

## Random Notes and Comments

**A LESSON OF ABNEGATION.**—Those who are accustomed to criticize the clergy should meditate upon the following little lesson of the life of a humble priest:—

"A surprise of a pleasant nature was given the congregation of St. Patrick's Church, Scranton, Pa., Sunday last, when the assistant priest, the Rev. J. E. Lynott, announced that the congregation was out of debt. The parishioners, who believed they still were owing about \$25,000, were unable to understand the announcement until Father Lynott explained that the venerable pastor, the Rev. James B. Whalen, during his 21 years' pastorate, had never drawn a cent of salary, but instead had quietly diverted it to the payment of pressing bills."

**HONOR A PRELATE.**—Archbishop Harty, of St. Louis, landed at Manila on Saturday, and met with an enthusiastic reception. A water-paquet added brilliancy to the affair, the bay in the vicinity of the landing station being packed by boats gaily decked with varicolored flags. Fully 10,000 persons took part in the shore parade in addition to 5,000 school children, representing all the Catholic societies within the archipelago jurisdiction.

**STURDY FAITH.**—The rumor of the death of Pope Pius X., which was circulated in Madrid a few days ago, having come to the ears of the Pontiff, His Holiness exclaimed to a friend:

"What, already! Leo was left in peace for five years after his election, while with me the rumors have begun at only the end of a few months. It may be a good thing to look at this from a superstitious standpoint, but I am quite the other way, and think it may even prolong my life."

**FARM STATISTICS.**—The value of American farm crops for 1903 is placed at a trifle over two billions and a half by the official figures. This not include cotton, which at present prices would add over five hundred millions more.

**FIRST CATHOLIC MAYOR.**—Mr. Felix M. Devine, the new mayor of Renfrew, has the distinction of being the first Roman Catholic who has ever filled the position of chief magistrate of that town. His election, considering that he had two opponents, one Catholic and one Protestant, in a town where a majority of the electors are Protestants, speaks well for the broad-mindedness of the citizens of Renfrew.

Mr. Devine was born in the town of Renfrew in 1870, and was educated at Ottawa University.

## EDUCATION'S IDEALS

A remarkable and wonderfully deep-thought-out lecture was that delivered at a convention of the Minnesota Educational Association, held in St. Paul, Minnesota, recently, and the author of which was Right Rev. John L. Spalding, Bishop of Peoria, Ill. It has been characterized as a textbook in itself of the value and meaning of education and the nobility of the teacher's calling. In dealing with the subject of education, the Bishop took into consideration the development and progress of the world, their worth and meaning and their influences.

In one part he said:—"All the world needs the refining and elevating influences of the schools, without which neither the State nor church can prosper and exercise the full measure of their power and influence over men. The first purpose of education is that of teaching the art of reading and writing, thus opening the mind of man to the vast storehouses of the learning and wisdom of the ages. Then, in natural progression, it leads to the knowledge of history, and to the possession of those attributes and instruments of the mind which lead to completeness and enable men to escape from the individual isolation of ignorance."

Then touching upon education as a means of lifting man above sordid desires, envy, hate all the petty blem-

**RELIGION AND POLITICS.**—"Religion," says a local Catholic magazine, "gives to politics an ideal without which they sink into sordid channels. Place-hunting, log-rolling, boodle, graft are politics without religion. On the other hand religion without politics, especially in our constitutional regime, is deprived of her natural defender. The gravest religious questions and interests such as matrimony, education, public morality, liberty of worship enter or touch on the domain of politics. If France, Spain, Austria, South America are groaning under persecution or reduced to impotence; if Catholics the world over are excluded from positions of trust, if they are denied their rights in education, if their clergy are put aside and their Supreme Head is made a prisoner, it is because of the divorce of religion from politics."

**INTEMPERANCE.**—"There can be no country peaceful, solid, or stable," said Cardinal Manning, "which has not a broad basis in the domestic life of the homes of the people. If the homes of the people are orderly, peaceful, industrious and moral, then there is a broad foundation upon which the public peace and the Commonwealth can securely rest, but when these homes are wrecked, as they are wrecked by intemperance, more than by any other cause, all is ruined."

**GAELIC MOVEMENT.**—A complete calendar in modern Irish is one of the interesting publications recently issued by the Gaelic League. The calendar proper begins by telling the Irish name of Jan. 1.

**CATHOLICITY IN THE YUKON.**—In the Catholic Church of Dawson, Yukon territory, a marble monument has now been placed over the grave of Rev. Father Judge, S.J., the first priest who worked for the pioneers of the Klondike. The base of the monument bears, in engraved gilt letters, a Latin inscription to this effect: "Here lies the body of Father W. H. Judge, S.J., a man full of charity, who, with the cooperation of all, here first erected a house for the sick and a temple of God; and who being mourned by all died piously in the Lord, the 16th of January, 1899."

The monument to Father Judge is not the only evidence of gratitude and generosity of the miners. The Yukon Catholic, published at Dawson, announces that in the course of last summer four new churches were built "on the creek" by the efforts of Fathers Eichelbacher and Lefebvre, O.M.I. These churches take the place of old tents, or other temporary structures, at Lower Dominion Creek, Hunker, Last Chance and Gold Bottom.

ishes and the greater vices that afflict the human race in our day, the Bishop gave vent to his ideas in the following words:—

"What the schools provide, can give a man the knowledge of the philosophy and the learning of all the ages. It can lift him above sordid desire, above envy and hate. Those that have gone through the discipline of the schools display special characteristics, attain to special qualities of mind, and master special attainments in both mind and character. Yet it is possible to pass through all the discipline of the schools and yet lack education, and genuine culture. The school is but the means of awakening to some degree in each man the mental activities, yet this awakening, this quickening of the perceptions is not education, but merely a process through which education in its broadest aspect is made possible. Education in its fullest sense, as Ruskin says, is a painful and difficult work, it is the engrafting of the higher life upon the lower—not training, but revitalization. Education is not merely knowledge. Vital energy lies not merely in knowing, but in the activities of a strong, active and alert mind."

One of the most emphatic expressions in the whole lecture was that in which the Bishop said: "I might say in perfect truth that man's best teachers are God and Nature, without which he cannot build for his soul an acceptable home where it will rest content, free and immortal. The pupil must commune with the Almighty and with the mighty works

of nature to know the joys of the genuine learner and seeker after truth."

Then turning to the importance of the teacher, the lecturer pronounced the following words, which need no comment or amplification at our hands:—

"If a better and truer kind of men are to come into the earth the activities and usefulness of the schools and of the teachers are indispensable. The teacher is, in fact, the school. If she lacks the vital elements of truth and good work, her school will do no good work. To take children away from their play, to incarcerate them between four walls and then to permit them to depart without obtaining an innate love for enlightenment is to do them irreparable harm. The elasticity of the teacher's methods in individual cases, her spirit or earnest endeavor to enlighten are requisite to the achievement of work which lasts. Her business is to excite the mind and imagination, to open new worlds to the learner, to lead pupils forth into the light, to break down the walls of ignorance, to build men, not merely encyclopaedias."

"The teacher whose perception is keenest and whose ideals are rightly framed does not work by pattern, but by individual cases, shaping the method to the necessities made apparent in the needs of individual minds. The true teacher possesses the life within, the burning thirst for learning in its truest sense, and seeks constantly to impart it. She finds her joy in the power she calls into being. She finds her allotted task in living for true thoughts and unselfish ends."

## END OF THE VETO.

The "Tablet" correspondent is glad to be able to announce this week that the vexed question of the Veto is about to be forever settled. In fact, at this moment, it is settled. Last week some of the Roman newspapers succeeded in discovering that the cardinals of the Curia had met to consider the matter. According to these organs no definite conclusion was reached, but it was determined that the other members of the Sacred College outside Rome should be asked for their opinion. The true version is as follows:—

The interference of Austria at the last Conclave excited both general surprise and indignation among the cardinals, and Cardinal Oreglia, dean of the Sacred College, declared before all the fathers that the action of Austria was a violent interference with their liberty of election. Before the Conclave closed, it was agreed that something definite should be done in the matter before it became necessary to elect another Pope. Count Goluchowski's recent speech before the Hungarian delegation on December 16 furnished the proximate occasion for decided action on the part of Rome. The Count admitted that the Veto was not sanctioned by any law, but he claimed that it had become a species of "right by custom," since the three Catholic powers, France, Spain and Austria, had for centuries been in the habit of opposing the Veto against cardinals deemed by them obnoxious to their respective interests. Count Goluchowski then proceeded to trace to origin of the Veto to the early days of the Holy Roman Empire, and concluded by stating that its exercise in more recent times was perfectly justifiable, and that Austria, at least, had no intention of abandoning its right.

This speech was a colossal blunder, for it left no course open to the Holy See, but to accept the yoke of civil interference in Papal elections or to reject it. Within a few days after it was delivered the "Osservatore Romano" printed two articles on the subject. They were evidently inspired; indeed, one would not be astray in ascribing them to the pen of a leading ecclesiastical diplomat connected with the secretariate of state. In them Count Goluchowski's arguments and history and general conclusions were riddled with contradictions and corrections.

Next the cardinals in Curia were asked to meet together to deliberate as to whether the Veto was an abuse in its origin, whether it had come through custom to be a "consuetudinary right," and whether it should be abolished. Cardinals Rampolla, Vincenzo Vannutelli, and Casazza, were absent from the gathering. Each of the eighteen cardinals present delivered his opinion, and the result of the deliberations was immediately made known to the Holy Father. There was never any thought of asking the advice of foreign card-

nals for two good reasons: First, only the cardinals in Curia are the official councillors of the Pope, and second, nearly all the cardinals out of Curia are the subjects of the three powers which claim the right of Veto.

The decisions reached by their eminences were these: The Veto is abusive in its origin, for it has always been an open restriction on the complete liberty and independence of the electors of the Vicar of Christ. Secondly, the Veto has never become a "consuetudinary right," for it has never had the consent of the supreme ecclesiastical authority. In the Church all legislative power is seated in the head, and none of it in the members—hence no custom de facto can ever become a right without the consent of the Sovereign Pontiff, and not only have the Roman Pontiffs never consented to the exercise of the Veto, but the whole tenor of their legislation on the Conclave has been to exclude any interference of the civil power. Pius IV., Gregory XV., Clement XII., and Pius IX., all issued Bulls in which the Veto was repudiated—though not named. The language of Pius IX. was especially energetic, for he absolutely excluded all lay intervention whatsoever, "excluso prorsus atque remoto quovis laicæ potestatis cujuslibet gradus et conditionis interventu" (Bull, Consuetudinis, 1877). It is admitted that the Sacred College has generally paid heed to the exclusive voice of the three Catholic powers above-named. But they did so through patient tolerance of one evil to avoid a greater. When the Holy See was closely united with the Catholic powers, and when even the arbitrary opposition of a Sovereign of these powers would be inevitably attended with great evils to the Church, the cardinals reluctantly submitted to the yoke laid upon them. On one occasion, indeed, they did resist, and elected Cardinal Carafa as Paul IV. in the teeth of the Veto of Charles V.

After reaching these important conclusions, the cardinals next proceeded to a still more important one. They addressed a petition to the Holy Father begging him to end once for all a usurpation, always repugnant, but now, in the changed conditions of the political world and of the relations of the Church with civil states, absolutely intolerable. They further ask him to render it impossible for anybody to be the bearer of a Veto to a Conclave from any civil prince or authority, by inflicting a sentence of excommunication on anybody, no matter what his dignity, who ventures to undertake such an office.

Thus far the cardinals, and here ends your correspondent's positive information. But he has also excellent reason to believe that the Holy Father not only expressed his entire acquiescence in the deliberations and the petitions of his councillors, but has already drawn up a document giving the fullest effect to the latter. This document may not be promulgated until the Sacred College assembles again to elect a successor to the Chair of Peter—but the Veto is dead and done for, thank God.—Roman Correspondent London Tablet.

## Persecution in France.

The issuance of a million pamphlets seeking the indorsement of American Catholics to a protest against the treatment of the religious orders in France was begun recently under the direction of the League of the Sacred Heart and Apostleship of Prayer, of which Father John Wynne, S.J., is the director. The pamphlet declares that the persecution of the French religious congregations is in reality a persecution of the Church, and that the aim of the French Government is to make it impossible to observe the counsels of Christ in the cloister and in every branch of organization of the league draw up a protest, have every Catholic in that community sign it and then forward the protest to headquarters here, meanwhile openly and publicly denouncing the conditions existing in France. Resolutions are suggested declaring "That as citizens of a republic in which the Church has always enjoyed her full rights, we protest against the action of the present French Government in attempting to legalize religious persecution, and we trust that, in response to their efforts, the French people will speedily unite together to wrest the government and Legislature from those who have so misused the powers entrusted to them." Like protests are being prepared for circulation throughout Europe.—Catholic Standard and Times.

## Ireland's Ancient Glories.

After the fall of the Roman Empire the sceptre of power was taken up by the North men. The Latin countries, that for generations had governed the world, sank into a state of national and political chaos. The barbarians of the North had over-run the fields and cities of the most civilized lands, and ruin and desolation followed in their track. The Ostrogoths in Italy, the Visigoths and Moslems in Spain, and the Frank in Gaul. All was swept away, learning and its libraries, education and its institutions, the grandest achievements of Christianity and its monumental structures. In one land alone over which neither the conquering eagles of Rome had hovered nor the charges of the barbarians had trod—in Ireland—religion, science, civilization were preserved, and were fostered for the grand purpose of going forth over Europe and illumining the torch of knowledge when the night of pagan desolation came upon the continent. There is no passage more wonderfully correct or more patriotically inspiring, in all the records of that age, than the one in which Beowulf, in his "Discovery of America by the Northmen" tells the story of Ireland's years of glory. He claims that it has been too much the practice to decry as fabulous all statements claiming for the earlier inhabitants of Ireland a comparatively high degree of advancement and civilization; and he thus proceeds:—

"Notwithstanding the many invaluable publications connected with the history and antiquities of that country that have, from time to time, come forth, there are not wanting even among her sons, those who, with the anti-Irish feeling of the bigoted Cambrensis, would sink Ireland in the scale of national distinction, and deny her claims to that early eminence in religion, learning and arts, which unquestionable records so fully testify; and yet a very little unprejudiced inquiry will be sufficient to satisfy the candid mind that Erin had good claims to be considered the School of the West, and her sons a race of men, illustrious in war, in peace and in the virtues of religion."

"This much at least the following pages clearly show, that sixty-five years previous to the discovery of Iceland by the Northmen in the ninth century, Irish emigrants had visited and inhabited that island; that about the year 725 Irish ecclesiastics had sought seclusion upon the Faroe Isles; that in the tenth century voyages between Iceland and Ireland were of ordinary occurrence; and that in the eleventh century, a country west from Ireland, and south of that part of the American Continent which was discovered by the adventurous Northmen in the preceding age, was known to them under the name of 'White Man's Land,' or great Ireland."

The German writer Gorres, in his "Die Christliche Mystik," thus says of the piety of the Irish: "All not

engaged in the combat took refuge in the ark of the Church, which, amid the mighty swell of waters floating hither and thither, guarded the treasures concealed within it; and while, amid the general tumult of the times, it secured a peaceful asylum to religious meditation, it continually promoted the contemplative as well as heroic martyrdom. Such an asylum was found from the middle of the fifth century in the green emerald isle, the ancient Erin, whose secluded situation and watery boundaries, as they had once served to protect her from the disorders of the Roman Empire, now sheltered her from the storm of the migration of nations. Thither, seeking protection with St. Patrick, the Church had emigrated to take up her winter quarters, and had lavished all her blessings on the people who gave her so hospitable a reception."

"Under her influence the manners of the nation were rapidly refined, monasteries and schools flourished on all sides, and as the former were distinguished for their austere discipline and ascetic piety, so the latter were conspicuous for their cultivation of science. While the flames of war were blazing around her, the green isle enjoyed the sweets of repose. When we look into the ecclesiastical life of this people we are almost tempted to believe that some potent spirits had transported over the sea the cells of the valley of the Nile, with all their hermits, its monasteries, with all their inmates, and had settled them down in the western isle—an isle which, in the lapse of three centuries, gave eight hundred and fifty saints to the Church, won over to Christianity the north of Britain, and soon after a large portion of yet Pagan Germany."

If we add to this the testimony of the French historian, Augustine Thierry, in his "conquest of England by the Normans," we have sufficient tributes to establish all that the Irish historians have ever claimed for Ireland and her civilization. Thierry says:—"From the first day of the invasion the will of the Irish race has been constantly opposed to the arbitrary will of its conquerors—it has detested what they have loved, and loved what they have detested. This unconquerable obstinacy—this faculty of preserving and nourishing, through ages of physical misery, the remembrance of their lost liberty—this disposition never to despair of a constantly vanquished cause, that has always been fatal to all such among them as have dared to espouse and defend it, is perhaps the most extraordinary and the greatest example that a people has ever given."

All these things we know, and history teaches them to us, and our traditions have embalmed them; but when the strangers come with such emphatic corroboration of the known facts, they stand out more strikingly and more wonderfully than ever.

## AT OBSTACLE TO CONVERSION

On Sunday morning last, says the "Catholic Standard and Times," Philadelphia, Rev. Cornelius Gillespie, S.J., rector of the Church of the Gesù, greatly surprised his congregation by stating in his sermon that Archbishop Farley had told him that Archbishop Corrigan had received over 500 letters from Protestant ministers offering to join the Catholic Church if they could be assured that their wives and children would be taken care of.

"He who knows the Catholic Church to be the true Church which Christ founded on a rock," said the speaker in conclusion, "and refuses to join it for worldly reasons, sins against the Holy Ghost. Sins against the Holy Ghost, the third person of the Blessed Trinity, who has given to men the grace to see the true Church, are forgiven neither in this world nor in the world to come."

In order to secure an authentic account of his conversation with Archbishop Farley, a "Standard and Times" reporter called to see Father Gillespie at the rectory. He smiled when told the reporter's mission, and again when told of the interests his words had aroused.

"I will remember the occasion," he remarked. "It happened about five years ago while it was giving a mission in Mount Vernon, just outside New York city. Archbishop (then

Bishop) Farley was giving the Sacrament of Confirmation the same Sunday afternoon. Sensational events were happening in the Protestant churches about that time, and our conversation naturally turned to ward them. The reception of Dr. Briggs by the Episcopalians after his trial for heresy and the resulting protest of many of the church members, and the accusations against Dr. De Costa and his answer to Bishop Potter, accompanied by his letter of resignation from the Episcopal Church, which was published broadcast, had made troublous times for our separated brethren. Bishop Farley said there was nothing surprising about Dr. De Costa's joining the Catholic Church; that Archbishop Corrigan had in his possession letters from over 500 ministers of various denominations offering to join the Catholic Church if only their wives and children should be provided for. No other conditions were attached nor further arguments necessary. They were convinced. They were ready. They fully believed that the Catholic Church was the true Church of Christ and were anxious to join. Ah! to how many of our separated brethren in the ministry has this worldly reason proved a self-created barrier to entrance into the fold of the one true Church?"

## Subscribe to the

"True Witness"

On a pleasant morning Cure sat in the little presbytery, smoking his pipe. His thoughts were Irish and his people. He sent for nearly a year health; and now was eager to take where he had left them. Ding-ding-ding, went the wicket gate of the garden; the dining-room came the dishes.

Catherine, there is something!" called the Cure, keeper, who, in spite of harsh visage and sharp kindness itself to the whom she looked upon. "Yes, yes, Monsieur be there in a minute. Catherine, without stir. Ding-ding-ding, went Catherine, shall I go ed the Cure, half in chair."

"No; I am going—no it no harm to keep the little. I saw them coming—those silly Ney daughter," replied the hurrying down the way. The Cure wondered. Madame Ney and Catherine very good friends; and daughter, a special pet had happened?

A moment later, with tenance and ceremoniousness announced: "Madame and Mademoiselle. The mother, very vol express her pleasure priest restored to health, as, became a Frenchman silent."

"And how are you on, Virginia?" asked the pleasant smile. "How chart? Am I to be asked at a wedding soon? I awaited my return."

"It is for that we call the Cure," said the Mother Bechart is no longer in tion to Virginia."

"I am sorry to hear what has occurred?"

"He was very good, and all that; but I—"

"Oh, did he lose his?" "No, Monsieur le Cure not a very lucrative occupation concluded that the affair terminate. Jean Bechart, the husband for you know his father was a master-baker, and my in the Civil Service for Also my own family—are of quite different s Bechart's."

"Ah, I see! There else, then?" remarked the

"Yes, Monsieur le Cure that is what we have you about. Virginia dance in her own property not every day of our good-looking young man fashionably dressed, but clerk in the great bank Berger & Tessier. It to overlook a chance life."

"I was thinking of J said the Cure. "I hoped suffered much through thrown over."

"Oh, no, Monsieur le he was not thrown over several times after we acquaintance of M. I finding the young bank there, he became huffy away of his own accord about him. He has himself. For nearly three has been going constant moiselle Perous, the li The Cure's face bright would have been the v would choose for his Jean Bechart; though fault to find with Virginia young man had seemed

"Ah," he exclaimed, hear there are to hearts! And the marriage arranged?"

"Yes, M. Lorillard sand francs a year and way of promotion. M a few thousand of her know, Monsieur le Cure

"Yes, yes, I know. good Christian, of course. Madame Ney began stirring uneasily in her

"Ah, ma foi!" answered "one cannot be too religion in these times not; it will come of it if there is a good, see the house, M. Lorillard any one could call a pi

"But at least he goes city duties once a year