

Random Notes and Cleanings.

FADS OF THE DAY. — In the "Leisure Hour," John A. Stuart discusses the extravagance of some people in plain terms. He says: "There was a time, not so very long ago, when a wedding gift was a real token of affection or esteem; now, at any rate in the rich and fashionable sets, it is merely a means of displaying the donor's ability to disregard expense, to be lavish, to be extravagant. A system of giving presents has sprung up which is just as much social rivalry as the wearing of Paris gowns or tiny moleskin jackets, decked and inlaid with stuffs that are valueless save for their cost. In hats, in gowns, in motors, in horses, in plate, in flunkeys, in wedding presents, it's all an ostentatious rivalry of wealth. Where is it to stop? We seem to be smitten with a kind of madness for social jealousy and display. "When one woman spends \$10,000 on flowers for a single entertainment, while 10,000 of her sisters have not so much among them for all the purposes of life, there is something seriously wrong. Ruskin declared that the amount spent on frivolity in one night in London would feed the peasants of a Swiss valley for a year. Yet by all accounts London is but a novice, an amateur in extravagance compared with New York. There's a reckoning ahead as surely as justice is justice"

NON-CATHOLIC PROTEST. — A certain class of Protestants, true to their name, never lose an opportunity of making protests against all kinds of imaginary grievances. One of the many instances that occur from day to day which illustrate that fact is the recent outburst at a council meeting of united Protestant societies of London, England, where the following resolutions were passed and ordered to be sent to the Prime Minister: 1. That the unequal and disproportionate representation in Parliament of Irish constituencies, to the detriment of British interests, constitutes an abuse of long standing which calls for an immediate remedy at the hands of His Majesty's advisers, seeing that it gives an undue and fictitious importance to the nominees of the Roman hierarchy who own allegiance to a foreign and hostile power, and who employ the influence thus obtained to extort from successive governments the control of education as well as a monopoly of official posts, and, as far as possible, the lavish expenditure of public money for objects of a merely local or sectarian character. 2. That the renewed attack proposed to be made in Parliament by the Duke of Norfolk upon the royal declaration against Transubstantiation and the sacrifice of the Mass ought to be decisively repelled by the government, as it is impossible to secure the exclusion from the throne of any Roman Catholic, unless some such test of his own personal belief be publicly administered. The Papacy has never withdrawn its claim to spiritual supremacy and jurisdiction in this country, and it is necessary, therefore, that the false doctrines upon which its pretensions are based should be definitely repudiated, ex animo, by every constitutional ruler of this Protestant realm.

CONTROL YOUR TONGUE. — A non-Catholic litterateur who is known to have written many bitter articles against Catholics is credited with the following advice in regard to the too free use of the tongue, despite the fact that he often used his pen in a way which did not display great regard for Christian charity. He wrote: "In all thy perplexities do thou thyself but hold your tongue for one day; on the morrow how much clearer are thy purposes and duties, and how much rubbish those two mute workmen silence and concealment sweep away."

CAPITAL AND LABOR. — The difficulties between those two great forces in the temporal sphere are becoming more accentuated as the years roll by. Both sections are on the alert and watching each other's every move. That such is the case is apparent to all who note the articles and items which occupy a large portion of space in the daily press. This week we reproduce two brief notes as a fair sample to show how closely every movement of capital

is watched and to illustrate the temper of leaders of labor: The first is as follows: Several labor papers are declaring that President Baer of the Philadelphia and Reading Company is preparing to increase facilities for storing coal. The coal trust has already room for 500,000 tons, but this will be more than doubled. At least 1,000,000 tons will be in readiness for 1906, when the present agreement with the miners expires, and the workmen will probably make new demands. The second touches upon the question of the open shop and runs as follows: "The United Garment Workers of America will hold their thirteenth annual convention in Buffalo, beginning August 29. Secretary Henry White, in his call for the convention, says that the organization is face to face with the gravest crisis in its history, owing to the organization of employers and the fight for the open shop."

PERSONAL INCOMES. — There seems to be a fascination for some writers to dwell upon the question of the wealth of a class. In an article on the subject of average income in England and France, M. Paul Leroy Beaulieu, in a recent number of L'Economiste Francais, asserts that there are by far a greater number of extremely wealthy people in England than in France. In France there are between 700 and 800 persons whose annual income from property exceeds \$50,000 per annum, whereas in England there are no fewer than 2418 persons in the same enviable position.

RUSSIAN HOSPITALS. — In the war now in progress Russia has made provision for her sick and wounded soldiers which displays much humane sentiment. Nothing more perfect than the hospital cars have ever been built in that line, equipped as they are with every comfort that can ease the suffering soldiers. All along the sides of the car are rows of queer-looking beds, which consist of cots without any support. The frame of the spring has big holes through which ropes are passed, and the beds are hoisted into place by means of pulleys. In this way it is possible to crowd an indefinite number of beds into one coach, as they can be shifted up or down at will. At the ends of each car are chests for medicines, bandages and the other accessories of a hospital. These are always well filled, for the women of Russia, from the Empress down have been untiring in their efforts to provide for the wants of the sick and wounded. Attached to each hospital train is a sort of caboose, where the nurses can cook.

SERMONS BY TELEPHONE. — One of the many novel and easy methods of non-Catholics to afford spiritual comfort to the inmates of hospitals in Philadelphia is described by an American daily newspaper as follows: "No use to which the telephone has been put has afforded so much genuine pleasure to the sick as that conceived by Dr. Russell Conwell, president of the Samaritan Hospital, when he had the wards of that great institution lined with telephones which were connected with big megaphones lined along the front of the pulpit of the Baptist temple. Visitors to the sick of the Samaritan hospital a few Sundays ago were surprised and delighted to see rows of patients with receivers at their ears and joining in the services at a distant church."

EDUCATION OF GIRLS. — In a paper on "Woman's Share in the Industrial Revival of Ireland," the Bishop of Ross, among other things, says: "The priests can do a great deal, both through the school and many other ways. Under their encouragement the women will be induced to attend the classes in cooking, hygiene, and other domestic arts to improve their knowledge. If things were as they should be the female teachers would be able to give much assistance. However, the want of knowledge and even of appreciation of household work on the part of many of them is a serious obstacle. A little girl is appointed a mistress. It then becomes, in many cases, an unwritten law of the family that

she will attend exclusively to her books, and that her mother and sisters will do all the housework. Thus she passes the formative years of her life without practice in, or appreciation of such work, and probably with a contempt for it 'as beneath her.' The few lessons she receives in the training college but poorly supply this great void in her womanly work. I do think that six months of the two years' course and three months of the one year's course in the training colleges should be devoted exclusively to the practical and theoretical domestic work. If the teacher had a grasp of domestic economy, appreciated its value, and kept before her mind the life work of the girls under her charge, she would find a thousand opportunities of correcting their false notions, instilling into their minds sound ideas, holding up before them true womanly ideals, and equipping the grown girls with something more than a little needlework, to prepare them for their future responsible ties of wifehood and motherhood."

SECULARISM. — The sway of secularism more or less pronounced is noticeable to one who reads with care the reports of proceedings in legislative bodies to-day of every country. Rev. Dr. William F. Barry, in a contribution to the London Chronicle, in convincing terms refers to secularism, its aims and its possibilities thus: "Clearly we are in a crisis, which may turn out to be revolutionary. Neither science, art, literature, social activities nor any of the sects which spring up and putrefy in our sight, has discovered the secret of life; criticism, revolt, and rehabilitation of the flesh leave men where they lay, diseased and impotent. On the other hand, consider this: wherever the individual is brought face to face with Christ, in prayer, in retreat, by some accident (which is Providence), in his march, if he will take there is something to receive—a power that can change him for the better. That ideal, which no criticism has dethroned, which rises above all mortalities and all metaphysics as unapproachably divine, is also real with a substance and a strength of personality never to be transcended. Religion may die out in the hearts of many, but Christ does not die. There is not the faintest sign that He will die. All the crowns of immortality rest upon his brows; if life has an aim or a meaning it is in His resurrection from the dead. "My conviction is that the age of secularism now upon us will be a crucial experiment to mould private character and sustain the public order without reference to God, or Christ, or any other world beyond this. That the trial will be made everywhere, as it is now making in France. That it will create—all it ever can create—widespread ruin, moral disorder on a scale never known since the Roman imperial days, and possibly civil wars such as the Reformation and the French Revolution witnessed. But that as a constructive effort it will fail. In the long run it will demand too great a sacrifice from the individual to society, from the many for the sake of the few, from the weak to the strong, and from the miserable to the prosperous. We know how Christianity began and where. It was two motive powers which I can perceive, in no other creed of civilization—man's infinite sorrow and his unconquerable hope. By it he can live, nay, the better part of him is still living; without it what is left to him except 'the guess of a worm in the dark and the shadow of its desire?'"

C.M.B.A. CONVENTION. — The convention of the C.M.B.A. of Canada to be held in Toronto next month is a subject of much discussion amongst the members. It is said that several questions of great importance will be submitted to the convention. Of these specially mentioned which will command much attention are, the age limit, the increasing of the rates of assessment, and the payment of half the amount of a certificate of insurance at the end of twenty years.

CATHOLIC FEDERATION. — Another contribution to the discussion prior to and since the organization of "The American Federation of Catholic Societies," from the pen of Bishop McFaul, is published in Donahoe's Magazine. His Lordship says in closing his article: "Those who are timid regarding Federation and hesitate to join it feel it may transgress the legitimate field in which alone safety can be found, and inopportunistly precipitate the practical solution of problems which are still immature, should reflect that Federation includes in its advisory board some of the most eminent, the most prudent and conservative members of the Hierarchy, and no important step can be taken without their consent. In due time the organization hopes to have the whole Hierarchy acting in the capacity of advisers. In questions affecting the archdiocese, or a diocese, the Archbishop or Bishop respectively, will be the principal members of the advisory Board, and in national questions the Board of Archbishops. Laymen will thus be guided in the proper channels and there will be no danger of injury to our interests arising from misdirection and misapplied zeal. Federation will endeavor to redress grievances wherever they exist, employing means suggested by wisdom and experience. The redress or grievances, however, is only a small portion of its plan of campaign. Broadly stated, its objects are: 1. The unification of the Catholic nationalities in America. 2. The voicing of Catholic public opinion on all important questions of the day. 3. The destruction of divorce. 4. The banishment of Socialism. 5. The union of religious and secular education. If Federation enables us to solve only the last it will have entered the wedge deeply into the others and merited well of both Church and country."

NEW RULES FOR CLERGY. — This is the heading which a Catholic American weekly newspaper has placed over the following item: With the return recently of the priests of Archbishop Farley's diocese from their two weeks' retreat at the Dunwoody Seminary it was announced there would be a stricter interpretation of some of the rules of discipline for the clergy, particularly the one forbidding the attendance of priests at race tracks and theatres. The rule in respect to theatres has by custom come to have an exception when the performance is given for a charitable purpose. Other wise a baseball game or some other athletic contest is all that is left for the amusement seeking clergy. The Archbishop also announced that after the meeting of the Eucharistic Congress here next month, monthly spiritual conferences will be held for the clergy. High Mass must hereafter be sung in every church on all Sundays except during July and August. Sermons must be preached at all the Masses on Sunday in the various churches.

SOBER MEN WANTED. — Business men who conduct large establishments are doing much to promote sobriety among their employees as the following notice, recently issued by Marshall Field & Co., of Chicago, will show: "We will not, to our knowledge, place in our business a man who drinks, and even though a man should apply for a position, whose ability and other all-round qualifications would seem to fit him for the position, if we knew or discovered that he was a drinking man we should decline to consider his applications. Any man in our employ who acquires the habit of drink, even though moderately, is to a certain extent marked down in our estimation, and unless we can remove from him this serious fault, and show him his error, we feel compelled to do without his services."

The organ is not to be played during low Mass except as an accompaniment to the singing of the choir or of the congregation. JEWELRY AND FARMING. — A Springfield paper calls attention to a Jewish colony, says the Sacred Heart Review, which is growing in the northern part of the town of Sandisfield, about two and one-half or three miles east of New Marlboro village. There are in that section several old New England homesteads which have been steadily running down for a number of years, not wholly on account of not being occupied, but on account of neglect, scarcity of money and lack of ambition to make repairs. Now these abandoned farms have been acquired by Jews and are being worked with profit to their new proprietors. These Jews are apparently well to do, but do not show it to the world in fancy dress or high living. They have an eye ever open for business, it is declared, and are very sharp in 'a trade or bargain, and they need to be when dealing with the average rural Yankee. It is said of them that they pay cash for everything, mind their own affairs, and keep their own society. They raise large families, and soon there will be need of synagogues and schools in that section.

A.O.H. — In Philadelphia the parent division which is housed in its own hall, recently added an annex to the building at a large outlay to accommodate the increasing membership. Here in Montreal, where there are so many Divisions of the honorific Order, we had expected ere this that some united effort would have been made by the large membership to build a hall for the accommodation of all concerned. The A.O.H. has members enough to undertake the work if each of them will make a small sacrifice.

C.M.B.A. — At the recent open meeting in Montreal, the Supreme Recorder, Mr. Cameron, in dwelling upon the increase of rates of the C.M.B.A. of America, made the statement that the reason the assessment rates had been increased was due to the fact that they had realized they were trying to pay \$100 with \$80. Under the new schedule they had every guarantee that they would have ample resources to meet all maturing death claims. He deprecated all attempts of an organization such as the one with which he is associated to make money out of public entertainments. Such undertakings should be the task of the parish charitable organizations.

FEES OF PROFESSIONAL MEN How shall we pay the doctor? asks E. W. Osborn in the New York World. According to the bill, without question, is the general rule. According to our means, says the kindly code by which general practice is guided. Strictly according to character of service, skill and time required and result reached, says the court, in the person of Judge Ryan, of St. Louis. But how then shall we pay the lawyer? Apparently according to the depths of our pocketbook and the urgencies of our affairs. In the recent St. Louis instance a verdict for \$12,000 was set aside as excessive. The doctor had sued for \$20,000. According to Wall Street report Mr. J. Pierpont Morgan pays \$50,000 a year to Francis Lynde Stetson merely for the privilege of having first call on that able lawyer's advice whenever he desires. For any actual service rendered there is extra pay. And Mr. Morgan murmurs not nor seeks to have a jury revise the lawyer's claim. Is there one rule of ethics where the human mechanism has to be set right and another where a fracture is to be reduced in high finance? It is to be noted that as a rule the doctor's high fee passes without objection. No Armour protest accompanied the \$75,000 which went to Dr. Lorenz for his attention to little Lolita. James R. Keene, Cornelius Vanderbilt and other rich men have been willing to pay for the exclusive attendance of physicians who could make in practice among the rich from \$25,000 to \$100,000 a year. When one considers that there are in the United States about 200,000 doctors, with an average income figured at \$750 per year, it is seen that standards aside from those set by the St. Louis court enter, quite conspicuously into the rendering of medical accounts. The judge has stated the logical phase of the doctor's case only at the instance of a patron who does not agree with the sentimental view. If such patrons were of the prevalent number it would undoubtedly be to

the loss of many poor sufferers. The plea which has been urged that the large fees paid by the rich make possible the extension of surgical science best aid to the poor is a just plea. A physician is a man who has to live like other men. He pays high tribute to his own worth when he turns willingly from the sick bed of high reward to the cot of no reward at all in money. Patients whose resources enable the healer to follow thus an instinct of humanity should be rather proud of the fact. Besides, it is true that in most "big fee" cases there is a very special demand on both the doctor's time and his skill. To return to the parallel consideration of charges in medicine and the law: Dr. Lorenz's \$75,000 visit to the Armour child brought incidental relief without price to companies of American children whose parents could never on their own account have afforded the importation of the great specialist. What spread of good cheer or comfort among lowly industries has ever followed the payment of a quarter million or whole million dollar fee to a legal doctor prescribing reorganization physics for a sick trust? And can it be claimed for the attending physician of the trust that he devotes more time to his practice or has developed a higher degree of skill than the equally devoted professional of the tenderer line?

OUR BOYS AND GIRLS. TALKS TO BOYS. — A common cause why so many of our boys go astray is their being so easily influenced by others. Not only through bad example are many boys made to fall, but also through the influence brought to bear on them by the deceiving words and sayings of others. To offset the bad influence exerted on you from that side, I say to you, dear boys, beware; listen not to the words of everyone who approaches you; be not influenced by the sayings of such as would try to make you give up your good practices, your childlike faith, your virtue, your innocence. Boys, believe not everything you hear. The world is full of liars and you come in contact with an immense number of them. Every day you deal with liars. You must deal with them. You would have to exclude yourself from all communication with people if you would prevent your coming in contact with liars. Deception on all sides, that is the condition of the world. To warn you against the evil influence of those whom we call liars, I say, believe not everything you hear. Because someone has said so, is that a sufficient reason for believing it? Because someone has laughed at a holy practice of yours, is that the reason for giving it up? Believe not everyone you come in contact with. Not everybody means well to you; remember that. The most sacred things are scoffed at by some people. The most manly qualities are ridiculed by some evil-meaning fools. The most praiseworthy acts are made fun of by light-headed idiots. Be not influenced by them. You love to be a Catholic, to believe what the Church teaches you, to go to Church, to pray. Others will laugh at you for that, and tell you it is all nonsense, foolish to do so. Ought you listen to them and give up these things, because of their ridiculing words? Is that a reason?—say it is? Indeed not. Are they good judges in the matter they are talking about? Are they not liable to be in error about what they are saying? Do they mean well to you when giving you such advice? Say boys—do they—can they mean well? Are you sure of it? Do they mean well? Is it not possible that perhaps the most malignant intentions prompt their sayings? Are they your friends? Ah, dear boys, know your friends! Remember such as act thus to you are not your friends. Believe them not. Judge for yourself. Do not sacrifice your judgment to their whims and notions. Are you sure they are not prompted by false prejudices? Are you sure they have sound principles and act according to them? Be a man, a thinking man. Boys, swear not from doing right on account of the words, the laughter of others. Be not slaves of human respect. Act manly; have your own judgment, and fear not to act according to it. Never forget; you are not everywhere dealing with well-meaning people, men of principle, of virtue, of sound doctrine. Many of your acquaintances, companions, are but the contrary, worldly-minded men, base, malicious souls. Fall not into their snare. Listen not to them. Beware of them; be not influenced by them.—Rev. M. Klasiin in the New World.

THE IRISH BISHOPS. A most important meeting of the Irish Bishops was held at the North College on June 22, hence Cardinal Logue presided. The following important resolutions on the Education question dealing with other Catholic interests were adopted and to be published: "As authoritative statements recently in Parliament indicate the Government of the country contemplate serious changes in terms of primary and secondary education, and as some proposals made by individual Catholics suggested that the gravity of the subject and their true nature not sufficiently understood, it is our duty to make the statement: "That we feel that any restriction of the control now exercised by managers of schools of the National system would be so injurious to the religious interests of the country as to make it imperative to resist the introduction of such a measure, and in case it were to be introduced, we would be prepared to reconsider our whole position to those schools. "That as the power of appointment of the teachers in National schools is the principal guarantee of the Catholic parents that the education of their children will be in trustworthy hands, and in view of the fact that the National Schools concur in stating that the power is, on the whole, being judiciously employed by the Government as satisfied that on moral as well as educational grounds would be disastrous to introduce it. "That there is no sufficient reason for the adoption of extreme measures such as have recently been proposed; the National system as it exists is the growth of the country, it has gradually been formed from its original irregularities into a form that is in accordance with the actual conditions of the country; it has removed, speaking, all religious strictness from the primary schools, has been widening year by year, improving its educational value, although there are still many who are convinced that the remedied under the present system without consulting the country, perhaps throwing educational generations, especially if the present Commissioners' system and on educational grounds. "If the improvement of the National system is the object which the Government and those who are behind it view they would first attempt and obvious reform of the existing system would effect a wretchedly poor country drained by excessive taxation, a ruinous land system, it is to anyone that whatever was allowable it was not with our schools. Yet at a time that England is taxing over a million a year from the Imperial taxation for the benefit of her schools, the equivalent for this country is refused primary schools on the one hand, and on the other, the primary schools, especially in the districts, have the first claim Equivalent Grant, which would be sufficient to remedy all the material defects which complaint is now being made, amongst other things, render unnecessary the suggestion of amalgamation and girls' schools in districts where the necessity for such an attendance or educational but solely to save expense. "Then the waste of £2,000,000 on the Model Schools to cease; the Training College be helped until they reach the point of efficiency; the salaries of teachers be made to attract the best and most capable candidates to the profession and other reforms would be greater part of the defects are now the pretense for ostensibly the present system, really the power of the clergy schools. "Statements have been made to the want of interest of the people in education think that it is so. The voluntary contributions will make towards the building