

CATHOLIC EDUCATION AND SUCCESS IN LIFE.

It is pleasant in these days of rampant academic atheism, to fall in with a scholar so accomplished as Doctor Emil Reich who grudges not his tribute to the excellence of education and training in Catholic colleges and seminaries. The learned Hungarian has just published a work dealing with the all-absorbing theme of success in life, which embodies several chapters which are not less remarkable for the shrewdness of their general purview than they are for a certain audacity of imagination and outlook, accentuated over and over again by a style of English which is as novel in expression as it is careless of the accepted canons of the language. However, since Doctor Reich is an advocate of unusual methods as sure means of attaining a measure of success in life, it is hardly fair to quarrel with the quality of his prose, which is, moreover, beyond the scope of our review, the object whereof is to show what a modern philosopher who follows an accepted religion, is broad-minded enough to say of a system of education which is more often condemned than praised by non-Catholics. It is satisfactory to hear from him that success in life is rarely, if ever it can be shown to have been, dependent on what is termed luck. On the contrary, we are told, everything is so well-balanced in our world that provided a man have the energy, he will be certain to find his reward at some time or other in his life.

Journalism Doctor Reich defines as the only international university; success in this department of life depends on a great respect and love for the profession, constant and diversified reading, a knowledge of history and economics and observant travel. As to the question of education, here is what he has to say:

The immense power of education is rarely realized by people in non-Catholic countries. Whatever opinions one may or may not have of the dogmas and liturgy of the Catholic Church, one thing remains quite certain, that that Church has at all times been able to raise efficient men and women for the ends it pursued, and so it has undoubtedly come to be, to the present day, a success of the most marvelous kind. In fact nothing but wilful blindness can prevent one from saying that, as a mere matter of success the Catholic Church is absolutely unique in history. No other organization of men and women, no other polity or body-politic of the same high order, has ever been known to survive nearly twenty centuries of European history.

It is scarcely necessary to prove that at the present day as well 1500 years ago, that Church wields an immense power and influence.

Such an unprecedented success must necessarily imply some fruitful lessons for individual candidates for success, too.

Now, leaving aside all historical and theological considerations it is quite clear that the wonderful success of the Catholic Church, with its 300,000,000 adherents, is owing very largely to a peculiar system of education carried to its perfection. This can be studied in no organ of the Catholic Church with greater facility than in the way in which the mightiest of Catholic Orders, the Jesuits, has prepared its individual members for a career of success such as no single family or class in Europe has ever achieved. It is well known to any serious student of history that the Society of Jesus has repeatedly been supreme in the affairs of the world.

*** If one stops to think that men who as a matter of fact did not possess any capital to speak of, have succeeded in building in thousands of towns in Europe and America, vast edifices, carrying on very large institutes for instruction and education, and allowing thousands of their members to devote themselves entirely to academic pursuits of theoretic studies in all the sciences—when one considers only this one side of their immensely successful career, one cannot but admire a system that has, these 350 years, enabled members of that Order to achieve a most remarkable success in all the countries, in different times and under the most varying circumstances.

The central and fundamental reason of the success of a Jesuit's education, Doctor Reich continues, is this, that St. Ignatius took the greatest care to develop in each disciple the two strongest engines of success, namely, intellect and will power. He avoided falling into the fatal mistake of some teachers and of a number of nations, who strengthen the will-power and character of the pupil at the expense of all the other faculties of the mind and heart—as is the British method. The Jesuit novice goes through a course which when completed leaves him with a tenacious will and an intellect subtle enough to cope with every move of attack or defence. This combination in men of the world is much more frequently met with in America than in England. Above all, Doctor Reich insists that religion is an absolute essential of lasting success. Religion teaches man that egoism is not only not right, but that it is of no use in the end. It teaches us that humility helps us more than anything else. Respect for others, husbands for wives, children for parents, employers for employees and vice versa, this can only come from religion.

As Mr. Gladstone used to say, he had never seen a man engaged in active politics who was not inclined at least to credit religion with a great deal of truth.

The French disasters of 1870 and 1871 are to be put down to the fact that their religion had been forsaken by the people, says the doctor. "They have not been able to muster courage to repair the deep injury then inflicted on their national honor and in that miserable state of irresolution and shame arising from their culpable lack of national courage they again throw belief and religion overboard."

The Bible, Doctor Reich discusses with his usual effectiveness. In his opinion all the attacks made upon it by the "higher critics" in recent years,

have only had the effect of stultifying themselves and their originators. Some of the passages in which he deals with this subject deserve to be quoted. "The Bible has been written in tears and not in ink; in burning enthusiasm and not copied from books; it seethes with life and overflowing. * * * Life wants life to explain it and arm chair scholars cannot explain or criticize the Bible. In reality the higher criticism proves nothing. * * * The effect alone of the Bible proves its own authenticity. If the prophets did not write the books ascribed to them; if these books were forged by some obscure scribes, hundreds of years after the death of the prophets, then we stand before a miracle far greater than any other."—N. Y. Freeman's Journal.

POPE PIUS X. AND THE BIBLE.

ADVISES THE GENERAL READING OF THE GOSPELS AND ACTS.

The official organ of the Vatican, (The Roman Observer), contains an address or letter by the Pope to the Society of St. Jerome, in which he commends the Society for the zeal with which they are spreading the Gospels over the civilized world.

The Pope calls attention to the prejudice which exists as to the Catholic Church not wishing the general reading of the Scriptures.

The Pope's letter is written in Italian and is addressed to Cardinal Casazza, "Honorary President of the Society of St. Jerome for the diffusion of the Gospels." It says:

"To our Venerable Brother, Francis di Paola, of the Sacred Roman Congregation, Cardinal Casazza, Protector of the Pious Society of St. Jerome for the diffusion of the Holy Gospels. Our Venerable Brother: Greeting and Apostolic Benediction."

"We, who, since the time when Patriarch of Venice, blessed the Pious Society of St. Jerome, and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, find reason of high satisfaction. In seeing how, in such brief space of time, it has made so much progress and has brought such notable advantages. For with its edition of the gospels, the Society of Jerome not only has overrun Italy so as to establish action in order to reach the end more largely but it has also penetrated into America, caring for the dispatching of its volumes wherever the Italian tongue resounds, and aiming to help especially the emigrants. It is certainly necessary to recognize that the fact of having published and spread among the people, with the guide of an opportune discernment, about five hundred thousand copies of the gospels, constitutes a splendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the society. These facts are evidently worthy of the most warm admiration, because even much more administration, because the means which the society had at its disposal have been very limited; a fact also consoling and of good omen, if we consider the object intended by the institution, which proposes to offer to everybody the opportunity and facility to read and meditate upon the Gospel, in view of the special needs of our age, when, compared with other times, the avidity for reading is too great in general and not wholly without damage to souls; a fact also very healthful, not only in itself as one which brings us to the narratives of an all divine force, namely, to the story of the life of Jesus Christ, of which nothing could be conceived more eminently effective to inform us as to holiness; but also very helpful, chiefly because it renders a signal service to the magistracy of the Church and because the reading of the Gospels prepares the souls to receive well the message of the Divine Word, and because when the sacred text has been read previously, the explanations of the parish priests will remain better impressed on the memory and will ripen better. We wish to add that, considering the present times, certainly it is not the least advantage of such publications to be able to say that, in virtue of their diffusion, and of their consequent reading, the echo of the voice of God goes and makes itself heard even among those unfortunate persons who, through despair, or hatred, or prejudice, flee from any contact with the priest. This is a thing which to our eyes, is of precious and very desirable usefulness, in so far as it gives us a way to obtain the salvation of souls; if not with the voice, at least with the books, and with the teachings, emanating from the life of Christ we heal the evils of society and of the individual."

"We well know with what care the Association of St. Jerome attends to its work; and therefore we deem superfluous to give its members any recommendations and incitements to push forward with growing activity their initiative. But, if we wish the society to make every day more profitable advances, it should keep ever present this maxim, namely that of all the enterprises none is more useful than that which best corresponds to the inclination of the times, and that when a work, in the brief running of years, has so nobly affirmed itself in the field of benefits, it is necessary to redouble the efforts in order to favor it. Therefore, now that the Association has produced among the people so much desire for the reading of the Gospels, it must feed that desire and second it with the continuous increase of the copies of the same Gospels, well persuaded that such increase of copies will be crowned with advantageous results."

"It goes without saying that this fact will help also to rebuke the known prejudice, namely, that the Church does not wish to permit, or opposes, the reading of the Sacred Scripture in the vulgar tongue. And because it is of the greatest interest not only to have as an aim the prosecution of the afore said end, in preference to anything else which might come under the active zeal of the society, but also that all the united forces may be converged in it, it will be also opportune that the Association of St. Jerome should retain as a sufficient field of labor to dedicate itself to the publication of the Gospels and the Acts of the Apostles."

"To you, therefore, our venerable brother, is left the promoting, with the prestige of your authority and with the wisdom of your advice, the increase of a work which to us is so much at heart. To the members, then, it remains to dedicate themselves to the good of the institution in the manner in which they have dedicated themselves up to this day, namely, with the highest diligence and with the noblest enthusiasm."

Since we have proposed to restore everything in Jesus Christ, there is nothing we could better desire than to introduce among the faithful the custom of the frequent, or rather the daily reading of the Holy Gospels, because this reading precisely demonstrates and makes us clearly see by what way we can and must reach to that desired restoration. As auspices of the celestial graces and as a token of our benevolence, we impart very cordially in the Lord the apostolic benediction to you, to the members and to all those who will come in help of the Society."

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SHRINE OF MONTMARTRE LOTTED.

THE PEOPLE OF FRANCE BUILT THE GREAT BASILICA OF SACRE COEUR, BUT FRENCH VANDALS HAVE SEIZED IT FOR USE OF THEIR OWN. SPAIN IS AS SHAMELESS AS THE TAKING OF THE IRISH COLLEGE.

When the visitor to Paris, strolling along the boulevards, glances up the hill of the interesting streets toward the north he sees far above him what seems a snow-white mirage, if the atmosphere is clear; if the day is hazy, what looks like a portion of a glorified Turner painting set in the sky above the city. What he sees is the Basilica of the Sacre Coeur, says Ernest L. Aroni in the Evening Mail.

Aside from the Acropolis at Athens, no city has planned or possessed a nobler monument upon so appropriate a site. To the forefinger, Montmartre means a place to go at night to see the Moulin Rouge, the cafes of hell and heaven, the "Dead Rat" and similar "show-places" which are supposed to be typically Parisian—probably because no Parisian ever sets foot in them.

There is far better proof that it is the "Mount of the Martyrs" and not the "Mount of Mars." Because it was here that St. Denis, the first Bishop of Paris, and his companions paid for their faith with their lives.

Henry of Navarre won his fight for the throne because he was able to hold this hill. Here was the last struggle of Napoleon's soldiers with the allies. Here the commune began when the cannons were seized by Clemenceau's friends in 1871, and the communards lost the chance to destroy all instead of a part of Paris when they lost Montmartre.

A Parisian may be cynical, irreverent, careless and pessimistic. But he loves his city. And among the things sacred to the most scrupulous Parisian linked with the city's whole history, is the "Hill of Montmartre."

Since St. Denis means more to France than St. George does to England, the Catholics of this country always had a peculiar interest in Montmartre. But it was only a little more than thirty years ago that their feeling took the concrete form of the most stately of modern monuments.

The plans were big to begin with. They provided for a column-borne dome 260 feet high, with a campanile a 100 feet higher behind it, among other features of a grandiose byzantine structure. But borings of the subsoil were not foreseen.

The result was that when the whole crown of the height was found to stand upon a deep stratum of treacherous clay it was necessary to spend 3,500,000 francs upon a system of substructure and foundations that even American architects and engineers find worth studying. To do this, practically all the land and buildings on the slopes of the hill had to be bought.

No state nor city appropriation was asked. This real estate was not a good investment. But it was necessary to carry out the plan of a monument of which all France should be proud.

Then came the question of replacing the millions spent for the unforeseen foundation needs. The money was forthcoming in a way somewhat impressive when it is remembered that France is not a country of millionaires. How it was done, I could not have understood unless I had seen the other day a Parisian, who is not a sentimentalist, at one of the beautiful columns that uphold the dome and heard him say:

"This is ours. The column the column the column the column. They can't take this away unless they turn Sacre Coeur into a quarry."

That was the way the basilica was built. The church funds were supplemented by schools and colleges and private benefactions and something like \$8,000,000 or \$9,000,000—dollars, not francs—was spent. Whether it was a wise and praiseworthy expenditure is a question for economists to decide. The noteworthy feature of it all to an American is that I have found not one of its past or present possessors who regrets a penny of the cost.

This distinction must be drawn, because Sacre Coeur de Montmartre no longer belongs to the people who paid for it and built it. It is the property of the State. Not the great building only, nor the land upon which buildings stand which are used for people for church purposes. All the property on the slopes, bought to make the foundations possible, pays its rent to the governments.

The Sacre Coeur is despoiled, secularized and confiscated by the existing law. By a law adopted by special vote of the Chamber of Deputies during the presidency of MacMahon, France of the Third Republic is the one nation of the earth to-day which by vote of its popular representatives is identified with a religious order. For France by act of Parliament was then consecrated to the Sacre Coeur.

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GLADSTONE ON DRUNKENNESS.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally respectable and open in special respects to temptation. This great plague and curse, let us all remember, is a national calamity, and scandal. If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we do not occupy a very high place is indeed with respect to the habit and vice of intoxication. I wish we could all of us take it into our minds (for surely there is hardly one amongst us that has not seen in individual cases the pestilent result to which this habit unfortunately leads) that we should all carry with us individually a deep sense of the mischief of drunkenness, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it. — W. E. Gladstone.

O'CONNELL A MASON.

HIS EXPLANATION OF HOW HE JOINED THE ORDER.

In reference to a recent statement in the London Tablet by a reviewer of "O'Connell's Early Life" that "at the age of twenty-seven O'Connell became a Free Mason and rose in that secret society until he became master of his lodge (No. 189)," F. C. Burnard, Catholic ex-editor of Punch, writes to an exchange inquiring:

"Was Free Masonry absolutely forbidden by the Church in O'Connell's time? Was it possible in his day to be both a true Catholic and a straightforward Free Mason?" and he concludes his letter by the observation: "That O'Connell should have been a Free Mason shows that the idea of getting the papal ban on Free Masonry removed might not have been so very far-fetched after all."

O'Connell's own explanation of how he joined the Masons is set forth in the following letter addressed to the Dublin Pilot under date of April 19, 1837: "Sir—A paragraph has been going the rounds of the Irish newspapers, purporting to have my sanction, and stating that I had been at one time master of a Masonic lodge in Dublin, and still continue to belong to that society."

"I have since received letters addressed to me as a Freemason and feel it incumbent on me to state the real facts:

"It is true that I was a Freemason and a master of a lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland, prohibiting the taking of the Masonic oath, or at least before I was aware of the censure."

"I now wish to state that, having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Free Masonry. I suffered the late Archbishop Dr. Troy, Catholic Archbishop of Dublin, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so."

"Free Masonry in Ireland may be said to have, apart from its oath, no evil tendency, save as far as it may counteract, in some degree, the ex-

ceptions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance societies."

"But the great, the important objection is this—the profane taking in vain of the awful name of the Deity—in the wanton and multiplied taking of oaths—of oaths administered on the book of God, either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perhaps I do not state strongly enough, is alone sufficient to prevent any serious Christian from belonging to that body."

"My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take; and consequently, becoming a Free Mason, which I certainly would not now do."

"I have the honor to be, your faithful servant, DANIEL O'CONNELL."

A FEAST OF CONVERTS.

St. Augustine's Colored Church in Washington, B. C., has one of the most notable congregations in the country. Last Sunday night it was a scene of a most impressive service. There were sixty converts lined up in two rows at the altar rail each with a candle in his hand receiving in a loud voice the profession of faith, while Father Doyle from the Apostolic Mission House led in the recitation of the same profession from the pulpit. These converts were all colored people and had been received into the Church during several months past.

At the beginning of Lent a Mission was given to the colored people in this church by the Fathers who are living at the Apostolic Mission House. It was extremely well attended by crowds of non-Catholic colored people from all parts of the city of Washington and at its conclusion an Inquiry Class was formed which Father Griffith put in charge of Father Ireton. As a result of his zeal many of this class were received into the Church, by Father Ireton. Then to make a demonstration of numbers a gathering of all the converts was made for this closing Sunday night. Sixty of them were glad to stand before the entire congregation and publicly profess that they will be Catholics and good Catholics and nothing but Catholics as long as they live. In the mean time at the conclusion of the sermon the whole congregation stood on their feet and repeated in a loud voice the promises of baptism.

The colored people like any other people of sentiment prefer a good deal of the element of ceremony and enthusiasm in their religious life and it is the genius of the Catholic Church to provide this for her children. There is no Church that gives so large a place to ceremony in public worship as the Catholic Church does and for this reason the colored people who like the external pomp of ceremony will find in the Catholic Church the gratification of their religious hunger.

There is abundant evidence that there are great throngs of colored people who are ready to come into the Catholic Church if but an open door were pointed out to them and the colored race will rise to a still higher place of civilization with the strong restraints that the Church provides as well as with the abundant religious nourishment she affords. As a race the colored people are deeply religious. They love their

Church and it enters largely into their daily life. When they become Catholics they make excellent Catholics devoted to their Church. It is significant that in Washington the two colored churches St. Augustine and St. Cyprian are out of debt and in both instances the people have built and paid for very elegant churches.

AN INCIDENT.

IN THE FRENCH WAR UPON THE CRUCIFIX.

Some feeble efforts have been made by friends of the French Government in the British press to defend them from the charge of carrying on a campaign against Christianity. The signs of their hostility to belief in Christ are, however, too numerous and too decisive to permit doubt on the subject. There is one mark alone which stamps them as anti-Christian—their intolerance of the crucifix. They treat it as an enemy that is to have no quarter. It has been torn from the law courts, from the public places, and from the schools. Wherever the agents of the Government have been able to lay hands on it with any pretence of legality they have violently removed it.

Some few days ago the police discovered that the sacred emblem was to be seen in a public school at Gravelly. A commissary was forthwith dispatched, with two gendarmes, to take it away. They were returning joyfully from their anomalous expedition when the local Catholics, having heard of what was taking place, set upon them and gave them a drubbing which they are not likely to forget. Then the mayor arrived on the scene and ordered them to give back the crucifix. This they promptly did, after which they took to their heels. The mayor raised the crucifix aloft, and the people, following him to the Church, it was placed there amidst every demonstration of respect. In some parts of France, at least, the Government's odious crusade is hotly repented. — Liverpool Catholic Times.

THE SALOON MENACE.

Unfortunately for the liquor saloon and for the saloon people, it is not in our power, as Americans, to consider their business as one promotive of public morality and religion, but the very contrary; not as a business conducive to civilization and public well-being, but the very contrary; not as a business tending to the greatest good of the greatest number, but the very contrary; not as a business that should be fostered and favored by legislation, but the very contrary; not as one that should be granted special privileges on Sunday, but the very contrary; not as a public work of necessity or charity but as a public curse and scourge and menace. — Archbishop Keene.

A man's best armor is a rugged frankness and a rigid honesty.

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