

IN THE COUNTRY OF THE STRENUOUS LIFE

M. Anatole Leroy Beaulieu on the Abbe Klein's Book.

M. Anatole Leroy-Beaulieu, whose Harvard lectures last year will be remembered by some of our Boston readers...

The author is a professor in the Catholic Institute of Paris. He visited this country in 1903. The translator of the excerpts appended had the pleasure of meeting him during his stay in Boston...

What strikes one most in these rapidly succeeding pictures, writes M. Anatole-Beaulieu, "is the resolute optimism of all Americans; their robust confidence in their institutions and in liberty; that is to say, precisely those qualities in which we French are deficient."

Among these free clergy of America, none show themselves more American and more democratic than the Catholic clergy; and nowhere, perhaps, are the Bishops and priests of the old Church invested with greater moral authority than in the enormous cities of the New Continent.

We can understand this in penetrating with the Abbe Klein into the modest rectories which are the episcopal palaces of the great Bishops of the New World; or into the vast religious houses which raise their stately walls on the long avenues of American cities.

It is true that at the White House and at the Capitol, the rule of the separation and the neutrality of the State is understood in quite another way than at the Bourbon Palace.

The Abbe Klein shows us Cardinal Gibbons officially invited for the inauguration of the exposition at St. Louis, to invoke the Divine blessing on the World's Fair and the American people; for, in all these ceremonies and civil festivities, God is the first guest; and it is often to Catholic prelates, as a Gibbons, an Ireland or a Spalding that the government confides the office of involving the favor of Heaven on the descendants of the Puritans and Pilgrims.

The esteem thus manifested for these great Bishops is extended not only to their priests, but to the religious orders, who perhaps more than anywhere else, constitute a notable part of the Catholic clergy. The Abbe Klein gives many examples. At St. Louis President Roosevelt assisted side by side with Cardinal Gibbons, at the defence of a theological thesis at the Jesuits' College. Another time, in the West, the President paused in his journey to visit another college of these same Jesuits.

denounced in certain circles in Europe as the untiring adversaries of democracy.

Let us interject here that the Democratic President Cleveland attended the Centenary of Georgetown College, of the Jesuits, early in 1889; and his Republican successor Harrison was equally in evidence at the opening of the Catholic University of America towards the end of the same year.

Many of the monasteries, colleges, seminaries and convents in the United States have been founded from France. From the Atlantic to the Pacific, one meets in nearly every State, establishments of these congregations whose motherhouse was in France, and whose superior-general was, up to yesterday, so to speak, a Frenchman; Sulpicians, Lazarists, Marists, Fathers of the Holy Cross, Oblates of Mary, Brothers of the Christian Schools—without counting the many congregations of women—so that in the Church in America one finds almost everywhere the memory and even the stamp of France.

It is the same, and with stronger reason, in Canada. (A great part of) the most distinguished of the American clergy have been trained by the Sulpicians, whom the ignorant hatred of our government has not spared, thus depriving France of her legitimate influence on both continents through all these orders.

In the United States, as in Canada, numbers of religious, and of the religious driven out of France, have found a refuge. In receiving them, free America is faithful to her glorious mission of being an asylum for all the persecuted of the Old World.

To a French official, who tried to make her understand that if our government closed so many schools, convents and chapels, it is to safeguard liberty, the directress of Bryn Mawr College answered: "In America, liberty consists in letting people do what they will."

Our extreme radicals, in face of the political philosophy of the Americans, practical people, and enemies of all fanaticism, are vain and foolish in their efforts to demonstrate that liberty rests on constraint."

GLADSTONE WHEN A BOY.

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said: "When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest."

"My good father, as he parted with me on my way to his lordship's, said, 'Now, William, when at his lordship's board be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table, and anxiously watched my host while he served the guests, bent, of course, on following my father's order to do exactly as his lordship. When the guests had been served his lordship looked up from his plate and soon sneezed several times. I watched him, and soon I sneezed the same number of times I had noticed he had done. Nothing was said, the meal continued without interruption for a few more minutes, then his lordship exclaimed, 'A beastly draught,' and wheeling around in his chair called to his valet to close a door that had been left open near his lordship's seat."

"Again I watched him, then, repeating the exclamation he had uttered, I wheeled around in my chair and gave a similar command to the valet. "There was a silence, his lordship's brow netted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot."

"At last he spoke, his voice not harsh, but determined. "'See here, William, are you imitating me?' he asked. "'Oh, no, your lordship,' I stammered out. "'Well, what does this mean?' "'Only, your lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did.' "His lordship laughed merrily, then turning to his guests, said: "'I am taught a lesson. I must not do that which I would not have others do.' " Then closing the story with his little visitor, Mr. Gladstone said: "'Little man, always be careful never to do anything because other people do it unless you are certain it is good and pleasing unto God.' "



WHO WAS PONTIUS PILATE?

Some Old Legends.

The late Rev. Benjamin F. De Costa, in an interesting article on "The Island of Capri," in the Messenger of the Sacred Heart, gave some interesting legends of Pontius Pilate, as subjoined: "In the eyes of the historian, Pilate appears like some weird, dramatic, disappearing effect, thrown suddenly by limelight on the stage. Men have written on the subject of Pilate with an air of learning, yet nothing is really known about either the beginning or the end of the procurator's career. But for his appointment to office in Judea, and his sudden, cataclysmic propulsion from a judgment at Jerusalem into universal history, his name and memory would have been consigned to oblivion."

"By the aid of a legend he came into the world as the son of Tyrus, King of Mayence. He was speeded out of it by a marvelous tradition which recites that, when at the Crucifixion, darkness veiled the earth, the Emperor Tiberius at Capri, becoming alarmed, made inquiry, and hearing of the tragedy of Calvary, ordered the execution of Pilate, who, pleading ignorance, prayed to Jesus, a voice from heaven responding, giving him an assurance similar to that given to the thief on the cross, his wife at the same time dying with joy on account of the blessed manifestation. But since tradition, no more than history is unanimous, another account states that Pilate perished miserably; and a pool on the mount called Pilatus, overlooking Lake Lucerne, is darkly associated with his fate."

"Who was Pontius Pilate? Bacon discovered a jester under the procurator's mantle: 'What is truth?' said jesting Pilate, and would not stay for an answer.' Tacitus viewed him as a tool of the empire. Our Lord deals gently with his judge, saying: 'He that delivered Me unto thee hath the greater sin.' Tertullian, in his charity, found that, at heart, Pilate was a Christian. The Ethiopian church canonized Pilate, choosing significantly June 25, placing him by the side of John the Baptist; the forerunner and the judge of Jesus being honored together in that sacred order of the year, which marks the successive steps in the world's redemption. Clearly, there were facts in the history of Pilate not known by the present generation; and after all that has been written about the procurator of Judea, may we not be sufficiently bold to say that Pontius Pilate was the tertium quid of this day and age, the man for the emergency in the plan of Divine Providence?"

"There we might rest the discussion, yet, nevertheless, the story of Pilate's wife seems, in some way, to have a real connection with his last days. There were grounds for placing him in the calendar, and these, perhaps, stand connected with the conversion of Claudia Procula, who appears dramatically on the scene at Jerusalem, in connection with the trial of our Lord. Legally, she was not entitled to any place in Palestine, even as Pilate had no real business in Jerusalem. If he had stayed where he belonged, at Caesarea, his proper headquarters, the stones of Zion might never have cried out against him. Procurators were forbidden by law to take their wives into the provinces, but in Pilate's day the law had fallen into desuetude, and Tacitus refers to the unsuccessful attempt of Coenecus in the Senate to revive the prohibition."

"According to Roman law, therefore, Claudia's position at Jerusalem was illegal; but, morally, she was in her right place, being sympathetic and tender in her regard for the Nazarene, warning her husband how he brought evil upon that just man. Some Jews have supposed, foolishly enough, that her dream was the effect produced, magically, by the Lord Himself; whereas, if He had desired, He could have summoned legions of angels, and laid all Judea waste. On the other hand, the Venerable Bede and St. Bernard are among those who suggest that the dream was a work of Satan to hinder the atoning work of Christ. Otherwise, it has been viewed as inspired to emphasize the guilt of Pilate in the eyes of the world, while incidentally bearing witness to the freedom of his will, and proving

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NOTICE

IS HEREBY GIVEN that the Parish of St. Michael the Archangel of Montreal will apply to the Legislature of Quebec, at its next session, to have the Education Act so amended, as to erect the Parish of St. Michael the Archangel of Montreal, into a school municipality, with all the rights and privileges of Catholic School Boards in the Province of Quebec.

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that, though the instrument of Providence, he sinned from choice. "The sense of guilt is one vindication of the belief in free will. At all events, the most favorable view has been taken of Claudia Procula; first a proselyte to the Jewish religion, and afterward a convert to the faith of Christ. The Greek calendar makes her a saint, Oct. 27 being set apart in her honor. And why not? Hers was the only voice in Jerusalem recognized by the sacred writer as speaking in defence of our Lord. In the history of the awful trial, Claudia appears like a flashlight on a dark and stormy sea. Was the pagan Pilate at last sanctified by a believing wife?"

RECEIVES OLD GONDOLIER.

The old gondolier for nine years in the constant employ of Pope Pius X. while he was Patriarch of Venice, could no longer resist the desire of paying a visit to his old patron and friend, and with the permission of Mgr. Cavallari, the new Patriarch, who has continued to employ him, he came to Rome last week.

Fearing to go direct to the Vatican, he called on the Pope's sisters, who were delighted to see him, and promised to tell Pope Pius X. of his desire to be received at the Vatican Palace. The principal difficulty about it lay in the fact that the old man had come to Rome without a black suit, and the best clothes he had with him consisted of a Venetian gondolier. Pope Pius X., on being informed of the arrival of his old friend, was so pleased at the idea of seeing him again that he waived aside all formalities of a Papal reception and charged his sisters to bring the old man to the Vatican just as he was.

NOT SO BAD A SLIP. "Mamma," said little Bessie, at table one noon, "I'm to write something to read in school next Friday, but I've forgotten what the teacher called it." "An essay, perhaps," suggested Bessie's father. "An oration," offered the little maid's high school brother, teasingly. "A valedictory," prompted a senior sister. "No," said Bessie, suddenly brightening. "I remember now what it is—it's an imposition."

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