

MODERN CATHOLICITY IN SCOTLAND.

By Dom Michael Barrett, O.S.B., Fort Augustus, Scotland, in Donahoe's Magazine.

That the Catholic Church is fully alive to the dangers which beset the youth of the present day, is evidenced by the help and encouragement afforded by those high in authority to the various clubs, societies, leagues and brotherhoods established in the various European countries for the guarding of young Catholics from the anti-Christian influences now so rife.

Half a century ago, the many irksome disabilities under which British Catholics were suffering, were swept away by wise legislation. It is, however, to be feared that the change has not had an altogether beneficial tendency upon the spirit of this generation.

It is evident, at first glance, that such a people must be deeply religious. The Highlanders, in fact, are a certain reticence with regard to outward demonstration of the faith rooted deeply in their hearts, and symptoms of it still appear in the conduct of most of the people.

No one who has lived amongst Highlanders and studied the character of the people, can fail to love and admire them. Their ordinary life—occupied in quiet, pastoral avocations—induces a shyness with strangers, but under the calm exterior there is a deep fund of emotion, ready to well-up when stirred by religious enthusiasm.

It is not astonishing, therefore, that the temporal interests of the priest should be regarded as the proper object of his people's care. That it is so is shown by the fact that in the country districts the rougher part of the farm work is accomplished for him by his parishioners gratuitously.

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The nature of the Lowland Scot is somewhat different from that of the Highlander. He, too, is somewhat reticent, and in religion, as in ordinary duties of life, betrays little emotion—far less than the Highlander indeed. He is less impulsive, too, and more inclined to reason out his course of action.

The third element which goes to constitute the character of the inhabitants of Scotland, is largely in the majority. The Irish settlers were attracted in the first instance by opportunities of employment which they were unable to find at home.

It is the custom in such districts to make a weekly collection, from door to door for the support of the mission for the congregation in its native migratory, depending upon the caprice of nature's generosity, and otherwise there could be no adequate provision made for priest and parish.

any school teachers are assisted by a few lay helpers for the carrying out of this Christian duty.

There is much work to be done by the laity in Scotland, with regard to political movements in connection with religion. The gathering together of their fellow Catholics at meetings; canvassing for votes on behalf of the best candidates at election times, or of Catholics who seek places on School Boards or Municipal or Parish Councils; such are the chief ways in which the laity are able to render material service.

A glance at the nature of the assistance required from the laity shows that it is threefold in character: work for the Church and its services; work for the poor, and political organization.

It will be well to examine more in detail the three spheres of spiritual industry already alluded to. The first-named—that concerned with the poor—is made up of many and varied occupations. One which affords scope to both sexes is—as mentioned before—that of singing in the choir, not only in this duty fulfilled in most churches without remuneration, but in some of the smaller places the organist's part, also, is rendered gratuitously.

As regards the disposition of the gentler sex there is no dissentient voice. A Franciscan Sister writes for herself and the community of which she is a member: "We all think that the Catholic girls of the present day are most willing to make themselves useful in their parish."



THE CHURCH AND CREMATION.

Here is a very clear and exact statement of the Church's opposition to cremation and of the reasons therefore. "Persons who consent to the cremation of their bodies after death put themselves outside of the pale of the church, and are therefore denied the sacraments and Christian burial."

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THE POPE'S POWER OVER PRINCES

BY A REGULAR CONTRIBUTOR.

The vexed question of the King's coronation oath has given rise to a number of old issues that should long since have been buried for all time; equally has it been the means of reviving a mass of calumnies against the Catholic Church, all of which have been disproved times out of mind. But there is one of these false and senseless accusations which seems to take special prominence in the writings and speeches of the bigoted class—it is to the effect that the Pope (or the Church for him) claims to have a civil or temporal supremacy by virtue of which he can depose princes, or give, or take away the property of other persons, out of his own domain. It is on account of this supposed claim, which constitutes a perpetual menace to the kingdom, that the advocates of the coronation oath wish to have its most offensive terms retained. Needless to inform Catholics that such is not the faith of the Church; for even Our Lord, from whom the Pope derives his supremacy, did not claim, here upon earth, any such right; on the contrary, He declared that His Kingdom was not of this world; and He paid tribute and due respect to Caesar.

In earlier ages Popes have pronounced sentence of deposition against certain contemporary princes; but the Kingdoms, Principalities and States, composing the Latin Church, when they were all of one religion, constituted a kind of Christian Republic, of which the Pope was the accredited head. But the sentence of the Pope could in no way deprive a monarch of his throne, unless the subjects of that monarch saw things in the same light as did the Pope and wished to be relieved of their allegiance. Frequently the kings and princes acknowledged such a right, or authority in the Pope, and applied to him to make use of his influence on their behalf. In latter ages, however, princes generally make war upon each other, at their pleasure, and subjects rebel against princes as their passions dictate. In our own day we find, on more than one occasion, the name of Leo XIII., suggested, by non-Catholic powers, as judge or arbitrator in certain international difficulties.

A zealous Protestant writer, Sir Edward Sandys, said: "The Pope was the common Father, adviser, and conductor of Christians to reconcile their enmities and decide their differences. Addison, in his 'Remarks on Italy,' wrote: 'The Pope is generally a man of learning and virtue, mature in years, and experience, who has seldom any vanity or pleasure to gratify at his people's expense, and is neither encumbered with wife and children, etc.'" The very best, soundest, and most eminent Protestant thinkers and writers have held that the Pope's supremacy was of a spiritual and not a temporal nature; and, in this, they were right. It is even preposterous to suppose that the Supreme Head of the Church could have the time, the leisure, the ambition even, of governing, from a temporal point, any country, or usurping the rights of sovereigns and princes. In the interests of the Church, that has been confided to his care, he must, of necessity, take a deep interest in the well-being of his flock under all forms of government and in all lands; he must also have his own views concerning the character of the ruler in a land where Catholics form a portion of the subjects; but that he should seek to snatch the sceptre of constituted authority from even the hand of a tyrant, unless the suffering subjects desired to change their form of government, is beyond the pale of argument.

I am not of those who believe in the "tu quoque" style of argument; I do not think that the wrong done by one party can ever justify another party in doing likewise. But for the purpose of demonstrating how blinded are the people who still foster the nightmare of Papal invasion, I will point out that "in every country, in which Protestantism was preached, sedition and rebellion, with the total or partial deposition of the lawful sovereign, ensued, and with the active co-operation of the preachers." Luther formed a league of princes and States in Germany against the Emperor, which dissolved the Empire for more than a century. His disciples, Munzer and Stork, taking advantage of the pretended evangelical liberty, which he taught, at the head of 40,000 An-

baptists, claimed the Empire and possession of the world, and enforced their demand with fire and sword, dispossessing princes and lawful owners. Zuinglius lighted up a similar flame throughout Switzerland, Geneva, etc., and died fighting sword in hand for the Reformation which he preached. The United States embraced Protestantism and renounced their sovereign, Phillips, at the same time. The Calvinists in France, in conformity with the doctrine of their master, namely, that "princes deprive themselves of their power when they resist God, and that it is better to spit in their faces than to obey them," as soon as they found themselves strong enough rose in arms against their sovereigns, and dispossessed them of half their dominions.

If we turn to the British Isles, what do we find? Knox, Goodman, Buchanan, and the other preachers of Presbyterianism in Scotland, having taught the people that "princes may be deposed by their subjects if they be tyrants against God and his truth," and that, "it is a blasphemy to say that kings are to be obeyed, good or bad," disposed them for the preparation of those riots and violence, including the murder of Cardinal Beaton, and the deposition and captivity of their lawful sovereign, by which Protestantism was established in that country. With respect to England, no sooner was the son of Edward dead, than a Protestant usurper, Lady Jane, was set in prejudice of his daughters, Mary and Elizabeth, and supported by Cranmer, Ridley, Latimer, Sandy, Paynet, and every reformer of any note because she was a Protestant. Finally, it was upon the principles of the Reformation, especially that of each man's explaining the Scripture for himself, and a hatred of Popery, that the great rebellion was begun and carried on, till the King was beheaded, and the constitution destroyed. I might go on quoting thus for whole pages—because all that has gone before is merely quotations from various historical works—and yet never end with my story of the monarchs, and princes, and rulers, that Protestantism has overthrown, for no other reason than that they were not in conformity with its tenets. Did ever a Roman Pontiff seek, or pretend to claim such rights?

But to come back to the coronation oath, I must say that the predicted number whose ignorance makes them imagine all kinds of fantastic things regarding the Pope of Rome, cannot expect that, at the dawn of this enlightened century, the world is going to believe them serious in their excuse for retaining an antiquated form of oath that has neither applicability to circumstances, nor even a "raison d'être." Decidedly the noble lords who are so strongly in favor of the retention of the insulting terms in that declaration, cannot possibly believe that, even were there a Catholic monarch on the British throne, there would or could be any danger to the stability of the Empire from the direction of Rome. I have been led to make these few remarks on account of the frequency with which this iteration of Papal ambition is made. At all events, if my words have no other merit, they will serve to revive a few incidents of history.

OPENING OF A NUN'S TOMB.

The following interesting account of the opening of the tomb of Mother Mary de Sales Chappuis at Troyes, France, is given by Pere Perrin in the Annales Salesiennes: "The ceremony commenced on the morning of the 4th of May, the day after the feast of the Ascension. From an early hour a small number of privileged spectators deeply interested in the event waited in the out- quarters of the Visitation Convent at Troyes, where the remains of the venerable mother have lain since her death on the 7th of October, 1878. At 8 a. m. the Bishop of Troyes arrived, accompanied by Monsignor Marzolini, secretary to His Holiness, Pope Leo XIII., Envoy Extraordinary of the Sacred Congregation of Rites, and Monsignor Chabrier, also of Rites, of Rome, advocate of the cause, with several other priests, among whom were Pere Brisson, a personal friend of Mother Chappuis, and who under her direction founded the Congregation of Oblate Fathers of St. Francis de Sales. Two doctors from Aube and Bar-le-duc, and two commissaries of police (these last had to be present in consequence of the order for exhumation having been granted by the Mayor), the necessary workmen and a few friends completed the attendance. All first proceeded to the nuns' choir, and there, after the 'Veni Sancte Spiritus' had been sung,

Monsignor de Pelacoit administered the oath to the workmen on the Holy Gospels, that they should perform their work well and faithfully. Then they went to the vault, which is situated near the entrance of the cemetery. The Visitation Sisters, with the young pupils of their school, stood on one side of the grave. The Bishop, priests and the few friends who had been admitted on the other, Monsignor de Pelacoit again repeated the admonition of the Sacred Congregation of Rites that the body they were about to exhume should be produced before them in the exact state in which it was found, under pain of excommunication.

The blows of the pickaxes were now heard as they fell upon the stone slab which closed the vault. Soon the lead coffin was to be seen. It bore this inscription: "Our Mother, Mary de Sales Chappuis, professed in our Monastery at Fribourg, died in the odor of sanctity in this Monastery of the Visitation at Troyes, the 7th of October, 1878, aged 82 years."

THE BROTHERS OF THE CHRISTIAN SCHOOLS IN THE UNITED STATES

FROM THE CATHOLIC WORLD MAGAZINE.

Fifty years of earnest, persevering effort in any work of charity or of religion by an individual or an institution is indeed a noble record; we love to unite in offering congratulations and in testifying our joy and admiration at such a noteworthy achievement.

Among the institutions of such an idea of the heroism of one individual, what must be the worth of fifty years of vitally important work by a religious order whose institutions may be numbered by the thousand? The Brothers of the Christian Schools have labored for more than half a century in the United States, and a brief history of the origin, development, and growth of their institutions will not be without interest.

Among the steps taken by Archbishop Eccleston to promote Catholic education was that of inviting the Brothers of the Christian Schools to open an institution in his archiepiscopal city; it had already been decided to build an academy for young men on the site of Baltimore's first church, Archbishop Carroll's pro-cathedral. The corner-stone was laid in 1842, and the academy was named Calvert Hall, after Leonard Calvert, the first governor of Maryland, and son of Sir George Calvert.

The arrival of the Brothers is thus recorded in Shea's history: "On the 13th of November, 1846, Archbishop Eccleston announced to his flock that the Brothers of the Christian Schools had opened a school in Calvert Hall. A novitiate was also established for any pious persons who wished to devote their lives to Christian education under the rule of the Blessed de La Salle."

An interesting chapter could be written on the many valued favors, the protection, and the encouragement received by the Christian Brothers from the distinguished prelates who have governed the archdiocese of New York for the past fifty years. The Most Rev. John Hughes, His Eminence John Carroll, Most Rev. Michael Augustine Corrigan.

looking close, however, the form of the venerable servant of God could be distinctly seen, lying with the veil covering her head and her hands folded in the sleeves. When the Sisters had cleansed the coffin from the mold and removed the clothing in pieces, wonderful to relate, they found the body of their beloved mother untouched by decay and in a state of perfect preservation. The nails on the hands and feet were intact and the body quite supple, lending itself as it were to their movements. The doctors, ascertaining this to be the case, at once drew up all the particulars for the official report. The Visitation Sisters then dressed the body of their venerable mother in fresh garments. The habit and girdle were of the same size as those worn by her in life. Nothing had shrunk or changed in any way. This is the more miraculous as the Venerable Mother Chappuis died of an internal malady which caused the body to be much swollen at the time of her death, and decomposition had already set in before her interment; also the weather on the day of the funeral was wet, and the Sisters carried the coffin to the cemetery in the midst of a driving rain. According to their custom in that house, the lid of the coffin was not screwed down until they arrived at the vault, so that the coffin was full of water when they got there. Yet it seems as if the body of everything the mighty hand of God had been stretched forth to deliver the body of His venerable servant from the ordinary consequences of sin and death.

LABOR LAWS IN FRANCE

As soon as Parliament reassembles a bill will be brought forward designed to prevent the growing influx of foreign laborers into France. Certain restrictions on the subject already exist, but have not proved efficacious, since certain districts of the country, particularly the coal mining regions and the manufacturing parts of Normandy, are threatened to be overrun by foreigners hailing from Central Europe, who work at a cheaper wage, and are often exclusively employed for skillful labor.

The Labor Committee of the Chamber of Deputies, which has been working all the summer, has evolved a bill which the chairman of the committee, M. Hausmann, means immediately to present to M. Waldeck-Rousseau.

According to the clauses of the bill, first of all foreign laborers are to be taxed at a sliding scale, according to the nature of the work. Second, employers will also be forced to pay a tax of fifty centimes a day for each foreign laborer employed. Third, this bill, in a smaller subject to strict registration and must agree not to work for a penny less than the French workmen, no matter what is the industry.

Fourth—The number of foreigners must not exceed ten per cent. of the whole number of the workmen in any given factory, mine or shop.

The sentiment of the Chamber before the adjournment leaves no doubt that the provisions of the bill will meet with general approbation. Speaking to-night, M. Hausmann said: "The most important of these clauses, in my opinion, is that forbidding foreigners to take a smaller wage than Frenchmen. Attracted by the example of the large American employers of labor, a number of French capitalists have lately been importing labor to work the mines and railroads. This had to be nipped in the bud at once. Since the agricultural districts are slowly but surely proving unable to employ to a sufficient extent the native population a large portion of the latter are forced into industries. The cry, nevertheless, is continually coming that French laborers are pushed out by cheap imported labor."

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STRICKEN WITH SMALLPOX.

The Rev. Henry G. Coyne, curate of the Church of the Holy Cross, Harrison, N. J., who has been heroically devoting himself to the victims of the smallpox epidemic in Harrison and East Newark was found on August 23 to be himself infected with the much-dreaded disease. The medical head of the Harrison Board of Health gave this verdict, and Father Coyne at once asked to be taken to the Hudson County Isolation Hospital at Snake Hill. Father Coyne is a Massachusetts man, of Irish ancestry, and about thirty-two years of age. We hope the brave young priest may recover. It takes nothing from the grandeur and merit of his heroic devotion to duty to say that it is a matter of course among the priests of the Catholic Church. "That is what we are for" is their answer when commended for their steadfastness in smallpox hospital or yellow fever district. If ever stricken humanity needs comfort it is in such straits as these, and wherever the true Catholic priest is, the world-forsaken victim of pestilence has still a friend.—Boston Pilot.

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"IS LIFE WORTH LIVING?"

A SHORT REVIEW BY "CRUX."

My object is not to review W. H. Mallock's now famous work entitled "Is Life Worth Living?" but rather to deal hurriedly with a few of the critics of that book. To analyze Mr. Mallock's production would be a very easy task; but that would be little to my purpose now. However, I cannot refrain from stating that Mr. Mallock's position is to me an inexplicable one. He combats the positivist theories of modern times, with a vim and a clearness that are born of enthusiasm for his subject, and a logical mind to conceive its every detail. Yet, despite all the good, the true, the rational, the Christian that his pages contain, there is the evident lack of the most important auxiliary of Christian faith. He skirts close enough to Catholic doctrine; but he never, by any chance, comes directly in line with the pure and simple teachings of the Mother Church.

In commenting some time ago upon the utility and timeliness of Mr. Mallock's work, the Detroit "News-Tribune" makes use of some very significant remarks. The article opens thus:—"Theologians and Christians generally are much concerned because of the unsettled condition of Christian peoples with regard to religious dogmas. Modifications of faith are constantly being made. One dogma after another that was once considered an essential part of the faith is being modified in form, or altogether discarded. The result is that many are overcome by a feeling of depression, fearing that the whole fabric upon which Christianity and Christian ethics now hangs may crumble and fall to pieces."

In one sense the writer of the above comments is very right, but, like Mr. Mallock, he deals only with that Christianity which protests against the established Church of ages. We admit that "theologians and Christians generally are much concerned," and so well they may be, on account of the unsettled condition of Christian peoples. We can also agree that "modifications of faith are constantly being made," and that depression is the result. We know that a fear now exists for the permanent stability of the whole fabric of Christianity. If we read the word "Protestant" for "Christian" and "Protestantism" for "Christianity," we are sure to find the truth of the situation. In fact, none of these comments can find any application as far as the Catholic Church is concerned. The thought never once occurs to a Catholic that there could be any possibility of the "fabric of Christianity" falling to pieces. He knows that Christ promised to remain here and with His Church—triumph with such a pilot as Peter's bark triumphed over the torments of nineteen long centuries. But Protestant Christianity has already split up the original faith into so many fragments that it is vain to ever expect the re-uniting of those sections—except it be under that one standard of the Catholic Church. I have merely quoted the foregoing as an illustration of how blind are all who have not faith, the trust, the reliance which God ordains us to have. They can see a dreadful precipice before them, and a Babel confusion of creeds; and, at the same time, they clearly see the Church wherein faith, and truth, and reliance dwell; still they would prefer to ramble aimlessly through the masses of religious confusion than to recognize even the Catholic Church. It is a blindness that is not easily overcome, since, in one sense, it is voluntary.

Coming to Mr. Mallock's book, the "News-Tribune" made use of the following remark:—"This work was written not so much to prove any particular faith as it was in answer to a class of scientists and philosophers whom Mallock classifies under the common head of 'positivists.' These are, in general, the eminent men and women of the present day who would test religion by the touchstone of science, and discard all that does not stand the test. It is a comparatively easy task for a man of Mallock's logical and analytical mind to tear such a system of proof to tatters. Such a test is really impossible, because there is no such thing as positive knowledge. What appears to be scientific and incontrovertible truth to-day proves but a half truth after a century, and perhaps an utter fallacy after five centuries."

I say "very good" again, as far as it goes; but Mr. Mallock does not go far enough. The danger for him is, that he if he were to pursue the same path logically to the end, he would find himself hedged in and confronted by the Catholic Church, whose teachings he would have to

accept. Not wishing to accept those teachings, the author is obliged to ding down his tools when his work is only half completed. I will now reproduce the remainder of that quotation:—"Mr. Mallock's conclusion is that it is better to stick to the established dogmas of the mother church which have served very well up to the present, although certain of them appear ridiculous in the light of science, than to discard them altogether because they appear unreasonably in a rather imperfect light. 'Is Life Worth Living?' presents one solution of the modern religious problem, evidently the safest and easiest one, because it gives more confidence to navigate stranger waters by the rudest kind of a chart than to undertake it without any chart at all."

The grand question, in my mind, is to know which is the mother Church. As far as I am concerned I have no hesitation, nor can I see how men of brain and good will could possibly have any doubts on the subject. But neither Mr. Mallock, nor his critic, has in view the Catholic Church when writing about "established dogmas" and the "rudest kind of chart." If they had neither would apply to her elaborate and perfected system the term "rudest chart." By "Mother Church" is intended some one of the denominations, the oldest perhaps, that divide up the domain of Protestantism. Consequently, while apparently combating the positivist theories of certain fools, Mr. Mallock is moving in a vicious circle. He ridicules that which he accepts, he tears to pieces that which he seeks to patch up, he condemns the Protestantism of the day, while he professes openly that same system. Why he does not sever his connection therewith and openly adhere to the real Mother Church is more than I could venture to say. He wants to retain the old dogmas in as far as he considers them satisfactory and to gauge that by the standard of his own private judgment. So long as he is unprepared to receive the sound truth, consequences it may, he will remain dazed and bewildered and all his fine logic and analysis will avail him nothing.

There is a Mr. Walter J. Baylis who, in his turn, undertakes to solve the problem of life, basing himself upon another shaky foundation. He says:—"In our opinion the proper attitude of mind is neither pessimism nor optimism, but what may be described as meliorism; that is to say, the view that, although the world is doubtless bad enough, it is quite capable of being amended, and that it rests mainly with ourselves to make it a very happy place indeed. What we suffer from nature is, after all, very small in comparison with what we suffer from one another."

Now, whatever merit Mr. Mallock's system may possess, this certainly has none at all. In fact, it is rank nonsense when we consider that the man is attempting to build up a religious belief. He is apparently in search of a faith, and he says:—"If we cannot believe in the traditions of the past, let us find something in which we can believe. This will be the task for the twentieth century—to find a faith credible to enlightened men, and also to apply to the improvement of human society, and the removal of morbid conditions of life, the immense acquisitions in scientific knowledge which have been made for us by the master-minds of the century just closed."

This is the logical outcome of Protestantism, and it leads directly to materialism. So the task of the twentieth century is to find out something that we can believe. A vain search and one predestined to failure, if as Mr. Baylis suggests it should be based on the acquisitions in science; an easy task if those interested, would only look about them. On all sides is the Catholic Church with her unchanged and unchangeable dogmas. She alone is steadfast and immutable. Men may drift off into other currents, but if they be sincere they have inevitable proof of the conditions and place wherein that real faith is to be found. After all, Mr. Mallock comes nearest to the truth, and all who attempt to preach fresh doctrines, based upon his convictions, are only leaping in the dark, running amuck in the temple of existence, and building up towers of confusion instead of their own salvation. When men undertake to criticize, or review and appreciate works of such great moment as "Is Life Worth Living," they would do well to begin by establishing some ground work, securing some chart, and laying down some religious principles.

How otherwise they can end but in rank infidelity is a mystery to me. Again, I repeat, Mr. Mallock has but one step to take—acknowledge the Church's authority—and he is safe, while the others have all the furrows in the ploughed field of Protestantism to traverse.

AVARICE AND MISERS.

By an Occasional Contributor.

While we, who are Catholics, are taught that avarice is a sin, and that when it is fostered to a certain degree it becomes a predominant passion, behold in the miser something more than a poor, miserable being, living in perpetual dread and starving in the midst of abundance; we also see the spiritual side of the case, and deplore the results of a long-nursed and finally unbridled passion. It is the abuse and not the proper use of riches that religion condemns. When, in the Scriptures, we read so many examples of the threats, the condemnations, the warnings that concern the rich man, we must understand that either the temptations which riches offer for the gratifications of evil desires, or the miserly passion which grows until it possesses the whole soul of a man, are the reasons for such hard language concerning the wealthy. A man of wealth and of virtue need not take to himself any of these condemnations.

That avarice becomes a disease we have no doubt, nor can we believe a miser to be entirely sane. Dr. Justin E. Emerson, of Detroit, thus refers to the passion of avarice:—"The trouble arises from an instinct which human beings possess in common with bees, ants, squirrels and some other animals—the instinct of saving up. It is man's nature to provide for a rainy day—to look forward to a life of ease in his old age when he may enjoy the accumulations of his earlier years. But in some people there is a lack of symmetry in their brain development, and the miserly instinct grows until it towers above other instincts and principles and entirely dominates them. It is then that the victim develops into a miser. This condition is often accompanied by a haunting fear of poverty which overcomes all other considerations. This is especially the case with old people and marks the decline of their powers. Again, the same condition may arise from a miserly habit of hoarding the heart weak in consequence of which the brain suffers for lack of nourishment."

After speaking of the dangers of avarice to parents, similarly affected, the Doctor gives a number of remarkable examples. It is very amusing reading, and we will reproduce a few of his statements which, as they appeared in the Detroit "News-Tribune." The Doctor says that:—"This tendency to miserliness has run many wonderful lengths. Probably in no case has it produced more remarkable results, than those which marked the case of John Elwes. His father left a fortune amounting to \$500,000, but nevertheless the saving instinct had grown so strong in John Elwes's mother that she actually starved herself to death, after having, by the most rigid self-denial, increased her fortune to \$1,000,000. From his paternal side, also, John Elwes inherited the love of hoarding. His uncle, Sir Harvey Elwes, was almost noted for his extreme economy as his nephew subsequently became. It is related that when John Elwes first presented himself to his uncle Elwes was dressed for the occasion in a frayed coat, shod with broken shoes and darned worsted stockings. Delighted with the apparent economy of the young man, who was to be his heir, Sir Harvey welcomed him to his home, and together they often sat with a glass of wine between them, and scarcely a stick upon the fire, talking of the extravagance of the times. When a young man, Sir Harvey Elwes was invited to dine with him, and it was his efforts to clear them, no doubt, which made him attach so high a value to money."

At his death he left \$500,000 to his nephew, who added to this large fortune already bequeathed by his mother, made John Elwes the possessor of \$1,500,000. But although he became a member of Parliament and indulged himself in keeping a small pack of hounds and two or three hunters, in every other way he denied himself most strenuously. He would walk from one end of London to the other to save a shilling, and on finding a beggar's wig in a ditch, he donated it, together with an old coat from his garner, long out of date and much worn at elbows. In visiting London he would camp out in one of his own empty houses, and eventually he was found almost dead in a vacant dwelling in Great Marlborough street. He was revived with cordials and recovered."

Two other famous misers were a Frenchman named Claude, commonly known as "L'Avare," and the noted English miser, Daniel Dancer. L'Avare was born of poor parents, but Dancer inherited an annual income of \$15,000 a year. L'Avare's greed for money was probably the outcome of the hard struggle for existence which his parents experienced before his birth. In his youth he was such a merry fellow that he was constantly asked to dinners, which he attended mainly in order to save the price of food. He dealt in old shoes and all sorts of rubbish, and thus accumu-

lated a considerable sum which he increased enormously during the French revolution by lending to the nobility. "Centimes are my seed," he said; "they grow into francs and Napoleons, and then into hundreds and thousands. I am a gold gardener, and I sow my seed and gather my crops." But with all his wealth he denied himself food, drink and fire. If he went into a tobacco store he would take a handful of the weed, ostensibly as a sample, and when he smoked it later he would chuckle at his own cunning.

"One day his old servant commented on the contents of two of his pockets, one of which contained bank notes for 30,000 francs, while the other was filled with carpenter's chips which he had gathered to save firewood. 'I should not have the money,' Jeanette," he answered, "if I had not learned to save chips. My heirs received 2,000,000 francs."

David Dancer, despite his inherited income of \$15,000 a year, which he increased enormously, lived like a miser with his sister, who shared his love for saving. One Sunday a bit of beef was cooked with 14 dumplings, and these were served cold for dinner during the remaining six days of the week. When Miss Dancer fell ill, Dancer refused to call a doctor. "If the old girl's time has come," he said, "the nostrums of all the quacks in christendom cannot save her, and she may as well die." After her death Dancer became even more parsimonious and utterly neglectful of his person. When at rare intervals, he washed himself, he used sand instead of soap, and dried himself in the sun to save towels. His clothes were fastened by a band of hay, and in cold weather he would lay ropes around his feet to serve as boots. After having worn the same hat for 18 years, Dancer was finally persuaded by Lady Tempest, who was a distant relative, and the only person who was ever known to influence him, to buy a new one, but the expenditure agorized him, and a few days later he sold the hat to his servant at a profit of six pence. Lady Tempest found him lying in an old sack drawn up around his neck. "I came into the world without a shirt," he said, "and may as well go out of it without one." With his head on a pile of hay in place of a pillow, Dancer finally died. All his wealth he left to Lady Tempest, and his relative, Capt. Holmes. Holmes lived in his house, and often discovered pots or bags of guineas hidden in unexpected places.

From examples of misers whose sole joy was in the increase of their gold, Dr. Emerson passed to those who, while avaricious and niggardly, are nevertheless keenly desirous of impressing the world with the idea that they live in luxury. "Dubois, who was one of the greatest misers of France, was an example of this kind," he said. "His father was a respectable merchant and left him a large fortune. Young Dubois held a public office and made the most of it in pomp and circumstance. But in his home he allowed no fire except that with which his sideboard was covered with massive plates, set with the world's costliest gems, and he always made a point of taking his few visitors through the dining room, that they might be impressed with its magnificence. At dinner he seated himself at a table, set with the world's costliest gems, and he always made a point of taking his few visitors through the dining room, that they might be impressed with its magnificence. At dinner he seated himself at a table, set with the world's costliest gems, and he always made a point of taking his few visitors through the dining room, that they might be impressed with its magnificence."

"It is not uncommon to find a miser and a spendthrift in the same family. The unfortunate impulse in each being the result of an unevenly developed brain. Slightly seeing the example of a brother's wastefulness will send a man who has not good mental balance to the other extreme."

NOT TOO EXACTING.

When Charles M. Schwab, now president of the United States Steel Corporation, was a draughtsman in the Carnegie works at Homestead, says the New York "Evening Sun," the general manager of the plant had need for the services of an expert draughtsman, and applied to the head of the draughting department for his best man. "I have no best man," said the latter, "they are all good." The general manager went away, and the next day an order was issued that all the draughtsmen should work two hours overtime each day, without extra pay, until a certain piece of work should have been completed. "How do the men like that order?" asked the general manager when he next met the chief of the draughting department. "They're all grumbling, except one man," was the reply. "Who is that man?" "Schwab," "Give me that Schwab," said the general manager, and from that day the young draughtsman's advancement began.

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PAPAL DECORATIONS.

An American secular journal publishes the following item:—"In future all Roman Catholics who go to the Holy Land will have the right to wear a special decoration which has just been created by the Pope. It consists of a cross which resembles the cross of the Holy Sepulchre, to which is attached a small medal, bearing the effigy of Leo XIII. and the words 'Leo XIII. creavit anno MCM.' On the cross itself there are also several other inscriptions. The pontifical decree says that this decoration is to be worn on the left side of the breast, and is to be held in position by means of a red and white silk ribbon. It also says that the decoration will be conferred on pilgrims by Father Giannini, guardian of the Holy Sepulchre, who has been authorized to do so by the Sacred Congregation of the Propaganda. A diploma will be given with each decoration, and no applicant who is a Roman Catholic and who is really going to the Holy Land will be rejected. Pope Leo has ordered that no one is to wear this decoration in public except in his presence or on the occasion of solemn church festivals or while making a pilgrimage."

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work." — PAUL, Archbishop of Montreal.

SATURDAY SEPTEMBER 7, 1901.

NOTES OF THE WEEK.

LABOR DAY. — Never in the history of Montreal was Labor Day celebrated in such a worthy, dignified, unanimous manner as on last Monday. The public parade, one of the most extensive ever witnessed here, was a credit to its organizers and to every union, as well as every individual taking part in the celebration. Labor Day has become a recognized general holiday, not only by legislative authority, but equally by the common consent of the great mass of our citizens. During that day the workman, the mechanic and the artisan take a well-merited rest, and enjoy themselves as only real laborers can.

As the great boiler on which the hammers of members of that union made perfect harmony was carried along we recalled those appropriate lines from the pen of an Irish poet: "Round swings the hammer of industry, Quickly the sharp chisel rings, And the heart of the toiler has throbbings, That stir not the bosom of kings."

The extent of Monday's demonstration, the order that prevailed, the attractive appearance of the different sections in that vast procession, the pride that lent an imposing aspect to that immense body of toilers, the absence of aught that might shock the happiness that all felt on that occasion, constitute a veritable triumph for the workman. It was a silent and significant plea for the one who "earns his bread by the sweat of his brow," and, what is best, it was no menace to the power which rules the people.

We have nothing but congratulations for those who made Monday a "red letter" day in the annals of our labor organizations. It demonstrates beyond all peradventure that a mighty power—for good or otherwise according to its direction—belongs to the great body of organized labor. The workman must be counted with for the future. The heaven-imparted dignity of labor is no mere fiction; it has become a something tangible and weighty in the scheme of all future national development.

As time advances, as the world grows more and more enlightened, nations are gradually increasing the distances that separate them from barbaric ages and conditions of serfdom. The man who produces can look the world in the face and demand his place in the ranks of governing powers. In his union and temperance, in his law-abiding practice, exists his strength, and that strength is no mean factor in the calculations that affect a nation's future.

We heartily congratulate the trades unions upon the success of Monday's celebration. They have marked an important epoch in the triumphant trend of all legitimate labor. In demonstrating their union and power they equally set up a perfect monument to their work and their patience.

BOUCHERVILLE'S FETE.—There is not, in all the Province of Quebec, a more picturesque and historically interesting spot than Boucherville. Never before did art and design embellish its natural attractions as on the 3rd and 4th of this month, when a double-centenary was celebrated, with unsurpassed eclat by the inhabitants. While we would gladly afford our readers the story of every incident connected with that historic celebration, still we cannot reproduce in mere words, nor even could we do so by means of illustration, that which the imagination could never conceive unless the eyes had seen it, still we desire to participate in the events of jubilation by joining our humble voice in the grand chorus of rejoicings and congratulations.

The events commemorated were the one hundredth anniversary of the rebuilding of the present Church of Boucherville, and the two hundredth anniversary of the convent of that place. The latter was a commemoration especially interesting to the Sisters of the Congregation de Notre Dame, as it was the Venerable Mother Bousquet, foundress of the Order, who originally established at Boucherville the first mission of her congregation outside of Montreal.

It would require no less space than that which Rev. Father Lalande's "History of Boucherville" would occupy to detail all the important events that transpired during two centuries and a half inside, the limits of that small town. It would demand the story of all the leading French families connected with the founder, the Sieur Bocher, former Governor of Three Rivers, and parent of the grand old family of de Boucherville; it would also demand the history of the progress and development of that magnificent order of teachers—the Congregation de Notre Dame, from the very days of its foundress down to this hour. As the organization and success of the grand and memorable festivals of Tuesday and Wednesday last are due to the energy and universally recognized ability of the good cure, Father Primeau, we could not better detail the story of the Church, the town and the people, than by giving a complete list of the priests who ministered to the spiritual wants of the parish from its very origin.

The first was the Rev. Father Jacques Marquette, S.J., who baptized the first child in the place, and who said Mass there, when on his way to the discovery of the Mississippi. Father Marquette was a native of Laon, in Picardie, where he was born in 1637. He came to Quebec in 1666, and died in 1675. The second priest to visit Boucherville was the Rev. Hugues Pommer, a member of Foreign Missions. He came from Vendomois, in 1669. The following year came Rev. Pierre de Caumont. Rev. Jean Gauthier de Brillon, followed in 1678. All these were only missionaries; as yet no regular parish priest was appointed. In 1688 the first resident pastor was Rev. Pierre Rodolphe Guybert de la Saudrais, P.S.S.; and he held the pastorage until 1711. After that date we find the members of M. Olier's Order of St. Sulpice, holding the office of cure. From 1711 to 1716 we find Rev. Claude d'Auzet, P.S.S. Then they came in rapid succession: Simon Salasin, P.S.S., 1716 to 1727. Jacques Le Tessier, P.S.S., 1727 to 1732. Paul Thomas de Ganne-Falaise, a missionary priest, 1732. Joseph Isambart (1732) was a missionary. Philippe d'Ailleboust, 1732 to 1734. C. Mouchard, 1734 to 1735. Etienne Marchand, 1735 to 1773. Joseph Martel, 1773 to 1774. Charles Magdeleine You de la Decouverte-Durost, 1774 to 1790. This priest was a son of Mere d'Youville, the saintly widow, who established the Order of the Grey Nuns. Pierre Denaut, 1790. Louis Lamothé, 1790. Poire Conefroy, cure, 1790 to 1816. Jean-Romuld Pare, 1816 to 1817. Pairo-Antoine Tabeau, 1817 to 1831. This priest was appointed bishop, but died before he was consecrated. J. R. Pare, 1818. Pierre Clement, 1819. Henri Laboire Girouard, 1830, founder of the College of St. Hyacinthe. Francois Demers, 1831 to 1832. M. Hyacinthe Hudon, 1832 to 1840. Thomas Pepin, 1840 to 1876. Arsene-Pierre Dubuc, 1840 to 1871. Pierre Facher Lassier, 1871 to 1877. Joachim Primeau, the present parish priest, appointed in 1877. A number of these priests are interred under the altars of the Church, which was built, or rather reconstructed in 1801.

"BEAUTIFUL EXAMPLES." — Such the title of a short but most edifying article in the last number of "La Semaine Religieuse." The writer tells how the Hand of Death has been of late busy snatching away a number of Montreal's foremost French-Canadian citizens and most exemplary Catholics. Three in particular are mentioned, and each of them occupied a high position in the domain of commerce and finance, yet each was a model of unbounded charity. The good and holy works that they encouraged, the large amounts that, in life time, they contributed, and the splendid legacies that they left by will, have won for them a claim to the undying gratitude of the Catholic institutions of our city. We need not repeat all the praise bestowed upon these departed friends of church, school, and country, but there is one of them whose life presents a remarkable example of the religious Catholic living in the world. From the first arrival of the Franciscan Fathers in Montreal he had been one of their leading and practical friends. He was an active member of the Third Order, and as such requested that his obsequies should be marked by that simplicity so characteristic of the religious and so edifying for all Christians. Referring to this expressed desire and the fact of its accomplishment, the writer in "La Semaine Religieuse" says:—"What benefit can the dead derive from the display and the perfume of roses, of lilies, and of immortelles? That display soon passes, and the perfume passes still more rapidly! There remain but sad and withered debris, that we do not care to cast aside, yet which we care no longer to contemplate. Of a different durability is the perfume of prayer. It ascends to the throne of the Supreme Judge. The dew of the Holy Sacrifice falls upon the soul. That mystic perfume and dew completes in our departed ones the work of purification commenced on earth. Divine Messengers, they open for them the Gates of Heaven. Less flowers, then, and less fruitless efforts of human vanity around our dead, more prayers and more Masses—prayers and Masses only."

WESTMINSTER CATHEDRAL. — It is wonderful what an amount of prejudice can be crowded into a very small space, especially when the eyes of envy glare at Catholic success. The New York "Herald's" London correspondent is evidently dissatisfied with the idea of having such a monument of Catholic progress as the new Catholic Cathedral of London. In a recent lengthy despatch concerning the opening of the Cathedral, which will take place next summer, about the same time as the King's coronation, we are treated to a beautiful list of unpleasant suggestions. The correspondent says that the Cathedral event may be the occasion of an open demonstration in London when it becomes the centre for a gathering of English Catholics from all parts of the world. Then he gives us the following piece of gratuitous information:—"Against such a demonstration Cardinal Vaughan would be certain to offer a most explicit veto, but, as a large percentage of the faithful, especially those of Irish descent, are not predisposed to accept the Cardinal's guidance in a matter they consider purely political, his veto may be unheeded."

Possibly the "Herald's" man would like to create a little disturbance on his own hook. He makes men of straw and sets them up in order to knock them down. He has a good imagination, and would likely be able to regulate beforehand all the details of the proposed ceremonies. But he does not like the idea of that great Catholic Cathedral. He says:—"The new cathedral itself is now approaching completion. It is a fruitful source of controversy, whether it is an architectural masterpiece or a colossal monstrosity." We feel a peculiar sympathy for the "Herald's" cable correspondent. In fact, Catholicity should have consulted him before attempting that which promises to be the grandest temple erected in England since the Reformation.

LORD SALISBURY. —Despite all contradictory reports Lord Salisbury is not at all likely to remain much longer at the head of the Government. One correspondent, who seems to draw his information from good sources, says:—"The truth is well known that the Prime Minister is falling fast; some of his recent speeches read well, but they could not be followed as he delivered them. He suffers from lapses of memory. It is said that he will retire with a Dukedom, probably after the coronation." In order to preserve his health, which his own family feels he should, the noble Lord clings to power, but must eventually step down; and Ireland will certainly not put on mourning.

THE RELIGIOUS GARB. — The "Western Watchman" seems to have a hazy idea about the position of Catholics in regard to the Manitoba schools. It tells us that:—"The Catholics of Winnipeg are not quite satisfied with the resolution of the school question in that Province, as it excludes from the schools Christian Brothers and the Sisters. We do not see why the former should not conform to the regulation concerning the religious garb." The "Watchman" has nothing to say about the "Sisters," who

shall we trouble them. But, as regards the Brothers (who are not Christian Brothers) we will simply translate a passage from a letter written last week by Archbishop Langevin:—"We must, however, be reassured concerning the costume of our Sisters (for the Brothers of the Society of Mary do not wear the soutane), they will in no way change it, and rather than submit to this stupid requirement on the part of bigotry, they will remain in charge of the parochial schools, which for three years past they have directed without receiving any salary."

JOHN REDMOND COMING.—How exceedingly ridiculous some men can make themselves, above all when they seek to vent their spleen. We refer in another paragraph to the New York "Herald's" London correspondent, and to his evident bitterness regarding Catholic affairs. The same genius has an equally strong grudge against the Irish — although we don't see what business it is of his to dabble in Irish politics. Concerning Mr. John Redmond's proposed visit to the United States, after a considerable amount of abuse, he tries to strike a hard blow thus:—"It was notorious that visitors to the House of Commons found it easier to obtain a reply to cards from a Cabinet Minister than from the Irish leader. The transatlantic trip, however, has been wonderfully efficacious in loosening the tongue of this political sphinx, especially where there was a collection in prospect."

So Mr. Redmond is a sphinx! Evidently the "Herald's" writer is the adeptus of the play-blind, filled with rage, and yet impatient to satisfy his craving for vengeance. Here is another opinion of John Redmond, and from a much more reliable source:—"John Redmond's forthcoming visit to the United States is not unexpected, as the Irish Parliamentary fund is low, and he is not only the leader of his party, but its most eloquent member. The United Irish League's Directory held a meeting of congratulation in Dublin the other day and placed on record its appreciation of the value of his services."

A PARISIAN TAX. — We once thought that Ireland was the most minutely taxed country on earth; they taxed everything—even air and light—in Ireland, but Paris has undertaken to follow the example of the virgin-like Queen (Elizabeth) who would not allow the slightest privilege—and others besides Irishmen are about to be taxed in earnest. A report says:—"In spite of the fact that, next to food, light and air are the two greatest requisites for health, Paris now taxes them both. Most foreigners have heard of the door and window tax there, but from the beginning of the present month all owners of land within the fortifications will have to pay a new tax of 50c per hundred francs on the estimated value of all land, including gardens and courts, not built upon. This tax is to replace those that were formerly on hygienic drinks."

LOOKS LIKE WAR. — Russian agents in Persia are interfering with the Quetta-Mushki trade route between India and Eastern Persia. Sir Rowland Blennerhasset, writing on the general subject of Russian and British relations, says:—"We must strive for a final settlement with Russia or give ourselves for a fight," and the "Times," editorially, says Great Britain must decide whether it is "compatible with our interests, commercial and political, to allow a foreign Power like Russia to establish itself on the Persian Gulf. Possibly it may be expedient to purchase political peace by the surrender of commercial interests which might cost too much to defend. But, if we are resolved to defend them, we must not wait until it is too late to declare our intentions and take action."

ENGLAND has her hands full at this moment in her attempts to settle the South African difficulty; France is likely to have a tussle between war and peace as far as the Sultan goes; but the Czar is floating around having a summer holiday excursion, and taking interest in the various events that are going on around him. He is no fool, the great Czar of all the Russias!

CZAR AND PRESIDENT.—There is no doubt that the proposed visit of the Czar to France is looked upon as an indication of the union that has been cemented between the two countries. He is to meet President Loubet at Dunvik, and proceed to Rheims, where a grand review of the French army is to be held. He will spend four or five days in France. In view of the present attitude of France towards Turkey, the Czar and the President will have ample occasion to chat over the story of the Crimean war. What interesting historical reminiscences might they not revive!

Only truth commands truth; he who lies will always be disesteemed.

HOW TO READ.

Dr. E. J. Ball, of Valparaiso, Ind., contributed, some time ago, a lengthy article on reading to the Catholic American exchange. While all that the Doctor writes is good and sound, both as to facts stated and to advice given, still it is merely the presentation in another dress of ideas that have been expressed many times—less forcibly perhaps—in these columns. However, at the close of his article Dr. Ball quotes the opinions of a number of eminent men—writers, preachers, educationalists and others—some of which we would, for our own purpose, like to reproduce. Thus he says:—

Emerson said: "A student's library dwindles down to a few books—the Bible, Plato and Shakespeare." Chas. A. Dana, the great editor, states: "There is no book like the Bible. There is no book more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, but without sentimentality or affectation, none which you open with such confidence and lay down with such veneration."

Bishop Spalding advises recourse to history, because it brings us into the presence of the greatest men and shows us their mightiest achievements. Poetry he also lauds; inasmuch as it "springs from intense thought and feeling, it bears within itself the power to call forth thought and feeling."

Horace Greely relates that in his early days he had few books, but these few he read over and over, until he almost knew them, verbatim. The president of one of our large colleges, on one occasion, when showing his library, took down a dozen thumbed and tattered volumes, and as he patted each one affectionately, said: "These old books mean more to me than all the other books that I own, for I went without dinner many a day in order to get them." They were works on philosophy, and standard English authors.

Chauncey M. Depew is known as the greatest after-dinner speaker in the country. He attributes his success in this field largely to his library. This library is a large one and is filled chiefly with handbooks, biographies, histories and works of reference.

From all of these we may conclude that a few well-chosen books well read, will profit a person more than a whole library of literature hurriedly read. From time to time we find persons of literary eminence giving long lists of books that are preferable to be read. We do not believe exactly in the system of accumulating the student to follow such lists. Not that the works therein mentioned may be the very best available, but because the serious and pains-taking reader will be inclined to keep within the scope indicated by such list—which, after all, is only the result of one fallible man's judgment.

It is preferable to so train a young man, in general principles, and to so mould his disposition, and so cultivate his taste, that he will be able to make his own selections—in fact to construct a list of desirable works for himself. If the reader be not so educated, or trained, he is always in danger of falling into grave errors in regard to books; while if the foundation be properly laid, he is almost certain to select for his reading works calculated to advance, to enlighten, to purify and to elevate. For this purpose there exists no system like that of the Catholic Church. We do not refer to the functions of the Sacred Congregation of the Index; but to the college system that corresponds with the inculcation of Catholic thought. It is in this that our institutions are supreme. They form the mind, infuse true and life-imparting principles, and the natural discrimination of the reader does the rest.

FRENCH AND IRISH CATHOLICS

We have been almost wearied of late with the endless series of articles that have been published in some of our French-Canadian contemporaries on the subject of Irish Catholic hostility to the French language. "La Patrie" and "Le Journal"—the former in particular—have kept up the song, in every key, for the last three or four months. Yet, it would seem that they are more interested in the subject as it concerns matters in the United States, than with regard to the situation in Canada. If we understand it rightly the grievance amounts to this: It is claimed that the Irish Catholic element, especially the clergy and hierarchy, in the United States, is ill-disposed towards the French-speaking Catholics of that country and seek to deprive them of their language and of their fair and proportionate share in the patrimony and in the posterity of their parish. This seems a very odd position to take, and we are inclined to think that the "Anglo-Catholic" writers, as they are called, are a little out of their wits.

Let us write about our situation in connection with an isolated incident in this country. We have tried to get at the bottom of the whole difficulty, and we have sought in vain for any other persons, in the ranks of our French-Canadian fellow-countrymen, apart from the sensational journalist, who "took any stock" in the discussion. In fact, no serious and enlightened man could be made believe that it is other than a catch-penny system of journalism. In order to compete with the more successful and more independent—financially we mean—organs of the French-Canadian, some kind of patriotic fervor must be worked up; and there is no safer way of doing that unpatriotic work than by shouting "wolf!" like Jack of the nursery story, and making people believe that their very existence was menaced. As to the mutual relations between the Catholic clergy and laity—be they of one race or the other—in Canada, we will have a word to say. But let us first reply to our attention.

The best reply we can give to the off-repeated accusation concerning the Irish Catholic hierarchy and priests in the United States would be to translate a few lines from a letter, written by an Irish American and published in "Le Journal" of last Thursday. The writer, amongst other things, says:—

"For several years I was a member of the Congregation of the Jesuit Church of the Immaculate Conception in Boston. That Church had an attendance of ten thousand souls, 95 per cent. of whom were Irish. In my time the priests were Rev. Father Putton, an English-American; Welsh, an English-American convert; Bapst and Hiltzberger, Germans; Charlier, French; and a Spanish priest, whose name I have forgotten. The director of the Sunday School was named Peltier; he supported the advanced Sunday School as an American convert, Richard was an organizer—with a fine salary, and an English-American, Mr. Wilcox. And the Irish people loved them all!"

"The Irish American people are not illiberal. The Irish congregations, even in English, have very little to say in Church affairs. It is the hierarchy that speaks. Neither the Irish Bishops, nor even the secretary of the Catholic Bishops, claim to represent the Irish race. The Irish are not enemies of the French language. It would be very funny to want to make the French lose their language, while we are sending our sons to the higher schools to learn it."

"For the bishops this language question is very complicated. There are parishes too small to support two churches, and in which there are French, Irish, German, Italian, Portuguese, and other Catholics; and the only language which they all understand is the English."

This is about the situation across the lines. We believe that where the French-speaking people are in the majority they should have a French priest, and one who can speak both languages, but we do not believe that matters are exactly as represented by "La Patrie" and a couple of American papers. Get the record of the Irish people in the United States and you will find that they are the very best friends of the French language.

In any case we can see no good to flow from such a continuous warfare on our people and an endless lamentation about the abuses of which they are guilty. If we take Canada, and this Province especially, I believe that the examples of Irish love and veneration for members of the French-speaking clergy, or the clergy of other nationalities, are of a character which show how baseless are the statements of the small clerics who are striving to awaken race prejudice. We need not go outside the great central parish of this city. The most venerable figures in the history of St. Patrick's is Father Dowd; and side by side with him, in his public celebrations, in every commemorative circumstance, and to-day united with him in the silence of the grave, but alive and fresh in the hearts of the people, was Father Toupin. The members of the Order who serve St. Patrick's parish are under the directions of a French superior. If never yet dawned upon any Irish Catholic to work for the official abolition of the French language.

If our contemporaries are down upon the Irish, they should not make such an exhibition of their ignorance. If an Irish bishop is appointed, when they claim the episcopal rank for someone of their own race, they must remember that it is Rome that makes such nominations and not the Irish Catholics. If, in minor affairs, they feel themselves aggrieved, they have the Apostolic Delegate, Mr. Marshall to decide upon the question. There is no need of rushing into print journalism that makes it a point to rake up every possible and every impossible difficulty on the part of the hierarchy. Again we repeat that the issue is one that should not be raised. If your parish would seek some other means of promoting the circulation of the French language, based on humanity and not on race, we have no objection of adding every French-speaking Catholic to the ranks of the French Catholics, and to the ranks of the people of the parish who are willing to see

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A SCOTTISH

When Mr. Chas. Balfour referred to "the Irish" at the time given by the Irish at Bismarck to the members of Parliament, well that policy would future intentions of government in regard to the basis of population present circumstances Ireland's membership 72, and correspond England's representation to 490. This would mend's complaint and said, "if you will not conserve our population we will agree to losing it."

A Highland Scot and Williamson has a series of telling and articles to a North on the question of the population of the value of his articles valuable statistics in contention that the constitute the strong in favor of Home Rule we will reproduce a graphs from that article "An Indictment, able to answer."

"I have said that one of progress in tion has had its full have said with one of that exception is Ireland the only instance in the nations of the population of a country, been reduced. It is the one country whose population, half century, has fallen. The corollary and the predominant which, the depopulation has been accomplished to my mind, the greatest history of the British not do better than returns of the population for the entire century population of Ireland

Table with population data for various years from 1801 to 1891, showing a general decline in population.

"We are now in pessimistic returns for the population of Ireland at 4,456,546—a decrease of 248,204; a net loss of 471,937—an increase of 157,054. No for the first time since larger population of tries, the excess population over Ireland has following returns of the two countries century:

Table with population data for Scotland from 1801 to 1901, showing a steady increase in population.

"A very striking evidence when we consider first census was taken Victoria came to Ireland had a population while Scotland has millions, while the nearly two millions, is the strongest possibly be brought into the English land—an indictment possible to answer."

It would be difficult produce the entire loss in fact, his letters are worthy of thousands times over his emigration says:—"The number of left Ireland during was no less than 4 increase of 3,013 in 1891. These figures per month only. I obtained the figures of October, November, and I had a total of 4,111 left for America. The emigrants are between 15 and 35, and the young and the old of the country. The emigration from May, 1891, to 1892, was 3,841,419, and 1,898,072."

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Cured.

MARY MAGDALENE DES ESCURES, The Confidential Friend of the Blessed Margaret Mary Alacoque.

It is in the lives of the saints that we are most apt to see how Almighty God distributes His graces to suit the necessities of times, places and persons.

she was willing to endure in silence the privations of the Holy Communion on the first Fridays.

At the little festival, Sister Mary Magdalene received the following note of thanks: "It is in obedience to the adorable Heart of my Divine Spouse, my dear Sister, that I tell you, you are happy in having been chosen to render service to the Heart of our good Master by the courage you have shown in being the first to make it known, honored and loved in a place that seems almost inaccessible."

Our Sister Mary Magdalene, for the remainder of her life, was a most fervent adorer of the Sacred Heart and had a burning zeal for the extension of its influence.

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HIS NAME FORGOTTEN.

The cottage stood on a high cliff overlooking the harbor, and toward the west, far beyond two or three groups of rocky islands - barren save for a few scrub oaks and yucca-grant pine-could be seen the fine arc of the horizon circling through forty or fifty degrees.

They were talking of the ocean. A man who crossed over to Europe every summer told of his experience during a great storm, when he had seen one of the enormous Atlantic liners dashed about like a toy ship in the eddy of a brook; how the passengers had been ordered below into the stifling saloons, and that next morning when fair weather had come and they were allowed to go on deck how they had seen part of the great bridge shattered and torn, and were told how three men had been washed overboard during the night.

A lady who was of the company said that the bravest men were to be found among sailors, and she related the story of a certain British bluejacket who had jumped overboard in midocean to rescue a little girl who had fallen over the rail.

A moralist sniffed the air disdainfully, and remarked in an ex-cathedra sort of way that sailors were a bad lot; that on shore they were always drunk, and at sea only the severest discipline could control them; they were creatures, not men, with the instincts of the brute rather than of the human.

"No, not entirely," was the quiet response. No one spoke immediately, and the Captain turned his glass over in his hands, stroked it tenderly, while his eyes were fastened on that point in the horizon where the disk of the moon was slowly appearing - squeezed up from below, as it were, between the sky and the sea - through a narrow slit.

"Our friend here is too general in his condemnation of poor Jack. As a class he is, I'm afraid, little better than a brute; but he's made so through force of circumstances. The danger of the sea is continually encountered, and for a mere pleasure, as great. But the sailor's life is not what it used to be, and although with the gradual substitution of steam for sail as a motive power has disappeared much of a mariner's existence, on the whole, his moral condition has been bettered, so that little by little his position is becoming that of a skilled laborer, with nearly the same privileges and the same possibilities as his brothers on land enjoy. He may never rise to the Captain's berth of a great steamer, but with attention to duty he can become a self-respecting and prudent within the limitation of his craft.

"Years ago the merchant marine presented great possibilities to the temperate, ambitious youth who entered the service with the hope of some day becoming the master of a ship. He picked up a foreign tongue or two, read contemporary history, wrote in his 'log' every day, studied navigation, and above all, remembered what he saw and read. The sailor's clipper ship and his own self had once been a common sailor as was fine a specimen of manhood as you would see anywhere. But such types were to be found only in the merchant marine or packet service, rarely in the navy. The virtuous women as little lower than the angels. He was frank and open with his comrades of the service; his character was easy to read; he was helpful in small as well as great things, and no man ever had a truer friend.

"The dream of nearly all these captains was of the day of retirement, when, in some antiquated seaport, they should at last find rest and peace among their own and the summer evenings sit in their little porticoes - as I sit here - smoke their pipes, and - and - tell their grandchildren the story of the sea."

The captain paused and looked thoughtfully across the space of water over which the light moon was gradually spreading itself, making his face beam and lending a sparkle to the tears that stood in his eyes. He was thinking of the fate of those brave men dead and gone whose bodies lie far under the sea on beds of rock and tangled weed, with calm, cold faces glistening like agate. He, too, perhaps, had had his ambition. The day of retirement had come and passed. The quiet seaport, the cottage, and the little garden he spoke his pipe and told tales of the ocean; but it was to strangers that he spoke.

"Somebody" the moralist I think, bade us regard the beauty of the night. His words seemed to arouse the captain.

"Three years after the war," he began, "I was executive officer on board the old Wabash, stationed for the time at Charleston. One day orders came from Washington for a three years' cruise in the West Indies. Among the last detachment of men sent from the receiving ship Ohio was a young man who said he came from my native town. This he informed me to be his last voyage, as he had saved almost enough money to buy a small stoop. He

would let boats to catagors and hotel guests during the summer and take them blue-fishing in the sloop. He had a sweet-heart, who had waited three years; he was to marry her on his return.

"The man was one of our best sailors and knew how to read and write. I doubt not that during the war just ended he would have been promoted to a high position. As it was I had him made captain of the maintop, and the commander, at my suggestion, appointed him coxswain of his gig.

"We had a fair voyage as far as the Stream, but as we came down off the Windward Islands the sea became ugly, and between Guadaloupe and Dominica we were struck by a series of squalls from the northeast. Once, after a forenoon of continual letting out and taking in sail, the commander determined to furl everything and trust to steam. Word came up from below that the propeller was out of order. It was impossible to lie to long enough to make repairs that vessel was laid to her course. Night came on and the sea grew black as the mouth of a cavern; snappy gusts tore through the rigging, and it became necessary to crash against the masts. With difficulty we kept her to her bearings.

"I was officer of the deck, and from time to time ordered more sail to be taken in, until at last we ran under double reefed maintop, fore staysail and mizzen trysail. In rounding the cape of San Pedro, in order to avoid the shoals that extended quite a distance from the shore, it became necessary to run very close to the wind. At the first turn of the wheel a tremendous sea struck the side, and the ship, careening a moment, began to stagger like a drunken man, and heeled over so that the lee rail touched the water. I saw at once that we must close reef the topsail. I sent this order to the boatswain, who at once whistled to the topmen. The order was transmitted, but not a man of them moved. It was a frightful thing to imagine! To walk on a yard-arm that is perpetually jerked through the arc of a quadrant. A second whistle came from the boatswain; the men seemed nailed to the deck. Furious, I leaped from the poop and called them to me! 'For how long,' I cried, 'have the men of the Wabash been afraid to go aloft? I want volunteers! I want volunteers!'

"At that moment I heard a voice say close to my ear, 'Aye, aye, sir.' "I turned and saw the captain of the maintop salute me and spring to the rail and begin to mount the shrouds. 'Lay aloft, boys! lay aloft!' I shouted, while my heart would have bidden me cry, 'Bring him back! Bring him back!' My words were not heeded, for the movement was made among the mainmast, their eyes staring at the figure that was growing more and more indistinct in the phantasmic shades above.

"We watched him mount, struggling against the terrible wind and the plugging of the vessel. At last he hoisted himself into the top and no longer visible, only his shadow was seen from time to time cast by the starboard light-flitting across the close-reefed foretop-sail.

"When the fascination of the scene had in a measure abated and I was about to order the boatswain to direct the operation, my tongue was struck dumb by a sharp, dry crash, followed after an interval of a few seconds by the dull, hollow sound of a body striking the water, and the ship was seen to heave and pendulum over our heads, and against the mast once or twice and then dropped with a plunge into the sea.

"Man overboard!" somebody shouted. "Instinctively I gave orders to the wheelmen to put the ship about, and passed the word to call away the lee lifeboat. The sailors bounded to the deck, but as the boat swung clear a tremendous wind sprang up and clearing the falls from the blocks, dashed it with fearful force against the side of the frigate; it fell, shattered in pieces, into the water. The ship obeyed the helm with a yawning groan, averaged round half a dozen points, presenting her midships to the tempest; the sails fell aback, clinging along the masts or striking them with reports like fire by platoons. We were left defenseless against the wind and waves that were carrying us rapidly leeward.

"I hastened to the commander. He came on deck, followed by the other officers. I told him what had happened and pointed out the topman clinging to the broken spar. "While I spoke he said not a word, but his eyes wandered from the wreck to the sea at the leeward, and then to the faces of his men. "Gentlemen," he said turning to the officers, "you know that in such a case as this it is customary to consult together before pronouncing the fate of a man. Speak, shall we try to save this fellow by hazarding the loss of the ship? Speak and in God's name be quick!"

"We stood in groups under the quarter light, immovable, our crew hovering near awaited the final decision. And I assure you that had it been midday one would have seen those old sailors, those old dogs of the sea, I pale as Frenchmen crossing the channel. A midshipman made a movement as if about to speak. We surveyed at a glance the vessel, the horizon, the waves, and the black wall of the shore at a few cable lengths starboard, we were rapidly bearing down upon the rocks, and no one spoke a word.

"Then the commander, in a loud, choked voice, addressed the crew: 'On humanity and conscience, we declare that we can do nothing for this man. May God have mercy on him!' He turned to the helmsman, and cried in forest, broken words - 'hard-a-port, steady, now steady - about - so.'

The great ship righted, swung round, and delivered her sails to the wind, that received them, with howls

SO THOUGHTLESS.

"You look sad," said the editor's wife, as her husband came in. "Yes," was his reply. "Not a solitary man came in to-day to tell me how to run the paper. I can't stand neglect."

The Captain apparently did not hear, for he arose and said: "Come, let's go in. I think a little game would be in order this evening. 'But his name?' two or three of us asked in the same breath. 'What!' he exclaimed, as he turned his great eyes upon us, as though to discover our motive, then he said lightly, 'Oh, his name! In fact I don't remember it.'

"What was the name of this martyr to duty?" The Captain apparently did not hear, for he arose and said: "Come, let's go in. I think a little game would be in order this evening. 'But his name?' two or three of us asked in the same breath. 'What!' he exclaimed, as he turned his great eyes upon us, as though to discover our motive, then he said lightly, 'Oh, his name! In fact I don't remember it.'

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CONSULAR SERVICE.

Last year's appropriation by Congress for the consular and diplomatic expenses of the Federal Government in 1901 was \$1,848,000. For the same service Great Britain expends \$2,800,000, Germany 1,900,000 marks, or \$2,750,000, France appropriates 15,000,000 francs, or \$3,000,000, Italy, 10,000,000 lire, or \$2,000,000, Russia 5,000,000 rubles, or \$2,500,000, and Austria, which has practically only one seaport and little foreign commerce in countries not reached by railroads, 4,000,000 forins, or \$2,000,000.

CUTTING TEETH. - Generally the greatest trouble that children have to contend with is the cutting of their teeth. But once it is over they have the use of those necessary auxiliaries for all purposes of eating and are exempt from future trouble in that direction. Not so, however, with a citizen of a Canadian city, who is sixty-seven years of age, and is cutting a tooth. It is to be hoped that this is a sign of rejuvenation.

Business Cards.

M. SHARKEY, Real Estate and Fire Insurance Agent. 1340 and 1723 NOTRE DAME ST., Montreal. Telephone 3838.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oil. 137 McCORD Street, cor. Ottawa Street.

JOHN P. O'LEARY, Contractor and Builder. Residence: 1 Wardale Ave., Westmount. Estimates given; Valuations made.

CONROY BROS., 228 Centre Street. Practical Plumbers, Gas and Steam Fitters. Electrical and Mechanical. Bells, etc. Tel. Main 3552. Night and Day Service.

C. O'BRIEN, House, Sign and Decorative Painter. Plain and Decorative Paper-Hanger. White-washing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, Office 647, Dorchester street, east of Blouin street, Montreal. Bell Telephone, Main, 1405.

GARROLL BROS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Gas and Water Workers. 795 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation a specialty. CHARLES MODERATE, Telephone 1896.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 84 Prince Arthur Street. Special rates for Charitable Institutions. Telephone 487.

T. F. TRIHEY, Real Estate. Money to Lend on City Property and Improved Farms. Valuations. Room 33, Imperial Building, 107 ST. JAMES STREET.

LAWRENCE RILEY, Plasterer. Residing in John Riley. Established 1840. Plastering, Ornamental Plastering, and all kinds promptly attended to. Estimates given. Postal orders attended to. 18 Prince Street, corner St. Charles.

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Men's Russia and Willow Calf Laced Boots, heavy and light soles, American make, \$5.00 grade. The Tagged-down Price is \$3.00.

CATHOLICS VERSUS SOCIALISTS.

The Roman correspondent of the "Catholic Times" says:—
It is satisfactory to note that the Italian clergy have adopted the best and most telling weapons against their Socialist calumniators (and backbiters, namely, the law. In my last letter I announced how the editor of an Ancona anti-clerical paper had to climb down, apologize and pay a fine, besides being sentenced to a short term of imprisonment for libel against Catholic priests. This week I have pleasure in mentioning another Catholic victory, the Socialist organ of Sondrio, "Il Lavoratore Valtellinese" having been successfully sued for libel by two priests and forced to publish a most humiliating apology in its own columns. The anti-clerical press are beginning to find out that deliberate and systematic lying is rather an expensive and not always a winning game.

EPISCOPAL CONSECRATION.

On the Feast of the Assumption, the Eternal City. His Grace received many years has occupied the important office of Rector of the Irish College, was consecrated Bishop coadjutor to His Eminence Cardinal Moran (Archbishop of Sydney, Australia), His Eminence Cardinal Sattoli was the consecrating prelate. The ceremony took place in the Pontifical Basilica, Bishop Doehling, Prati di Castello, Bishop Doehling, the Franciscan Order) and the Bishop of Tirol were the assistant prelates, and in the sanctuary were friends of His Grace Monsignor Kelly, priests from Ireland, from Australia, and from Africa. It was the most impressive ceremony; the Irish students served and sang. After the function all the guests were most hospitably entertained by the Remediorist Fathers. The gentlemen dined with His Grace and Father Pallotti; the ladies enjoyed light refreshments in one of the salons. Amongst those present were Mr. Fraser, rector of the Scots College, the Very Rev. Father Whitney, Father Raimond, Mr. and Mrs. Christmas, the Very Rev. Father Maguire, C.S.S.R., Mr. and Mrs. Cornellan, Captain and Madame Dodier, Mrs. Mulhall, Mrs. M. D. Hart, Miss Hussey, Walsh, Mr. J. W. Croke, and many others. The new Bishop carried to his new field the sincere respect and best wishes of his many friends in the Eternal City. His Grace received many tokens of friendship before his departure.

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In the winter of 1895-1896 the city of New York was crowded with able-bodied men unable to find work. The Association for Improving the Condition of the Poor in conducting its investigations among them discovered that many were sons of farmers, some of them from near-by portions of the State, who had crowded into the city to compete with the immigrants and swell the number of unemployed. This condition, not a novel one, but rather an acute phase of a chronic disorder, led to certain investigations which have had far-reaching results. Geo. T. Powell, of Ghent, in this State, who has a national reputation as an agricultural expert, and Mr. Kelgaard, a Pennsylvania farmer, were engaged to secure certain information relative to farming conditions in New York State.

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Ladies' Tailoring becomes an art in the hands of a tailor who has superadded to deft craftsmanship the artistic instinct for style and design. In Vienna Ladies' Tailoring has attained a higher perfection than anywhere else—even in Paris. To secure the highest and best in our Ladies' Tailoring Department, we have engaged the services of an expert Vienna Ladies' Tailor who is an artistic workman, and has also assisted by a competent New York staff. Our patrons in placing their tailoring orders with us can therefore rest assured of perfection of fit, finish, style and workmanship.

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