(By An Occasional Contributor.)

Self-effacement is as rare in the world as martyrdom. It seems most beyond human nature for a man (or woman) to subject every selfish consideration to the attainment of some general good. This is evident in almost every walk of life. Take the national patriot - I mean the sincere and honest hearted lover of his country-and you find a time coming in his life when he discovers the hardest act of patriotism to be that of self-effacement. He would gladly offer his life on the battlefield or on the scaffold for the caus of his country; he would give up his money, his property, his home, his happiness to purchase the success of that country's cause; he would fight day and night and until his very last breath in order to have that cause triumph. Yet, if it became clear to leaders that his disappearance from the arena of public life were ne cessary, in order to make way for other one more comptent than he to win the cause, he would hesitate-he could not bear to make the terrible sacrifice of self-efface He might see its necessity even better than any of those around him; but he could not even relinquish his plan, or his idea, in order that the principle, which underlies all his fond desires, might triumph. is that self-effacement that he is incapable of, and yet he has the heart, the courage, and the disposition to undergo any other sacrifice.

Go into another sphere of life. man has it in his power to do great good for the country, for his co-religionists, or for any worthy cause but it is necessary that he should allow others to come to the front receive the credit, while he must keep in the back ground. This where the test comes. Is he able make that sacrifice? Can he do the good work, allow the praise to go to others, and be satisfied with the self-consciousness of having done his duty, of having deserved well of the cause, but of doing so at the sa crifice of all public credit for the If he can do so, he is a hero he is certain of final recognition when it is least expected.

But terrible is the struggle with self, fearful the task that he has to impose upon himself. How many are capable of such self-effacement Such was the spirit of the monks of old, who saved the world from barbarism, who fed and cherished the flickering light of learning, and who conserved for the use of future gener ations the great treasures of learning and of science that, without them, would have forever perished. Yet the self-effacement in the cell of the monk became transmuted by the power of God into the light that constitutes his nimbus of glory to-

If, in every walk of life, men could learn and practise the grand and he roic principle of self-effacement they would certainly be the regenerators of the world, of society, and of the human family.

BRAVE WORDS .- Last week the Bar of Montreal greeted Mr. Justice Henri T. Taschereau with address in English and French on the occa sion of the twenty-fifth anniversary of his ascending the Bench. judges of the district were all present, and an address read by Batonnier of this district. In that document mention was made of the great number of judges, bearing the honored name of Taschereau who sat on the Canadian Bench. One of the present judge's ancestors was a Judge Taschereau who signed a judg ment, in 1725, which was produced in court on this occasion. In his reply to the addresses, Judge Tasche reau made use of a few remarks that are highly deserving of comment and reproduction. He said:—

"The allusions which you have so graciously made to the members my family who have served the Church and the State, to those of name who have preceded me or the Bench, and to my contemporary relative, the present Chief Justice o Canada, go straight to my heart, and I cannot but be happy at the kindly appreciation which you have expressed of their respective careers. If they have honored the name that I bear it is probably due to that or, their collective work, that I

owe what I am. But in this century more than ever, every one is the son of his own work when it is a question of personal merit. And I have the conviction that the schedule of my merits is much below your attering estimate. I grant you this much: At the Bar, as on the Bench I have tried to walk, in the sight of God, in the foot-steps of so many illustrious predecessors of our der, to inspire myself with the lessons of their lives, and to instruct myself by their examples, always re membering that in this illustrious career, in the wotds of d'Aguesseau if one cannot aspire to the highest ranks vouchsafed to grand qualities alone, one can grow old with honor in the second ranks, and that it is glorious to even follow those one does not hope to equal.'

What magnificent sentiments, Christian principles and lofty ideas; what a splendid lesson for the young men of the coming generation. not dwell sufficiently long on those remarks. Let, however, each one, whether he aspires to the professions or to a business career re nember these words of Judge Tasch reau:-

"At the Bar, as on the Bench. I have tried to walk in the sight of God."

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It is glorious to feel that this is the outcome of purely Catholic teaching. This is the living fruit of our system of education. This is what we are all taught in the schools that are directed by our religious teachers, in our colleges, convents, aca demies. To walk in the sight of God is the very first principle that the Catholic Church lays down as a rule of life for the members of her fold We are taught not only that God is everywhere, but that He should be brought into our individual lives that we should keep close to Him it we are to be safe. The very first encyclical of the present Holy Father embodies this principle, when he tells us that he purpose to so reg ulate his life and policy that may be in Christ and Christ in all.' And a Catholic judge, one of a mos illustrious family, after a quarter o a century on the Bench, is not afraid nor ashamed to openly declare in presence of men of all creeds, that he has tried to "walk in the sight of God." What a confidence such declaration must inspire. How truly men can say to each other: "behold a just judge."-The "Justus Est" of the Scripture finds again its application, for in all the difficulties and perplexities of a delicate career has walked in the sight of God.

CATHOLIC PROCESSIONS. - In France, with its infidel government it is forbidden to hold Catholic processions, and where there is no for mal prohibition it is unsafe for the people to participate in these religious demonstrations. Yet in Germany, with its ultra Protestantisn we find not only grand Catholic processions at Cologne, but even the direct representative of the Emperor taking part therein. In America, with its "knownothingism" past and its "A. P. Aism" of the present-which will soon be also of the past-we have the frequent spectacle of immense Catholic proces sions. But some are more extensive others. Buffalo claims the palm. Through the press of that city we learn that "the great Catholic city of Baltimore, after weeks of preparation, greeted its beloved Cardinal on his return from Rome with a welcoming procession of eight thousand persons,-and a most creditable turn-out it was. But the greater Catholic city of Buffalo met its stranger-Bishop with a line of twenty-five thousand marchers. Buffalo made the record for Catholic processions, and is likely to hold it for years to come." There can be no doubt that for a city, that is of such a mixed population as Buffalo, a distinctively Catholic procession of twenty-five thousand persons is something wonderful. Yet it is a splen-did indication of the spirit of tolerance that has succeeded that of extreme bigotry, and, on the other hand, of the immense strides that Catholicity is making in the United States. The time has gone past forever when to be a Catholic was be an ostracized person, and the day of extreme religious bigotry has set And this is due to the stability and tenacity of the Church, the confidence she possesses in her own mission, and the power that she wields by virtue of the divine spirit within her. Any other institution on earth would have long since gone down under the fearful weight of opportion that the Catholic Church I

had to support and to overcome. No other organization that the world has ever known would ever have and of persecution that she has tri umphantly faced and conquered. If there is aught to show to the eyes of the outsider the real strength of the Church and the futility of all attempts to crush her, it is surely her march down the centuries, long train of kingdoms, empires and her wake, and the disappearance, one after another, of every enemy has been raised up against her. And on this continent she holds a sway, that is ever increasing and that being gradually accepted even by her most bitter opponents of yesterday There is something more than mere local demonstration in such procession as that described by our Buffalo contemporary. There is an evidence of the union that exists be tween Catholics, of the pride they take in their religion, of the respec they have for their ecclesiastical guides, and of the sincerity they feel in all acts public and private that go to make up what we can distinct ively call a real Catholic population

Microbes and Whiskey

HOW ALCOHOL IS PRODUCED .-Some interesting and scientifically accurate information concerning the production of alcohol is given recent article in Pearson's W?ekly. Liquor drinkers ought to read it They will find the following extracts entertaining:-

Alcohol burns with a very hot ame. It is easily turned into vapor, and it gives off none of the sn and other objectionable deposits left behind by oil or coal in burning.

These advantages make it an ideal fuel for motor-cars, and the number of motors built to burn alcohol is constantly increasing. Were it not for its properties as a drug and a aicohol would be chean enough, for it can be made from any form of vegetable starch or sugar Such grow on all sides. All wheats produce them, most fruits, and many roots, as that of the maple.

The high duties hitherto imposed on alcohol by civilized countries are now being removed on what is called 'denatured'' spirit-that is, alcohol rendered unfit for drinking by mixing with it some nauseous substance and consequently its manufacture is increasing greatly.

Factories for the production of alcohol are practically run by mi-Were it not for these useful little organisms, alcohol, either for drinking or for industrial purposes would be unknown. The alcohol motor-car may thus be said to owe its xistence to microbes.

It was just over fifty years ago that two scientists first discoveren that the fermentation which turns glucose or sugar into alcohol and carbonic acid is the work of living organisms. These ferment microbes or yeats, are of many different kinds though all are extremely minute in size. Beer, wines, cider, perry, brandy, whiskey, and all the various alcoholic liquors known to man, are manufactured by these tiny creatures of which the growth is so rapid that thousand within forty-eight hours.

Pasteur, the great French chemist, showed how greatly success in been brewing depends on the use of pure veasts-that is, of certain definite forms of microbes. For every separate kind of beer one special must be used and no other. This has led to the establishment in Germany and elsewhere of large factories or laboratories, where microbes of spethen dried for export.

Unlike other living creatures microbe can be completely withered and dried up for an almost indefinite period, and will then revive to perfect life in moisture and warmth

It is a very peculiar fact about the microbes that run breweries that those who live and work on the top of beer are quite different from thos exist at the bottom. heavy British beers are all the work of the "Top Fermentation Yeasts; the lighter German and Austrian lagers are the product of the "Bottom Fermentation Yeasts."

SEND BOYS TO COLLEGE.

How many parents make the serious mistake of putting their to work young. One out of a thousand such rises high, the rest never rise. Their chances are blighted for

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THE RECENT

CONCLAVE

Special services were recently held the Cathedral at Baltimore, honor of the election of Pius X. His Eminence Cardinal Gibbons preached the sermon on the occasion

Touching upon the recent conclave

"The conclave which has just taken place marks a new and important era in the annals of the American Catholic Church. This is the first time in the history of the Christian religion that the United States or any part of this Western Hemisphe was ever associated with the other nations of Christendom in selecting a successor to the Chair of Peter.

"I would not be at all surpris if the next conclave of the Catholic Church of the United States will be represented by several members of the Sacred College, so that the num ber of Cardinals from our country may be commensurate with the population, the grandeur and the commanding influence of the nation, and may be in keeping also with the nunerical strength of our huerarchy and laity, and the splendor and pro gress of our religious and charitable institutions.

"At the time of the conclave and for weeks preceding it, Rome was full of newspaper reporters gathered from various parts of the civilized They were there to furnish the earliest news to the journals which they represented. The great majority of these journalists men of truth and honor. But a few of them who could not obtain trust worthy facts, or because they regarded facts as less savory than fiction, yielded to the temptation of making statements which were the offspring of their fancy. The spicy the dish which they served to their patrons the more eagerly it was devoured.

'I was present at the conclave and took part in its proceedings, without revealing its secrets. I can nost positively assure you and the American people that the election of the Pope was conducted with abso lute freedom, with the utmost fairness and impartiality, and with a dignity and solemnity becoming the august assemblage of the Sacred Colege and the momentous conseque of their suffrages.

"I have witnessed debates in the British Parliament, in the French Chambers and in both houses of Congress, and I must candidly say that in sobriety of language and in court eous deportment of members toward one another, the College of Cardinais surpassed them all. And this is the more noteworthy when we consider that some twelve different nationalities, swayed by as many national characteristics, were repreented in the assembly. On leaving the Sistine Chapel at the conclusion of the conclave, and contemplating the overruling action of the Holy Ghost on these heterogeneous elements, I exclaimed, 'The finger God is here!"

"Two ballots were cast each day in the conclave, one in the forenoon and another in the afternoon. The votes for Cardinal Sarto steadily in reased from the first to the seventh ballot, on which he was elected When the Cardinal observed that the suffrages for him were augmenting, he was visibly disturbed, and in fervent speech he implored his colgues not to regard him as a can didate. Contrary to his wishes, the votes for him increased. He then became alarmed, and in a second speech. in most pathetic language. he again besought the Cardinals forget his name, as he could not accept a burthen too heavy for him to ear. All were moved by the mod?sty and transparent sincerity of the man. When he resumed his seat his cheeks were suffused, with blushes, tears were gushing from his eyes, and his body trembled with emotion.

"It was only after some of leading Cardinals entreated him to withdraw his opposition that he finally and reluctantly consented to a-bide by the will of God and accept the sacrifice. Never did a prisoner make greater efforts to escape from his confinement than did Cardinal Sarto to escape from the yoke of the Papacy. With his Divine Master he exclaimed: 'Father, if it be possible, let this chalice pass from me. Never theless, not my will, but Thine be ione!' When his election was official ly announced, his florid countenance med a deathly pallor, and restoratives were applied to save him from fainting. So little did Cardinal Sarto expect to be the choice of his colleagues that on setting out for Rome he purchased a return ticket to

"Pius X, is in his sixty-ninth yea He is of the same age that Leo XIII. had attained when he ascended the Papal chair. He has had a large and varied experience in the sacred ministry. He consecutively filled the offices of assistant priest, of pastor, of Chancellor and Vicar-General. He was elected afterward to the See of Mantua, the home of the illustrious Virgil. He was subsequently moted to the Patriarchal See of Ven-

"The virtues of humility, sincerity candor and benevolence are stamped on his features. I can characterize him in one sentence by saying that he is a man of God and a man of the people.' His name is idolized in Venice and along the Adriatic on account of his charities toward the poor.

"We need not be surprised at the emotion of the Pope when his election was announced, for he was called to the most sublime position to which any man on earth can aspire. The Papacy is the most ancient all existing dynasties. It had flourished for centuries when the empire now existing was established. A Pontiff sat in the Chair of Peter when England was a Roman colony and her inhabitants were a rude uncultivated people, unacquainted with the arts and refinements of civilized life. Pius X. is the two hundred and sixty-fourth Pope who under Christ, has been called to rule the Church of God.

How the Catholic Paper Helps

Hardly anothing can be more helpful than the right kind of Catholic

Through it the pastoral letter timely advice of the Bishop easily reaches priests and people. A single thrilling presentation of God's word by some gifted preacher may, through the Catholic newspaper, carry light and inspiration to the homes not only of his own parish, but also to those of every parish in the diocese, or, as in our case, in a group of neighboring diocese. Misrepresent ations or misconceptions of Catholic doctrine and practice which appear only too often in the daily prints can meet with weekly correction at the hands of men who speak in the name of the Church with a fullness of knowledge and light. This is obviously an advantage of the greatest importance and one which could not be expected from a Catholic paper published in some distant city. Finally the edifying work done in on parish or diocese will serve, as read in the columns of the weekly paper, as a guide and stimulus to priests

How often has not every priest een asked what Catholics are to think of certain statements, allege facts, or false principles read in the newspapers, heard from the lecture platform, or urged in conversation by men and women, ignorant or prejudiced it may be, but too influentia to be ignored? The priest regrets that his information or exposition in the case is given only to one person. He rightly wishes he reach all Catholics likely to be per plexed by such utterances through them all the non-Catholics who honestly seek information from Catholic friends or neighbors. Catholic newspaper gives him the on portunity of carrying out his wish. The contribution of an occasional article on such practical questions will bring the priest who does it to keep closer watch over such damaging statements and opinions. induce him to study matters more carefully and afford him a means for the fruitful use of talents and attainments which so often lie dormant for want of opportunity. And in its measure the same consideration apolies to capable laymen and women These are but a few hashin writ.

en hints of the many advantages of a local Catholic newspaper. But let us add the paper we hope for must not be of the diseased, flabby or moribund type to which unfortunatey some Catholic newspapers belong. To meet with success our paper must be generous in tone, Catholic in heart and spirit, virile in thought pleasing in style, rich in interesting news, wise and sober in doctrine. It must combine the knowledge, the ess and above all the prudence and charity of Him whose cause it undertakes to further. The truth, the earnestness and the simplicity of Christ should be its motto.—Rev. M. I. Stritch, in the "New Voice," Om

MGR. MERRY DEL VAL.

(By An Old subscriber. When we are, in a sense, acquaint-

with a distinguished personage, always feel a keener interest in we always feel a recent his actions and his his rise in life, his actions and his have only heard words, than if we have only heard read of him. We have generally an idea of the most prominent Roman prelates, but we cannot have a special interest that. any of them to the same extent and of the same nature as we have in our own immediate ecclesiastical superiors. And this is very natural. Of the names that have figured prominently in Vatican circles of late there are several that are almost household words with us-for example that of Cardinal Rampolla, the great Secretary of State of the late llustrious Pontiff. Still, despite the fact that Cardinal Rampolla has played such a conspicuous part in the diplomatic affairs of the Church, we are almost unable to figure the man to ourselves. We have a vision of a Cardinal, a personage of conspicuous talents and singular prominence; but we do not figure the individual as he appears to those by hom he is surrounded.

It is different in the case of such a prelate as Mgr. Merry del Val. We ead of him, we see him, photographed in our mind, seated in his apartments in Rome, conversing those around him, exactly as we saw him seated in the parlors of the Archiepiscopal Palace in Montreal and holding converse with those who had gone to pay their respects to the delegate of the Sovereign Pon-tiff. He seems, in a way, to belong to us; he has been with us; he has knelt in our churches, ascended altars, walked our streets, chatted with our citizens. In a word, he us and we know him; not knows personally, if you will, but as a people. When, therefore, his name appears on the lists of promotion, when his name is associated with important events that attract the attention of the great world, when his person is connected in our minds with the person of the Holy Father, we have no difficulty in grasping the situation, and there is sympathy of feeling that is awaken-

d within us. These few reflections were suggested to our mind by a short passage in a recent letter of "Innominate" The correspondent tells us how Cardinal Rampolla is of a retiring and exceedingly humble character, and that he has been delighted with the opportunity of withdrawing from the important public office through a spirit of duty and obedience, he held so long. He then reers to the fact that during the interval between the death of one Pope and the election of another one, Mgr. Merry del Val was selected to replace in a temporary manner Secretary of State-until the selection of his successor. After this he gives us to understand that the rather youthful prelate-youthful compared to the importance of his office -was chosen on account of the marked ability that he had displayed in the diplomatic field, both at home and abroad; and also, possibly a little, on account of his cosmopolitan character and his command of various languages. Then turning to the question of Pius X.'s selection of a permanent successor to the former

ecretary of State, he says:-"He would be his own Secretary of State, as Leo XIII. was, until Cardinal Rampolla came into office. So Mgr. Merry del Val retains his place. This Spaniard, son of a Castilian lady and an Irishman, born in Lonon, enjoyed the intimate frie of Cardinal Rampolla and the love of Leo XIII. He keeps up the policy of both, Once when Leo XIII. lost an assistant, he summoned Mgr. del Val and said to him: 'I mourn for a friend, but you shall take his place.' Evil tongues in Rome call the new reign a government of no vices, but Pius X. will imitate Sixtus V. and will acquire easily the methods of work and the habit of

supreme command." There is nothing exceptionally new in this short passage, yet as it brings out in a clear light the stand occupied by Mgr. Merry del Val at the Vatican, the love for him tha the late Pope entertained, the confidence in him that Cardinal Rampolla had, it comes home to us in Can ada who knew him in his earlier carper and who benefited so much his too short passage amongst us At the same time we are thus afford ed, in a few words, a very exact pic-ture of the situation in Rome and we can draw from it conclusions more logical than any we could form on reading the heaps of matter that are cast broadcast over the world by the journalists and reviewers who pretend to be wise regarding the Vatican and all connected therewith

In an article contr Irish Rosary Maga titled "The Handboo lic Association," Re the well known au some of the weakness n a manner which I for doubt. Not alone in every other country men are to be found the same faili Sheehan describes are have for long years in gress of our race. Le carefully read his app situation. It is as fol

The Catholic Associ

land has been already

SATURDAY, O

THE NE

ly before the public, i been so well defined, sity and usefulness ha proved, that it seems ous to issue a hand with its purpose—and rules. And yet, lookir pages, we cannot help the clear and honorab which they express the explain the action of of the Association, wil help towards the enli the public on this mo subject; whilst they pu thing in so elaborate tails, that it is qu founders and helpers ha up their minds that thi is no ephemeral and t peal to Catholic interes olic instincts, but a wel well-constructed federa benefits to the Cathol it would be difficult to forecast. It may be at once s objects of the Associat

tive rather than negative

rather than defensiv shall show later on. Bu for the historian of the that it sprang from the sity of combating the e aggressive bigotry of ma public bodies and institu governed country. I book served no other pu to enshrine as historic n partiality and bigotry o who have hitherto held in Ireland, it would be re useful and suggestive par except the Penal Laws, such terrible indictment dominant and wealthy cl pages afford. That Cl.ar eadroll of Bigotry," w for some future historian be candid enough to find cause of a great deal of piness and misery of Irel cret of its terrible depleti explanation of that fierce that seems to be ever sme the hearts of the Irish pe if the same historian can and place side by side wit rible indictment, the pitifu tion and apologies of the ascendancy, he will find a tion of that deep distrust ways keeping asunder cla class-and creed from cree land. The same methods a duce similar results. Inj ways begets hatred and ar and it is pitiful, because s tical, to hear leaders of p ion in Ireland bewailing union and lack of friendly tion amongst the classes t this Commonwealtl they carry on-under one another—the same policy been the bane of Ireland hundred years; and which will be as disastrous to the ascendancy as to the classes seeking to keep in perman dishonorable subjection. highly intelligent and caps tion of the community, rep also the majority, should temptuously relegated to tion of mere laborers, "he wood and drawers of water class intellectually inferior, dition of affairs that no pe spirit would tolerate. A tient, or a more imperfectly

One good, however, has One good, however, has a namely—the establishment of tral organization for the pur redressing those grievance equalizing better the conditilities in this country. We say ising," advisedly, for the Assis emphatic in declaring that is emphatic in declaring that aggressive in any sense word. It does not seek to a

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disabilities so long