

DON'T CROWD.

Don't crowd, the world is large enough
For you as well as me;
The doors of all are open wide—
The realm of thought is free.
In all earth's places you are right
To choose the best you can—
Provided that you do not try
To crowd some other man.

Don't crowd the good from out your heart
By fostering all that's bad;
But give to every virtue room—
The best that may be had;
To each day's record such a one
That you may well be proud;
Give each his right—give each his room
And never try to crowd.

FOREIGN INTELLIGENCE

A poor shoemaker at Niort, in France, is the father of forty-five children, all of whom are still living. Each of his three successive wives presented him with fifteen children.

The Second Chamber of Baden has passed a law which prescribes the introduction of undenominational schools throughout the Grand Duchy. The same change is contemplated in Prussia, and will no doubt be brought about by a similar law, although the majority of the population, if they were consulted, or their wishes listened to, would strongly object to such a measure. Not only Catholics, but Protestants, led by their clergymen, are constantly holding meetings and sending petitions to Parliament in favor of denominational schools.

Another youthful illusion vanishes with the discovery that Columbus was not born in Genoa, but in the town of Calvi, in Corsica. So says the *Revue Politique et Littéraire*, and in support of the statement it produces a copy of the town record, showing the register of birth of "Christoforo, son of Domenico Colombo and Susanna Rosa Fortuna," and also of his baptism. This will necessitate the remodelling not only of the geographies and all the centennial histories, but of Mark Twain's "Innocents Abroad," one of the most affecting passages of which relates to the visit of the "Innocents" to the birthplace and tomb of "the great Christopher Colombo."

Since the so-called Bread Basket Law came into operation, great hardships have befallen hundreds of Catholic priests. In most cases it is true, the faithful take care to save their pastors from actual starvation, and the generous aid which is now pouring in from England will, it is to be hoped, for some time at least relieve the existing distress. But among so many parishes it is but natural that some, either on account of their extreme poverty, or because they are not sufficiently alive to their duties as Catholics, should not follow the good example set by the great majority of their fellow-countrymen. In the diocese of Fulda, for instance, there are priests whose income does not exceed \$15 a year. In other parts of the country priests get indemnified for the loss of their stipend by voluntary contributions in the shape of church offerings, or receive gifts in kind, such as meat, bread, firewood, &c. But in the neighbourhood of Fulda the rural population do not share the goods of nature with their priests, nor do they, as a rule, offer anything but farthings. So great is their poverty or stinginess that several priests did not, during the whole year, receive so much as one shilling from private generosity.—*German correspondent of Catholic Times.*

HOW THE REVOLUTION IN TURKEY WAS BROUGHT ABOUT.—It is interesting to learn of the steps that were taken by the Mohammedan Sultans of Constantinople, who brought about last week's change in the Government, to secure the cooperation of their Christian fellow subjects. Their leaders went so far in this direction that, at a meeting held by them in one of the mosques, they sent a friendly deputation to the Patriarch of the Greek Church, and another to the Patriarch of the Armenian Church. They asked these ecclesiastical dignitaries to give notice to their people that the Mohammedans would like the Christians to take part with them as brethren in the political movements then in progress. This would have been a remarkable incident at any time in Turkey, but under existing circumstances it was very surprising. It was feared by the Christian world that the Mohammedans, under their fanatical leaders, would seize the opportunity to fall on the Christians; but their policy has been conciliatory throughout. It appears by letters just received from Constantinople describing the opening movements of the revolutionary party there, that there were more public pressure at the back of the Divan than had been supposed. Great meetings were held at the mosque, and the agitation among all classes against the Sultan ran high.

THE INFLUENCE OF RELIGION ON SOCIAL LIFE.—On this grave subject, which is of painful prominence on the Continent just now, the Swiss *Liberte* writes:—It is a very old truism, but one unfortunately too little recognized in these days, that there never has been, and never can be, a society founded without regard to primordial notions of the Divinity or the laws of the Decalogue, or without the intervention of a religion, true or false. The axiom can easily be established that the greatness, the prosperity, and the duration of any human institution, are always guided and controlled by the force or the feebleness of the religious element which enters into its constituent principles. The Roman people, the most mighty the world had seen before the Christian era, were also the most religious. Cicero wrote:—"Let us flatter ourselves as we please, but we do not surpass the Gauls in valour, nor the Spanish in number, nor the Greeks in talent. It is through religion and the fear of God, that we hold supremacy over all the nations of the universe." The Revolution, in suppressing Christian rights in the mutual relations of the people, has introduced a spirit of revolt and insubordination in the family, in the workshop, in the commune, and in the State leading to a hatred of social superiority, to a slackening of the moral reins, and to a contempt for the domestic virtues which have been for so many centuries the happiness of our fathers. The chiefs of the industries appear to care more for the public life than the merely material results which are the recompense of obscure energy; while the classes whose lot it is to labour by the hand affect such exaggerated and absurd ideas of social equality, that they are gradually losing respect for God, for the parents, and for the wife. Thus it is that the revolutionary spirit is disorganizing the whole of society. Many writers of eminence have shown the perils of this transformation; they have pleaded, with courageous eloquence, for the holy affections of the heart, and the restoration of that pure domestic life which is the sole school of true liberty, and the indefectible source of moral courage and civic virtue; but many of those who dream of reviving that which has been, forgot that Christianity alone makes domestic happiness possible, and woman worthy of her name. It is, therefore, impossible to rebuild the social fabric except on the firm basis of the Decalogue.

THE RELIGION OF THE CHILDREN OF MIXED MARRIAGES IN FRANCE.—The tribunal of the Seine has given a decision in the case of a Catholic father and a Protestant mother, who disputed as to the religion in which their children should be trained. The court ruled that the father should have supreme authority. Writing on the subject, the *Univers*, of Paris, says:—"No juster or more conscientious judgment could have been given. Nevertheless, the satisfaction with which we erect the decision is not without a shade of uncertainty. The religious in-

terests of the infant have found their safeguard in the attachment of the magistrates to the Catholic faith; but it is not the law. As far as regards questions of conscience, the Civil Code has preserved a perfect neutrality and indifference. Supposing the proceedings had been undertaken before free thought judges, an opposite ruling might have been made without the violation of any article of the code. The solution, however, is satisfactory, and of a nature to raise the hopes depressed by so much religious defection, though it is unfortunately not in accord with the views of those who fix the jurisprudence, and assure the future. There is, without doubt, an admitted right vested in the father to have chief voice in the disposal of his child's affairs, but this paternal prerogative has concern only with the exterior interests and juridical acts of the infant. Take, for example, the case of the child's marriage. If both parents dissent, it is sufficient for the father to withhold his opposition to allow the ceremony to go on. In the same way, should the question refer to the emancipation of a minor, the father has the decision reposed in him; the mother only assumes that authority when a widow. The education is a distinct matter altogether, as it has nothing in common, legally, with purely civil acts. Yet it is the essence and most intimate substance of the parental authority—in fact it is the totality of the duty of both father and mother. The father is responsible before God and society; the mother is responsible in the same degree. Those responsibilities cannot be delegated or ignored. The advocate for the mother in this case argued that both parents had equal control, and it was not possible therefore, to rule for the husband without doing the wife a wrong. How, then, was the controversy to be met by the court? The advocate proposed that things be left as they were before the litigation began. "The children were conceived and born in Protestantism; leave them in the religion of their cradle." The judgment of the court does not express that the grand reason for the father's potency is to be found in the truth of the Church into which he sought to have his offspring admitted but unfortunately in the Civil Code the Catholic note must be sounded very softly, if at all. The magistrates deserve applause for the view they have taken, but they have fixed nothing, and it is just possible that some other couple would be able, before a different bench, to obtain a decision exactly the reverse. A judge may be a Catholic, or he may be a septic, and hence there is no permanent guarantee that the religion of an infant is safe. The very first human consideration rests on mere hazard—the sport of a happy or an unhappy conjunction of circumstances.

THE CHRISTIAN BROTHERS IN P. E. ISLAND.

The *Herald* of Charlottetown, P. E. Island, May 24th, pays the following glowing tribute to the literary labours of the indefatigable followers of the Venerable De LaSalle, more particularly in that part of the Dominion:—

The examinations which took place last week in the Christian Brothers Schools, proved this much, that if religion be taught in these institutions, such teaching does not interfere with the proficiency of the pupils in the so-called secular branches. When therefore, the State undertakes the functions of an educator, it would appear from the results before us, that it is in nothing defrauded, even when religious instructions are supposed to be intermingled with those purely secular branches for which the State professes to pay. The pupils of the Christian Brothers Schools acquitted themselves nobly in the highest branches which are supposed to enter into the programme of a common school. In fact there were those found taught, branches which could only be found in other countries in high schools; and of such branches the pupils showed themselves well able to give a good account. An ordinary observer—one unconnected with political parties—on studying the results of the examination of the more advanced pupils, on Wednesday last, would certainly conclude that the government that deprived itself of the honor of having such schools on their list, for the sole reason that religion was taught in them, was committing a suicidal act. In schools that comply in every respect with the law: in which God or Religion is never mentioned: in schools that profess to be conducted on non-sectarian principles there, we may ask a better course adopted, or a more liberal instruction imparted than in these schools of the Christian Brothers? Without having any personal knowledge of the proficiency of other public schools, we may, without venturing much, assert that no common school on the island could show the advancement, or could go through the examination of the pupils of the Christian Brothers. Because, however, a sprinkling of religion is supposed to be intermingled with the daily routine business of the school, the State may see it fit to disclaim all connection with such an institution. It is a paltry pretext—resting on a fable, and on the worst of all fables, namely a religious one. We are of opinion, and we care not to announce it, that were the island exclusively peopled by Protestants, there would be no religious difficulty on the school question. Religion would be taught in every district. The school Trustees, following their instincts, have in Belfast sanctioned religious teaching in their schools for at least twenty years. Only when it was found that some Catholic Trustees were indulging in a like religious propensity, was there an uproar created; and it seemed to be a resolved point, that in order to split the Catholics, the practice of teaching religion in public schools should be abandoned. This is a poor and a paltry pretext. Religion has to be inculcated into both Catholic and Protestant children, and if it is not inculcated in school, both Catholic and Protestant children run a very strong risk of going without religious instruction altogether. Sunday Schools may be very laudable things, but they only cover one-seventh of the ground that has to be covered. If the State, then, takes upon itself the duties of an educator, it must take its finished work as it finds it; and it must not complain if its pupils turn out felons and murderers and thieves. The work of education is one—it represents a unity—you cannot subdivide the culture of the powers of the human soul. The State cannot take one portion and the Church another. Theorists have thought this possible—they have tried it in practice, and have failed. History attests this. Hence it is we wonder greatly at our Government endeavoring to force from its ranks the St. Patrick's Schools, which are really, after all, the best common schools on the island. If pupils instructed in the ordinary branches are what the State needs, it has them in the youths of St. Patrick's Schools; but because their instructors would imbue them with the moral principles which would prevent them from robbing while serving the State, Government cannot sanction such an expenditure of the public money. We fail to see either wisdom or economy in such a course. But some of our more enlightened Legislators do. If the practice be persevered in, time, better than any remarks of ours, will show the result.

CATHOLICS ATTENDING PROTESTANT CHURCHES.—On this subject the London *Tablet* writes as follows: It should be remembered that a general law of the church forbids Catholics to take any part whatever in Protestant religious ceremonies. Daniel O'Connell set a noble example in this respect. "When his friend Cobden died, O'Connell was in London, and went to his funeral. But he stopped short at the cemetery gates, and declined participation in the religious rites. The day afterwards the *Times* had a furious leading article on the Catholic intolerance

which compelled O'Connell, it said, to carry his religious antipathy to the very grave of his friend. But Daniel O'Connell responded to the attack of the *Times* by a most able letter, in which he nobly vindicated himself from personal obloquy and intolerance. "It is indeed a criminal folly for Catholics to disobey the wise laws of the church which, in a spirit of true charity, teaches her children that joining in heretical rites is sinful. Catholics and Protestants have plenty of opportunities for showing good will and love and respect for each other without committing the error of making religious ceremonies a matter of indifference. Protestants, of course, are at liberty to do as they please. No law of their church or churches forbids them to frequent Catholic church ceremonies for their pleasure or curiosity. They have no ecclesiastical discipline to control their actions, and they exercise their right of private judgement *ad libitum*. To many Protestants baptism and marriage are mere civil forms, which may be effected before a civil officer as validly, according to Protestant ideas, as before an ecclesiastical. Catholics, however, view things differently, and they have a discipline to follow and an ecclesiastical rule to obey. They ought not lightly to neglect the one or disobey the other."

THE BALTIMORE CATHEDRAL.—The grand old Cathedral of Baltimore, Md., was dedicated by Archbishop Bayley on Sunday, May 21st, in the presence of an immense gathering of people. The cornerstone of the Cathedral was laid July 7th, 1866, by Right Rev. John Carroll, the first Catholic Bishop in the United States. The edifice was dedicated Ascension Day, 1821. The sacred edifice has been the scene of the assemblage of some twelve of the most important councils of the Church in the United States, including two plenary councils. Many Bishops have been consecrated at its altars including John Dubois, James Whitfield, John B. Purcell, Archbishop of Cincinnati, Samuel Eccleston, Richard P. Miles, John J. Chancé, Richard V. Whelan, William Tyler John Barry, Wm. Henry Elder, Augustine Verot, James Gibbons, Thomas A. Becker, Thomas Foley, and William H. Gross.

There have been 8 Archbishops of Baltimore to the present time as follows: John Carroll, Leonard Neal, Ambrose Merechal, James Whitfield, Samuel Eccleston, Francis P. Kenrick, Martin John Spalding and James Roosevelt Bayley, the present Archbishop. There were present at the consecration ceremonies, besides the archbishop the following Right Reverend Bishops: Foley, Becker, Gross, Dominic, Corrigan, Lynch, Gibbons, and Monsignor Seton. There were also one hundred priests present. Bishop Gibbons of Richmond, Va., delivered a brief extempore discourse from the Gospel of St. Matthew and our Saviour's Command to His disciples: "Go ye into the world and teach all nations, baptising them in the name of the Lord, &c."

A correspondent of the *Catholic Standard*, writing from Baltimore, and referring to the consecration of the Cathedral in that city, says that one plan of paying off the debt upon it was that which has long been in vogue among the German Catholics of Baltimore. A Catholic Debt Association was formed, whose members contributed periodically a certain sum of money, according to the donors' capability, and by this means quite a handsome sum of money was realized. Indeed, it was principally due to the adoption of this plan that the debt was wiped out. This is certainly an admirable system, which, within the past few years, has been generally adopted also in the English-speaking congregations of Baltimore, and in each case with most beneficial results.

SEVENTEENTH MISSING THE WESTERN PRESS.—Hardworking and industrious looking mechanics and labouring men have been enticed to Galveston, Texas, through advertisements in Western newspapers that labourers are in demand there at \$2.50 to \$3 per day, carpenters and bricklayers from \$3.50 to \$5. They spent all their means to get there, and they have obtained only a few days work at \$1.50 per day in six weeks. Galveston is full of poor men who have been enticed by lying advertisements cunningly inserted by heartless contractors in order to overstock the labour market.

Silence is in truth the attribute of God, and those who seek him from that side invariably learn that meditation is not the dream, but the reality of life; nor its allusion, but its truth; nor its weakness, but its strength.—*Martineau.*

A subscription paper was presented to a wealthy French manufacturer, who subscribed twenty francs. "Twenty francs?" said the lady presenting the list: "why your son has subscribed fifty francs." "That's all very well," replied the manufacturer, "my son has a rich father and can afford it."

Kind words are the bright flowers of earth's existence; they make a paradise of the humblest home the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and make the weighed-down spirits more glad than all other blessings the earth can give.

A lawyer, notorious for brow-beating witnesses, asked a man on the stand in the case of assault and battery, what distance he was from the parties when the assault happened. "Just four feet five inches and a half." "How came you to be so exact?" said the counsel. "Because I expected some fool or other to ask me," said he, "and so I measured it."

There is a station on the Pittsburgh, Fort Wayne and Chicago Railroad called Hanna, in honor of a deceased citizen of Fort Wayne. A train stopped there the other day, and the brakeman, after the manner of his class, thrust his head in and called out loudly: "Hanna!" A young lady, endowed with the poetic appellation of Hanna, supposing he was addressing her and shocked at his familiarity on so short acquaintance, frowned like a thunder-cloud, and retorted: "You shut your mouth!"

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