

ican ation of lic ies.

issue we referred to a
le by a leading Amer-
exchange that the
America at a recent
discussion, arrived at
that they could not
the Federation. In the
announcements made in
the Federation in one
ages, the secretary re-
ported attitude of the
The announcements

Secretary Anthony Matre
word from Rt. Rev.
ul, Bishop of Trenton
the American Federa-
Societies, that the
ing the next national
s been changed from
August 1, 2, 3, 4 and 5
venience of prominent
Archbishops and Bish-
to attend the great
held at Atlantic City.
the third convention of
organization, which has
rship of over one mil-
deration was launched
by representative Cath-

from all parts of the
about two and a half
and has from that time
tidly, so that to-day it
Catholic organization
numbering among its
Papal Delegate, seven
and fifty Bishops.

Matre discredits the re-
Archbishops at their
disapproved of the
Federation movement,
at he has received no
his office, but, on the
ds letters from several
including the Pope's
Bishop D. Falconio, in
relates highly indorse
the movement and have
blessing. But recently
ficial word from Rev.

State organizer of
at Archbishop P. L.
ew Orleans, who is al-
Extraordinary to
to Rico, and who has
from Rome, has this
e Catholic Federation:

and soul with you; I
great movement, and I
urge the committee to
power to make the Fed-
and success." Mr. Matre
a communication from
from Kansas, recently,
relate states that he
call an extraordinary
l the Catholic societies
e for the purpose of
anch of the American
Catholic Societies. A
being taken by Bishop
Maine, and Archbishop
York has already tak-
in federating the socie-
cesses of New York.

Federation held its first
Cincinnati there were
es federated. Now there
ions in the following
Boston, New York,
Cincinnati, Philadelphia,
Quincyville, Indianapolis,
Waukegan, Milwaukee, Los
veston, Kansas City,
Columbus, Evansville,
Binghamton, Pensacola,
any other cities will be
few months. The na-
ary reports that there
country federations in
e States, and that Ohio
d with twenty-nine coun-
Indiana has eleven
ations, Illinois seven,
three and Pennsylvania
e Federation there are
d 5,000 Catholic In-
e Porto Rico Federa-
represents nearly 1,000.

A union between the
holics of the Philippine
ody representing several
also be soon effected,
correspondence to that
an opened with Vicente
a president of said or-

always doing. Wish-
ing, intending, murmur-
ing, sighing, and repining
and profitless employ-

ays building up. It puts
beauty on every life it
makes life seem more
to everyone into whom
Its words are bene-
every breath is full of

OUR CURBSTONE
OBSERVER.

On Jumping at Conclusions

We are all prone to jump at conclusions; and the conclusions upon which we land are generally those that correspond with our own ideas, our wishes, or our prejudices. The moment the mind takes in, with a flash, the ultimate land- ing place, and it is seen that it will be undesirable, immediately we construct mental barriers, and instinctively seek to change the whole current of that instantaneous conclusion. In other words, I hear of a certain event, the natural conclusion that I will arrive at is unpleasant for me; I, therefore, am slow, very slow in reaching that conclusion. But I hear of another event, and I feel instinctively that the conclusion will gratify my prejudices or my inclinations, and I jump at it, without the slightest hesitation; I overlook many an obstacle that in the former case I would have welcomed. This may not be a positive evidence of insincerity; but it is certainly one of bias in my mind.

AN EXAMPLE.—A couple of weeks ago a fearful fire devastated a large portion of Ottawa, a part of the city that had suffered in a like manner in 1900. It was concluded at once that it was the work of an incendiary. Very naturally the mind rushed to that conclusion; especially as it seemed to furnish some excuse for making some one suffer as a punishment. It would seem as if the disaster were more terrible if it had been due to a mere accident. There would not be, then, the slightest consolation, not even that of a hope for vengeance. In this instance an individual was arrested. No one had seen him set the fire; but he was ticket-of-leave man; he had once been sent to penitentiary for arson; he was a suspicious character. So much so that he was suspicious that a detective had shadowed him all that day—and did not see him do anything that would indicate that he had been guilty of the supposed crime. But all these circumstances combined against him; and the public mind jumped to the conclusion that he was the author of the fire. And had he not been arrested it might have gone ill with the prisoner. I do not say that he was innocent; I do not say that he was guilty; I know nothing about it. But I can fully understand how anxious the great mind would be to find some one upon whom to cast the blame, and how easy it would be to jump to the conclusion that this special man was the guilty party. In this case no regrettable results followed; but had there been a lynching (such as so often has occurred in the United States, especially in the case of the colored people), and that subsequently the error was discovered, it would be too late to rectify the evil consequences of jumping at conclusions.

ANOTHER EXAMPLE.—The press of America has been filled with column after column of details, all more or less sensational, of that tragic event at Roraine, Ohio, in which the sister of the parish priest was killed and the aged father Walser was accused of the murder. Apart from the people of that place, all of whom were excited, and the majority of whom are bitter anti-Catholics, the press stirred up most ungenerous feelings in every section of the United States. It was a matter of jumping at conclusions, and doing so in a spirit of joyfulness. There seemed to be a savage delight taken in the revelation that a priest should be the object of so much morbid interest. Nothing could surpass the favorable aspect of the

Topics in Australia.

PRIVATE CLUBS.—From the "W. A. Record," Perth, Western Australia, we take the following notes of a correspondent:—

Everyone must have noticed with alarm the large number of club licenses that were granted at a recent meeting of the Perth Licensing Court. The incident is regrettable as showing the tendency of the young men of this city, and the weakness of the Bench to shut down on private license in fairness to the hotel proprietors. I am no advocate of ho-

case—I mean favorable to the excitement of curiosity. It was a very great check, a regular afterglow to learn that the priest was innocent. But there was, with some, a species of disappointment. To be obliged to draw back, to abandon conclusions reached in such haste, is, to a degree, humiliating. While the fact of a murder still remained, and of one that should at any time excite public attention, still the case lost almost all its interest, since the priest was not in it, since a sensational trial was avoided, since such a splendid source of scandal was filled up. How very mute the press has been ever since regarding the matter! Columns were filled with the first news of the event; the declaration of the priest's innocence was easily told in ten lines, stuck away in a corner, and printed in small type. Thus it is that the world is so ready to jump at conclusions, especially if the conclusions contain an element of scandal or injury to a neighbor.

IN PRIVATE LIFE.—The examples I have just given are of a public character, and I have selected from thousands, simply because they are the most recent. But in private life; in the family circle; in the very intimacy of the individual's own heart, it is not almost invariably the same. Rash judgments of others; false conclusions at once reached by the most direct routes; simply because we do not weigh matters fully before deciding, study carefully before speaking, and apply the grand rules of Christian charity before risking opinions that may do irreparable wrong, and the effects of which we are impotent to efface. There are some people who have a constitutional weakness for jumping at conclusions—and I hereby mean unjust conclusions. They are principally of the gossip class, the class that has too much leisure for its own good, and not sufficient serious cares to keep it occupied and prevent it from taking undue interest in other people's business. It is a well known saying that "Satan always finds some work for idle hands to do." And he equally can furnish matter for idle tongues to talk about. In my humble estimation, what would best suit the purpose in such cases, is to have a good and profitable visitation of real personal troubles. The one who is in difficulties, who has serious cares, whose mind is constantly occupied with the obstacles that arise on life's pathway, has little or no time to squander in hunting up the scandals that can be multiplied at will to the detriment of a neighbor. And, even the person who has a fair share of life's anxieties, who has known its reverses, is better able to sympathize with others, to find excuses for mistakes rather than to seek grounds for fault-finding. But it is the person who has everything required to make life contented that is liable to become intolerant and uncharitable. The former rarely jumps at conclusions; the latter is always apt to do so. These few reflections that I have taken the liberty of making, are nothing more or less than the results of my habitual observations. Standing on the curbstone the other day an acquaintance came along to chat with me. In the course of our brief conversation I said that H. D., a mutual acquaintance—had died suddenly, and it was a case of poison. He at once replied, "His wife is the one that gave it to him, they always were on bad terms." As a matter of fact, both assertions were false; the couple were never on bad terms, and the ferms, and the poisoning was due to a mistake of the man, in using a wrong bottle. Such is what I mean by jumping at conclusions.

Bribery Scandal Follows Expulsion of Priests.

The "New York American," published last week the following despatch:—

Paris, May 9.—A widespread scandal is promised as a result of investigations into the charge of bribery in connection with the expulsion of French religious orders. The charge is brought against M. Edgar Combes, son of the President of the Council.

It is made in a letter published in the "Petit Dauphinois," of Grenoble, and reproduced in the "Figaro" over the signature of M. Joseph Besson in much the same style as the late M. Zola wrote his famous letter "J'Accuse."

M. Besson affirms that the Carthusians were expelled from France because they would not pay a bribe of \$200,000 with which the expulsion law introduced by the Premier was to have been circumvented. M. Besson further declares that the proposals for the payment of this sum were made on behalf of M. Edgar Combes, who was promised a commission of \$20,000 if he were successful in persuading the monks to pay the bribe. The officers were made by a M. Andre Verwoort.

bargain. No doubt it is a very praiseworthy idea, that men of a certain nationality, or of any similarity of tastes or calling should meet together, and make merry and enjoy themselves; but why all this could not be done without transforming their meeting place into a public house passes my understanding. The society or the institution of any kind which depends upon drink for its principal bond of friendship and goodfellowship rests upon a rotten foundation. The licensed club is a source of danger in our midst to our young men; no amount of argument can convince any sensible man that it does not provide them with every inducement to cultivate a love of drink. Will some wise legislator make it his business to see if some beneficial amendment could not be made in the Licensing Act to meet such cases?

CHARLATANRY.—The object of all modern legislative enactments is popularly supposed to be for the public good. In most cases no Act of Parliament is required, either as a deterrent or as an instrument for the infliction of penalties, to guide people in their dealings with their fellow-beings. An unwritten law—the law of conscience—serves the purpose. But there are not a few instances, sad to relate, in which the wise provisions of the criminal, as well as the civil law are most needful to protect people—not only against others, but even against themselves. The case of the fortune-teller and all his kith and kin is one of these instances. Perth is full of them; so are all the principal towns of this State. Like the ancient bay-tree they thrive and flourish exceedingly. Their votaries are drawn from all classes and conditions of people; none is so great as not to do them homage.

We have these "scientists" of all shades of charlatanism. We have the palmist, and the futurist and the mind reader; we have the physiognomist, and the necromancer, and those who read our destiny in the stars. There is no end to them, nor to the variety of their ways. They profess to tell of things past, present, and to come; of our prospects, and of our final end. By a shuffle of the cards they can tell the "fair" girl what the "dark" man thinks of her; and the "dark" girl is flattered and "covers the palm" with the usual piece of silver, and goes home happy. They inform the blushing victim, fresh from Wokemup or Jarrahingle, that all their future is before them—that they will marry well, grow rich, live happy, and "die of old age"; and like the "fair" girl those people also will go away and feel happy, and build castles in the air; and neglect to feed the pigs and milk the cows, as heretofore. And all the time those "mysterious" people with the long hair and the bony fingers grow rich in idleness and ease. Their only stock-in-trade is a sad, far-away expression of the eyes—which is calculated to impress upon the victim the awfulness of the occasion and the wonderful degree of science possessed by the person behind the screen. An effort has recently been made in Melbourne and Sydney to get rid of this class of people, and it is nearly time that similar steps were taken in this State also.

Bribery Scandal Follows Expulsion of Priests.

The "New York American," published last week the following despatch:—

Paris, May 9.—A widespread scandal is promised as a result of investigations into the charge of bribery in connection with the expulsion of French religious orders. The charge is brought against M. Edgar Combes, son of the President of the Council.

It is made in a letter published in the "Petit Dauphinois," of Grenoble, and reproduced in the "Figaro" over the signature of M. Joseph Besson in much the same style as the late M. Zola wrote his famous letter "J'Accuse."

M. Besson affirms that the Carthusians were expelled from France because they would not pay a bribe of \$200,000 with which the expulsion law introduced by the Premier was to have been circumvented. M. Besson further declares that the proposals for the payment of this sum were made on behalf of M. Edgar Combes, who was promised a commission of \$20,000 if he were successful in persuading the monks to pay the bribe. The officers were made by a M. Andre Verwoort.

Spend not all you have, believe not all you hear, and tell not all you know.

"The Bible's Place In Politics."

(By An Occasional Contributor.)

Under the above heading the Toronto "Sunday World," of May 10th, publishes a lengthy and rambling article—delightfully written and delightfully vague—to establish the place that the Holy Scriptures have in the political moulding of human affairs. Our contemporary approaches the theme with a long recitation of the history of religious propagation, dividing the world into two classes, those to whom the Bible was a heritage, and the heathen who worshipped false gods. Then he brings us face to face with the Mahometan problem and quotes Carlyle, as follows:—

"A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by? I, for my part, can not form any such supposition. I will believe most things sooner than that." And again—"a false man can not build a brick house! If he do not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house he makes, but a rubbish heap. It will not stand for 12 centuries, to lodge 180 millions; it will fall straightaway."

So far we have nothing about the Bible and politics; but this is interesting reading. Carlyle was a great writer, and probably, it is intended to serve some purpose. Fond of Carlyle, as an authority upon Bible and politics, he quotes him again to this effect:—

"No Christians since the early ages or only perhaps the English Puritans in modern times, have ever stood by their faith as the Moslems do by theirs—believing it wholly, fronting time with it, and eternity with it."

We might here take issue with both Carlyle and the author of the article before us; but experience has taught us that Carlyle is so cynical that his serious assertions must be taken with "a grain of salt," while present evidence shows that the "World's" writer is simply beating the air in an attempt to grasp the subject with which he launched forth, but which immediately seems to have escaped him.

In order to explain how it comes that so many hundreds of millions on earth have not yet accepted the Bible he says:—

"Yet it is not victorious nations, nor the eloquence of men, converting others to the beliefs they hold, which has chiefly furthered or controlled that progress. It is the Bible itself which is the great missionary and messenger of Christ."

A nice figure of speech, if a little bold; but it only demonstrates that the Bible is a very slow missionary and messenger, if it has not made greater progress. Leaving aside all rhetorical figures, we would like to know how this missionary and messenger is going to evangelize and deliver the message without an interpreter. It is not a living being, capable of locomotion and expression; therefore some other missionary, of an auxiliary kind if you like, must carry it along, and some living voice must give interpretation to the words of wisdom sealed up within its covers. We Catholics have that interpreter; he has not. But all this tells us nothing about the "Bible's place in Politics," and that is what our friend set out to explain.

Finally as we approach the end of the article we have the following sentence flung in:—

"For the Bible throughout the history of the world has been, and still is—looking at the question from the social and political point of view—the best foundation of a great polity. The polity of the Athenians, broad-based as it was upon the deep thought of some of the world's greatest philosophers, broke down with the test of a few hundred years."

Not so bad; and very true—as far as Athens goes. But show us the great polity that has not "broken down with the test of a few hundred years." We know of only one—the great Catholic Church. If that is what he means, he should say so; if not, then there is no example in history to sustain his contention.

Having placed in the Mohammedan's mouth the objection that the spectacle of the great civil war in America, and of the recent war in South Africa, shows that people accepting the same Bible cannot agree

upon a polity, the writer gives this reply:—

"We know, at least, that more, and more of God's creatures year by year read the Bible and learn the teachings of his Son, and we cannot but believe that the increasing knowledge in the world of that Book is part of the great plan, leading humanity at last, in Bacon's splendid phrase, to 'the Sabaoth and port of all men's labors and peregrinations.'"

This is absolutely all that we are told in the whole article about that which we are curious to know, namely, what is the "Bible's place in Politics." Nothing could be more vague. We all know that everything in the world; Church, Bible, nature, human races, powers, systems, and all mutations are simply parts of a great plan designed by the Creator for His own purposes and ends—which are not fully revealed to us.

Naturally the Bible is part of that great plan. No person is going to deny the proposition; but what we are desirous of knowing is what is the "Bible's Place in Politics?" That is what the writer set out to tell us; and that is what he has not told us. Besides, we are curious to know what he means by politics. That knowledge might enable us to imagine what he wanted to tell us.

Lessons and Examples

A MEMORIAL CHAPEL.—The new Coleman chapel in St. Patrick's Cathedral, New York, was opened for inspection last Sunday. It is the most elaborate of the seven side chapels of the Cathedral. The altar which cost \$4,000, is reproduced from an old Irish abbey. Seven kinds of marble from seven different countries were used in the chapel. At the side of the altar are two carved onyx niches in which are marble statues of the two patron saints, St. Brigid and St. James. The chapel is a memorial gift to the Cathedral from Francis Coleman and his brother in memory of their parents. Archbishop Farley will consecrate the chapel in June.

DESERVED RECOGNITION.—It is astonishing how quickly the Catholic laity forget the obligations they owe to our religious orders whose members have ministered to the requirements, educationally or otherwise, of their families. At intervals we note little paragraphs in our Catholic exchanges which serve to illustrate that in some districts the laity realize the debt of gratitude which they owe in this regard. The "Catholic Union and Times" of Buffalo says:—

"The Christian Brothers in this city are meeting with great success in their academy. Every parish has taken an interest in the school and the Catholic societies have each endowed it with scholarships. The Brothers are contemplating the erection of a handsome structure which will be up-to-date in all respects. It will be a three-story building of brick. The top floor will be used for a hall. The commencement exercises of the academy will be held in the Alhambra on June 23. Bro. Superior Aloysius is popular with all classes and justly so, for his humility and his practical ideas on education render him an ideal man for the position he holds."

STUDY OF RELIGIONS.—Very Rev. J. R. Slattery, superior of St. Joseph's Society for the Negro Missions, with headquarters at St. Mary's Seminary, Baltimore, has promised Mgr. Denis J. O'Connell, the newly-installed rector of the Catholic University at Washington, to establish a chair at the university for the study of religions. This is the most important announcement coming from the Catholic University since the installation of Monsignor O'Connell. If unable to give the needed fund—\$50,000—during his lifetime, Father Slattery will make provision for the amount in his will.

Father Slattery is a native of New York, where his father, who is a man of means, resides. He was graduated from Columbia College and for a time pursued the study of law.

TO BUILD AN HOSPITAL.—Hundreds of Catholic women in Brooklyn, N.Y., borough are engaged in an effort to raise \$150,000 for the establishment of a hospital to be used exclusively for persons afflicted with tuberculosis, otherwise consumption.

PRIEST TO ARBITRATE.—Rev. J. J. Curran, of Wilkesbarre, who did such notable work for the coal miners during the great strike in the Pennsylvania anthracite fields, has been called to New York to use his efforts to settle the rancorous factional fight between the Amalgamated Society of Carpenters and the United Brotherhood.

What Is a Life Worth?

(By An Occasional Contributor.)

The New York Central Railway Company was sued for \$250,000 by a Mrs. William Leys, in damages for the death of her husband. Mr. Leys was killed last January in the Park Avenue tunnel accident. The court, or rather the jury, awarded her \$100,000 damages. It will be interesting to learn how the jury arrived at its conclusion. The question naturally arises: What is the life of a man worth, calculated in dollars and cents? Morally speaking, no estimate can be properly fixed; for it is difficult to measure that which is either a spiritual, or a sentimental value, by a purely material standard. Still it is absolutely wrong to do, as was done in a recent case in the United States, when the loss was of a sentimental character, to say that no estimate being sufficiently high, or no real estimate being possible, it was incumbent on the jury to dismiss the case—thereby virtually holding that there was no loss at all. In the present instance the jury seemed to go about the case in a more matter-of-fact manner. This was the reasoning:—

"In this case, the jury which awarded \$100,000 to the widow of William Leys took into consideration the age, the earning capacity and the chances of life of her husband. But they ended, after all, in a compromise; the full value of the life thus suddenly extinguished was too stupendous. It was proved that Mr. Leys was making \$30,000 a year, and that his income was increasing. He was in charge of a large department store and was a highly successful business man. It was shown to the jury that Mr. Leys was 51 years old at the time he was killed, and that his father and mother had died subsequent to his death at the age of 85 and 86 respectively. His 'expectation of life' was at least 20 years. On this state of facts, the widow made what must seem as a moderate claim, namely, \$250,000, the probable earnings of her husband, had he lived, for a little more than eight years. The jury awarded her the equivalent of his earnings in three years and four months."

Now Mr. Leys might have lived twenty or more years, and he might not have lived one month; his business might have gone on increasing till he became a millionaire, or it might have suddenly collapsed and he have died in poverty. So many are the possibilities that speculation is not one of them—at least speculation based on any kind of certainty. It is, therefore, a mere matter of conjecture. What is the use in man attempting to measure or proportionate anything upon the "what might have been?"

While we fully recognize the difficulty that a jury, in such a case, has to meet and overcome, still we are confident that no matter what the decision, it can never be a positive one. A child is killed; that child's life can furnish no standard; it has no record of earning capacities; it, therefore, would naturally fall into the category of those whose lives are valueless, from a pecuniary standpoint. Yet that life had scarcely been commenced. That child, in all human probability, might have had forty, fifty or sixty years of great usefulness ahead of it. Yet, because it was carried away before any opportunity was afforded of gauging its earning powers, are we to conclude that its life was of no value to its parents, to the world, to society? Such would be a very cruel conclusion and a false one. That child was more important to its mother than many a man is to his family. The man who is a burden rather than a support is never the loss that a child would be—especially if that child be looked upon in the light of all the possibilities of life.

Then, from another, and a more Christian point of view, the soul of the child is just as important as the soul of a man. It is as much a human being as is the older creature who has had a longer experience of life. We, then, conclude that it is not an easy matter to measure the life of a human being by the standard of money. There is a higher, a nobler standard, in virtue of which every human life is of immense importance in the machinery of God's creation.

Subscribe to the
"True Witness."