to the reader the pleasant
task of imagining the comments that
might be made. However, it will be
necessary to explain that this letter
was sent to the writer of an essay
on Longfellow's poem "Hiawatha."

The essayist sent a copy of his pro-
duction to the poet, and as an ac-
knowledgment the following letter
was written:—

Cambridge, Mass.,
19th April, 1879.

My Dear Sir:

I need not tell you that I am
grateful for your courtesy in per-
mitting me to peruse your very in-
teresting and able essay. I fully ap-
preciate all the kind things that you
are pleased to say regarding my
works. That which has afforded me
the most satisfaction is the frank-
ness, and justness, with which you
point out some of the gaps that you
have perceived in the poem.

It is not possible for me to tell by
either your essay or your letter whether
you are a young man, or one
advanced in life. Your criticism,
which is really fine, would lead me
to suspect that you are rather young
than old. You very truthfully say
that my poem "Hiawatha" does not
contain the entire legend,—that is to
say the legend in all its details. You
are right in that contention; but
were the poem to touch upon every
minute detail, it would be never-end-
ing. I sought to select the material
that was best calculated to consti-
tute a continuous and complete poem.
But there are scores of legends, all
springing from the one source, all
circling around the one personage;
some of them preserved in one tribe,
others of them in other tribes; all
of them of the same character. To
blend them in one poem, or story,
would mean confusion and needless
repetition. Were I to have chosen
any one of them, in particular, I
could not have fully attained my
own ideal. But, by drawing upon
this one and that one, the entire
story was fashioned.

You can readily perceive, my dear
sir, that my appreciation of what
you have written must be keen, and
that your kindness has affected me.

During the past couple of years I
have commenced to experience the ef-
fects of age; I am gradually becoming
more and more a lover of quiet,
retirement, and repose. My commu-
nications with the world are daily
becoming fewer. It is only on rare
occasions that I read over any of
my own productions. But your very
honest and careful appreciation of
"Hiawatha," and the gentle letter
that came to me with it, have caused
me to peruse once again the
poem, and to do so with satisfaction
akin to that which, in younger days,
I glanced for a first time over my
completed work.

I am very, thankful, and your kind-
ness will excuse these few remarks,
especially as they convey the senti-
ments of your sincerely,

HENRY W. LONGFELLOW.

Britain and Its Colonies.

Few speeches of this year have
produced a more far-reaching effect
than that of Hon. Joseph Chamber-
lain, delivered in Birmingham, on
the fifteenth of May. What has made
that speech most remarkable was
the circumstances surrounding its
delivery. To summarize the situation
we may take a couple of extracts
from a very careful review of the
situation. A correspondent of the
American press, cabling on the 16th
May, says:—

"Yesterday afternoon Mr. Balfour,
as Prime Minister, addressing a de-
putation comprising Mr. Chaplin, an
ex-colleague in the Cabinet, and the
Duke of Rutland, the flower of the

old English nobility, and many in-
fluential supporters, took his stand
as a free trader. He stoutly, almost
angrily, declined to continue the read-
tax or to introduce protection sil-
ently, as if by accident, by such
expedients as a cereals duty, beyond
the needs of revenue. He would wel-
come with unfeigned pleasure a fiscal
union of the empire were that only
feasible. A trifling duty upon food
imports might then be adopted, but
if the fiscal system were to be chang-
ed the movement must come not from
any one particular industry, or class,
but from the heart, conscience, and
intellect of the great mass of the
people."

Then comes the other side of the
picture:—

"Three hours later, Mr. Chamber-
lain, addressing his own faithful
people in Birmingham, assembled to
welcome him home after his South
African tour, hesitated not, Mr. Bal-
four's Imperial fiscal unity hidden in
the clouds of an indefinite future be-
came in Mr. Chamberlain's hands a
definite issue for the next general
election. For himself, he said, as
Colonial Secretary, he would have
gladly accepted the colonial sugges-
tions for the exemption of colonial
products from such taxes as the cere-
als duty. 'Do you,' he went on in
effect to say, 'want the empire, or
do you not? If you do, you must
act as Imperialists, work to make
the empire self-sustaining and self-
sufficient, admitting colonial produce
to tariff preferences in the British
markets in return for the tariff pre-
ferences which the colonies now offer
to British manufacturers, retaining
a free interchange of trade with the
rest of the world, but only so far as
is consistent with a policy of the em-
pire first, an empire one and indivi-
sible.'"

As far as the Empire is concerned,
those who would like to see disunion
between the members of the present
administration, claim that this is a
bid for the premiership; while those
favorable to the Government of the
day hold that there is no contradic-
tion between the speeches of Prem-
ier Balfour and Colonial Secre-
tary Chamberlain. But who is to
decide? It all remains with the fu-
ture. What stand will be taken by
the other members of the Cabinet?

But we in Canada have another
and a special interest in the turn
that is about to be taken in British
politics. Mr. Chamberlain's allu-
sion to the Canadian budget brings
the matter right home to us. When
we look at our own side of the
water we are actually as confused
as when trying to study the situa-
tion in the old country. Here the
Government claims that this is a
triumph for its policy; that it is
the direct result of the conference in
London and the part taken therein
by the Canadian Premier; that it is
the outcome of the stand taken by
Mr. Fielding in his budget speech.
On the other hand, the Opposition
claims that this is an endorsement
of the policy it has been advocating
ever since it last held the reins of power
—and even prior to that time. It
claims that it has broken through the
stone wall of free trade that has
been build around the policy of Great
Britain. Which is right? Which is
wrong? Or are both right and both
wrong?

In this case, as in that of the Im-
perial Government, we have to allow
time to tell the story. But be the
result what it may, surely there is
a mighty change coming over the
dreams of British statesmen. We
have seen this vast change commen-
cing when the Government under-
took, in an honest way, to deal with
the troubles of Ireland; we have seen
it in the very attitude of Mr. Cham-
berlain, who wheeled about from be-
ing an anti-Home Ruler, to become
the supporter of the new scheme.
What will be the outcome of all
these mutations? Time alone can
tell.

A PRIEST AND DUTY.

Father M. A. Kelly violated a law
one night last week by deliberately
entering a quarantined house in
Springfield, Mass., in order to bap-
tize a child dying of smallpox. The
gentlemen of the A. P. A. can point
proudly to the fact that no minister
of any other church was ever caught
in any such crime as that.— Boston
Pilot.

AID FOR IRELAND.

Subscriptions to the Irish nation-
al defence fund, says the Boston
"Pilot," are coming in rapidly, and
the national treasurer, Mr. T. B.
Fitzpatrick, of Boston, expects to
be able within a short time to for-
ward to the national trustees in Ire-
land a subscription of \$10,000,
which will make \$60,000 in all sent
by the United Irish League of Am-
erica, the amount pledged at the na-
tional convention of the League held
in Boston last October.

The Kishineff Massacre.

(By a Regular Contributor.)

The horrid details which have
come to us of the recent massacre of
Jews at Kishineff, the provincial cap-
ital of Bessarabia, in Russia, are cal-
culated to make the heart quiver
with indignation and condemnation.
It seems scarcely possible that such
barbarism could still prevail among
nations that claim to belong
to the sphere that circumscribes mo-
dern civilization. It is even reported
that the police and military encour-
aged the murders and torturing;
that the only manner in which they
interfered was to point out to the
mob the Jews, to tell them which
houses were inhabited by Jews and
which by Christians.

We have no doubt that the Jews
may have rendered themselves dis-
tasteful to the inhabitants of that
section of Russia, and that latter
saw with jealous eyes the encroach-
ments of the former in the domain
of commerce. But no plausible ex-
cuse has been given, and, in our
mind, none can be advanced for the
outrages that are recorded. Not the
savage Iroquois ever went so far in
the torture of his victims. The out-
rages on women and children, the
sawing off of human limbs, and all
the most abominable devices of bar-
barism brought into play, make hu-
manity shudder, and cause us to
question the Christianity of the na-
tion that purposely closes its eyes
and practically encourages such
deeds.

The Divine Founder of Christianity
set us an example, even of the cross,
of the manner in which we should
treat our enemies. And even were
the Jews the deadly enemies of the
followers of Christ, then there would
still be no palliation for the whole-
sale murdering of them. There must
be something radically wrong in the
heart of the nation that permits and
that encourages such outrages. And
we were still more surprised to find
that the Russian Government was
indignant with the American press,
because of its severe criticisms. The
Russians retaliate with the accusa-
tion as barbarous in the Philippines.
That may be true; but two wrongs
do not make a right. No matter
what others may do it is certain
that their evil deeds are no justifica-
tion of our misconduct. While we can
have no possible sympathy, in mat-
ters of religion, with the Jews, still
the very religion that we profess or-
dains that we should sympathize
with them in their sufferings and
feel for them under such an ordeal of
barbaric persecution.

THE CREMATION CRAZE.

A despatch from Louisville, Ky.,
says:—

"Capt. William F. Norton, million-
aire citizen of Louisville, died to-day
at Coronado Beach, Cal., where he
went for the benefit of his health.
The body will be cremated and the
ashes brought to Louisville for inter-
ment. If a wish expressed in Capt.
Norton's will is carried out, a party
of friends will meet the train with a
brass band and rag-time music will
take the place of the funeral march."

We might seek an explanation of
this man's queer whim, had it not
been that the same report says:—

"Capt. Norton was one of the
most eccentric men in Kentucky. The
Auditorium Theatre was always his
plaything, and it proved to be a
costly one. The amphitheatre, al-
though seldom used, was maintained
on the same scale. The first track
exclusively for bicycle racing in the
world was built there, and there the
first races by electric light were
held."

He was, it appears, a very gener-
ous man, and being immensely
wealthy (having left between \$5-
000,000 and \$7,000,000), he was
the recipient of the hard-luck stories
and had found it necessary to ap-
point a day in the week for that
kind of business. Therefore, each
Friday was reserved for the purpose
of hearing complaints, receiving beg-
gars, and handing out cash.

Considering all these eccentricities
we do not think that any great im-
portance can be attached to his will,
especially the dispositions thereof
that deal with cremation, brass
bands, and such like. It was evi-
dently only a whim that came upon
him at the time he was making his
will. The cremation craze had se-
ized him and he was too eccentric to
shake it off.