

THE CHURCH AND LABOR.

Over in Wisconsin, a few evenings ago, Mr. Eugene V. Debs, who is a Socialist and a freethinker, asserted (if he be correctly reported) that the Catholic Church has never helped the common people, that she has never done anything to make their burdens lighter, and that, as a matter of fact, she has always sided with the rich against the poor. He was addressing an audience of Socialists and it is stated that they applauded him roundly.

Let us be just to these men. They have heard such statements often, of late: they have seen them in print; they have never seen any contradiction of them; consequently they knew no better. They believed Mr. Debs was telling the truth, and they applauded him. Their sin is not so grievous as that of the speaker they applauded.

For unquestionably Mr. Debs ought to know better. In various encyclopaedias, it is true, he can read fearful things against the Church; but, if he pretend to real scholarship, as he claimed for him in sundry prints, he must know that there is a great deal of encyclopaedia information which is not accurate. It is easy to find charges against the Church, and if one is disposed to be uncharitable, easy to believe them. Nevertheless when it comes to proving them by reputable authority the task is not always so easy.

As a freethinker, Mr. Debs ought to be familiar with the works of the rationalist historian, Lecky. In Vol. 2, of his "History of European Morals," he will find the Church credited with having gradually brought about the abolition of the slave system that existed in pagan Rome. Very distinctly the historian says that the Church "gave an unparalleled impetus to the movement of enfranchisement." Records exist showing over five hundred thousand slaves manumitted by their Christian masters. Under Catholic influence laws against slavery were passed throughout Europe. Guizot, another freethinker, testifies to the same fact. Sismondi, also a rationalist, in his "History of the Italian Republics," is equally distinct in saying that the Catholic Church "unquestionably was the friend of the toiling masses in their struggles against the incredible exactions of the rich and powerful" (page 341). Maitland, in his "History of the Middle Ages," says that "the Roman Church broke down all the thralls of caste." Robertson uses language similar, and asserts that with the passing of serfdom accomplished under her influence, "the husbandmen, master of his own industry . . . became the farmer of the same fields where he had formerly been compelled to toil for the benefit of another. The odious names of master and slave, the most mortifying and depressing of all distinctions to human nature, were abolished." Even Blackstone, the anti-Catholic, shows how the Church was responsible for the breakdown of feudalism and the uprise of the age of chivalry.

Another authority who ought to weigh with Mr. Debs and persons of his type is the atheistic German historian, Mommsen. In his massive work on the Roman empire he admits again and again that the Church unquestionably was on the side of the common people. Here and there Gibbon forgets and blurts out similar truth. Hallam gives her like credit in his "History of the Middle Ages," and is rankly anti-Catholic. Macaulay bears witness to her solicitude for the common people, again and again, in his essays, and the list could be extended to a column—each name that of an enemy. Mr. Debs is condemned by his own prophets.

Coming to the present time we learn that there are no less than eight hundred banks in Italy operating under the auspices of the Church,

for the purpose of lending money to toiling workmen and at a rate of interest so low that it is almost incredible. Taking up the Revista Popular, of Barcelona, we see that similar banks are being established in the large cities and populous districts in Spain, and we notice, moreover, that they are beginning with the approval and blessing of His Holiness, Leo XIII. The Raffenon system has often been heard of in this country. In Belgium there is a Catholic association which aids workmen to purchase and pay for the homes in which they live, and it has the approbation and blessing of Cardinal Goossens and every Bishop in the country. Surely these things are something, Mr. Debs to the contrary. And in Mexico we see the Church founding industrial schools in which young men learn various useful trades free of cost; and in Africa we see her teaching the natives how to plow, and sow and till the soil, and build houses and work in iron and do many things else. And we are told she did thus in the Philippines, and among the Indian of North America, and everywhere else under the sun. No doubt, here and there evils have existed in spite of her, and blunders been made; but that human being is blinded by malice or ignorance, who cannot see that she is a builder of civilization and justice.—From the Catholic Telegraph.

THE CATHOLIC SUMMER SCHOOL.

The Catholic Summer School of America has plans for several new buildings to be erected before the coming session, which this year will extend over a period of nine weeks, from July 6 to September 5. The syllabus of studies and lectures is now being prepared, and will contain a complete list of speakers and subjects.

A special course in philosophical studies will be conducted by Rev. F. P. Siegfried, of St. Charles' Seminary, Overbrook, Pa., assisted by the Rev. Thomas O'Brien, S.J., St. Francis Xavier's College, New York City, and Dr. James J. Fox, from the Catholic University, Washington, D.C., and special studies in literature will be in charge of Dr. Conde B. Pallen and Rev. Hugh T. Henry, rector of the Catholic High School, Philadelphia.

Plans for a comprehensive treatment of the middle ages from different points of view have been arranged by the Rev. D. J. McMahon, D.D., of New York City. The object is to present historical research up to date in six courses of lectures dealing with the Popes, the rulers, the philosophers, the writers, saints and sages. The lectures on these topics will be given by Rev. William Livingston, New York; Right Rev. Monsignor Loughlin, D.D., Philadelphia; Very Rev. D. J. Kennedy, O. P., Somerset, Ohio; the Rev. Thomas I. Gasson, S.J., Boston; Dr. Conde B. Pallen, New York, and Dr. Charles P. Neill, who holds the Banigan chair of political economy at the Catholic University, Washington, D.C.

Some notable events in American history will be presented by Thos. A. Mullen, Boston, and other names on the list of speakers are: Hon. Thomas B. Connery, Commissioner of the New York Board of Education; James A. Rooney, editorial staff of the "Brooklyn Eagle"; Thomas P. Garland, A. M., Harvard; J. Vincent Crowne, Ph. D., University of Pennsylvania; Rev. Thomas F. Burke, S.T.L., and Thomas Swift, editor of the "Union," Ottawa, Canada.

Dr. James J. Walsh will continue the course of study in biology begun at a previous session, and the recent book by Professor Royce, of Harvard, treating of the world and the individual, will furnish subject matter for five lectures by Rev. John T. Driscoll, S.T.L., whose writings on theological subjects have been favorably mentioned by W. H. Mallock in the "Fortnightly Review."

The prospectus of the Champlain Assembly is being prepared by the secretary, Warren E. Masher, No. 39 East Forty-second street, New York City, and it will contain detailed information about the social and athletic attractions of the coming session.

THE QUESTION BOX AT MISSIONS TO NON-CATHOLICS.

"What is a nun?"
"What is the Holy Ghost?"
"Why do Catholics always have a cross about their house or person?"
"Who has charge of Purgatory?"
"What is the Apostolic mode of Baptism?"

"Why do you count beads for prayers?"
"Do not Catholics worship pictures and images that hang in their churches?"

"Why do you make your members wear shot and corn in their shoes when they are bad?"

"Do you believe the Pope is infallible? If so, how could Napoleon have taken him prisoner to France, and why did he not wrest himself from the clutches of Napoleon?"

The above are some of the questions that were asked of the priests of the Missionary Union who are lecturing to non-Catholics in Kentucky. They indicate a more than ordinary ignorance of things Catholic. Missionaries of experience in various parts of the country can tell pretty well the character of the questions that will be put to them, but for genuine simplicity of form and for dense ignorance of matter one must get into the South.

In the New Hampshire mission, conducted by Father Sutton, the question box was an interesting feature. "Why do priests wear beads?" was a question that had haunted the soul of one truth-seeker. "Why do you pray to the saints?" was another, and "Do you pretend to deny that Luther did a great and noble work when he unchained the Bible?" was volunteered by a personage whose gray beard and venerable air would bear evidence of better sense.

A new sect has sprung up in that vicinity, called "the Holy Ghost and Us." One of their leaders attended the lectures and handed in this question: "If priests have the power to forgive sin, why do they not have the power to heal the sick, as our Saviour did?"

Answer: Christ came into the world, established His Church and founded the priesthood for the welfare of our souls. The object of all He did had this in view. He desired our spiritual welfare, hence He gave no direct power to the priests over the body as He did over the soul. Christ was God and had power over spirit and matter, hence He could by His own power restore sick persons to health.

The following must certainly have puzzled Father Sutton, as the emphatic questioner sweeps away the only possible answer:

"Please make it known why priests are in the habit of preaching in Latin when the congregation are ignorant of what he is saying? Now, don't say for an excuse that they do not do it, because I have heard them."

A priest of the New York Apostolate writes: "The questions were numerous, real Protestant questions, about convents and the public inspection thereof, and the sale of indulgences that Peter was never in Rome, etc. One questioner asked about the locking up of nuns in convents against their will, never thinking for a moment that day after day he saw on the streets Sisters of Charity, who could run away if they liked, on appeal to a policeman or to a Protestant citizen for aid. As proof he quoted from the twenty-fifth session of the Council of Trent a paragraph which is not in it at all, nor anything like it. But he saw it in an anti-Catholic book. He must have doubted the statement somewhat, for he asked if it were authentic. If it takes a hundred truths to catch a lie, I wonder when we will catch up with all the lies that have been told about us for the last three hundred years. The same questioner 'wanted to know' if this decree, as taught by the Catholic Church in the 'Monita Secreta' (whatever that is) were true: 'Is it lawful for a wife to steal from her husband in order to give to the Church.'"

"One lady, cultured and refined, attended night after night, and towards the end of the week received a visit from her pastor, who expressed surprise that she should do so when she told him. 'Don't you know,' said he, 'the oath these priests take at their ordination?' Yes, she did know, for the very night before the lecturer called Heaven to witness that this oath, found also in an anti-

Catholic book, was a diabolical lie. She was therefore ready for him, and since their interview they do not like each other so well as before.

"We nailed the usual number of misconceptions of Catholic doctrine, —to call them by no worse name. I often wonder how hard-headed American Protestants can be 'buncoed' by the cock-and-bull stories they read in anti-Catholic books. Talk of the intellectual servitude of Catholics! Why Protestants are chained to every outlandish statement of book and preacher."

The ignorance and bigotry encountered by these zealous missionaries is astounding. When they were lecturing in Sandusky, O., a minister gave an eloquent address on "Away from Rome and On Toward Christ." His oratorical flight culminated in this choice sentence: "If I knew the Catholic Church to be the Church established by Christ, then would I become a pagan!" This was his interpretation of "On toward Christ."

Among the converts at Sandusky is a young married man, whose father he declared "would rather see him in hell than a member of the Catholic Church." It was to escape that warm place that the young man's wife and two children later joined husband and father in his Roman journey.

Father Brannan, the intrepid Texan missionary, tells this amusing incident:—

"During my last lecture at Hopkinsville, Ky., I saw two women sitting together. I think they were mother and daughter. The elder one had an expression like a masculine representative of the bovine species during the whole time of the lecture. There was a Catholic gentleman sitting near them, and when I got through, the younger of the two said she would like 'to hire somebody' to kick her all the way back home. I have thought about this feminine 'kicker' a great deal, and have tried to put the most favorable construction on her act of calcitrance, not only out of regard for her, but for myself also.

"But the preponderant idea with me now is, that she was so prejudiced that she was angry with herself to see the 'old Catholic Church' so easily vindicated. Were it not for the indelicate character of the performance, so destitute of aesthetic suggestion, I am sure there could have been found a factor who would have taken pleasure in accelerating her locomotion homeward in the manner suggested by herself."

A young woman, who is now a Catholic, informed her non-Catholic friend about her intention to enter the Roman Catholic Church. "I would sooner see you in your coffin," was her reply. This remark the young woman thought unkind and not at all complimentary. However, she invited her friend to witness her baptism. She came, met the fathers, and asked a few questions about the Church. She seemed surprised that a Catholic priest would be civil and courteous to her. She left with more kindly feelings toward the Church, and with respect for her friend who had the courage to make the change.—The Missionary.

FINANCIAL RETURNS TO INVENTORS.

Mr. Plimpton, the inventor of the roller skate, made \$1,000,000 out of his idea.

It is stated that the wooden ball with an elastic attached yielded over \$50,000 a year.

The lady who invented the modern baby carriage enriched herself to the extent of \$50,000.

When Harvey Kennedy introduced the shoe-lace he made \$2,500,000, and the ordinary umbrella benefited six people by as much as \$1,000,000.

The gentleman who first thought of placing a rubber tip at the end of lead pencils made quite \$100,000 a year by means of his simple improvement.

The Howard patent for boiling sugar in vacuo proved a lucrative investment for the capitalists, who were able to remunerate the inventor on a colossal scale. It is estimated that his income averaged between \$200,000 and \$250,000 per annum.

Some of the largest fortunes appear to have been derived from the invention of trivialities and novel-

ties, such as the once popular toy known as "Dancing Jimcrow," which for several years is said to have yielded its patentee an annual income of upward of \$75,000.

Sir Josiah Mason, the inventor of the improved steel pen, made an enormous fortune, and on his death English charities benefited by many millions of dollars. He was one of the most generous of men, and during his life gave enormous sums to hospitals and industrial schools.

Many readers will remember a legal action which took place some years ago, when in the course of the evidence it transpired that the inventor of the metal plates used for protecting the soles and heels of shoes from wear sold 12,000,000 plates in 1879, and in 1887 the number reached a total of 143,000,000, which realized profits of \$1,150,000 for the year.

MAKING STATUES OF THE SAINTS.

Since the firm of Raffl, in Paris, was founded a century ago, no fewer than 50,000 different models of saints have been executed, and to this number constant addition is being made. The sale of statues by this house alone exceeds 50,000 a year. Of these about a quarter are statues of the Blessed Virgin Mary and next in demand comes St. Joseph.

"For every ten statues of the Blessed Virgin which we sell," said Monsieur Pacheu, "we sell about eight of St. Joseph and as many statues of the Sacre Coeur. The remaining 35 per cent. covers all the other saints—St. Peter, St. Paul and the rest. Now and again, it is true, the demand for one particular saint increases in enormous proportions. Thus, for some time past there has been a great call for St. Anthony of Padua. We sell as many St. Anthonys just now as we do St. Josephs."

"It is an industry for a man who is fond of frequenting the public libraries, who takes pleasure in pouring over old books and documents, who delights in research. One has to hunt up the particulars of a saint's life, the period in which he lived, the costumes of that period, to find out what were his special attributes, what was his martyrdom, if martyrdom there was."

"Thus, some time ago we received from a priest in the south of France an order for a statue of St. Fris. I had never heard of such a saint, nor does he figure in our catalogue, though that volume contains over 180 closely printed pages of the names of saints. We applied to a priest who is a great authority on this subject, and we learned that St. Fris was a captain of barbarians under the Roman domination, and that he was martyred at the age of twenty. This gave us the period and the rest was easy."—Catholic Citizen.

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HOUSE CLEANING AT THE VATICAN.

After four hundred years the Vatican has undergone the first general house cleaning. The process occupied a space of eight months, and its cost would buy a new palace, and a good sized one, in any capital. The cleaners formed an army greater than that the Popes commanded when they were still kings. The area cleaned was equal to a German principality, while the rubbish carted away would make a small island. The brooms used up would supply a big town for a year, and the house flannels, generously contributed by Irish Catholics, would clothe 10,000 people.

There is no royal residence or other building in the world even approaching the Vatican in vastness. The Papal castle is not a regular structure, but a collection of separate buildings, occupying a space of 384 yards in length, and 256 yards in breadth. It has eight grand staircases and 200 smaller ones, and its inner apartments receive light from twenty inclosed courts. The number of its chambers, halls and galleries exceed 11,000. By way of comparison, it may be mentioned that the imperial Schloss in Berlin, certainly a big pile, has less than 700 rooms, while the famous Neues Palais in Potsdam has only 200.

And these 11,000 rooms, including the Pope's private quarters, the Sistine and other historical chapels, the picture galleries, library, museums of sculpture and archaeology, and lastly, the Pope's casino in the Vatican gardens, hadn't seen a tidy housemaid since the glorious reign of Sixtus V.

That, notwithstanding the Vatican was always noted for its air of spotless cleanliness, even though no one was ever seen to handle a broom there, yet the ban placed upon female help was sure to make itself unpleasantly felt sooner or later.

Like his friends and numerous visitors to his great palace, Leo saw that the Vatican was clean, but after he began taking an interest in bacteriology—a study he took up at the beginning of the new century under the guidance of his well known physician, Dr. Lappone—he concluded that it wasn't clean enough.

The monsignors of the household were sorely perplexed when Leo ordered that 500 abled-bodied scrub women be hired, besides double that number of male cleaners. It was "against tradition," "would cause no end of talk," the palace "always got along quite well without feminine help," but the Supreme Pontiff's word is law, and on the day there assembled in the square of St. Peter's 1,500 persons of both sexes to receive commissions as "house-cleaners to His Holiness."

The numerous women that made up two-fifths of the Pope's army of cleaners were on their hands and knees six months out of the eight—when they weren't carrying water. They never had such a continual siege of scrubbing in their life. How industriously they worked is shown by the fact that they used up from 2,000 to 2,200 scrubbing brushes weekly, likewise 5,000 pounds of soap and 2,000 pounds of soda.

The brooms were principally handled by men—after the first week there were only 8,000 sticks left. As the work proceeded, fewer brooms were used up, but never less than 1,000 a week.

The Major Domo's report says that the dust lay in some apartments fully an inch high, the workmen being obliged to put cotton in their ears and nostrils and a cloth before their mouths ere they commenced to sweep. "Such dirt accumulations were found principally on top of and behind tall pieces of furniture, difficult to move, and which the ordinary servants, content with the mere appearance of things, had neglected shamefully."

The work of the cleaners cost over 1,200,000 francs—probably the largest sum ever spent to set a house in order with rebuilding and refurnishing it. But even if the report noted should prove exaggerated or altogether false, the money spent on this house cleaning of eight months' duration, conducted by 10,000 busy hands and superintended by 700 overseers, is well invested, for all dwellers of the great beehive will reap its benefits by enjoying better health and greater comforts.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth

If the truth be told, way out of the difficulty would not own this to less to my companion. I began to speak vaguely of the fallacy of such reasoning. It might as well be all individual teacher could a thing obviously untrue her head at this object joined that Christ did to preserve every individual who should be commended his Church from error, but He had said with you; that is, the should be an infallible teacher of truth. Therefore of the bad lives of some Popes, who nevertheless regarded as infallible in doctrine, and asked, how coincide with the promise would be ever present in She replied that it was the apostles and the should be without sin, I doctrine should be preserved corruption. And for the that, I need not speak failings; the innovators sent day were no saints Henry VIII., and—but not say a word against although her Court was pleasant to live, I then subterfuge by saying that words might be interpreted to the invisible Church, taught by the inspired Holy Spirit and by Scriptures.—She asked really believe that? He pious and god-fearing people the Eastern and the Western for a thousand years and the authority of the word expounded by the Church God under the sacrament of the Host? Or were apostates like the Walden other heretics the only Holy Spirit vouchers? lighten? To speak only of the presence of the Holy Eucharist, could I how indispensable it was that our Lord would protect Church from error on the When at the Last Supper the words: "This is my He not in His divine presence foresee that the whole ages up to our day would stand them in their lives? And were they not intended they would give rise to worship? To permit such that could hardly be reconciled our idea of His Godhead, granting that the Church's error concerning this fundamental and chief article of which of the hundred commandments promulgated by the each one of whom professed lightened by the Holy Spirit taken as the correct one? I was for speaking at once, indulgences, purgatory, like, but Miss Cecil would me shirk the great difficulties: Either the Church as appointed Teacher has no on any essential point, or not the omniscient God, I His promises, whom we adore.

Finding myself unable these arguments, I got a of temper, and spoke rather to my companion, bidding heed, lest it should be brought her in danger of faith. Did she consider h and more clear sighted than excellent and enlightened both in England and on the ent who were unanimous in the Papacy to be the har the devil? Then the tears to Miss Judith's eyes, and ly answered that she too the same thing; but she humbly pray God to enlighten to whom could she go for Not to the Anglican clergy was impossible to feel and for men who altered their at the pleasure of Queen's ment. To her father! Unhappily was only too well persuaded he had already changed from political motives, he hesitate to do the same policy so dictated. She looked to God, and to her science in this perplexing I could render her any she would be eternally grateful.