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An Example

According to the translation recently made by Cardinal Rampolla, and summarized by the "Catholic Universe," St. Melania, the younger, a Christian matron of Rome, has been buried beside his wife—not an example worthy of commendation to Andrew Carnegie, Hetty Green, John D. Rockefeller and the other American millionaires who are afraid they will not die poor.

St. Melania was reputed to have been the richest woman in ancient times and her annual income is estimated to have been as great as that of John D. Rockefeller.

Melania, it seems, found it much harder to get rid of her wealth than to keep it. When she and her husband decided to obey Christ's command to sell all they had and to give to the poor they found themselves confronted by a prohibition of the Roman law which forbade the alienation of real estate except under certain conditions. Through the influence of Serena, niece and adopted daughter of the Emperor Theodosius, whose interest and admiration was aroused for Melania's she was finally permitted by imperial edict to sell her estates. The proceeds were spent as fast as possible and hundreds of churches, monasteries, hospitals and other institutions of charity were built and thousands of needy poor were helped by the Saint and her husband.

It took twenty-seven years of continuous and magnificent giving to dispense of their colossal fortune. They then went to Jerusalem where they died and were buried in a monastic retreat which they had built and endowed.

Catholics Honored

Changes in President Roosevelt's cabinet are of more than passing interest. Catholics are especially interested in the selection of Charles J. Bonaparte as attorney-general in succession to William H. Moody. Mr. Bonaparte is one of the representative Catholics in the United States.

The appointment of Oscar Straus is a fitting recognition of the Hebrews of the United States and is another demonstration of the president's superlative ability as a practical politician. Mr. Straus is a former Cleveland democrat but he voted for the republican candidate for governor in the recent election and his appointment was made and announced just before the election.

President Roosevelt's selection of Dr. Maurice Francis Egan as a member of the Board of Indian Commissioners is another recognition of one of the most prominent lay Catholics in the world of letters.

Dr. Charles P. Neill, acting commissioner of labor, is another Catholic who has been honored by the Roosevelt administration.

All over the world, Catholic activity in public life is winning recognition. This may tend to put an effectual damper on the old bigotry and hatred.

Surely the noble Little Sisters and unexpected friends. The will of the late George F. Fox, a non-Catholic, leaves \$5,000 to the Little Sisters of the Poor of Philadelphia, and in a remote contingency one-eleventh of his estate.

More Than Love.

Press despatches bring this really affecting story:
 Harry E. Groves, aged 25 years, brakeman in the yards of the Riverside Tube Works, Wheeling, W. Va., gave a remarkable exhibition of devotion to his young wife after receiving fatal injuries last Friday night. After making a coupling his foot caught in a switch and the engine cut off both legs and crushed his stomach. At the hospital, after being told he could not live longer than an hour, he gave explicit directions concerning his funeral and said that he wanted to die a Catholic in order that he might be buried in Mount Calvary cemetery, as he did not want to be separated from his wife after death. Mrs. Groves is a Catholic, but her husband was a lifelong Methodist. A priest arrived in time and his dying wish was granted.

Probably, the reporter who wrote the story was one of those writers who are ever in search of a "human interest tale."
 Mr. Groves may have wished to be buried beside his wife—not an unnatural wish. But no Catholic priest would have baptized him if that were all he had in mind. He must have declared his belief—he must have repented of his sins.

Doubtless, this man had long desired to be as happy in faith as his wife. The accident hastened his reception into the church. For aught we know he may have been receiving instructions for some time before.

Sauce for the Goose

The "Catholic Standard and Times" sticks a pin in one of the bubbles our non-Catholic friends are wont to blow when it says:—
 "The 'non-sectarian' juggle, which is so successful in gaining money appropriations for all but Catholic institutions, is dropped when it comes to criminal classification. Inside the prison walls every tub stands on its own bottom'—cause lumping all the non-Catholic prisoners would make a very ugly showing compared with those who claim to be fallen-away members of the old church. Thus we find 'Lutheran' moralizing very glumly on the way which the inmates of the Ohio Penitentiary between 1901 and 1905 are denominationally classed. Following is the list: Methodists, 386; Catholics, Roman and Greek, 370; Baptists, 193; Presbyterians, 129; Lutheran, 79; United Brethren, 56; Christian, 42; Episcopal, 20; Disciple, 18.

It will be noted that if all the non-Catholic sects represented were lumped together the total would be 834 as against 370. We are not trying to prove that two wrongs make a right but we do beg to observe that what is sauce for the goose should be sauce for the gander.

Sarcastic

Sarcastic though its vein may be, the following from the "Saturday Evening Post" contains more truth than poetry:—
 After due deliberation, the Treasury Department has decided not to confiscate a Gainsborough portrait which a Western man was importing, not even to increase the valuation one hundred per cent; but to increase it only fifty per cent.—from \$15,000 to \$22,500. The Department explains that its leniency in this case was due to its desire to encourage the importation of valuable works of art. Imagine the feelings of Uncle Joseph Cannon when he hears that!

The import duty on works of art is not for the purpose of protecting anything. Leading American artists, almost to a man, are vehemently opposed to it. The league which has been working assiduously for years to have the duty removed has their hearty sympathy and cooperation.

The duty is not for the purpose of raising revenue, because no revenue worth speaking of is derived therefrom. Its sole important effect is to keep great works of art out of the country. The orthodox stand-patters uphold it just as firmly, however, as though a large population were in danger of having its standard of living reduced by competition with the pauper labor of Gainsborough, Rembrandt and Rubens—or as though a United States Old Masters Trust had to earn dividends on a hundred millions of watered stock.

We do not know just what insidious peril Mr. Cannon and his friends perceive in art that they should be so inveterately suspicious of it—unless, perhaps, they subconsciously feel that in serene, disinterested, enlightened spirit laughs at them.

The wise acres, who constitute the Board of Appraisers for the Government—oftener than not they are lawyers or political hacks—have made similar and indefensible rulings in the case of statuary and other works of art imported for Catholic cathedrals and churches and only yielded when the court decisions compelled them to.

Misinformation

On more than one occasion the Catholic Journal has called attention to the vast amount of misinformation which prevails among the editors of the secular press regarding conditions in France.

We cannot believe that unfriendliness toward the Catholic Church inspired the following paragraph in the Rochester "Democrat and Chronicle":

"As was expected, the policy of the new French ministry will be the prompt and exact enforcement of the law separating church and state. The resignation of the former ministry was due to the attitude of the Pope. The French clergy recognized the liberal character of the amended law and announced their readiness to maintain services in the churches under its provisions. The Pope declared them to be in rebellion against the Vatican and they surrendered to its authority. Now it is affirmed that wherever they fail to act under the law the churches will be closed and the church property will be appropriated by the government. The Pope has little support among the intelligent Catholics in France in this matter." Nothing but complete misinformation on the subject could have inspired the paragraph which contains these misstatements of fact:—

1. The French clergy never "recognized the liberal character of the law."
2. The French Catholic clergy never "announced their readiness to maintain services under its provisions."
3. The French Catholic clergy never were "declared in rebellion against the Vatican," hence they did not "surrender" to its authority.

The French Catholic Bishops met in secret deliberation and with practical unanimity voted that the Church might just as well dissolve as to submit to the new law which really puts the Church more and more at the mercy of the State instead of separating the two as our contemporaries would have us believe.

4. The D. and C. assumes to speak "with apparent authority for the intelligent Catholics in France." Will it name one practical Catholic in France who approves its stand? We will venture the assertion that we can produce as many atheistic Socialists who will affirm that the new law is cruel in its provisions, and is intended to strangle all Religion in France.

We are informed that one of the editors of the "Democrat" is a former Methodist minister. We ask this question:
 Let us suppose that a new statute of the State of New York placed all worship in Rochester under absolute control of the State Legislature; that it was declared that all the Methodist church property in Rochester had reverted to the State; but that the Methodists might continue to hold services in these edifices if they would perfect an organization

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composed solely of laymen, they have sole right to determine whether the brand of Methodism were orthodox or not, subject to review by Aldermen Mooney, Kenealy and Ribstein?

We fancy the Democrat would be denouncing such an attempt as "an amazing assumption on the part of the State."

Yet that is precisely the position the Catholics of France are in under the law originally framed by Monsieur Combes. The House of Deputies have the decision as to whether the priest is conducting his services in proper manner, the bishop of the diocese has no voice in the matter although he is the head of the Church in his sphere. Bishop McQuaid would have no more authority than a wooden Indian, were the diocese of Rochester under the French law. If St. Mary's Hospital were in France a nurse would not dare, under the new law, to permit a dying patient to have a crucifix or a set of Rosary beads to which was attached a cross! To be sure this inhibition applies only to public institutions but, under the new law sectarian institutions, even hospitals, are forbidden!

Does the Democrat approve of this? Yet it is one of the provisions of the law in France.

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