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Unrest.

Whether it be the hot weather or what, certain it is that there is a feeling of decided unrest abroad to-day. The people at large are complaining that the rich men are amassing their wealth unfairly and not even munificent donations to found libraries, to endow hospitals and to enlarge universities serves to allay this feeling of hostility on the part of the poor, or comparatively poor, toward the rich.

Legislatures are enacting arbitrary laws against corporations, without rhyme or reason of times. The corporations, instead of making or proposing concessions announce that they will not obey the laws. Circuit judges of the Federal courts assume to override decisions of the Supreme courts of the states without waiting for judgments by the state court of the highest resort. Civil war has been threatened in several of the Southern states.

Fiends in human form are perpetrating, daily, crimes of the most outrageous sort and the courts do not appear to hasten their punishment.

Unrest is the order of the day. Perhaps, a partial reason therefor may be found in the mad race for wealth. Everything is forgotten, honor, principle, charity, brotherly love, in the scramble to roll up dollars. Perhaps, another partial reason is found in our top-heavy, hazy, aimless system of public school education now in vogue, in which many of our things thought soundest in our boyhood days are ridiculed while history and tradition are mocked.

But while all these may contribute to the unrest of to-day, the real cause is the rapid growth of infidelity, unbelief in God, and in revealed Religion. If this nation possessed a firm and abiding faith in Religion, many of the things which shock us so would not be chronicled.

Let us hope there may be a change in this respect.

Why Left Out?

While Rochester's new charter may be, and doubtless is, a splendid document and one which will aid greatly in the building up of the "Greater Rochester" which is to be the united aim from now on, there is one feature which we do not quite understand.

In order that Rochester may not be bothered too much by the frequency with which the Legislature amends general laws and gives to them application to special cases—often without notice to those to be most affected by the change—its authors provided that Rochester be exempted from the operation of a number of general laws. Among these was the tenement house law, which applies to cities of the first class, to which rank this city hopes to attain in the near future.

Now, this tenement house law has done wonders in the way of compelling real estate speculators to build decent houses for poor people to live in. It has resulted in the almost complete suppression of ill-constructed, unsanitary and unhealthy tenements. Each dwelling must provide so much

air space for each tenant and the tenants must not exceed the prescribed number. Again, the tenements must not be built only so many feet high so that sky-scrapers without elevator service and constant menace in case of fire are to be things of the past. Moreover, the most stringent regulations are laid down to prevent the renting of apartments in tenements to disorderly women.

We should imagine that the Rochester authorities would have welcomed the assistance of this law in dealing with the trouble some Italians just now. But no, they have cut Rochester out from the law. Was it an oversight, or intentional, this omission?

False Logic.

With apparent approval, the "Columbian" quotes this paragraph from "Success":
 "Whatever you learn in school or college, remember that it is the executive talent, the ability to do things and the power of achievement that counts. It is not the great scholar, who is brimful of facts and theories, but the practical man, who knows what he ought to do and who will do it, who deals with conditions, not theories, and who can bring about it, that is in demand everywhere."

Rockefeller, Harriman, Frick, Schwab, Corey, all possess this "ability to do." Would our contemporary have its young men emulate their example? Would he wish them to take Corey as an example? Would Knights of Columbus wish their sons to pattern after H. H. Rogers? Yet he possesses the "ability to do" and he is "in demand everywhere" that a sharp piece of crooked financiering to be pushed through.

Our contemporary then quotes another paragraph from the same publication as follows:
 "Education is not a stuffing of the memory with facts and theories until it becomes like an unwieldy encyclopedia or dictionary that cannot be handled with ease. A really educated man is not loaded down with text-book information that he can not put into practice. He knows how to utilize every bit of his knowledge. His education gives him executive power, and makes him master of himself, with ability to manipulate perfectly all the powers that God has planted in his soul. The man who is rightly educated will never be a learner, imitator, or follower. He may not, necessarily, seek his opinions from others; he will trust his own judgment, will pilot his own bark, no matter how rough or troubled the waters, will be himself, and will live his own life, wherever his lot may be cast."

We never approved of all the educational grinds of former days. But in later life we thanked the day when a "drill and re-view" teacher pounded, so to speak, into our cranium the multiplication table and a few other rules and definitions which have stood us in good stead ever since. The trouble is that nowadays even the schools teach their pupils to look upon the acquisition of wealth as the great test of success. And, yet, even in this, ability to write, to spell, to memorize the despised multiplication table will help. Our contemporary does not appear to understand the happy medium between old and new method.

Says "Church Progress": "One of our New York exchanges complains of Gov. Hughes because he could not find among the millions of Catholics in that state one fit to serve on a recently created commission of ten members. This is a rather bad state of affairs, but it is no worse than like conditions in Missouri."

Cronin, of New York, stirred up a fine shindy at the Independent League picnic, to be sure.

But when has the Celt not been mighty independent in his make-up?

Idiocy.

A few days ago the Catholic Journal had a few words to say about the "chimpanzee party" given by the wealthy set of Newport.

Father Vaughan is authority for the statement that as rank idiocy is the vogue in English high society. In a sermon not long since the eminent Jesuit said:

"Many correspondents have told me that what I said in previous sermons about cat and dog worship among silly women is not true. I, therefore, refer them to the servants who have to stay up half the night petting and nursing these little beasts; to the cooks who have to cater for them; to the veterinary surgeons who have to take care of their diseases; to the undertakers who have to furnish their funerals. If this is not enough, let them go to the printers who issue memorial notices edged in deep black, inviting friends to a me-morial service in the drawing-room, with the notification that 'adieu', but 'au revoir' whatever that means. I suppose it means that they are all going to the dogs."

I have no patience with these people who ought to be dandling their children in their laps and nursing their little ones instead of scandalizing every section of the community by pouring out their love upon these creatures that are not meant to be treated as their own offspring. "Fie upon them, and upon those who encourage them! I have seen a lot of trashy garbage. I cannot call it literature on this subject of the intelligence of dogs and cats. Why do they not go on to rats and mice? If one animal has a right, all others equally have it."

Memorial.

The Catholic Journal coincides heartily with the following appreciation of his knowledge. His name of Father Ryan, the poet priest, is known to-day wherever the English language is spoken. His death in 1886 stilled the sweetest pen that this age has read after, in behalf of the land of his forefathers and the land of his birth. Mobile, Alabama, had been the scene of Father Abram J. Ryan's ministrations for many years preceding his death. Almost every Catholic visitor to that old southern city makes a pious pilgrimage to pray at his shrine and altar. In the Catholic burying place of that city the mound and stone that cover his ashes are kept vernal and spotless, year in and year out. And from every section of America, from Ireland, from Australia, as "All Souls Day" approaches come orders to deck Father Ryan's grave with flowers and votive offerings.

Mr. John I. Rapier of Mobile, for nearly forty years publisher and manager of the Mobile Register, began the task of securing by popular subscription of very small sums of money, ten cents and upwards, a memorial statue to be erected in Mobile in honor of the poet priest. Mr. Rapier had been the first publisher of Father Ryan's poems. He has since been united again with Father Ryan, in the land beyond.

The Mobile Register, Mobile, Ala., has thus far received subscriptions of ten cents and upwards, amounting to \$1600. If any readers of the Journal care to add something to this fund, to perpetuate the name of the author of "Erin's Flag," their subscriptions may be forwarded to the Mobile Register, and will be duly acknowledged by that paper in its columns.

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