MERRY DEL VAL.

An Old subscriber.

are, in a sense, acquaintdistinguished personage, s feel a keener interest in life, his actions and his n if we have only heard him. We have generally the most prominent Ro tes, but we cannot ive a special interest say n to the same extent and e nature as we have in nediate ecclesiastical sund this is very natural. es that have figured pro-Vatican circles of late several that are almost yords with us-for exam-Cardinal Rampolla, the tary of State of the late Pontiff. Still, despite the Cardinal Rampolla a conspicuous part in tic affairs of the Church ost unable to figure the selves. We have a vision al, a personage of conalents and singular pro-

t we do not figure the he appears to those by surrounded. ent in the case of such a Mgr. Merry del Val. We we see him, photographind, seated in his apart-Rome, conversing with d him, exactly as we saw in the parlors of the al Palace in Montreal converse with those who o pay their respects to the Sovereign Ponns, in a way, to belong s been with us; he has churches, ascended ed our streets, chatted itizens. In a word, he and we know him; not f you will, but as a peoherefore, his name aplists of promotion, when associated with importthat attract the attengreat world, when his connected in our minds son of the Holy Father,

feeling that is awakenreflections were suggestnd by a short passage etter of "Innominato dent tells us how Carumble character, and been delighted with the of withdrawing from nt public office that, irit of duty and obediso long. He then re-act that during the inn the death of one election of another one, el Val was selected to temporary manner State-until the selecccessor. After this he nderstand that the raprelate-youthful comimportance of his office on account of that he had displayed atic field, both at home nd also, possibly a litnt of his cosmopolitan his command of vari-Then turning to the us X.'s selection of a cessor to the former state, he says:-

lifficulty in grasping the

nd there is a peculiar

e his own Secretary of XIII. was, until Cara came into office. So I Val retains his place. d. son of a Cas rishman, born in Lonhe intimate friendship tampolla and the love He keeps up the policy when Leo XIII. nt, he summoned Mgr. aid to him: 'I mourn ut you shall take his congues in Rome cali a government of no-X. will imitate Sixvill acquire easily the ork and the habit nd." hing exceptionally ne

t passage, yet as it clear light the stand gr. Merry del Val at ne love for him that entertained, the confiat Cardinal Rampolla home to us in him in his earlier carenefited so much b passage amongst us. rds, a very exact picnation in Rome and om it conclusions more y we could form on caps of matter that cast over the world

THE NEEDS OF CATHOLIC IRELAND.

"Irish Rosary Magazine" and en-titled "The Handbook of the Catho-lic Association," Rev. Dr. Sheehan, known author, refers to some of the weaknesses of our race a manner which leave no room for doubt. Not alone in Ireland, but in every other country where Irishen are to be found in large numthe same failings which Dr. Sheehan describes are in evidence and have for long years impeded the progress of our race. Let our readers carefully read his appreciation of the situation. It is as follows:-

The Catholic Association of Ireland has been already so prominently before the public, its objects have been so well defined, and its neces sity and usefulness have been so well roved, that it seems almost superfluous to issue a handbook dealing rules. And yet, looking over these pages, we cannot help thinking that the clear and honorable manner in which they express the motives, and explain the action of the organizers of the Association, will be a vast help towards the enlightenment of the public on this most important subject; whilst they put the whole thing in so elaborate and diffuse de that it is quite clear the founders and helpers have fully made up their minds that this Association is no ephemeral and tentative appeal to Catholic interests and Cathnic instincts, but a well-founded and well-constructed federation, whose henefits to the Catholic community it would be difficult to measure or

It may be at once said that the objects of the Association are posttive rather than negative; constructive rather than defensive. This we shall show later on. But it will be for the historian of the future to tell that it sprang from the sheer necessity of combating the extreme and aggressive bigotry of many of public bodies and institutions in this ll governed country. If this handbook served no other purpose than to enshrine as historic materials the partiality and bigotry of that class who have hitherto held ascendancy in Ireland, it would be reckoned as a useful and suggestive pamphlet. For, except the Penal Laws, we know no such terrible indictment against a dominant and wealthy class as these pages afford. That Clapter II., "A Beadroll of Bigotry," will remain for some future historian, who be candid enough to find therein the cause of a great deal of the unhappiness and misery of Ireland, a so cret of its terrible depletion, and an that seems to be ever smouldering in the hearts of the Irish people. if the same historian can only find. and place side by side with this terrible indictment, the pitiful explanation and apologies of the party of ascendancy, he will find an explanation of that deep distrust that is always keeping asunder class from class-and creed from creed- in Ire land. The same methods always produce similar results. Injustice begets hatred and antagonism and it is pitiful, because so hypocritical, to hear leaders of party opinion in Ireland bewailing the disnion and lack of friendly co-opera tion amongst the classes that go to form this Commonwealth, whilst they carry on-under one pretext or another—the same policy that has been the bane of Ireland for three hundred years; and which eventually will be as disastrous to the party or ascendancy as to the classes they are seeking to keep in permanent and dishonorable subjection. That a highly intelligent and capable section of the community, representing also the majority, should be contemptuously relegated to the posi-tion of mere laborers, "hewers of wood and drawers of water,' to a class intellectually inferior, is a cor dition of affairs that no people of spirit would tolerate. A less patient, or a more imperfectly disciplined people, would not have borne

One good, however, has resulted, namely—the establishment of a cen-tral organization for the purpose of redressing those grievances, and equalizing better the conditions of file in this country. We say "equal-ising" advisedly, for the Association is emphatic in their is emphatic in declaring that it is not aggressive in any sense of the word. It does not seek to supplant

disabilities so long and

In an article contributed to the one form of ascendancy by another, It does not seek to place Catholics over the heads of Protestants; but it does seek to break down the barriers that have hitherto kept young Catholics from aspiring to-or attaining to-positions of importance or emolument in their own land; in a word, to remove, once and ever, the religious disabilities under which the Catholics of this country have hitherto been laboring. In this sense it seeks to supplement the Act of Catholic Emancipation passed so far back as 1829, yet in many cases inoperative; for the political emancipation of Catholics is by no means perfect, whilst socially they

are still pariahs in their own coun-

try. Tht old caste-distinctions, dat-

ing back to the times of the Pale, have never been broken down. But if this Association originated as a defensive or protective measure, with its purpose—and embodying its it has more important, because more positive, duties before it. These may be summarized by saying that it to put some backbone into Irish Catholics, hitherto assuredly the most invertebrate of races. Whatever else Catholic Emancipation effected, it certainly did not tend to brace or tone up the national character. Nay, it is from that period we date the fact that the magnificent granite stubborness of the race

> the moment of victory. Nay, victory is the one thing Irishmen have never been able to use or pursue. They are unconquerable under defeat; they are weak when they conquer. Success is what they ought most to dread. The majority

for eight hundred years seems to

have yielded and crumbled away

Irish Catholics to-day seem to have forgotten that they have a country, a history, a tradition, a destiny They do now what they never did in the heat and flush of battle. They despise themselves and their country They have fallen into self-contempt That tenderness which the Frenchman bears for the little patch of la belle France which he is permitted to cultivate; the love the German has for every hill and forest in his Fatherland; the passion of the Norwegian or Scandinavian for fiord or cebound river, seem to be unknown amongst us just now. Otherwise, how can we explain the contemptuous abandonment of the country by so many fleeing thousands every year? How else can we explain the deliberate extinction of the language? or that aspect of cool disdain with which a returned emigrant views old scenes, old places, old friends? It is not that the country deserves this. If Ireland was such a Gehenna of desolation as our modexplanation of that fierce discontent ern wild geese make it, how comes it that canny Scotchmen and unsentimental Englishmen are making it their home? And how is it that the Irish American, who has been dreaming about this motherland of the race since he came to the use of reason strains his eyes after the first faint haze on the Kerry coast that marks "holy Ireland" begins; and that ladies born of Irish parents in America, and who visit Ireland for the first time, grow enraptured with all they see and hear, protest that Ireland, her scenery, her faith, her churches, her schools, her cities, surpass all that they ever dreamed, and leave for the fever and fret of American cities with tears of regret in their eyes that their lot is not cast in such a country and amid such pure and glorious surroundings? And vet, the Irish Catholic at home seems to think every day too long until he has shaken the soil of Ire-

land from his feet. What is all this? It is the spirit of servility and slavery, the belief that we, the people of Ireland, are aliens and serfs on our own Now, there is the first evil the Cath. olic Association has set itself to face and correct. It has to cry "Sursum Corda!" Lift up your hearts! You are not necessarily slaves and bondsmen. Nay, you have a right as the people of Ireland, to own country: the right to obtain there means of subsistence, the right to a normal standard of living, and the privilege of laying your remains you must open your eyes and see try, to your Church, and to your lves to assume the attitude of seris and helots, or to flee from the coun ry, to which you owe your first al-

That rightful view once established a sound principle in Irish hearts,

it remains to check the too fond and deal to say with the present discontent of our people, imagination unrestrained, and somewhat inflamed from American sources, holds the second evil place.

We, Catholics, have no birthright to success more than any other people. We have to pursue it by the means. And these means are education, prudence, silence, thrift, perseverance. Given those elements, and with the barriers of bigotry broken down, there is as fine a career open to the young Irishman at home as in any part of the world. But he must understand that he cannot grasp life's prizes without steadily working towards them.

We cannot get on the roof by flying, but by mounting step by step of the ladder. No man is born a railway superintendent, or a bank manager, or a Lord Chancellor. The only people born, not made, are poets, and the less of these the better other classes must work onwards and upwards to success, and this will not come suddenly, but only after painful and persevering effort. Hence if the railway companies of Ireland, the banks, and all other public institutions, under the pressure of public opinion, formulated and directed by the Catholic Association, throw open their offices to public competition, young Catholics must understand that junior clerships are not beneath them.

Where the right of complaint comes in is, when with the double accomplishment of ability and experience we have the double mortification of seeing our service and talents disregarded in favor of inferior ability because it belongs to a Protestant or a Freemason. But a young Catholic has no right to refuse £50 or £60 a year as an initial salary, with the hopes of ultimate success. It is difficult to understand how young Protestants are quite content to re main at home, and apparently be ontented-nay, even marry, settle down, and assume social obligations on salaries where Catholics would run hopelessly into debt, or which Catholics would despise through the larger ambitions of acquiring fortunes in the United States, Canada, or the Cape.

In that matter, therefore, of clerical or office work, the Catholic Association, if we read its handbook aright, seeks to break down monopoly or favoritism in the interests of the minority, and is determined that the Catholics of the country, forming the majority, and the equals, if not the superiors, of the others in culture, education, and ability, shall have free access to the emoluments or prizes of public life in their native land. But with this proviso, young Catholics shall study the requirements of public offices, and adapt themselves to them, and remember that business people look business qualifications, and will not accept mere intellectual brilliancy as a substitute for more prosaic useful acquirements.

Again, it sets itself to teach that a fair and legitimate preference should be extended. The instinct o religious fraternity might suggest this. But there is the additional reason that very often Catholic support is extended to institutions which are the mainstay of proselytising centres in our cities, or which carefully exclude Catholics from the staff of their assistants. To support such their assistants. To support such setablishments with Catholic money discussion of problems, the clash of that the public school rate is only of Catholic custom, and in some sense, a direct co-operation with a system which in no way ought to be encouraged. There can be possibly no reason why Catholic traders or shopkeepers should not be able to the demands of the Catholic public; there can be no reason why in efficiency, courtesy, and obligingness they should not rival Protestant traders. But here again, the educational mission of the Catholic Association comes in, and although it seems strange that it should necessary, Catholics have to taught that commercial life, in which so many Scotchmen and Englishmen are scoring such tremendous such able as a professional career. Here again, the curb has to be placed on excessive ambitions, and unwise as

The high class education now given in many of our schools, and the foolish pride of many parents, seem to have inspired the minds of our young people with a disgust, a distaste, for commercial life. This is one of the fatal prejudice that should be broken down at any cost. It is an absurd, an insane pre judice. We do not read in history of great achievements done, or great power attained by the legal or med-ical fraternities. But the merchants

of Tyre and Sidon cut out a large fantastic aspirations of the Irish slice of history for themselves; and Catholic. If servinity has a good the merchants of Venice wielded for centuries a power by land and sea, that was the envy and despair of

European potentates. Amongst ourselves, our leading citizens are merchants; and commercial life opens up not only an honor able, but a lucrative career to Irish Catholics. But, here again, 'race is to the swift, and the battle to the strong;" and given ability, enterprise, and foresight, with the steady and legitimate assistance of the Catholic public, we might hope to see a new race of Catholic commercial men in our midst. Here, there is a very wise word in the Handbook before us. "Wherever there is a question between the Gael and the Pale, give the Gael every chance; and keep your captious criticism for the other side." Here, the Handbook puts its finger on a horrible fault. Some leading historian has remarked, that it is a symptom of the emergence of races from slavery, that they turn and rend each other, and attribute all the virtues to their conquerors. If there be any point on which the Irish race needs to examine its conscience, it is just here.

Passing from clerical and commercial life, the Catholic Association aims at creating social life amongst Catholics. Again, there can be no eason why "Society" should be exclusively Protestant, or why Catholics should not constitute social circles on a broad basis of education and refinement. The worst enemy cannot say that in these two ele ments of civilized life there is any inferiority amongst Catholics. Nay, I would put the Irish Catholic in the forefront of all that is advanced and modern, and at the same time conservative, in this matter of social delicacy and refinement. But, unhappily, we have not yet quite onliterated the stigma of inferiority that was imprinted on us by the penal legislation of the past; and, alas! that we should have to say it, many Catholics, especially the "nouveaux riches," will persist in straining after Protestant society, as alone claiming to be respectable. It would be ridiculous, if it were

not painful—the attitude assumed by these people, and if there be one thing more than another, that is deterring Irish-Americans or Australians from returning to their native land, and assuming a rightful position there, it is the dread of that narrow exclusiveness, that will persist in ignoring the best elements in social life in favor of those caste distinctions, that are vulgarly called Catholics democracy break down those distinctions; and once that Catholic circles for soc.al and educational purposes are created. and begin to influence public life, there can be no danger of an imputation of inferiority; and if there is, it can be easily laughed at and defied. The great middle classes, commercial, farming, and industrial, are the support of every commonwearth. Given their stability under just laws and righteous administration, and their efficacious strength given through social and educational advancement, and the Irish problem is

Immediately connected with this and as an essential element of progress, would be the establishment of Clubs, Reading Circles, etc., in our cities and towns. There is no better educational factor than a Young and patronage seems a misdirection intellect with intellect, are more largely effective for !he intellectual advancement of our youth than any professed system of education. The training is voluntary; and that all-important. Reading Circles, . too, in a more limited way, confined families, or private coteries of ladies and gentlemen, where they could meet once or twice a week, and discuss books, art, music, literature, instead of banal and worthless gossip would be useful elements in this great work. But I am filling too much space; and must only refer readers to this Handbook for the minute particulars of those subjects that I have broadly outlined here.

> I conclude with one word. There are now a number of organizations through the country, all moving in parallel lines towards one object, the uplifting and maintaining on a highr plane, the Catholic population of this country. When all are working for the same object, and with no conflict of principle, it is difficult to see how possibly they can jar with work. And yet, owing to facts althere is a great tendency amongst us to criticise, and even condemn, good work wrought with the highest motives. In many

cases there is personal feeling, some mere love of criticism and fault-finding at the root of this antagonism But, surely, the time has come when Irishmen should be content to sink their differences in favor of a common cause; and admit, once and for ever, the broad principle, that it is a question, not of individuals, but of great issues, that is at stake. And surely, it is clear that in this great Catholic Association, there is no attempt at self-aggrandisement on the part of its promoters, who have assumed much responsibility and trouble with the hope of but one reward furtherance of the Catholic claim. Hence, I have no hesitation in recommending the study little Handbook to the public. It is not only a Manual, but a historical document; and not only a historical document, but the best exposition I have seen of the duties and needs of Catholic Ireland

OUR OTTAWA LETTER

(From Our Own Correspondent.)

Ottawa, Oct. 12. THE SESSION.-Another week and the apparently interminable session goes on. It is expected now that the coming week will see the end of it; but that has been the conjecture for a couple of months back, and like a will-o'-the-wisp, the light of prorogation flickers in all directions, but never seems to settle down on any given point or day. There is nothing new to tell. The same story of supplies being voted, of de lays to await the Senate, of Bills brought in and dropped, and of members going home, others kicking about having to stay; this is about summary of the present proceedings. So we may as well turn to what is more local and likely to inerest the Catholic readers throughout the Eastern Ontario section of the country.

SEPARATE SCHOOLS. - Some

ime ago the Separate School Board (Catholic) took up the question of ssessments and a special tax committee was appointed to inquire into he subject. It was pointed out by Aid. Slattery and members of the School Board that the Public schools derived all the benefit of the taxes collected in commercial and financial nstitutions in which Separate School supporters were interested, along with public school supporters. was also stated that ratepayers who should be supporting the separate schools with their taxes were, some of them unknowingly, others intentionally allowing their tax money for school purposes to go to the public schools. The committee that investigated the matter did its work so thoroughly that taxable property to the value of \$240,000, which for merly was assessed for public school upport, has been transferred to the Separate School column in the asessor's office. As the sessor's office. As the Separate School rate is 6½ miles on the dol- $5\frac{1}{2}$ mills is said to be one reason why the go-by is given the separate schools, when the question of assessments comes up in the ratepayer's minds. However, as the separate schools are becoming more expensive with the growth of school population, the Board is determined to secure all the available revenue to which it is entitled.

CHRISTIAN BROTHERS. — The twenty-fifth anniversary of the taking over by the Christian Brothers of the Notre Dame College, Hull, will be celebrated on the 25th instant. The alummi, who about one thousand will take part in the event. Several meetings have been held, and at the last one the committees for the occasion been formed. They are as follows:-

Reception-A. Caron, chairman; J H. Pare, H. Desjardins, L. A. Le-Duc, E. Carn and D. Dumontier, Finance—Magloire Carriere, chair-man; Anthime Carriere, Moise Laverdure. E. Lefebvre, Darius Caron, Henry Belanger, Henry Lefebvre, J. A. Bergeron, E. Dugnay and L. A.

Durocher, Adelard Parent, Joseph Caron, Darius Caron, E. D. Mosse, Edgar Bedard and George Ardouin.

Mr. F. X. E. Boucher is president, times political jealousies, often the and Mr. Polycarpe Doucet is secretary of the Alumni Association.

On the morning of the 25th, Sunday, Grand Mass will be sung, in the Church of Notre Dame de Grace, Rev. Father Geo. Gauvreau, of the Ottawa University, who is an alumnus of the institution. In addition to this information the may be added:

Mr. Alfred Lane, M.L.A., Quebec, one of the leading advocates of the Quebec Bar, who is also an alumnus, is to deliver an address on the occasion. Rev. Brother Mathias, the first Christian Brother to have charge of the school, is now Montreal, and will attend the jubi-

The alumni have purchased a beautiful 650 pound bell, which will beblessed and presented to the collegein the course of the day.

The talent for the musical entertainment to be given the same evening in the parish hall is to be drawn from the ranks of the members, for twelve out of the twenty members of the Hull band belong to the alumni.

CATHOLIC STATISTICS. - The statistics of the archdiocese of Ottawa have been compiled; they were taken in 1901, and they give the following figures:-

The Catholic population of the archdiocese is 157,515 souls, an inrease of 26,619 during ten years.

There are 112 secular priests, and 132 regular clergy, belonging to religious orders, making a total of 244. There are 97 churches with resident pastors, and 24 missions, making 121 parishes in all; one grand seminary, with 22 students; one college, with 526 students; four scholasticates, the Oblate, Dominican, Capuchin and Marist, three of these with juniorates. There eight religious communities of men and thirteen of women, twenty-one in all. There are about 300 schools with 21,000 pupils; nine academies, eleven boarding schools, three hospitals, and eight asylums.

RELIGIOUS NOTES.-The forty ours devotion was concluded in St. Patrick's Church Saturday, with solemn High Mass, sung by Rev. Father T. P. Fay of Farrelton, assisted by Rev. Father Whelan as deacon, and Rev. Father Foley, of Fallowfield as sub-deacon. Benediction of the Blessed Sacrament and singing of the Litany of the Saints and a procession round the Church, rendered the occasion a most impressive one.

The forty hours devotion was also held in the Holy Family Church, Ottawa East. The following is the order in which the churches and chapels of the archdiocese will hold the forty hours. Papineauville, to-day; The Brook, on the 14th; St. Joseph de Lemieux, on the 16th; Dame de Lourdes, on the Montreal road, the 18th; St. Joseph d'Orleans, on the 20th; Buckingham, on he 22nd; Water street Hospital, the 24th; St. Charles Home, the 27th; Labelle, November 3rd; the Basilica, November 29th. There are a few more in December, including St. Patrick's and St. Joseph's Orphan-Patrick's and St. Joseph's College and ages, St. Joseph's College and the Sacred Heart Church.

In St. Joseph's Church on Sunday norning, Rev. Father Wm. J. Murphy, the pastor, urged the parents to see that their children were fully provided with prayer books and all ssary articles of devotion

The sermon at High Mass was on holiness, by Rev. Father Thos. P. Murphy. In the evening the programme was faithfully carried out, and Father W. J. Murphy preached on almsgiving. The choir rendered another part of Haydn's "Passion," in quartettes and choruses, the soloists being Madame Mathe, Miss Cadieux, and Messrs. Mathe and Le maire. Mr. Marchessault sant the solo în Dubois "Ave Maria," Mrs. M. J. Mahon sang in Bassini's Tantum Ergo."

Rev. Father Whelan announced n Sunday in St. Patrick's Church that the collection for coal will be taken up next Sunday, and enve-lopes were distributed for the purpose bearing the appropriate text:
"In the morning, he himself was heated," Osee VII., 6.

Tht Schiel Legrange Bible clas for Catholics resumed its Sunday meetings Sunday afternoon in St. Jean Baptiste School. The attend ance was very promising and Rev Father Van Beceiaer, O.P., gave a most interesting and instructive talk on the way in which the Bible has been viewed by the people of various epochs.