

colporteurs were the special object of dislike, and the priests told the people that if they looked at their feet they would see they had only two toes—the toe of the cloven hoof."

"The meeting laughed heartily when Mr. Villard told how one colporteur accepted the challenge thrown at him when seeking admission to the house of a Roman Catholic, and taking off his boots and socks, disapproved the state-ment of the priest and succeeded in enlightening the credulous French-Canadian, who, with his family, promptly became Protestants."

Such a story might have been told as a good joke by a Canadian wag; but Professor Villard must know that he is drawing the long-bow when he says "the priests" are circulating such tales seriously. We pity the dupes who give him funds for his mission on the strength of such tales.

It is to hear such stories as these that the Methodist Summer School has been inaugurated? We should think that Baron Munchausen's adventures could be read at home by the Summer scholars at less expense.

THE SCHOOL QUESTION IN THE PHILIPPINE ISLANDS.

A somewhat bitter controversy has been going on for some time in the columns of the Catholic newspapers of the United States regarding affairs in the Philippines, and especially in regard to education, the proposed expulsion of the Friars, and the Taft Commission.

A good deal of acerbity has found its way into the discussion, according to the political parties to which the disputants belong. We regret to remark that such is the case, as in our opinion the investigation into these matters should be carried on, not in the interest of any political party, but solely with a view to ascertaining the truth in order to make it sure whether or not that religious liberty is really given to the Philippines which is enjoyed by the citizens of the United States proper. It is certainly according to the spirit, and to the letter also of the Constitution of the United States that any people under the jurisdiction of the Federal Government should enjoy complete religious liberty, whether they come in as a territory, or as a full-fledged State; and if the discussion were conducted on these lines with a view to elicit the truth, and to maintain the rights of a Catholic people, there would be more hope that these rights should be respected, and the existing wrongs, if there are really such, removed.

In the matter of education, it has been publicly charged by several papers that the schools established by the new Government of the Philippine islands are in reality Protestant sectarian schools wherein, either designedly or through the negligence of the United States Government, a system of proselytism is in operation, with a view to Protestantize the islands. It is asserted, in fact, that the public schools are used as an instrument of a Protestant propagandism.

The International Catholic Truth Society have written a letter which has been widely published, affirming that these charges are true, the purpose being that the Catholics of America may call the Administration of the United States to account for such unjustifiable conduct, and compel them to change their course toward the people of the recently acquired territory; for it must be borne in mind that the newly organized Government at Manila, though a civil government, is completely under control of the Government at Washington, and acts under orders received from Washington.

On the other hand, the Independent of New York, a Protestant journal, and the Milwaukee Catholic Citizen, have made investigations independently, and come to the conclusion that some of the special charges were not merely grossly exaggerated, but were entirely false, and Archbishop Ireland in a recent address delivered at a Convention of the National Education Association at Minneapolis, has made the same assertion, calling severely to task the Catholic papers which brought forward the charges. The Archbishop said:

"A little while ago certain Catholic newspapers raised the cry that proselytism was the order of the day in the schools of Manila, the chief officials, it was said, and the teachers in the Normal being regularly ordained ministers who divided their time between the multiplication table and tract reading. The matter was investigated, and it was discovered that the chief officials and the teachers in the Normal were not ministers, and that their own good sense as well as the strict rules of the Government confined them strictly to secular matters. The newspapers which had admitted into their columns such statements have since, indeed, repudiated them, but meanwhile much needless excitement was raised and much harm done."

It has been pointed out also that the school laws enacted in the Philippines contain the following provision:

"No teacher or other person shall teach or criticize the doctrines of any Church, religious sect or denomination, or shall attempt to influence the pupils for or against any Church or religious

sect in any public school established under this act. If any teacher shall intentionally violate this section, he or she shall, after due hearing, be dismissed from the public service."

It thus appears that it is the intention of the United States Government that the Public schools established on the islands shall be similar to those kept up throughout the United States, which means that religion of any kind shall not be taught in them.

Mr. Elihu Root, the Secretary of War, has even deemed it advisable to make a public statement on the subject, and this statement is to the effect that it has been the aim of the Government, not only not to exclude Catholics from the teaching staff employed to teach the Filipinos, but that several Catholics are actually among the teachers, and that it has been the aim of the Government to appoint Catholic teachers, it being well understood that it is the wish of the Catholic Filipinos that this should be done so far as Catholic teachers are available. Mr. Root adds that as a matter of fact, among the Superintendents there were two Catholics appointed who were afterward "dropped from the rolls for good and sufficient reason."

Weighing all the circumstances of the case, it appears to be established that some of the charges brought against the Government were based upon wrongful information, and so far the Government has been blamed for more than it deserved, but this blame was founded not upon any intentional falsehoods, but on mistakes in the facts alleged. Yet the Manila correspondents of the Catholic papers are known to the public of this continent as reliable men whose word cannot be doubted in regard to facts which have come under their own observation; and among these facts as stated by them there are numerous instances of sectarian bigotry and attempts at proselytism on the part of some of the teachers. If one half or one quarter of these statements are true, and we believe they are true for the most part, there is much which ought to be changed in the new school system established on the islands.

The Filipinos are a Catholic people, and what they need and want is a Catholic school system. They are not to be treated in the same way as the people of the United States, the majority of whom in every State are Protestants; but a school system permitting the teaching of religion should be at once established in the Philippines. We say "at once" whereby we mean, as soon as Catholic teachers are available.

In our opinion the Catholic press of the United States have done a good work in calling the attention of Catholics to the gross abuses which we still believe are for the most part facts. We know by experience that even though it has been proved elsewhere that the Chief Superintendent or Commissioner of Education is not a Protestant minister, there are many Protestant teachers who would be glad to embrace every opportunity to cast slurs upon the Catholic religion. This has been done in America, under the very eyes of the Government, and we cannot doubt that in spite of prohibitory laws on this subject, the same thing has been and will continue to be done in the Philippine Islands. At the same time we are quite willing to give the American Government credit for good intentions. We hope it will take care that these good intentions shall be put into practical operation.

THE MAIL AND EMPIRE.

We are sorry to have to make complaint once more of the impertinence of one of the writers of the Toronto Mail and Empire, and we would respectfully ask the management to take the matter into consideration. In replying to a correspondent, this writer stated that there was no law in the United States to prevent a "Romanist" from occupying the position of President. This reply of the editor is only a half truth. While there is no law to prevent a Catholic occupying the highest position in that country, there is an unwritten law—non-Catholic prejudice and ignorance—which would prevent the election of a Catholic to the Presidency. Exactly the same condition of things prevails in what we are told is the great and enlightened city of Toronto. While there is no law to prevent a Catholic occupying the office of Chief Magistrate of that city, there is, as in the United States, an unwritten law to that effect—non-Catholic prejudice and ignorance—which would prevent his election. What we wish more particularly to complain of, however, is the writer's making use of the term "Romanist." This expression finds much favor amongst the street corner loafers and the ignorant people who comprise the lodges of a certain secret society. We are therefore astonished that the management of the Toronto Mail and Empire permits one of its writers to de-sein so low.

A daily paper, the publishers of which

aim to give its readers a first class article, should not employ such gross, ignorant and bigoted writers as this particular one who contributes a page to the Saturday Mail and Empire. His literary work would be more suitable for the days of Lord George Gordon.

POPE LEO AND THE LABOR QUESTION.

In view of the struggle now going on in Pennsylvania between capital and labor, the following extracts from the Pope's Encyclical on "The Condition of the Working Classes" should be carefully meditated on by capitalists, lawmakers and workmen:

"Rights must be religiously respected wherever they exist, and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the Government."

HOW THE STATE SHOULD DEAL WITH LABOR QUESTIONS.

"Here, however, it is expedient to bring under special notice certain matters of moment. It should ever be borne in mind that the chief thing to be realized is the safeguarding of private property by legal enactment and public policy. Most of all it is essential, amid such a fever of excitement, to keep the multitude within the line of duty; for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shadowy pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up tumult and bring about measures of violence. The authority of the State should intervene to put restraint upon such firebrands, to save the working classes from their seditious acts, and protect lawful owners from spoliation."

"When work people have recourse to a strike it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their work people alike, but it is extremely injurious to trade and to the general interests of the community. It is, moreover, on such occasions violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The law should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed."

THE STATE AND THE REGULATION OF LABOR.

"If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, beyond the limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted, over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries and extract coal, stone and metals from the bowels of the earth should have shorter hours in proportion to their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; or not infrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work, which is quite suitable for a strong man cannot be suitable for a weak man, or a woman, or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are by nature fitted for home work, and it is that which is best adapted to preserve her modesty and to promote the good bringing-up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by cessation from hard work."

WILL OF ARCHBISHOP FEEHAN.

The Estate Valued at About \$125,000. THE LARGEST SINGLE ITEMS WERE TWO POLICIES IN THE MUTUAL LIFE INSURANCE COMPANY FOR \$25,000 EACH.

The contents of the Will of the Most Rev. Patrick A. Feehan, of Chicago, disposing of property amounting to about \$125,000, was announced last week. The personal property schedule, as printed in the newspapers, was as follows:

Two policies of \$25,000 each in The Mutual Life Insurance Company of New York, . . . \$50,000 Accumulated dividend on one of these policies, . . . 9,829 Insurance policy, . . . 14,000 Bonds and cash in bank, . . . 37,900 Among the beneficiaries under the will are the following: Miss Kate Feehan, his sister, who resided with him until his death, is to receive \$40,000 in bonds and to benefit by one life insurance policy of \$25,000. Mrs. Anna A. Feehan, widow of the late Dr. Edward L. Feehan of St. Louis, brother of the testator, is the beneficiary of one life insurance policy of \$25,000 and \$5,000 in cash. St. Patrick's Academy, Park and Oakley Avenues, of which the Archbishop's sister, Mother Mary Catherine, is the head, was given \$10,000 out of the third insurance policy. Feehanville which was the prelate's favorite institution, was given the remaining \$4,000 of this insurance policy.

George III. was asked to knight Judge Day. "Pooh! pooh," remonstrated the King, "how can I change day into night!" The ministerial application being renewed, George asked if he were married; and the affirmative reply being given, he immediately rejoined: "Then let him come to the next drawing-room and I will perform a couple of miracles. I will not only turn Day into Night, but I will make Lady-Day at Christmas." The next drawing-room was to be held at Christmas.

THE LIVING WAGE.

"We now approach a subject of great

and urgent importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur, would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due—but not under any other circumstances."

"This mode of reasoning is, to a fair-minded man, by no means convincing. For there are important considerations which it leaves out of account altogether. To labor is to exert oneself for the sake of procuring what is necessary for the purpose of life, and chief of all for self-preservation. In the sweat of thy brow thou shalt eat thy bread. Hence a man's labor bears two notes of character. First of all, it is personal; inasmuch as the exertion of individual strength belongs to the individual who puts it forth, employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labor is necessary; for without the result of labor a man cannot live; and self-preservation is a law of nature which it is wrong to disobey. Now, were we to consider labor so far as it is personal merely, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the workman is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages."

"Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of nature more imperious and more ancient than any bargain between man and man, namely, that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, especially as circumstances, times and localities differ so widely—it is advisable that recourse be had to societies or boards, such as we shall mention presently, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection. THE WORKINGMAN SHOULD BE ENCOURAGED TO ACQUIRE PROPERTY. "If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners."

FATHER ELLIOTT'S "NEW LIFE."

Good "Lives of Christ" are not so plentiful in English that Catholics in this country can afford to be indifferent to the publication of a new one. Father Elliott's work appeals to no one class in particular. We think it well to insist upon that fact, because we believe the real value of the book depends largely on its quality of inexcusable-ness. It is not written for the scholar; though the scholar will find much in it that is eloquent in the very best and most Catholic sense of the word; it is not written for the illiterate though some of the pictorial illustrations employed might lead the careless reader to form that impression. It delivers its message, rather, to the average man, to the average Catholic, that is, in the first place, and to the average American in the second place, the honest enquirer, in a word, who is not yet of the outer body of the Church, though his heart is stirred with a vague and helpful curiosity as to her teaching on the central truths of Christianity.

It is to these classes that the book is addressed; and we have been so struck with the wonderful balance its author manages to hold between the claims of tradition and novelty, between the old, essential, uncompromising dogmas that make up the substance of our creed, and that much desired freshness of treatment, which furnished the new wineskin for their holding, that we should like to see a copy of it in the hands of every one who is zealous for the cause of sound religion in America. What Father Elliott has attempted is to take the entire Gospel narrative and weave a continuous commentary about it, to elucidate the text as the Catholic Church has never failed to interpret it to every age throughout her long history. Such commentary, of course, is inevitably dogmatic in many places, and always most lucidly so; but its real value, will be found, we imagine, in the devotion which its more eloquent reflections can hardly fail to inspire in the heart of the honest reader. It is charged through and through with that note of conviction which is not the least inspiring quality of the author's well known manner of preaching. It is full of a wholesome manliness; it breathes of sincere Catholic piety. Its evident concern to adhere only to the sounder and more approved schools of orthodoxy on debatable points ought to set the most Pharisaic heresy-hunter at ease in his watch-dog conscience. The book is sure to attract notice for the simple reason that it is the work of a man whose point of view can not in the nature of things be commonplace, and whose most casual utterances must come to us with the added weight of one who has been known as Father Hecker's bravest biographer and his most representative disciple.

There are thousands of Catholics here in New England who have fair-mindedly lent a book like this, when asked what we of the old Church have to say about Christ and the soul and the eternal problems of conscience and religion. Controversy seldom comes good with a class of men, least of all with the American type of enquirer. If non-Catholics ask us what we believe, let us give them a book like this latest "Life of Christ." The spirit of Our Lord breathes in every page of it; and that spirit is a thousand times more eloquent than much of the stuff that gets credit in this world for laborious sateness.—Prudence Visitor.

PROFESSOR FISKE'S TESTIMONY.

The Indian Sentinel, official organ of the Bureau of Catholic Missions, calls earnestly upon all Catholics to give to and work for our Catholic Indian Schools and for the preservation of the faith in our Indian children; and it recalls to our minds the great deeds of the past. "Shall these Catholic Indian Schools be saved for the preservation of faith, the glory of God, and the honor of our American Republic? There are marvelous events in our early history, the very memories of which hallow anew the glories of Catholicity; and among these can any surpass the revelations of saintliness and heroism found on every page of history which the foundations of the early Catholic Indian missions present? Their story, full of devotion and self-sacrifice, is the rich heritage of American Catholics, and when we, in ardor of faith, wish to recall soul-stirring memories of Catholic ancestors, whether do we turn our eyes, save to the wonderful careers of early Catholic missionaries whose names will live forever in the chronicles of the Catholic American Indian? Not content with its own words, the Sentinel refers to other testimonies as follows: "And we Catholics do not stand alone in our admiration of zealous priests, who surrendered everything earthly for the conversion of the American Indian. The ablest historical writers of our land, but not of our faith, have unweariedly sought all the evidences preserved of this fruitful period of our generation's splendid portraits of these saintly souls whose noble missions we are now seeking to preserve for God's greater glory. The late Mr. John Fiske, of Harvard College, in his 'Discovery of America,' says, in speaking of these great Catholic pioneers, that in contemplating such a life as that of Las Casas, all words of eulogy are weak and frivolous. The historian can only bow in reverent awe before a figure which is, in some respects, the most beautiful and sublime in the annals of Christianity since the apostolic age. When now and then in the course of the centuries God's providence brings such a life into this world, the memory of it must be cherished by mankind as one of its most precious and sacred possessions. For the thoughts, the words, the deeds of such a man there is no death. The sphere of their influence goes on widening forever. They bud, they blossom, they bear fruit from age to age." A breath blown through this simple but ably conducted Sentinel which seems to us to possess a quality that might influence some hearts, even in our midst, to question whether the

Divine Spirit may not be calling them to give, not money alone, but themselves entirely, to the noble work of a missionary to the Red Man.

The House of Loreto.

From "Tonio's Garden," by Gabriel F. Powers, in Donahoe's for July.

There is no hill so fertile, so smiling, or so happily situated in all that beautiful strip of country as the verdant hill to the summit of which is situated the ancient, venerable and historic city of Loreto. Perhaps the best view of it is that you get at evening, the traveler's farewell glimpse, when the amethyst shadow is transparent still, and the far city, "the spiritual city," gleams like a sapphire in the height. But, on the morning I speak of, the sun was scorching, the dust smothering, and as the dense crowds, hundreds on hundreds of men, women and children, laboriously ascended the winding-road, the smile was forced upon you of the steep ways of life. Almost all the pilgrims were fasting, and they carried their day's provisions with them; but it was no uncommon thing to see some stout-hearted woman, burdened already, yet place her arm about a weaker sister and help her in the ascent. If the "spiritual city" made me think of Galahad, the dark, close-pressing throng suggested the visions of their own seer, Dante.

Moving with it we came, through medieval streets, to the dear, through old piazza with the church striking out its upper outlines boldly against the blue, and the golden statue of Mary the Virgin burning above it like a flame. Sixtus V wrote upon the facade of this temple, defiantly it would seem in our own age of puny faiths and damning questions, and yet the daring makes the soul glad, as do the dauntless blows of some brave champion: "House of God's Mother, in which the Word was made flesh." It is large and simple, and strong, and seems to challenge you not to enter these sacred precincts with irreverent feet. Inside the church all the stones around the Holy House are worn with the knees and the lips of centuries.

INFIDELITY IN THE PULPIT.

The recent denial of the Resurrection of Our Lord by a so-called Christian preacher has directed public attention to the speech of infidelity. There is in New York, and, indeed, in every other large city, a class of persons, composed mainly of the young, who esteem it to be a fine thing to be skeptic, and delight to show their independence by mocking at Christianity and calling it "superstition." This spirit obtains among the partially educated, whose fortune it has been to attend the lectures of the "physical philosophers," the "great thinkers," the "leaders of the glorious march of human intellect," the "golden cosmopolitan age," and so forth, and who have there imbibed a diluted mixture of utilitarianism, atheism and sundry other "isms." The characteristics of this class are an impudent self-complacency and an insulting pity for "the poor slaves of Rome." These people would be harmless enough if they did not disseminate by word and example the poison of unbelief. They address the selfish and base side of human nature by telling their friends and acquaintances there is no God, therefore, no cause for religion, and that everybody should be able to do as they like, provided they don't hurt anybody else. These dupes of infidel preachers are really messengers of the "evil one," and they are so ignorant that they do not know they are doing the devil's work.—American Herald.

TO FIGHT SOCIALISM.

Bishop Quigley Organizes Priests of Buffalo Diocese Into Anti-Socialistic League.

Bishop Quigley, of Buffalo, several weeks ago threw down the gauntlet to socialism and anarchism when he issued a letter to the pastors of the German churches, calling upon them to combat teachings which he declared were aimed both at Christianity and organized society.

The Bishop has now inaugurated a movement which looks to a thorough organization of Catholics for the express purpose of combating the spread of socialism. When seen regarding the matter the Bishop said: "The spread of socialistic principles among the workmen has convinced the clergy and thinking men among the laity that the time has come for an organization under the auspices of the Church for the assistance upon the settlement of social questions according to Christian principles."

"A portion of the clergy and laity of the diocese of Buffalo is already organized along these lines, and it has been suggested that it will be an easy matter to extend the existing organization to all the parishes of the diocese."

On June 11, when the annual conference of priests of the diocese was held in St. Joseph's Cathedral, the question of socialism was taken up for discussion. The result was that the Bishop appointed the committee of priests, including representatives of all nationalities in Buffalo, to draw up a plan of organization and a set of principles, to be submitted to another general meeting of the clergy of the diocese to be held during the last week of August. It is planned to organize circles in every parish in the diocese, to which both workmen and employers shall belong.

The conversion of souls, works of mercy on a grand scale, visiting prisons, preaching, hearing confessions, and even establishing religious institutions, are comparatively easy works when put by the side of exactitude in daily duties, observation of petty rules, minute custody of the senses, or kind words or modest exterior which preach the presence of God. We gain more supernatural glory in little things, because more fortitude is required, as they are continuous, uninterrupted, and with no dignity about them to spur us on.—Father Faber.